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GREEK AND ENGLISH
LEXICON

OF THE

NEW TESTAMENT.

BY

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P R E F A C E.

THE Author's earliest effort in the department of New Testament Lexicography, was a translation of the first edition of Wahl's *Clavis Philologica Novi Testamenti*, with some additions, published in 1825. This was followed in 1836 by his own *Greek and English Lexicon of the New Testament*; in the preparation of which several years of diligent labour had been expended. Whatever may have been the deficiencies of the latter work, it would seem to have met and supplied, however imperfectly, a want in the theological literature of the day; as was evinced by its speedy republication in Great Britain, in three rival editions, and the subsequent appearance of two abridgments.

When the time came, three years ago, to prepare for a new edition of this Lexicon, although not desiring to shun any necessary labour, I yet hoped that the task would be comparatively light. The progress of science in this department, as in others, had indeed not ceased to be onward. Wahl and Bretschneider had issued new and corrected editions of their Lexicons, and Winer had revised and enlarged his Grammar; while the labours and improvements of Passow had been carried forward after his decease by able successors, and the more extended results spread before the English public in the very valuable Lexicon of Liddell and Scott. Still more, the Commentaries of De Wette and Meyer on the New Testament had appeared; to say nothing of many others. My own official duties, too, had called me, for the greater portion of the preceding decennium, to the daily interpretation of the New Testament before large classes of young men preparing for the ministry of the Gospel; and, in the meantime, I had visited and partially explored the Holy Land. Under these circumstances, it is not surprising, that, when I sat down to the work of revision, I found many portions of my former labours, and especially the earliest, less satisfactory than I had hoped. The result was, that a large part of the work required, in my judgment, to be rewritten; and it has accordingly been rewritten, without regard to time or labour. The remaining portions have been thoroughly revised; and have received very many additions, corrections, and curtailments.

In its present form, the work may stand as an unpretending memorial of the progress and condition of the Interpretation and Lexicography of the New Testament, at the close of the first half of the nineteenth century.

A full and scientific Lexicon of any language embraces a wide field of inquiry. The scholar who would pursue the study of a language critically and philologically, does not rest, until he has traced each word to its origin; investigated its primitive form and signification; noted the various forms and senses in which it has been current in the different epochs and dialects of the language, and the manner and order in which all these are deduced from the primitive one and from each other; and last, though not least, has observed the relations in which it stands to other words, in constructions and phrases, and the various modifications which it has undergone in these respects. When all these points are properly ascertained and arranged in his own mind, then and not till then is the scholar master of the word in question; and the transcript of the view thus obtained, with the necessary vouchers, is the true lexicography of that word. This is justly termed the *historico-logical* method of lexicography, which has grown up out of the general progress of philology within the present century, and aims to present a logical and historical view of each word in all its varieties of signification and construction. The first exemplification of this method was given by Gesenius, in his Hebrew Lexicon; and it was ably followed out by Passow, in his Lexicon of the Greek language.

These remarks proceed upon the supposition, that a language is in itself primitive and independent of every other; and that its words may therefore be traced to their ultimate roots within itself. This indeed is usually assumed in regard to the Greek language; and the Lexicon of Passow was originally constructed on this principle. But in respect to our own and many other languages, this is obviously not the fact; and the science of comparative philology, which has sprung up within our own days, has already taught us, that both the Greek and Latin are in like manner only members of one great family of languages, which, descending apparently from the mountains of India, have spread themselves over Southern and Western Asia and the whole of Europe; retaining under every diversity of climate and circumstances such obvious affinities, as give undeniable evidence of a common origin. These Indo-European tongues, as they are called, include the Sanscrit, Persian, Greek, Latin, Gothic, German, English, and the other dialects of the Teutonic; and strictly also those of the Slavic and Celtic races. The Semitic languages form a distinct family; though still, in their primary elements, kindred to the former in a greater degree than has usually been supposed. Here too, the first scientific attempt at marking these coincidences as a part of lexicography, was made by Gesenius, in his Latin Manual of 1833; but the time is perhaps not far distant, when every Lexicon of the Greek or Latin, or indeed of any of the occidental tongues,

will be regarded as incomplete, which shall fail to notice these striking affinities.

In respect to the Greek, it should be borne in mind, that there are three great epochs which mark the progress of the language; through all or some of which, the different meanings and uses of a word can be traced with more or less distinctness. These are its youth, in the heroic or epic poems of Homer and Hesiod, with which may be joined the Ionic prose of Herodotus; its prime, in the palmy days of Attic elegance and purity, as exhibited in the great tragedians, and in the prose of Thucydides, Xenophon, Plato; and its decline, after the Macedonian conquest, and still later under the Roman dominion. In this latter period, the breaking up of the various independent states, the mingling together in armies of soldiers enlisted from every quarter, and the founding of colonies and large cities peopled with inhabitants from every part of Greece and also from foreign lands, could not fail to produce great changes in the language of different communities; which, by natural consequence, would speedily be reflected in the language of books. Thus was formed the later Greek idiom, ἡ κοινὴ διάλεκτος, which every where superseded the pure Attic; and of which Aristotle, Polybius, Diodorus, Plutarch, Ælian, and other later writers, are the representatives. Some of the forms peculiar to this later idiom were ascribed to the influence of the Macedonians, and referred to the *Macedonic* dialect; or sometimes the same forms were referred to an *Alexandrine* dialect, inasmuch as the chief seat of the later Greek culture was in Egypt and its metropolis Alexandria. But these terms are probably too specific; and embrace what strictly belonged to the later language of common life in general, rather than to the dialect of any particular tribe or city.

The language of the New Testament is *the later Greek language, as spoken by foreigners of the Hebrew stock, and applied by them to subjects on which it had never been employed by native Greek writers.* The simple statement of this fact, suggests at once what the character of this idiom must be; and might, one would think, have saved volumes of controversy. The Jews came in contact with the Greeks only at and after the Macedonian conquests; and were therefore conversant only with the later Greek. They learned it from the intercourse of life, in commerce, in colonies, in cities founded like Alexandria, where the inhabitants were drawn together from Asia as well as from Greece; and it was therefore the spoken language of common life, and not that of books, with which they became acquainted. But they spoke it as foreigners, as Hebrews; and therefore it could not fail to have in general a colouring of the Hebrew, or rather of the later Aramæan, which was their vernacular tongue. Jews who spoke Greek, are called in the New Testament Ἑλληνισταί, Hellenists; and hence in modern usage, since the time of the younger Scaliger, the Jewish Greek has not unaptly been termed *Hellenistic*.

The earliest monument of this idiom is the Version of the Seventy made at Alexandria, probably at different times during the centuries immediately preceding the Christian era. This, as being a direct translation from the Hebrew, made by Jews, exhibits strongly the influence of the Hebrew, as well as an imperfect knowledge of the Greek; though in various degrees in its different parts. Closely allied to this are the Apocryphal books usually connected with the Septuagint. Meanwhile, the Greek language had become current also in Palestine, along with the Aramæan; partly through frequent intercourse with Hellenistic Jews settled in Egypt and in Asia Minor, who constantly resorted to Jerusalem; and partly from the influence of the Herods and the Roman dominion. Hence the New Testament was written in the now universal tongue. Still later there appeared other Greek Versions of the Old Testament, made by Jews; and also the remaining Pseudepigraphic and Apocryphal writings of the Old and New Testaments. Two Jewish writers only, Philo and Josephus, both of them cotemporary with the Apostles, were able to overcome in a great measure the influence of their vernacular tongue; and although when treating of Jewish affairs they necessarily employ many terms belonging to the Jewish Greek, yet in general they approach much nearer to the written idiom of the later Greek, than any of the writers either of the Septuagint or New Testament.

The writers of the New Testament, with the exception of Paul, and partially perhaps of Luke, were unlearned men; and, like the rest of their countrymen, knew the Greek language only from the intercourse of common life, and not from books. With them, therefore, the Hebrew element which mingled in their idiom, would naturally have great prominence; although, since their writings are not translated from a Hebrew original, it is not here as strongly marked as in the Septuagint. It often lies in the turn of the thought, or in the thought itself, rather than in the expression. Even where the expression is modelled after the Hebrew, this is seen more in the construction and connection of words in phrases and sentences, than as affecting their intrinsic signification. Whoever has himself learned to speak a foreign language, or has closely watched the discourse of foreigners speaking our own tongue, will readily have perceived, that the signification of words is in general much more easily retained and correctly applied, than their forms and their proper construction and connection. Thus, nothing perhaps imparts more to the Gospels the air of the Hebrew narratives of the Old Testament, than the frequent use of the particle *καί* as a connective, corresponding to the Hebrew usage of the particle Vav (ו). From Hebraisms of this kind, the writings of Paul are comparatively free; since, from his birth and residence amid the Greek schools of Tarsus, he probably had acquired a more accurate knowledge of that language than was usual with the Hebrews of Palestine; though the course of his education and the character of his learning were not Greek, but wholly Jewish.

The writers of the New Testament, further, applied the Greek language to subjects on which it had never been employed by native Greek writers. No native Greek had ever written on Jewish affairs, nor on the Jewish theology and ritual. Hence the Seventy, in their translation, had often to employ Greek words as the signs of things and ideas, which heretofore had been expressed only in Hebrew. In such a case, they could only select those Greek words which most nearly corresponded to the Hebrew; leaving the different shade or degree of signification to be gathered by the reader from the context. Thus, to express the idea of the Hebrew שָׁלוֹם as a word of salutation or farewell, they employ the Greek word *εἰρήνη*, just as we use the word *peace* in the same way and for the very same reason. Similar is *εὐλογέω* for Heb. בָּרַךְ *to bless*; in Greek writers only *to speak well of*. Thus far the path was indeed already broken for the writers of the New Testament. But beyond this, they were to be the instruments of making known a new revelation, a new dispensation of mercy to mankind. Here was opened a wide circle of new ideas and new doctrines to be developed, for which all human language was as yet too poor; and this poverty was to be done away, even as at the present day on the discovery and culture of a new science, chiefly by enlarging the signification and application of words already in use, rather than by the formation of new ones. An example of this in the New Testament is especially the word *πίστις*,—to which may be added *δικαιοσύνη, δικαιούσθαι, ἐκλογή, ἀπόστολος*, and many others.

The New Testament, then, was written by Hebrews, aiming to express Hebrew thoughts, conceptions, feelings, in the Greek tongue. Their idiom, consequently, in soul and spirit, is Hebrew; in its external form, Greek, and that more or less pure, according to the facilities which an individual writer may have possessed, for acquiring fluency and accuracy of expression in that tongue.

It follows from all these considerations, that in constructing a Lexicon of the New Testament, it should be a matter of prominent importance, to exhibit each word in its true character and relations, as a component part of the Greek tongue; as compared, on the one hand, with the Hellenistic idiom; and, on the other, with the usage of classic Greek writers. It is just here, that Wahl perhaps has erred in having reference too exclusively to the latter; and Bretschneider, in drawing his illustrations mainly from the former. In the present work I have endeavoured to pursue a middle course, and present a comparison with both; giving, when possible, one or more references to the Septuagint, or, where that fails, to Josephus; at least one (and often more) to the later Greek writers; and one to the Attic, as represented by Xenophon, Plato, or Thucydides. Where a reference is wanting in either of these three classes, except under words well known and of frequent occurrence, it may be presumed, that none such has yet been found. Very many new references have been added, where there were none before; especially from the writings of Plutarch

and Plato. Indeed, this comparison of words used in the New Testament with their usage in classic writers, has cost more time and labour than any other portion of the work.

Let the student not be startled at the apparent multitude of such references, nor think them all of no avail. They are adduced not merely nor mainly to elucidate the meaning of a word; but to show its authority and standing in the Greek language. They serve to show in what relation each word stands to the Septuagint and Jewish writings, and also to the later and Attic Greek; and whether it is common to all or any of them, or found in none. In this way they have an important bearing on the long disputed question of the purity of the New Testament idiom; and aid in determining its true character.

The preceding remarks present a summary view of the principles which have guided the Author in the preparation of the present volume. The Greek of the New Testament constitutes but a small portion of the Greek language as a whole; and a Lexicon of it can only aim to give a just exhibition of one of the subordinate forms or phases of that rich and noble tongue. Of such a work, the following, it would seem, ought to be some of the chief traits; and they have accordingly been made prominent objects of attention.

1. The etymology of each word is given, so far as it appertains to the Greek and Hebrew, and occasionally the Latin.* A general comparison of the affinities between the Greek and other languages, belongs only to a general Lexicon of the language.

2. The full *historical* view of a word, is here out of place; since we strictly have to do only with those significations and constructions which are found in the New Testament itself. But the *logical* method is still applicable in its full force. This consists in assigning first to each word its primary signification, whether found in the New Testament or not; and then deducing from it, in logical (not historical) order, all the significations which occur in the New Testament; but not others, except so far as they may be necessary to illustrate the former.†—In this connection, the attempt has every where been made, to discriminate between the intrinsic significations of a word, and those senses in which it may be employed through the force of adjuncts. By referring the latter to their appropriate heads, the multiplicity of meanings given by earlier lexicographers has been greatly diminished. Particular attention has also been given, to bring out prominently to view the force of the prepositions in composition.

3. The various constructions of verbs and adjectives with their cases and with other adjuncts, is in general fully given. Unusual or difficult constructions are noted and explained, by reference both to grammatical

* See the articles *λάμπω*, *λιθανός*, *ὑσσωπος*, *σουδάριον*, *φραγέλλιον*, etc.

† Comp. the articles *στέλλω*, *φύω*, *ψάλλω*, etc.

rules and to the usage of other writers.—Here some of the usual Latin abbreviations for marking the construction of words, are too convenient to be laid aside for any English substitutes; and therefore such terms as *c. acc.* and the like, have been retained without scruple; just as the common English has adopted the forms *etc.* and *per cent.*

4. The different forms and inflection of words are exhibited, so far as seemed proper in a Lexicon. Any variety or irregularity of form is, in particular, fully explained.

5. So far as the limits of a Lexicon permit, attention has been given to the interpretation of difficult passages; in order that the work may, in some measure, supply the place of a more extended Commentary. And, if I may be permitted here to give to the student a recommendation founded on the experience of many years, I would counsel him, first to study the New Testament for himself, with only the help of his Grammar and Lexicon, giving close attention to the context and the logical connection. In this way, whatever he acquires will be his own, and will remain with him; and he will then know what further aid to seek in Commentaries. The true end of a Commentary is not to supersede the student's own investigations; but to aid him to fill out and complete them.

6. Each article, so far as practicable, contains a reference to every passage of the New Testament in which the word is found. In this way, in more than nine-tenths of the words, the Lexicon is a complete Concordance of the New Testament. Those articles in which this is not the case, are marked at the end with the sign +.* In the articles not so marked, my endeavour has been to include the different readings of the *Textus Receptus* and the most approved later editions, as also some of those found in Manuscripts; without, however, being solicitous to note every minor variation, even when adopted by an Editor.

7. The most sedulous care has been bestowed to verify all the references, especially those to the New Testament; and although in a work containing so many thousands of them, many errors are unavoidable, yet it is hoped that the present volume will bear comparison in this respect with any other of a like size and character. The scriptural references are regularly made to the New Testament of Hahn, to the Septuagint of Mill, and to the Hebrew Bible of Van der Hooght, again edited by Hahn. Those to the Old Testament, where not otherwise specified, are to the Hebrew; never to the English Version.

Such is the plan of the work now given to the public; to the execution of which the Author has unweariedly and repeatedly devoted the best powers of many of the best years of his life; with what success, the theological public must judge. His fervent hope and prayer to God

* The letter A, for example, contains 891 separate articles; of which only 39 have the mark +. The relative proportion of such articles elsewhere is probably not much (if any) greater.

is, that the work may be still further instrumental in giving facility and impulse to the study of the Holy Scriptures; and thus aid in promoting the cause of sacred learning, and Christian piety.

The Author would express his gratitude to various friends, by whose advice and encouragement he has been aided. Especially are his thanks due to the Rev. President Woolsey of Yale College, for his counsel, and for the unrestricted use of his valuable private library.

E. ROBINSON.

NEW-YORK, *July*, 1850.

FOR THE STUDENT.

The references to Greek authors are generally to editions in common use; and mainly to such as have been followed in the miniature classics published by Tauchnitz. Thus, Plato is quoted by the pages of H. Stephens; but these are also given by Tauchnitz; and so in other cases. Where the edition is not named, or does not appear from the manner of citation, it may be presumed to be that of Tauchnitz. But from this remark the following are excepted:

ORATORES GRÆCI: *Demosthenes, Æschines, Lysias, Isæus, Antiphon, etc.* ed. Reiske, XII. Tom. Lips. 1770-75.

Anthologia Græca, ed. F. Jacobs, XIII. Tom. Lips. 1794-1814.

Arr. Epict. i. e. Epicteti Dissertationes ab Arriano digestæ, ed. Schweighäuser, III. Tom. Lips. 1799.

Dion Cass. ed. Reimar. II. Tom. fol. Hamb. 1750.

Herodiani Historiæ, ed. Irmisch, IV. Tom. Lips. 1789-1805. The edition of Tauchnitz gives only the larger divisions.

Isocrates, ed. Bekker, in ORATORES ATTICI.

Strabonis Geographia, ed. Casaubon, et c. notis, fol. Amst. 1709.

Josephi Opera, ed. Havercamp, II. Tom. fol. Amst. 1726. All later editions have the same divisions.

The following are the full titles of several works often referred to in the following pages:

Bibl. Res. in Palest. i. e. *Biblical Researches in Palestine, Mount Sinai, and Arabia Petrea*, by E. ROBINSON and E. SMITH, 3 vols. 8vo. Boston, 1841. Lond. 1841.

Gr. Harm. " *A Harmony of the Four Gospels in Greek*, by E. ROBINSON, 8vo. Bost. 1845.

Heb. Lex. " *A Hebrew and English Lexicon of the Old Testament, from the Latin of W. GESENIUS; by E. ROBINSON.* 8vo. Bost. 1849.

Heb. Gr. " *Hebräische Grammatik, von W. GESENIUS, neu bearbeitet von E. ROEDIGER.* 15th Ed. Leipz. 1848.—English, with the same divisions, *Hebrew Grammar, etc.* by M. Stuart, Andover 1847; also by T. J. Conant, New-York 1847.

Lehrgeb. or Lgb. " *Lehrgebäude der Heb. Sprache, von W. GESENIUS,* 8vo. Leipz. 1817.

Winer, " *Grammatik des neutest. Sprachidioms, von G. B. WINER,* Leipz. 1844. 5th Ed.

Winer Realw. " *Biblisches Realwörterbuch, von G. B. WINER,* Leipz. 1847. 2 vols. 3d Ed.

Lob. ad Phryn. " *Phrynichi Eclogæ Nominum.* Edidit C. A. LOBECK, 8vo. Leipz. 1820.

Sturz de Dial. Mac. " *De Dialecto Macedonica et Alexandrina* F. G. STURZ, 8vo. Lips. 1808.

Titm. de Synon. N. T. " *De Synonymis in Novo Testamento,* Lib. I II, J. A. H. TITTMANN, Lips. 1829, 1832.

- Herm. ad Viger.* i. e. F. VIGERI *de præcipuis Græcæ Dictionis Idiotismis Liber* ed. G. HERMANN, 8vo. Lips. 1834. 4th Ed.
- Buttm.* " A *Greek Grammar for the use of High Schools and Universities*, by PHILIP BUTTMANN, revised by his Son; from the 18th German edition, by E. ROBINSON, New-York 1851. The 18th German edition was published at Berlin late in 1849.
- Buttm. Ausf. Sprachl.* " *Ausführliche Griechische Sprachlehre*, von PHILIP BUTTMANN, 2 Bde, Berlin 1830, 1839. 2d Ed.
- Matth.* " *Ausführliche Griechische Grammatik*, von A. MATTHIÆ, 2 Th. Leipz. 1825, 1827. 2d edition. A third edition with few changes was published after the author's death, Leipz. 1835.—English by E. V. Blomfield, edited by J. Kenrick, Lond. 1832.
- Kühner,* " *Grammar of the Greek Language, for the use of High Schools and Colleges*, by R. KUEHNER; from the German, by B. B. EDWARDS and S. H. TAYLOR; Andover 1844.
- Passow,* " *Handwörterbuch der Griechischen Sprache*, von F. PASSOW, 4 Th. Leipz. 1831.—Also: A *Greek-English Lexicon*, based on the German work of F. Passow, by H. G. LIDDELL and R. SCOTT, second edition, Oxford 1845. New-York 1848.
- Dict. of Anti.* " *Dictionary of Greek and Roman Antiquities*, edited by W. SMITH, Lond. 1848. Second edition.

OTHER ABBREVIATIONS.

- Genr.* i. e. generally, in a general sense, ordinarily.
- Spec.* " specially, in a special and particular sense.
- Pr.* " *proprie*, in the proper and literal sense, not figurative.
- Trop.* " tropically, in a tropical or figurative sense.
- Meton.* " metonymically, by metonymy.
- c. dat.* } " *cum dativo, cum accusativo*, etc.
- c. acc.* }
- Absol.* " absolutely, without case or adjunct.
- κτλ.* " *καὶ τὰ λοιπά*, Lat. *et cætera*, Engl. *etc.*
- [] Brackets usually mark a diversity of reading; sometimes a different numbering of the verses.

For ADDENDA, see end of the Volume.

LEXICON

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A.

Α, *α*, *alpha*, the first letter of the Greek alphabet, corresponding to the Hebrew א. For its power as a privative and intensive particle in composition, see the Grammars, Buttm. § 120. 5, and n. 11. Kühner § 237. R. 3. b.—In N. T. τὸ Α or τὸ ἄλφα signifies *the first*, Rev. 1, 8. [11.] 21, 6. 22, 13; where the writer himself explains it by πρῶτος and ἀρχή. See Is. 48, 12, comp. 41, 4. 44, 6. So Clem. Alex. Strom. 4. 25 [p. 537. c. ed. Sylb.] κύκλος γὰρ αὐτὸς (ὁ υἱὸς) πασῶν τῶν δυνάμεων, εἰς ἐν εἰδουμένων καὶ ἐννουμένων· διὰ τοῦτο Α καὶ Ω ὁ λόγος εἴρηται.

Ἀαρών, *ὁ*, indec. *Aaron*, Heb. אַהֲרֹן, pr. n. of a son of Amram and Jochebed of the tribe of Levi, Ex. 6, 20; the elder brother of Moses, and his interpreter (נִבִּיאַ) before Pharaoh, Ex. 4, 14 sq. 5, 1 sq. 7, 10 sq. as also the first High Priest, Ex. 28, 1 sq. 40, 12 sq.—In N. T. Acts 7, 40. Heb. 5, 4. 7, 11. 9, 4. By Hebraism, the *family of Aaron*, Luke 1, 5.

Ἀβaddών, *ὁ*, indec. *Abaddon*, Heb. אַבְדֹּן (destruction), the name ascribed Rev. 9, 11 to the angel of Tartarus (τῆς ἀβύσσου), and explained by the Greek ἀπολύων, *the destroyer*. The usual Heb. word is מַשְׁחִית, Sept. ὁ ὀλοθρευτής, Ex. 12, 23. Wisd. 18, 25; comp. ὀλοθρευτής, 1 Cor. 10, 10.

ἀβαρης, *έος, οὗς, ὁ, ἡ*, adj. (*a priv. βά-ος*), pr. *not heavy*, e. g. πῦρ ἀβαρές Plut. de

Stoic. repugn. 42. T. VI. p. 98.—In N. T. trop. *not burdensome*, i. e. not causing expense; 2 Cor. 11, 9 ἀβαρῇ ὑμῖν ἐμαντῶν ἐτήρησα. So ἐπιβαρέω, q. v. and βαρύς Jos. Ant. 1. 16. 2.

Ἀββᾶ, indec. *Abba*, i. e. *father*, Heb. אָבָא, Chald. אָבָא; Mark 14, 36. Rom. 8, 15. Gal. 4, 6.

Ἀβελ, *ὁ*, indec. *Abel*, Heb. הָבֵל (*a breath*), pr. n. of the second son of Adam, Matt. 23, 35. Luke 11, 51. Heb. 11, 4. 12, 24. See Gen. 4, 1–16.

Ἀβιά, *ὁ*, indec. *Abia*, Heb. אֲבִיָּה (Jehovah his father), pr. n. of two meh in N. T. a) A king of Judah, Matt. 1, 7 bis; see 1 K. 14, 31. 15, 1 sq. b) A priest of the posterity of Aaron, and founder of a sacerdotal family, Luke 1, 5. When all the priests were distributed into 24 classes, the eighth class was called from him *the class of Abia*; see 1 Chr. 24, 10.

Ἀβιάθαρ, *ὁ*, indec. *Abiathar*, Heb. אֲבִיָּהָר (father of abundance), pr. n. of a high priest, Mark 2, 26; see 1 Sam. 22, 21. 1 K. 2, 26. 27. 35. The high priest at the time referred to by Mark was *Ahimelech*; but his son Abiathar, who was high priest afterwards, is here mentioned perhaps as having been conspicuous in the transaction, and more intimately connected with the history of David.

Ἀβιληνή, ἡς, ἡ, *Abilene*, pr. n. of a district on the eastern declivity of Anti-Lebanon, so called from the city Abila or Abela situated on the mountain 18 Roman miles N. W. of Damascus towards Heliopolis or Ba'albek; known also as Ἀβιλη τοῦ Ἀνσανοῦ to distinguish it from another in Peræa. This district extended apparently along the eastern slope of Anti-Lebanon and Hermon as far as to Paneas and Gaulonitis; and thus bordered on the territories of Philip. So in Luke 3, 1; where Lysanias is said to be tetrarch of Abilene in the fifteenth year of Tiberius, about A. D. 28. Long before this time Josephus speaks of a Lysanias, the son of a Ptolemy who in the days of Pompey was a lord of Chalcis under Lebanon, and was a powerful and dangerous neighbour to Damascus; Ant. 14. 7. 4, comp. 13. 16. 3 and 14. 3. 2. From this it may perhaps be inferred that he was lord also of Abilene; Lysanias succeeded him B. C. 40; but was put to death by Antony through the intrigues of Cleopatra about B. C. 34; Ant. 15. 4. 1. Dio Cass. 49. 32. Some years later a certain Zenodorus is mentioned as having *farmed* the possessions (οἶκος) of Lysanias; he also had jurisdiction over Trachonitis and other districts; but having become implicated with robber-hordes, Augustus took away Trachonitis and the adjacent tracts and gave them to Herod the Great, B. C. 22; and on the death of Zenodorus, B. C. 19, Herod received still more of his territories, as Paneas and the district further east; Ant. 15. 10. 1, 3. Thus far Josephus does not even name Abilene; but in the first year of Caligula, A. D. 38, more than seventy years after the death of the first Lysanias, and ten years after the statement of Luke, he relates that Caligula gave to the elder Agrippa, the Herod of the book of Acts, the tetrarchy of his uncle Philip, and also "the tetrarchy of Lysanias," or Abilene; and these were confirmed to Agrippa by Claudius on his accession, with the specification that "Abila of Lysanias and whatever was on Mount Lebanon" were districts belonging to the emperor himself (ἐκ τῶν αὐτοῦ); Ant. 18. 6. 10. ib. 19. 5. 1. B. J. 2. 11. 5. At Herod Agrippa's death they went to his son, the younger Agrippa, before whom Paul was brought; Ant. 20. 7. 1. Acts c. 26. From all these facts it is probable, that both Ptolemy and his son, the first Lysanias, had possession of Abilene; that after the murder of the latter it was farmed by the emperor to Zenodorus for the benefit

of the family of Lysanias yet in their minority; and that afterwards the children were reinstated in their rights; in which case the Lysanias of Luke may well have been the son or grandson of the former Lysanias. If the son, he must have been near seventy years old at the time specified by Luke. This is not improbable; for ten years later (A. D. 38) his territories had reverted to the emperor, perhaps from the failure of heirs; and were given by him to Herod Agrippa. In this way the testimony of Josephus and that of Luke are in harmony. Indeed, as Josephus nowhere connects the first Lysanias with Abilene, it is not improbable that when he speaks of that district seventy years later as "the tetrarchy of Lysanias," he in fact refers to the second Lysanias, who was actually tetrarch of it, and was then dead.—The site of the city of Abila is occupied by the modern village *Sak Wady el-Barada*, where the river Barada issues from a wild chasm. Here are seen the remains of ancient walls and foundations of edifices, fragments of columns, rock-hewn sepulchres, and a road along the chasm cut through the rock, with inscriptions. See more in Biblioth. Sac. 1848. p. 79 sq. Winer Bibl. Realw. art. *Abilene*.

Ἀβιουδ, ὁ, indec. *Abiud*, Heb. אֲבִירָהוּד (Judah his father), pr. n. of a son of Zorobabel, Matt. 1, 13 bis. Omitted in 1 Chr. 3, 19.

Ἀβραάμ, ὁ, indec. *Abraham*, Heb. אַבְרָהָם (father of a multitude), pr. n. of the celebrated patriarch and founder of the Israelitish nation, Matt. 1, 1. 2. 22, 32. Heb. 11, 8-19. al. In Acts 7, 16 Ἀβραάμ, by an obvious error of transcription, is written for Ἰακώβ; see Gen. 33, 19. Josh. 34, 22. +

ἄβυσσος, ον, ἡ, (a priv. βύζος or βύσος,) pr. adj. *bottomless, deep, profound*, as λίμνη ἄβυσσος Diod. Sic. 5. 25. Hdot. 2. 28. Sept. for הַיָּם, *abyss*, either the ocean, Gen. 1, 2. 7, 11; or the underworld, Ps. 71, 21. 107, 26.—In N. T. Subst. ἡ ἄβυσσος, *the abyss, the place of the dead, orcus, ᾗδης*, Rom. 10, 7. Spec. *Tartarus*, that part of ᾗδης in which the souls of the wicked are represented as confined, Luke 8, 31. Rev. 9, 1. 2. 11. 17, 7. 17, 8. 20, 1. 3; comp. 2 Pet. 2, 4. So Acta Thomæ § 32 ἡ ἄβυσσος τοῦ Τάρτρου.

Ἀγαβος, ον, ὁ, *Agabus*, pr. n. of a Jewish Christian, who predicted a famine

and the imprisonment of Paul, Acts 11, 28. 21, 10.

ἀγαθοεργία, ὦ, f. ἦσω, (ἀγαθός, ἔργον,) Phavorin. εὐεργετῶ καὶ ἐργάζομαι ἀγαθόν.—In N. T. *to do good* to others, absol. 1 Tim. 6, 18; comp. Gal. 6, 10. So ἀγαθοεργός Plut. de Is. et Osir. 48.

ἀγαθοποιέω, ὦ, f. ἦσω, (ἀγαθοποιός,) but the better form is ἀγαθὸν ποιέω, Lobeck ad Phryn. p. 200.

1. *to do good* to others, absol. Mark 3, 4. Luke 6, 9. 35. Acts 14, 17; with acc. of pers. Luke 6, 33 bis. Sept. for עָשָׂה לְיָדָיו Judg. 17, 13. Zeph. 1, 12. So Tob. 12, 13. 1 Mac. 11, 33.

2. *to do well*, to act. virtuously, absol. 1 Pet. 2, 15. 20. 3, 6. 17. 3 John 11. Comp. 1 Pet. 3, 11.

ἀγαθοποιῶ, as, ἦ, *well-doing*, virtuous conduct, 1 Pet. 4, 19; see ἀγαθοποιέω no. 2. Others less well *beneficence*.—Test. XII. Pat. ap. Fabric. Cod. Pseudep. I. 722.

ἀγαθοποιός, οὐ, ὁ, ἦ, adj. (ἀγαθός, ποιέω,) pr. *doing good*, *beneficent*, Plut. Is. et Osir. 42; *bland*, *courteous*, e. g. γυνή Ecclus. 42, 14.—In N. T. *doing well*, *upright*, *a well-doer*, 1 Pet. 2, 14; see in ἀγαθοποιέω no. 2. So Athenag. Apol. p. 29 ὁ θεός, τελείως ἀγαθὸς ὢν, αἰδίως ἀγαθοποιὸς ἐστίν.

ἀγαθός, ἦ, ὢν, (ἄγαν,) corresp. to Heb. טוֹב, Lat. bonus, Engl. good.

1. *good*, i. e. distinguished for good and eminent qualities, character; of persons, Matt. 19, 16 διδάσκαλε ἀγαθέ. v. 17 bis. Mark 10, 17 sq. Luke 18, 18 sq. (Jos. Ant. 9. 5. 2 τοὺς ἀγαθοὺς ἀνδρας καὶ δικαίους ἀπέκτεινε. Xen. Ven. 1. 14.) Of things, Luke 10, 42 τὴν ἀγαθὴν μερίδα. John 1, 47. Sept. for טוֹב Ezra 8, 27 χαλκοῦ ἀγαθοῦ.—Spec.

a) In a physical sense, *good*, as opp. to bad, e. g. δένδρον ἀγαθόν Matt. 7, 17. 18; γῆ ἀγ. Luke 8, 8. Sept. γῆ ἀγ. for טוֹב Ex. 3, 8.—Plut. Gryll. 3. Xen. Œc. 16. 7 γῆ ἀγ.

b) In a moral sense, *good*, *well-disposed*, *upright*. a) Of persons, Matt. 5, 45 ἐπὶ πονηροῦς καὶ ἀγαθούς. 12, 35. 22, 10. 25, 21. Luke 23, 50. John 7, 12. Acts 11, 24. Sept. for טוֹב Prov. 13, 2. 15, 3. So Xen. Mem. 3. 4. 8 τοὺς κακοὺς κολάζειν καὶ τοὺς ἀγαθοὺς τιμᾶν. β) Of things, actions, *good*, *right*, *upright*, e. g. καρδία Luke 8, 15; ἐντολή Rom. 7, 12; λόγος 2 Thess. 2, 17; βέλημα τοῦ 3. Rom. 12, 2. (Sept. τὸ

πνεῦμα τὸ ἀγ. for טוֹב Neh. 9, 20. Ps. 143, 10. Wisd. 8, 19 ψυχὴ ἀγ.) Hence συνείδησις ἀγαθὴ *a good conscience*, consciousness of rectitude, Acts 23, 1. 1 Tim. 1, 5. 19. 1 Pet. 3, 16. 21. Also ἔργον ἀγαθόν, ἔργα ἀγαθὰ, *good deeds*, *well-doing*, uprightness, Rom. 2, 7. 13, 3. Eph. 2, 10. Col. 1, 10. 2 Tim. 2, 21. al. Sept. ποιήματα ἀγ. for טוֹב 1 Sam. 19, 4. Wisd. 3, 15 πόνοι ἀγ.

c) Neut. as Subst. (τὸ ἀγαθόν, τὰ ἀγαθὰ, *good*, *good things*, *right*, *virtue*, Matt. 12, 34. 35. 19, 16. Luke 6, 45. Rom. 2, 10. 7, 18. 19. al. Rom. 7, 13 τὸ ἀγαθόν *that which is in itself good*. 14, 16 ὑμῶν τὸ ἀγαθόν *your good*, sc. liberty of conscience, Christian liberty. Sept. for טוֹב Ps. 53, 2. 4.—Arr. Epict. 1. 4. 1. Xen. Mem. 3. 10. 5.

2. *good*, in respect to operation, influence, utility, i. e. *useful*, *beneficial*, *profitable*.

a) Of persons, *good*, *kind*, *benevolent*, *doing good*, Rom. 5, 7. 1 Thess. 3, 6. Tit. 2, 5. 1 Pet. 2, 18. Sept. for טוֹב 2 Chr. 30, 19 ὁ θεὸς ἀγ. Ps. 73, 1.—Plut. Consol. ad Apoll. 37. Xen. Cyr. 3. 3. 4 εὐεργέτην, τὸν ἀνδρα τὸν ἀγαθόν.

b) Of things; e. g. δόματα Matt. 7, 11. Luke 11, 13; δόσις James 1, 17; ἀναστροφή 1 Pet. 3, 16; καρποὶ James 3, 17; πίστις Tit. 2, 10. (Sept. for טוֹב 1 Sam. 12, 23 ἀγ. ὁδός. Neh. 9, 13 ἐντολαὶ ἀγ.) Matt. 12, 35 ἀγ. θησαυρός, *treasure of good things*. Luke 6, 45. So ἔργα ἀγαθὰ, *good deeds*, *benefits*, Acts 9, 36. 2 Cor. 9, 8. 1 Tim. 2, 10. 5, 10.—Also *good* for any purpose, *suitable*, *adapted to*, Eph. 4, 29 λόγος ἀγ. πρὸς οἰκοδομήν. Rom. 15, 2. So Jos. Ant. 4. 6. 1 πόλις φωνίκας φέρειν ἀγαθῇ. Pausan. Eliac. post. c. 26. 4 χώρα ἐς καρποὺς ἐκτρέφειν ἀγαθῇ. Plut. Sept. Sap. Conv. 14, p. 367. Plato Rep. 608. e.

c) Neut. as Subst. τὸ ἀγαθόν, *something useful and profitable*, *a benefit*, Rom. 8, 28. 12, 21. 13, 4. Gal. 6, 10. Eph. 4, 28. 6, 8. 1 Thess. 5, 15. Philem. 6. 14. (Xen. Cyr. 4. 2. 18.) Plur. τὰ ἀγαθὰ, *things good and useful*, *benefits*, *blessings*, Matt. 7, 11. Luke 1, 53. 16, 25. Rom. 3, 8. Gal. 6, 6. Heb. 9, 11. 10, 1. (Plut. Pericl. 39. Xen. Cyr. 5. 3. 15 τοὺς εὐεργετοῦντας ἀγαθοῖς ὑπερβαλλόμενοι.) In the sense of *goods*, *wealth*, Luke 12, 18. 19. Sept. for טוֹב Gen. 24, 10. Dent. 6, 11. So Xen. Cyr. 3. 3. 20.

3. *good*, in respect to the feelings excited, i. e. *glad*, *joyful*, *happy*. 1 Pet. 3, 10 ἡμέρας ἀγ. Rom. 10, 15 τὰ ἀγαθὰ *happy times*. 2 Thess. 2, 16. Sept. for טוֹב Ps. 34. 12

ἡμέρας ἀγ. Zech. 8, 19 ἑορτὰς ἀγ. So Ecclesi. 14, 14. 1 Macc. 10, 55. +

ἀγαθουργέω, ὦ, f. ἦσω, a later form for ἀγαθοεργέω, to do good to others, absol. Acts 14, 17 in some Mss.—Cyrill. Alex. c. Julian. 3. p. 81. a, et in Mich. cap. 2. p. 409. c.

ἀγαθωσύνη, ης, ἥ, pr. for ἀγαθοσύνη, Buttm. § 119. 10. c; in Greek writers ἀγαθότης, or better χρηστότης, Thom. Mag. p. 921; goodness, e. g. of disposition and character, uprightness, virtue, Rom. 15, 14. Eph. 5, 9. 2 Thess. 1, 11. Sept. for טוב Ps. 52, 5; טובה 2 Chr. 24, 16.—Also goodness towards others, kindness, beneficence, Gal. 5, 22. Sept. for טוב Neh. 9, 25.

ἀγαλλίασις, εως, ἥ, not found in Gr. writers; but often in Sept. in the sense of exultation, joy, for גִּיל Ps. 45, 16. 65, 13; rejoicing, with song, dancing, for רִנָּה Ps. 30, 7. 118, 15. 126, 2. 6; great joy, for שִׂשׂוֹן Ps. 45, 8. 51, 10. 14; so Tob. 13, 1.—In N. T. joy, gladness, rejoicing, Luke 1, 14, 44. Acts 2, 46. Jude 24. (Acta Thom. § 7 ἐν χαρᾷ καὶ ἀγαλλιάσει.) Heb. 1, 9 ἔλαιον ἀγαλλιάσεως from Ps. 45, 8, oil of gladness, i. e. with which guests were anointed at feasts, here put as an emblem of the highest honour; see Ps. 23, 5. Am. 6, 6.

ἀγαλλιάομαι, ὦμαι, (ἀγαν, ἀλλομαι,) aor. 1 ἡγαλλιάσάμην, also Pass. aor. 1 ἡγαλλιάσθην as Mid. John 5, 35 in later editions; once Act. ἀγαλλιάω, ὦ, Luke 1, 47. Not found in Gr. writers, but often in Sept. for גִּיל Ps. 2, 11; צִיָּץ Ps. 68, 4; רִנָּן Ps. 20, 6; שִׂשׂוֹן Ps. 40, 17, etc. pr. spoken of rejoicing with song and dance.—Hence in N. T. to exult, to rejoice, absol. Luke 10, 21. Acts 2, 26 ἡγαλλιάσατο ἡ γλῶσσά μου, I rejoiced in words, sang aloud. 16, 34. So χαίρειν καὶ ἀγαλλ. intens. to rejoice exceedingly, Matt. 5, 12. 1 Pet. 4, 13. Rev. 19, 7; comp. Ps. 90, 14. 40, 17. (Acta Thom. § 27.) W^h a noun of the same signif. as dat. of manner; 1 Pet. 1, 8 ἀγαλλιάσσε χαρᾷ ἀνεκλαλήτῳ, rejoice with joy unspeakable, i. e. unspeakably. With ἰνα and the Subjunct. John 8, 56 ἡγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, he rejoiced that he should see my day, i. e. to see it. With ἐπὶ c. dat. Luke 1, 47 ἡγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ θεῷ. Here, as the active form is elsewhere unknown, it should prob. read ἀγαλλιάσεται τὸ πν. comp. Ps. 13, 6 ἀγαλλιάσεται ἡ καρδιά μου. (So ἀγάλλεσθαι ἐπὶ τινι Xen. Mem. 3. 5. 16. Sept. Ps. 9, 15.) With ἐν c. dat. where a simple dative might stand; John

5, 35 ἀγαλ. ἐν τῷ φωτὶ αὐτοῦ. 1 Pet. 1, 6. So Ps. 89, 16 ἐν τῷ ὀνόματί σου ἀγαλλ. 13, 5.

ἄγαμος, ου, ό, ἥ, adj. (a priv. γάμος,) unmarried, either wholly, caelebs, 1 Cor. 7, 32. 34; or spoken of those who do not marry a second time, ib. v. 8. 11.—Hom. II. 3. 40. Plut. Lycurg. 15. Xen. Conv. 9. 7.

ἀγανακτέω, ὦ, f. ἦσω, (ἀγαν, ἄχθος,) pr. to be pained, either in body, Plato Phædr. 251. c; or in mind, i. e. to be solicitous or provoked, Plato Phædo 8, 9. p. 63. b. 64. a.—In N. T. to be displeased, angry, indignant, absol. Matt. 21, 15. 26, 8. Mark 10, 14. Luke 13, 14. (Bel and Drag. 28. Hdian. 8. 7. 6.) Mark 14, 4 ἀγανακτοῦντες πρὸς ἑαυτοὺς καὶ λέγοντες, indignant among themselves and saying, for ἀγανακ. καὶ λέγ. πρὸς ἑαυτοὺς. With περί c. gen. Matt. 20, 24. Mark 10, 41. So genr. Plato Ep. 7. p. 345. d. Apollodor. Bib. I, περὶ Τιτάνων ἀγανακτοῦσα.

ἀγανάκτησις, εως, ἥ, indignation, 2 Cor. 7, 11.—Plut. Comp. Pelop. c. Marcell. 3 pen. Thuc. 2. 41.

ἀγαπάω, ὦ, f. ἦσω, (ἀγαμαι, comp. Heb. אָהַב,) to love; sometimes synon. with φιλέω, implying regard and good-will; but not like it including sexual love, unless in very late writers; comp. Luc. V. H. 2. 25.

1. Pr. of kindred and near friends, to love, to hold dear, c. acc. e. g. wives, Eph. 5, 25 οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν. v. 28. 33. Col. 3, 19; friends, companions, John 11, 5. 13, 1 τοὺς ἰδίους. v. 23. 19, 26. 21, 7. al. So φιλέω Matt. 10, 37. John 11, 3. 36. Sept. for אָהַב Gen. 24, 67. Ruth 4, 15.—Plut. Pericl. 1. Xen. Cyr. 8. 7. 14 ὑπὸ τῶν αὐτῶν γονέων ἀγαπώμενοι. Mem. 2. 7. 9 σὺ μὲν ἐκείνας [ἀδελφὰς] φιλήσεις... ἐκείναι δὲ σὲ ἀγαπήσουσιν.

2. As including the idea of respect, confidence, benevolence, sympathy; e. g. to love a master, Matt. 6, 24. Luke 16, 13; our fellow-men, τὸν πλησίον Matt. 5, 43. 19, 19. Mark 12, 31; also Matt. 5, 46. Mark 10, 21. Luke 7, 5; acc. impl. v. 22. 47; τοὺς ἐχθρούς Matt. 5, 44. Luke 6, 27. 35. Sept. for אָהַב 1 Sam. 18, 16. So Plut. Pericl. 7. Hdian. 1. 8. 9. Xen. Hi. 11. 9 ὑπὸ πολλῶν πόλεων ἀγαπῶ ἄν.—Spec. and emphat. of God as loving Christ, John 3, 35. 10, 17. 15, 9. 17, 23. 26 ἡ ἀγάπη, ἣν ἠγάπησάς με, the love (with) which thou hast loved me; so Sept. 2 Sam. 13, 15. Buttm. § 131. 4, 5. Kühn. § 484. (So φιλέω John 5, 20.) Of Christ as loving the Father, John 14, 31. Of God as loving men,

Christians, John 3, 16. 14, 21 Pass. Rom. 9, 13. 2 Cor. 9, 7. Heb. 12, 6. 1 John 4, 10, 11. al. Of Christ as *loving* believers, his disciples, John 13, 34. 14, 21. 15, 9. 12. Rom. 8, 37. Eph. 5, 2. 25. al. Of Christians as *loving* God, Matt. 22, 37. Mark 12, 30. Rom. 8, 28. 1 Cor. 2, 9. 8, 3. 1 John 4, 10. 19. 20; (Sept. for בָּרַךְ Ex. 20, 6;) Christ, John 8, 42. 14, 15. 21 sq. 21, 16. Eph. 6, 24. 1 Pet. 1, 8; one another, i. e. with mutual love as Christian brethren, ἀλλήλους John 13, 34. 15, 12. 17. Rom. 13, 8. 1 Pet. 1, 22. 1 John 3, 11. al. τὸν ἀδελφόν 1 John 2, 10. 3, 10; also 1 John 3, 14. 1 Pet. 2, 17; acc. impl. ὁ ἀγαπῶν 1 John 4, 7. 8. So of Paul and his spiritual brethren, 2 Cor. 11, 11. 12, 15 εἰ καὶ περισσotέρως ὑμᾶς ἀγαπῶν ἦτον ἀγαπῶμαι even though, the more I love you, the less I am beloved.. 1 Thess. 1, 4 ἀδελφοὶ ἡγαπημένοι. Col. 3, 12.

3. Of things, to love, to delight in, to like, c. acc. as πρωτοκαθεδρίαν Luke 11, 43; τὸ σκότος John 3, 19; τὸν κόσμον 1 John 2, 15; δικαιοσύνην Heb. 1, 9. (So φιλέω Matt. 23, 6. al.) Sept. for בָּרַךְ Ps. 45. 8. So Jos. Ant. 7. 1. 6. Plut. Lycurg. 29. Xen. Cyr. 7. 5. 67 μάλιστα ἀν ἀγαπᾶν τὴν παρ' αὐτῷ διαίταν.—Spec. Rev. 12, 11 οὐκ ἡγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου they loved noi their lives unto the death, i. e. they were careless of their lives and voluntarily exposed themselves to death; see in art. οὐ no. 5. Heb. Gr. § 149. So Eccclus. 15, 13 οὐκ ἀγαπητόν not loved, i. e. hated, abhorred. +

ἀγάπη, ης, ἡ, (ἀγαπάω,) love; not found in Gr. writers. Sept. for אָהַב Cant. 5, 8. 8, 6. 7. al. In N. T. not found in Mark, Acts, nor James, and only once in both Matt. and Luke.

1. love, e. g. to our fellow-men, John 15, 13. Elsewhere spec. and emphat. as connected with God's mercy to mankind, or with the religious emotions and duties of men; e. g. God's love to Christ, John 17, 26. Col. 1, 13 ὁ υἱὸς τῆς ἀγαπῆς αὐτοῦ the son of his love, his beloved son; Heb. Gr. § 104. 2. God's love to men, 1 John 3, 1. 4, 16; so c. gen. ἡ ἀγάπη τοῦ Θεοῦ the love of God towards men, Rom. 5, 5. 8 εἰς ἡμᾶς. 2 Cor. 13, 13. Eph. 2, 4. Christ's love to men, e. g. Eph. 3, 19 γνῶναι τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χ. Rom. 8, 35. 39. 2 Cor. 5, 14; ἐν τῇ ἀγάπῃ μου John 15, 10; also with possess. pron. John 15, 9 μέναι ἐν τῇ ἀγάπῃ τῇ ἐμῇ abide in my love, remain worthy of it. So of love to God as the duty of men, believers, c. gen.

John 5, 42 τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε. Luke 11, 42. 2 Thess. 3, 5. 1 John 2, 5. 15. 3, 17. 4, 9. 5, 3. Of love to our fellow-Christians, mutual Christian love; e. g. ἡ ἀγάπη εἰς ἀλλήλους 1 Thess. 3, 12. 2 Thess. 1, 3. 1 Pet. 4, 8; εἰς πάντας τοὺς ἁγίους Eph. 1, 15. Col. 1, 4. Philem. 5; εἰς ὑμᾶς 2 Cor. 2, 4; ἐν c. dat. John 13, 35 ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. 2 Cor. 8, 7 τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ love from you towards us, your love to us (see Winer § 54. 4); absol. Rom. 14, 15 οὐκέτι κατὰ ἀγάπην περιπατεῖς. 1 Cor. 4, 21. 16, 13. 24. 2 Cor. 2, 8. Eph. 4, 15. al. Of love of the truth, ἡ ἀγ. τῆς ἀληθείας 2 Thess. 2, 10.—Hence, love in general, *holy love*, without specifying a definite object, e. g. as an attribute of God, 1 John 4, 7. 8 ὁ Θεὸς ἀγάπη ἐστιν. v. 16; as a Christian grace, Rom. 12, 9 ἡ ἀγάπη ἀνυπόκριτος. 13, 10. 1 Cor. 8, 1. 13, 1–13. 14, 1. 1 John 4, 10, 16. al. Matt. 24, 12. Also ἡ ἀγάπη τοῦ πνεύματος the love the Spirit inspires Rom. 15, 30. So Wisd. 3, 9. 6, 17. 18.—The gen. after ἀγάπη may express either the subject or object; e. g. ἡ ἀγάπη τοῦ Θεοῦ the love of God towards any one, or also love towards God; see the examples above. Winer § 30. 1. Heb. Gr. § 112. 2. +

2. Plur. ἀγάπαι, ὧν, αἱ, *agapae*, love-feasts, Jude 12. (2 Pet. 2, 13.) Comp. 1 Cor. 11, 17 sq. These were public banquets of a frugal kind, instituted by the early Christians, and connected by them with the celebration of the Lord's supper. The provisions etc. were contributed by the more wealthy individuals, and were common to all Christians, whether rich or poor, who chose to partake. Portions were also sent to the sick and absent members. These ἀγάπαι were intended as an exhibition of that mutual love which is required by the Christian religion; but they became subject to abuses, and were afterwards discontinued. See Tertull. Apol. c. 39. Neander Hist. of the Ch. I. p. 325. [561.]

ἀγαπητός, ὅς, ὢν, (ἀγαπάω,) beloved, dear, of things, Xen. Mem. 2. 1. 32 ἡ ἀρετὴ ... ἀγαπητὴ συνεργὸς τεχνίταις. Sept. for יָרִיר Ps. 84, 2.—In N. T. beloved, dear, spoken only of Christians as united with God or with each other in the bonds of holy love, e. g. Col. 4, 14 Λουκᾶς ὁ ἱατρός ὁ ἀγαπητός. v. 7. 9. 1, 7. Eph. 6, 21. Philem. 16. 2 Pet. 3, 15. 3 John 1; fem. Philem. 2; Plur. Acts 15, 25. 1 Tim. 6, 2 ὅτι πιστοὶ εἰσι καὶ ἀγαπητοί, i. e. conjoined in the bonds of faith and love. So ἀδελφοὶ ἀγα-

πητοί in a direct address, *beloved brethren*, Christians, Phil. 4, 1. James 1, 16. 19. 2, 5. Absol. ἀγαπητοί id. Rom. 12, 19. 2 Cor. 7, 1. Heb. 6, 9. 1 Pet. 2, 11. 1 John 3, 2. 21. al. Sing. ἀδελφέ 3 John 2. 5. 11. Hence c. gen. ἀγαπητοί Θεοῦ, *beloved of God*, chosen by him to salvation, Rom. 1, 7. 11, 28. Eph. 5, 1. So Sept. ἀγαπητοί σου for אֲהִבִּי, spoken of the worshippers of God, Ps. 60, 8. 108, 7. 127, 2.—Paul applies the term particularly to those converted under his ministry; as when he speaks of Epenetus, τὸν ἀγαπητὸν μου, Rom. 16, 5; also 16, 8. 9. 12; comp. 1 Cor. 4, 17 Τιμόθεον, ὃς ἐστὶ τέκνον μου ἀγαπητὸν ἐν κυρίῳ. 2 Tim. 1, 2. So too of a whole church gathered by himself; 1 Cor. 4, 14 τέκνα μου ἀγαπητοί. 10, 14. Phil. 2, 12. With dat. 1 Thess. 2, 8 διότι ἀγαπητοί ἡμῶν ἐγενήθητε.—In the phrase: ὁ υἱὸς ὁ ἀγαπητός, *the beloved son, the well-beloved*, as an epithet of *an only son*, ὁ μονογενής, and spoken in the N. T. only of Christ, as ὁ υἱὸς ἀγαπητός τοῦ Θεοῦ, Matt. 3, 17. 12, 18. 17, 5. Mark 1, 11. 9, 7. Luke 3, 22. 9, 35. 2 Pet. 1, 17. So in the parable, Mark 12, 6 ἓνα υἱὸν ἔχων, ἀγαπητὸν αὐτοῦ, *having one son, his well-beloved*, i. e. his only son. Luke 20, 13. Sept. for אֲהִבִּי Gen. 22, 2. 12. Jer. 6, 26. Amos 8, 10. Zech. 12, 10. So Hesych. ἀγαπητὸν μονογενῆ, κεχαρισμένον. Pollux 3. 2 καλοῖτο δ' αὖν υἱὸς ἀγαπητός, ὁ μόνος ὢν πατρὶ ἢ μητρὶ. +

Ἄγαρ, ἡ, indec. *Hagar*, Heb. אֲרָמָה (flight), pr. n. of a maid-servant of Abraham, the mother of Ishmael. In Gal. 4, 24. 25, Paul applies this name allegorically to the inferior condition of the Jews under the law, as compared with that of Christians under the Gospel. Gen. c. 16.

ἀγγαρεύω, f. εὔσω, pr. to *send off an ἄγγαρος or public courier*. This word is of Persian origin, and being received into the Greek language passed also into use among the Jews and Romans. Cyrus, or, according to Herodotus, Xerxes, was the first to establish relays of horses (ἵππωνες) and couriers at certain distances on all the great roads, in order that the royal letters and messages might be transmitted with the greatest possible speed. These ἄγγαροι had authority to press into their service men, horses, ships, or any thing that came in their way, which might serve to hasten their journey, Xen. Cyr. 8. 6. 17. Hdot. 8. 98. Comp. Esth. 8, 10. 14. Dict. of Antt. art. *Angaria*.—Afterwards ἀγγαρεύω came

to signify, *to press into service in the manner of an ἄγγαρος*, Jos. Ant. 13. 2. 3 κελεύω μηδὲ ἀγγαρεύεσθαι τὰ τῶν Ἰουδαίων ὑποζύγια.—Hence in N. T. c. acc. to *compel, to press into service*, e. g. to accompany one, Matt. 5, 41 ὅστις σε ἀγγαρεύσει μίλιον ἓν. So genr. Matt. 27, 32. Mark 15, 21. Comp Buxtorf Lex. Rab. Chald. Talm. 131.

ἀγγεῖον, ου, τό (dim. ἄγγος,) *a vessel, utensil*, Matt. 13, 48. 25, 4. Sept. for אֵרֶב Gen. 42, 25. Num. 4, 9.—Plut. Romul. 20. Xen. An. 7. 4. 3.

ἀγγελία, as, ἡ, (ἀγγέλλω,) pr. *message brought, news*, Plut. Pomp. 13. Xen. Cyr. 6. 2. 14.—In N. T. trop. *doctrine announced, precept given*, in the name of any one, 1 John (1, 5.) 3, 11. Sept. for אֲמָרָה Prov. 12, 25.

ἄγγελος, ου, ὁ, (ἀγγέλλω,) 1. *a messenger, one who is sent*, in order to announce, teach, perform, or explore any thing, Matt. 11, 10. Luke 7, 24. 9, 52. James 2, 25 comp. Josh. 6, 17. al. Sept. for אֲנִישֵׁי מַלְאָכִים Mal. 2, 7. al. (Diod. Sic. 11. 23. Xen. Cyr. 2. 4. 1.) So in Rev. 1, 20 sq. *the angels of the seven churches*, are probably the prophets or pastors of those churches, who were the messengers, delegates, of the churches to God in the offering of prayer, service, etc. Others refer this to *guardian angels*.

2. *an angel, a celestial messenger*, in the usage of Scripture, a being superior to man. The Deity is represented as surrounded by innumerable beings of a higher order than man, whom he also employs as his messengers and agents in administering the affairs of the world, and in promoting the welfare of individuals as well as of the whole human family. Matt. 1, 20. 18, 10. 22, 30. Acts 7, 30. al. ssp. They are also subject to the Son, and act as his ministers, 1 Pet. 3, 22. Heb. 1, 6. Matt. 16, 27. 24, 31. 2 Thess. 1, 7. al. As to the numbers of the angels, see Matt. 26, 53. Heb. 12, 22. Rev. 5, 11. Sept. for אֲנִישֵׁי מַלְאָכִים Ps. 104, 4. al. See more under Ἀρχάγγελος.—Some of these beings ἀμαρτήσαντες καὶ μὴ τηρήσαντες τὴν ἐαυτῶν ἀρχήν, 2 Pet. 2, 4. Jude 6, are called οἱ ἄγγελοι τοῦ διαβόλου v. τοῦ Σατάν, *angels of the devil, or of Satan*, Matt. 25, 41. 2 Cor. 12, 7. Rev. 12, 9. al. Rev. 9, 11 ὁ ἄγγελος τῆς ἀβύσσου, *the angel of the abyss*, Tartarus, i. e. the destroying angel; see Ἀβαδδὼν.—Difficult is 1 Cor. 11, 10 διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχει ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἄγγέλους, *for this cause ought the woman to have power (a*

veil) on her head because of the angels, i. e. a veil as the emblem of her being under the power of a husband, and this because of the angels who were regarded as present and taking deep interest in the conduct and worship of Christians; comp. Luke 15, 7. 10. So Paul says of the apostles, 1 Cor. 4, 9 *Ξεῖτρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις*. Others in 11, 10 understand *evil angels, demons*; others, *spies*, but against the *usus loquendi*.—On the angels generally, see Stuart in Biblioth. Sac. 1843, p. 88 sq. +

ἄγε, (pr. imper. of ἄγω,) a particle of exhortation or incitement, *come now, go to*, Lat. *age*, with plur. James 4, 13 *ἄγε νῦν οἱ λέγοντες*. 5, 1. Sept. for *אָז* Judg. 19, 6. See Winer § 47. 3. n.—Plut. *Æm.* Paul. 31. Xen. Cyr. 4. 2. 47.

ἀγέλη, *ης, ἡ*, (ἄγω,) *a herd*; in N. T. only of swine, Matt. 8, 30. 31. 32 bis. Mark 5, 11. 13. Luke 8, 32. 33. Sept. for *עָרָב* Judg. 5, 16.—Hdian. 7. 2. 9. Xen. Mem. 2. 9. 7.

ἀγενεαλόγητος, *ου, ὁ*, adj. (*a priv. γενεαλογέω*.) *without genealogy, whose descent is unknown*, Heb. 7, 3. Found only in N. T. where Melchizedek is so called, because, not standing in the public genealogical registers as belonging to the family of Aaron, he was a priest not by right of sacerdotal descent, but by the grace of God; his priesthood therefore is of a higher and more ancient order than that of Aaron; comp. v. 4 sq. Gen. 14, 18 sq. Ex. 40, 15. Num. 3, 10.

ἀγενής, *έος, ὁ, ἡ*, adj. (*a priv. γένος*.) *pr. one who is without ancestors, or without descendants*; in N. T. *low born, ignoble, base*, 1 Cor. 1, 28; opp. to *εὐγενής* in v. 26.—Plut. *Pericl.* 24. Pol. 5. 111. 3.

ἀγιάζω, *ῶ, ἄσω*, (ἅγιος,) not found in Greek writers, but often in Sept. for *קָדַשׁ*. In N. T. *pr. to render ἅγιον*.

1. *to make clean, to cleanse*, e. g. ceremonially, Heb. 9, 13 *ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα*. Trop. in a moral sense, *to purify, to sanctify*; Rom. 15, 16 *that the offering of the Gentiles may be acceptable, ἡγιασμένη ἐν πνεύματι ἁγίῳ, being purified by the Holy Spirit*, i. e. by the sanctifying influences of the H. S. on the hearts of the Gentiles. 1 Cor. 6, 11. Eph. 5, 26. 1 Thess. 5, 23. 1 Tim. 4, 5. Heb. 2, 11. 10, 10. 14. 23. 12. Rev. 22, 11. Hence *οἱ ἡγιασμένοι*, *those who are sanctified*, said of Christians in general, Acts 20, 32. 26, 18.

1 Cor. 1, 2. Jude 1. Also 1 Cor. 7, 14 bis *ἡγίασται ὁ ἀνὴρ . . . ἡγίασται ἡ γυνή*, the unbelieving husband or wife is made clean or sanctified, i. e. is to be regarded, not as unclean, not as an idolater, but as connected with the Christian community. See ἅγιος no. 1.—Hence, *to regard or venerate as holy, to hallow*, Pass. Matt. 6, 9 *ἁγιασθήτω τὸ ὄνομά σου*. Luke 11, 2. 1 Pet. 3, 15. Sept. for *קָדַשׁ* Is. 9, 13. 29, 23.

2. *to make sacred or holy, to consecrate*, to set apart from a common to a sacred use; since in the Jewish ritual this was one great object of the purifications; e. g. things, Matt. 23, 17 *ὁ ναὸς ὁ ἁγιάζων τὸν χρυσόν*. 23, 19. 2 Tim. 2, 21 *σκεὺς ἡγιασμένον*. Sept. for *קָדַשׁ* Lev. 8, 10 sq. 30.—Of persons, *to sanctify and set apart, to consecrate*, as being set apart of God and sent by him for the performance of his will, and thus including the idea of holiness. John 10, 36 *ὃν ὁ πατὴρ ἡγίασε, whom the father hath consecrated and sent into the world*. 17 *ἁγιάσων αὐτοὺς ἐν τῇ ἀληθείᾳ σου, consecrate them in or through thy truth*, i. e. the preaching of thy truth, i. q. *ἐν τῷ λόγῳ* (comp. v. 18). v. 19 bis. So Ecclus. 45, 4. 49, 7.

ἁγιασμός, *ου, ὁ*, (ἁγιάζω,) not found in Gr. writers; in N. T. *sanctification, purity of heart and life, holiness*, Rom. 6, 19. 22. 1 Thess. 4, 3. 4. 7. 1 Tim. 2, 15. Heb. 12, 14. Hence 2 Thess. 2, 13 *ἐν ἁγιασμῷ πνεύματος, in sanctification of the spirit*, i. e. produced by the Holy Spirit. 1 Pet. 1, 2. Meton. *the cause or author of this sanctification*, 1 Cor. 1, 30.—Sept. ‘consecration’ for *קָדַשׁ* Judg. 17, 3.

ἅγιος, *ἱα, ἱον*, rarely found in Attic writers, who prefer *ἁγνός*, but often in the Sept. for *קָדוֹשׁ* and *קָדַשׁ*. Hence the primary idea is *pure, clean*, (see in ἁγιάζω no. 1. Gesen. Heb. Lex. art. *קָדוֹשׁ*, *קָדַשׁ*.) like *ἁγνός*, but it superadds the notion of respect and veneration, which in the latter is less prominent; see Tittm. de Synon. N. T. p. 21 sq.

1. *pure, clean*, i. e. ceremonially or morally clean, and also worthy of respect, reverence, veneration; so of a sacrifice, *ἁγία, without blemish, holy*, Rom. 12, 1. Metaph. *morally pure, upright, blameless in heart and life, holy*; Mark 6, 20 *Ἰωάννην . . . ἁῶδα δίκαιον καὶ ἅγιον*. 1 Cor. 7, 34. Eph. 1, 4. 5, 27; *ὁ νόμος* Rom. 7, 12. al. Sept. for *קָדוֹשׁ* Lev. 11, 44. (Plato Soph. p. 249. a, *σεμνὸν καὶ ἅγιον νοῦν οὐκ ἔχον*.) Spec. of those who are purified and sancti-

fied by the influences of the Spirit, *a saint*; and as this is assumed of all who profess the Christian name, hence *ἅγιοι*, *saints*, *Christians*, Acts 9, 13 comp. v. 14. 9, 32. 41. 26, 10. Rom. 1, 7. 8, 27. al. Hence spoken of those who are to be in any way reckoned to the Christian community, 1 Cor. 7, 14; see *ἀγιάζω* no. 1. So *ἅγιον φίλημα*, the sacred Christian kiss, the pledge of Christian affection, Rom. 16, 16. 1 Cor. 16, 20. 2 Cor. 13, 12.—Emphat. *holy, hallowed, worthy of reverence and veneration*; e. g. God, John 17, 11. Rev. 4, 8. 6, 10. Sept. for *שְׁכֵנִי* Is. 5, 16. 6, 3. So of his name, Luke 1, 49. Sept. for *שְׁכֵנִי* Lev. 22, 2. So *τὸ πνεῦμα τὸ ἅγιον*, the *Holy Spirit*, Matt. 1, 18, and very often; see *πνεῦμα*. Luke 1, 72 *διαθήκη ἁγία*. Rom. 1, 2 *ἐν γραφαῖς ἁγίας*. Sept. for *שְׁכֵנִי* Dan. 11, 28. 30.

2. *consecrated, sacred, holy*, set apart from a common to a sacred use, belonging to God; spoken of places, temples, cities, the priesthood, men, etc. Matt. 4, 5. 7, 6. 24, 15. 27, 53. Acts 7, 33. Rev. 11, 2. So of persons, *ἀπαρχὴ ἁγία* Rom. 11, 16. Luke 2, 23; apostles, Eph. 3, 5; prophets, Luke 1, 70. Acts 3, 21. 2 Pet. 1, 21; angels, Matt. 25, 31. 1 Thess. 3, 13. al. So of the temple, Acts 6, 13. 21, 28. Hence *τὸ ἅγιον* the *sanctuary*, spoken of the tabernacle or temple, Heb. 9, 1; oftener Plur. *τὰ ἅγια*, the *sanctuary*, either terrestrial Heb. 9, 2, or celestial Heb. 8, 2. 9, 8. 12. 24. 10, 19. Heb. 9, 3 *τὰ ἅγια ἁγίων*, the *holy of holies*, the inner sanctuary; see Heb. Gr. § 117. Winer § 37. 2. Sept. for *שְׁכֵנִי* Ex. 26, 33. 2 Chr. 3, 8 sq. 5, 7 sq.—Xen. Hell. 3. 2. 19 *ἱερὸν μάλα ἅγιον*. +

ἀγιότης, *ἡτος*, ἡ, (*ἅγιος*), pr. *purity*, in N. T. metaph. *sanctity of life, holiness*, Heb. 12, 10.—1 Macc. 15, 2. On nouns in *-ότης* see Lobeck ad Phryn. p. 350.

ἀγιοσύνη, *ἡς*, ἡ, (*ἅγιος*), for the comm. *ἀγιοσύνη*, pr. i. q. *ἀγιότης*.

1. Metaph. *sanctity, holiness*, 2 Cor. 7, 1. 1 Thess. 3, 13.

2. *the being worthy of veneration and worship*, i. e. *sanctity, majesty*. Rom. 1, 4 *πνεῦμα ἀγιοσύνης*, i. e. Christ's spiritual state of exaltation and majesty as Messiah, in antithesis to *κατὰ σαρκά* in the preceding verse; comp. 1 Tim. 3, 16. Sept. for *שְׁכֵנִי* Ps. 97, 12; but also for *שֶׁנִּי* Ps. 96, 6, and for *שְׁכֵנִי* Ps. 145, 6. For the gen. instead of an adj. see Winer § 34. 2. b. Buttm. § 132. n. 12. Heb. Gr. § 104. 1.

ἀγκάλῃ, *ἡς*, ἡ, the *arm*, Luke 2, 28, comp. Mark 9, 36. Sept. for *כַּיִן* 1 K. 3, 20.—Plut. Amator. 10. Xen. Cyr. 7. 5. 50.

ἄγκιστρον, *ον*, τό, (kindr. *ἄγκυρα*), a *fish-hook*, Matt. 17, 27. Sept. for *כַּיִן* 2 K. 19, 28; *כַּיִן* Hab. 1, 15.—Ælian. V. H. 1. 5. Plat. Soph. 220. c.

ἄγκυρα, *ας*, ἡ, (kindr. *ἄγκος*), an *anchor*, Acts 27, 29. 30. 40. Trop. Heb. 6, 19.—Plut. Pomp. 50. Xen. Anab. 3. 5. 10.

ἄγναφος, *ον*, ὁ, ἡ, adj. (a priv. *γραφεύς*), *not yet full* or *dressed*; hence *new*, Matt. 9, 16. Mark 2, 21; i. q. *καινός* in Luke 5, 36.

ἀγνεία, *ας*, ἡ, (*ἄγνος*), pr. *purity, uprightness*, Plato Legg. 917. b.—In N. T. *purity, chastity*, 1 Tim. 4, 12. 5, 2. So Jos. Ant. 3. 5. 1. Soph. Œd. R. 864. Antiph. 116. 11.

ἀγνίζω, f. *ἴσω*, (*ἀγνός*), 1. *to purify, to make clean*, e. g. ceremonially, c. acc. John 11, 55 *ἀγνίξω ἑαυτὸν*, to prepare oneself by purification for the sacred festivals; which was done among the Jews by visiting the temple, offering up prayers, abstaining from certain kinds of food, washing their clothes, bathing, shaving the head, etc. Comp. Ex. 19, 10. 14 sq. Sept. for *נִחַר* 2 Chr. 29, 16. 18; *נִחַר* Ex. 19, 10.—Plut. Quæst. Rom. 1. Soph. Aj. 656.

2. Mid. *ἀγνίζομαι*, Pass. perf. and aor. 1 *ἡγνισμαι, ἡγνίστην*, with a Mid. signif. *agere castimoniam, to take upon oneself a vow of abstinence, for the purpose of greater sanctity*, like a Nazarite, Acts 21, 24. 26. 24, 18. The Jews were accustomed, when under a vow of this kind, to abstain for a certain time from the better sorts of food, to let their hair grow, to keep themselves from all pollution; and when this time had expired, they were freed from the obligation of their vow by a particular sacrifice; Num. 6, 2–21. Sept. for *נִחַר* Hiph. Num. 6, 3. See Lightfoot Hor. Heb. p. 1078.—Trop. *to render pure, to cleanse* in a moral sense, c. acc. James 4, 8 *ἀγνίσate καρδίαν*. 1 Pet. 1, 22 *τὰς ψυχὰς ὑμῶν ἡγνικότες*. 1 John 3, 3. So Apollodor. 2. 928.

ἀγνισμός, *ου*, ὁ, (*ἀγνίζω*), a *cleansing*, i. e. ceremonial, Sept. for *נִחַר* וְשִׁטָּא Num. 8, 7. 8. Dion. Hal. Ant. 3. 22.—In N. T. *abstinence*, in consequence of a vow, Acts 21, 26, see in *ἀγνίζω* no. 2. Sept. for *נִחַר* Num. 6, 5; *נִחַר* Amos 2, 11.

ἀγνοέω, *ω*, fut. *ἴσω*, (a priv. *γινώσκω*), *not to perceive, not to know*.

1. Genr. *not to know, to be ignorant of*, with acc. of pers. Acts 17, 23; acc. of thing, Rom. 10, 3. 11, 25. 2 Cor. 2, 11. (Xen. Mem. 3. 5. 23. ib. 4. 2. 25.) With *ὅτι*, Rom. 1, 13. 6, 3. 7, 1. 1 Cor. 10, 1; *ὑπὲρ τίνος ὅτι*, 2 Cor. 1, 8. (Xen. Ag. 5. 6.) Also *περί τίνος* 1 Cor. 12, 1. 1 Thess. 4, 13. In 2 Pet. 2, 12 *ἐν οἷς ἀγνοοῦσι βλασφημοῦντες* is by attraction for *ἐν τούτοις, ἃ ἀγνοοῦσι, βλασφημοῦντες*. Winer § 63. Absol. 1 Tim. 1, 13. 1 Cor. 14, 38 *εἰ δέ τις ἀγνοεῖ, ἀγροεῖτω*. (Others here, *to act foolishly*, as Sept. for *ἄγχι* Num. 12, 11.) Part. pass. *ἀγνοούμενος*, c. dat. *unknown to any one*, Gal. 1, 22; absol. *unknown, ignoble*, 2 Cor. 6, 9. Spec. Part. *οἱ ἀγνοοῦντες*, spoken of those who sin through ignorance and blindness, *the ignorant, the sinful*, Heb. 5, 2; comp. Hos. 4, 6. Sept. for *ἄγχι*, *ἄγχι*, Lev. 4, 13. 5, 18.—Pol. 5. 11. 5.

2. Spec. *not to understand, not to apprehend or comprehend*, c. acc. Mark 9, 32 *οἱ δὲ ἠγγόνον τὸ ῥῆμα*. Luke 9, 45. Acts 13, 27; *ὅτι* Rom. 2, 4.—Soph. Trach. 78. Xen. Mem. 1. 2. 33.

ἀγνόημα, atos, τό, (ἀγνοέω), pr. *ignorance, involuntary error*, Theophr. H. Pl. 9. 4. 8. Sept. for *ἄγχι* Gen. 43, 12.—In N. T. *error, sin*, Heb. 9, 7. So Tob. 3, 3. Diod. Sic. 1. 1.

ἀγνοια, as, ἡ, (ἀγνοέω), *ignorance*, Acts 3, 17. (Xen. Mem. 1. 2. 34.) Spoken of ignorance of God and divine things, Acts 17, 30. Eph. 4, 18. 1 Pet. 1, 14.

ἀγνός, ἡ, ὁ, *pure, clean; ἄγνος* εἰμὶ *χεῖρας* Eurip. Orest. 1620.—In N. T. *trop. pure, innocent, blameless*; 2 Cor. 7, 11 *ἀγνούς εἶναι ἐν παντί πράγματι*. Phil. 4, 8. 1 Tim. 5, 22. (Hdian. 1. 11. 12.) Also *modest, chaste*, 2 Cor. 11, 2. Tit. 2, 5. 1 Pet. 3, 2. (Xen. Conv. 8. 15.) Spec. of God, *pure, perfect, holy*, 1 John 3, 3; of his *σοφία*, James 3, 17; comp. Wisd. 7, 22 sq. Sept. for *ῥιπίψ* Ps. 12, 7. 19, 10.

ἀγρότης, τητος, ἡ, (ἀγνός), pr. *purity*; *trop. pureness of life*, 2 Cor. 6, 6.

ἀγνῶς, adv. *with pure intent, sincerely*, Phil. 1, 16 or 17.—Hesiod. Op. et D. 339 *ἀγνῶς καὶ καθαρώς*.

ἀγνωσία, as, ἡ, (a priv. *γνώσις*), pr. *ignorance*, Thuc. 8. 66.—In N. T. *wilful ignorance, blindness*; 1 Cor. 15, 34 *ἀγνωσίαν* Θεοῦ. 1 Pet. 2, 15. Sept. Job 35, 16. Wisd. 13, 1.

ἀγνωστος, ου, ὁ, ἡ, adj. (a priv. *γνώσις*), *unknown*; Acts 17, 23 *ἀγνώστῳ* Θεῷ,

to an unknown god, i. e. a god whose name was unknown, not necessarily the God of the Jews.—Wisd. 11, 19. Hdian. 1. 1. 14. Plut. Cato Maj. 1.

ἀγορά, ἄς, ἡ, (ἀγείρω), *a place of public resort*, in towns and cities; any open place, where the people came together either for business or to sit and converse. In oriental cities such open places were at the inside of the gates; and here public business was transacted, and tribunals held, as also the markets; see Ruth 4, 11. Neh. 8, 16. Heb. Lex. art. *אָגוֹרָה*.—Hence in N. T. *a place, market-place, forum*, Acts 16, 19. 17, 17. Matt. 11, 16 and Luke 7, 32. Matt. 20, 3. 23, 7. Mark 6, 56. 12, 38. Luke 11, 43. 20, 46. Sept. for *ἄγχι* open street. Ecc. 12, 4. 5. (Plut. Demetr. 12. Xen. Conv. 8. 21. Mem. 4. 2. 1.) Mark 7, 4 *καὶ ἀπὸ ἀγορᾶς [ἐλθόντες] ἐὰν μὴ βαπτίζονται, οὐκ ἐσθίουσι, and [coming] from the market, except they wash, they eat not*; see Winer § 66. III. e. Ecclus. 31, 25 *βαπτίζόμενος ἀπὸ νεκροῦ*. Arr. Epict. 3. 19 *ἂν μὴ εὐρωμεν φαγεῖν ἐκ βαλανείου*. Others here take *ἀγορά* as i. q. *things sold in the market, provisions*, and translate: *of what is from the market, unless they wash it, they do not eat*; see Krebs Obs. p. 85. Winer l. c. So *ἀγορά* for grain Jos. Ant. 14. 16. 2.

ἀγοράζω, f. ἄσω, (ἀγορά), *to market*, Hdol. 2. 35 *αἱ μὲν γυναῖκες ἀγοράζουσι καὶ καπηλεύουσι*.—In N. T.

1. *to buy, to purchase*, c. acc. Matt. 13, 44 *τὸν ἀγρόν ἐκείνον*. v. 46. Mark 15, 46. 16, 1. al. (Plut. de Fortun. 1. Xen. An. 5. 7. 13.) With acc. and dat. Matt. 14, 15 *ἐαυτοῖς βρώματα*. Mark 6, 36; acc. and *εἰς τινα* Luke 9, 13; acc. impl. Matt. 21, 12. 25, 9. 10. Luke 17, 28. 19, 45. Sept. for *ἡῖν* Is. 24, 2; *ἡῖν* Gen. 41, 57. (Xen. An. 1. 5. 10.) Further, acc. and gen. of price, Mark 6, 37 *ἀγοράσωμεν θηναίων διακοσίων ἄρτους*. (Ecclus. 20, 12.) Also acc. and *ἐκ* c. gen. of price, Matt. 27, 7 *ἡγόρασαν ἐξ αὐτῶν τὸν ἀγρόν*. (Palæph. Fab. 46.) So too acc. and *παρά τίνος*, Rev. 3, 18. Sept. Neh. 10, 31.

2. *Trop. of persons, to buy, to redeem*, for a price or ransom paid; spoken of those redeemed by the blood of Christ from the bondage of sin and death; c. acc. 2 Pet. 2, 1 *καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι*. Pass. with gen. of price, 1 Cor. 6, 20 *ἡγοράσθητε γὰρ τιμῆς*. 7, 23. Also with acc. and dat. and *ἐν* of price, Rev. 5, 9 *ἡγόρασας τῷ* Θεῷ *ἡμᾶς ἐν τῷ αἵματι σου*. (Sept. for *ἡῖν* 1 Chr. 21, 24.) Pass. with *ἀπὸ τίνος* Rev. 14, 3. 4. +

ἀγόραιοι, ον, ό, ή, adj. (ἀγορά,) pr. *pertaining to the market*, Plato Rep. 425. c; *a market-man*, Hdot. 1. 93.—In N. T.

1. Of persons who loiter in the markets and public places, *a lounge, idler*, vulg. *a loafer*, Acts 17, 5.—Xen. Hell. 6. 2. 23 τὸν ἀγοραίον τε ὄχλον. Plato Prot. 347. c.

2. Of time or days as held in public, *a court-day, judicial day*; Acts 19, 38 ἀγόραιοι ἄγονται sc. *ἡμέραι*. So Jos. Ant. 14. 10. 21 ἄγοντι τὸν ἀγόραιον. Strabo 13. p. 629. a.—Some editions in Acts 19, 38 have ἀγοραῖοι, but without good reason; see Winer § 6. 2.

ἄγρα, as, ή, *a hunting, catching*, Xen. Ven. 1. 1.—In N. T. only of *fishing*, Luke 5, 4. Meton. *draught of fishes*, Luke 5, 9. So Hom. Od. 12. 330. Plut. Timol. 20; meton. Xen. Cyr. 2. 4. 19.

ἀγράμματος, ον, ό, ή, adj. (*a priv. γράμμα*.) *illiterate, unlearned*, Acts 4, 13. It here refers rather to Jewish literature and learning; comp. John 7, 15.—Diod. Sic. 12. 13. Xen. Mem. 4. 2. 20.

ἀγρυνλεύς, ω, f. ήσω, (ἄγραυλος; ἀγρός, αἰλή,) *to remain or live abroad, in the fields or country, sub dio agere*; absol. Luke 2, 8 ποιμένες ἦσαν . . . ἀγρυνλῶντες.—Parthen. Erot. c. 29 βουκολῶν κατὰ τὸν Αἰτῆνν χεῖματός τε καὶ Ξέρους ἡγρυνλῆι. Strabo 4. p. 197. Plut. Numa 4.

ἀγρεύω, f. εύσω, (ἄγρα,) *to take in hunting*, Xen. Anab. 5. 3. 8. Sept. Job 10, 16.—In N. T. trop. *to ensnare, to entrap*, by insidious questions, c. acc. Mark 12, 13. Sept. for רבב Prov. 5, 22; קרב Prov. 6, 25.

ἀγριέλαιος, ον, ό, (ἀγριος, ελαιά,) *a wild olive-tree, oleaster*, i. q. *κότινος*, Rom. 11, 17. 24. The wild olive bears little or no fruit, and is therefore contrasted by Paul with the cultivated olive, καλλιέλαιος.—Theophr. H. Pl. 2. 2. 5.

ἄγριος, ία, ιον, adj. (ἀγρός,) *wild*, e. g. animals Pol. 12. 4. 1. Xen. An. 1. 2. 7.—In N. T. *wild*, e. g.

1. Of honey, μέλι ἄγριον *wild honey* Matt. 3, 4. Mark 1, 6. Here the honey of wild bees is to be understood, made in hollow trees or crevices of the rocks, i. q. *honey out of the rock* Ps. 81, 17. Deut. 32, 13; or like the honey and honey-comb mentioned 1 Sam. 14, 25–27; comp. Judg. 14, 8. Prov. 25, 16. Maundrell saw many bees on the flowers between Jericho and the Dead Sea (p. 115); and Forskal notes that he often saw honey flowing in the woods of Arabia; Descr. Animal. p. xxiii. Comp.

Diod. Sic. 17. 75. Jos. B. J. 4. 8. 3 καὶ μελιτοτρόφος δὲ ή χώρα, i. e. the region of Jericho.—Others understand *honey-dew*, found in Arabia and other regions of Asia upon the leaves of certain species of trees, and similar to the present manna of Sinai; see Theophr. H. Plant. 3. 9. Plin. H. N. 12. 18. ib. 16. 11. Diod. Sic. 19. 94. But the evidence is very slight that this was ever common in Judea, and especially on the high deserts west of the Dead Sea; Burckhardt Syria p. 392. See Bochart Hieroz. II. 518 sq. OEdmann Verm. Samml. VI. p. 136. Rosenm. Alterthumsk. IV. ii. p. 425. Winer Realw. art. Honig.

2. Of waves, *wild, fierce, raging*, an emblem of wicked men, Jude 13.—Wisd. 14, 1 ἄγρια κύματα. Plato Legg. 919. a, ἐπὶ χειμάτων ἀγρίων.

Ἀγρίππας, a, ό, Agrippa, see Ἡρώδης.

ἀγρός, οῦ, ό, *a field*, i. e. 1. *the open fields, country*, as distinguished from the city or town, Matt. 24, 18 ό ἐν τῷ ἀγρῷ. Mark 15, 21. Luke 17, 7. 23, 26; as including tillage, pasturage, herbage, Matt. 6, 28. 30. Luke 12, 28. 15, 15. Sept. Gen. 2, 5. 2 K. 8, 6. (Xen. OEc. 11. 15, 16.) Spec. *a field in tillage*, but in Palestine not enclosed, Matt. 13, 24. 27. 31. Luke 15, 25. al. Sept. for שדה Ruth 2, 17. 23. (Xen. Mem. 1. 1. 8.) Plur. *fields*, i. q. *a farm, farms, land*; Matt. 19, 29 ὅστις ἀφήκεν . . . ή τέκνα ή ἀγρούς. Mark 10, 29, 30; Sing. id. Acts 4, 37. Sept. and רבב 2 K. 8, 3. 5. So Xen. Mem. 3. 9. 11.—Hence

2. Plur. ἀγροί, *farms*, i. q. *villas, hamlets*, in the country, Mark 5, 14. 6, 36. 56. Sept. for שדה Neh. 11, 30.—Xen. Hell. 4. 7. 3. +

ἀγρυπνέω, ω, f. ήσω, (ἀγρυπνος; a priv. ύπνος.) *to be sleepless, to watch*, Plut. Themist. 3. Xen. Mem. 2. 1. 3.—In N. T. trop. *to be wakeful, vigilant, to watch*, absol. Mark 13, 33. Luke 21, 36. Eph. 6, 18; c. *ἐπέρ τινας* over any one, Heb. 13, 17. So Wisd. 6, 15. Sept. Ezra 8, 29.

ἀγρυπνία, as, ή, *a watching, want of sleep*, 2 Cor. 6, 5. 11, 27.—2 Macc. 2, 26. Plut. Philopem. 3. Xen. Mem. 4. 5. 9.

ἄγω, f. ἄξω Acts 22, 5. 1 Thess. 4, 14, also Xen. An. 4. 8. 12, and often in Sept. as Ex. 22, 13. Num. 3, 15; but the usual form is fut. ἄξομαι, Buttm. § 113. 5. Winer § 15. Lob. ad Phryn. p. 287, 735; Aor. 2 with redupl. ἤγαγον Buttm. § 85. n. 3;

Pass. aor. 1 ἤχην; *to lead, to conduct.* Sept. often for לָקַח, לָקַח.

1. Pr. of persons and things in various senses: a) *to lead or bring to a person or place; with acc. impl. and dat.* Matt. 21, 2 ἄγαγετέ μοι. (1 Macc. 7, 2.) So ἄγειν ἔξω c. acc. et dat. John 19, 4, 13; ἄγειν ὦδε c. acc. Luke 19, 27. With acc. and prep. as ἐπὶ τινα of pers. or place, *to lead to, to bring before*, Matt. 10, 18. Luke 21, 12, 23, 1. Acts 17, 19. 18, 12; also ἐπὶ σφαγὴν Acts 8, 32 from Sept. Is. 53, 7. Sept. Ex. 22, 13. Jer. 25, 9. Also πρὸς τινα, *to lead or bring to any one, adducere*, Mark 11, 7. Luke 4, 40. 18, 40. 19, 35. John 1, 43. 8, 3. 9, 13. Acts 9, 27. 23, 18 bis. Sept. Gen. 2, 19. 22. (Xen. Cyr. 4. 6. 1.) With ἔως c. gen. of place, Luke 4, 29. Acts 17, 15. With acc. simply, id. Matt. 21, 7. Mark 11, 2. Luke 19, 30. John 7, 45. 10, 16. Acts 5, 21. 26. 27. 19, 37. 20, 12. 25, 6. 17. 23. b) *to lead or bring with one, e. g. ἄξει σὺν αὐτῷ* 1 Thess. 4, 14 comp. v. 17; ἄγει μετὰ σεαυτοῦ 2 Tim. 4, 11; simply c. acc. impl. Acts 21, 16 ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι, *bringing with them Mnason, by attract. for Μνάσωνα*, see Buttm. § 143. 4. Kühn. § 657. Jos. Ant. 10. 9. 6 ἀπῆρεν εἰς τὴν Αἴγυπτον ἄγων καὶ τὸν Ἰερεμίαν. Plato Soph. 216. a. c) *to lead out or away, deducere; c. acc. simply*, Mark 13, 11 ἔσαν δὲ ἄγωνιν ὑμᾶς παραδιδόντες. Luke 22, 54; Pass. Luke 23, 32; also with εἰς τινα of place etc. *to which*, Luke 4, 1. 9. 10, 34. John 18, 28. Acts 6, 12. 9, 2. 11, 25. 21, 34. 22, 5. [24.] 23, 10. 31; εἰς τὸν δῆμον Acts 17, 5; εἰς δόξαν Heb. 2, 10. (Jos. Ant. 2. 7. 3 εἰς ἀπολαυσιν ἀγαθῶν ἡγαγον τοῦτον.) With ἐπὶ τινα of pers. Acts 9, 21; absol. John 19, 16. d) By Hebr. *to bring forth, i. e. to cause to come, to raise up*; Acts 13, 23 in later editions: ἤγαγε τῷ Ἰσραὴλ σωτήρα Ἰησοῦν, where others ἤγειρε. Sept. for לָקַח Zech. 3, 8. Is. 46, 11. e) Trop. *to lead, to incite, to induce; with acc. and εἰς*, Rom. 2, 4 εἰς μετάνοιαν σε ἄγει. (Pol. 5. 16. 2 εἰς μετάνοιαν ἄξειν τὸν βασιλεῖα.) Pass. 1 Cor. 12, 2 ὡς ἂν ἤγεσθε *just as ye were led away, sc. to idolatry*. Also ἄγεσθαι πνεύματι Θεοῦ Rom. 8, 14. Gal. 5, 18; ἄγ. ἐπιθυμίαις 2 Tim. 3, 6. So Dem. 228. 11 τοῖς ἔξωθεν λόγοις ἡγμένους.

2. Intrans. with ἐαυτὸν or the like implied, *to lead off, to go away, to depart*; see Buttm. § 130. n. 2. Kühn. § 338. b. So Subj. ἄγωμεν, *let us go*, Matt. 26, 46. Mark 14, 42. John 11, 16; ἄγωμεν ἐντεῦθεν John 14, 31; see Buttm. § 139. n. 1. 2. With εἰς

τινα of place Mark 1, 38. John 11, 7; πρὸς τινα of pers. John 11, 15.—Dem. 608. 14 Xen. Hell. 4. 2. 18, 19.

3. In respect to time, *to lead on, to pass*, impers. c. acc. Luke 24, 21 τρίτην ταύτην ἡμέραν ἄγει σήμερον, *to-day one is passing this third day, the third day is passing*. Also *to keep, to hold, i. e. to celebrate*; Pass. γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου Matt. 14, 6; ἀγόραιοι ἄγονται Acts 19, 38. Sept. for הָיוּ Esth. 9, 18 sq.—2 Macc. 2. 16. Pol. 8. 37. 1. Xen. Cyr. 6. 2. 6.

ἄγωγῇ, ης, ῆς, (ἄγω,) pr. *a leading, so of a horse* Xen. Eq. 6. 4; *a training, education*, Xen. Eq. 3. 4.—In N. T. *the life which one leads, manner of life*, 2 Tim. 3, 10. Sept. Esth. 2, 20. So Jos. Ant. 14. 10. 2 περὶ τῆς Ἰουδαίων ἀγωγῆς. Pol. 18. 1. 2. See Lönsner Obs. e Phil. p. 420 sq.

ἄγών, ὄνος, ὁ, (ἄγω,) *a place of assembly*, Hom. Il. 18. 376; also where games were held, *a place of contest, stadium*, Thuc. 5. 50.—In N. T. only trop. *a contest, conflict, fight*, held in the stadium, as an emblem of the efforts, toils, and trials of the Christian life; 1 Tim. 6, 12 ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πιστέως. 2 Tim. 4, 7. With the idea of peril, affliction, Phil. 1, 30. Col. 2, 1. 1 Thess. 2, 2. So pr. 2 Macc. 4, 18. Pol. 7. 10. 2. Xen. Œc. 7. 9; trop. Pol. 4. 56. 4.—Spec. *a race, in the same tropical sense*; Heb. 12, 1 τρέχουμεν τὸν προκειμένον ἡμῖν ἀγῶνα.

ἄγωνία, ας, ῆς, (ἀγών,) *a contest, conflict*, pr. Xen. Cyr. 2. 3. 15.—In N. T. trop. *agony, conflict of mind*, Luke 22, 44. So 2 Macc. 3, 16. Pol. 8. 21. 2 πλήρης ἀγωνίας.

ἀγωνίζομαι, f. ἴσομαι, (ἀγών,) Mid. dep.

1. *to contend for a prize, to be a combatant in the public games*; Part. ὁ ἀγωνιζόμενος 1 Cor. 9, 25. (Xen. Mem. 3. 12 1.) Hence *to contend, to fight with an adversary*, absol. John 18, 36; acc. of corresp. noun, ἀγ. τὸν καλὸν ἀγῶνα 1 Tim. 6, 12. 2 Tim. 4, 7; see in ἀγών. So 2 Macc. 8, 16. Plut. Arat. 38. Xen. An. 4. 6. 7.

2. Genr. *to strive, to struggle, with effort*, absol. Luke 13, 24. Col. 1, 29. [1 Tim. 4, 10]; ἄγ. ὑπὲρ τινος Col. 4, 12.—Dem. 129. 5; comp. 314. 16.

Ἀδάμ, ὁ, indec. *Adam*, Heb. אָדָם (ruddy), pr. n. of the first man, Luke 3, 38. Rom. 5, 14 bis. 1 Cor. 15, 22. 45. 1 Tim. 2, 13. 14. Jude 14. See Gen. 1, 27 sq.—In 1 Cor. 15, 45 Jesus is called ὁ ἔσχατος Ἀδάμ, as being the author of spiritual life

and the first to rise from the dead; comp. v. 20-22.

ἀδάπανος, ου, ὁ, ἡ, adj. (a priv. δαπανάω,) *without expense, gratuitous*, 1 Cor. 9, 18.—Diod. Sic. 1. 80. Plut. Mor. II. p. 49.

Ἀδδὶ, ὁ, indec. *Addi*, pr. n. of a man, Luke 3, 28. It is probably Heb. but does not occur in the O. T.

ἀδελφή, ἡς, ἡ, (ἀδελφός,) *a sister*, born of the same parents, Luke 10, 39. 40. John 11, 1. 3. 5. Acts 23, 16. al. (Xen. Cyr. 2. 4. 5.) So too Matt. 13, 56. Mark 6, 3; where others understand *a relative, kinswoman*, as Sept. and רִיחָה Gen. 24, 59. 60.—Trop. for a female friend, esteemed and beloved as *a sister*, Matt. 12, 50. Mark 3, 35. 1 Tim. 5, 2. (Comp. Sept. Cant. 4, 9 sq.) Spec. *a sister* of the same faith, *a female Christian*, Rom. 16, 1. 1 Cor. 7, 15. 9, 5. James 2, 15. +

ἀδελφός, οὔ, ὁ, from a collect. and δελφύς, see Buttm. § 120. n. 11. 2. Kühner § 333.

1. *a brother*, whether from the same father only, Matt. 1, 2. Luke 3, 1. 19; or also born of the same mother, Matt. 4, 18. 13, 55. Luke 6, 14. John 1, 41. 11, 2. al. (Xen. Hell. 3. 4. 29.) Sometimes it is to be supplied before the gen. of a pronoun, as Acts 1, 13. Luke 6, 16; comp. Jude 1.—But ὁ ἀδελφός, like Heb. רֵעַ, is often employed in other and wider senses, e. g.

2. For *a kinsman, relative*, in any degree of blood, as Sept. for רֵעַ Gen. 13, 8. 14, 16. Here some refer Matt. 12, 46. 47. 13, 55. John 7, 3. Acts 1, 14, as implying the *kinsmen* of Jesus; but more prob. they were his uterine brothers; see Matt. 1, 25. 13, 55. Mark 6, 3. Luke 2, 7. John 2, 12.

3. For one of the same nation, *a fellow-citizen, countryman*, Matt. 5, 47. Acts 2, 29. 3, 17. 22. 7, 2. 23. al. Sept. and רֵעַ Ex. 2, 11. 4, 18. So in a wider sense, *a fellow, fellow-man*, like ὁ πλησίον, but still as descended from a common ancestor and belonging to the same stock, Matt. 5, 22-24. 7, 3-5. Luke 6, 41 sq. Heb. 2, 17. 8, 11. a. Sept. and רֵעַ Lev. 19, 17.

4. For *a friend, companion*, e. g. of equals Matt. 23, 8; comp. Sept. and רֵעַ Job 30, 29. Prov. 18, 9. Also *an associate, colleague*, in office or dignity, 1 Cor. 1, 1. 2 Cor. 1, 1. 2, 12. In Rev. 6, 11 οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν. 19, 10. 22, 9. Sept. and רֵעַ Ezra 3, 2.

5. Trop. for a friend beloved as *a brother*, one in the place of *a brother*, e. g. of those

whom Christ calls brethren, Matt. 12, 50 and Mark 3, 35. Matt. 25, 40. Heb. 2, 11. 12. (Comp. רֵעַ, Sept. ἐγγύτατος, Job 6, 15.) Spec. *a brother* of the same faith, *a Christian brother*, 1 Tim. 6, 2 οἱ ἀδελφοὶ εἰσιν. Acts 9, 30. 10, 23. Rom. 8, 29. 1 Cor. 5, 11. Eph. 6, 23. Phil. 1, 14. Rev. 1, 9. al. So in direct address, Acts 6, 3. Gal. 4, 12. 28. 1 Thess. 5, 1. +

ἀδελφότης, τῆτος, ἡ, (ἀδελφός,) *brotherliness*, 1 Macc. 12, 10. 17. Dio Chrys. 472. d.—In N. T. *a brotherhood*, e. g. of Christians, 1 Pet. 2, 17. 5, 9.

ἄδηλος, ου, ὁ, ἡ, adj. (a priv. δηλος,) *not manifest* to the eye, *unseen, hidden*, τὰ μνημεῖα Luke 11, 44. So Soph. Aj. 647. Xen. Cyr. 6. 3. 13.—Also to the ear or mind, *indistinct, uncertain*, as a sound 1 Cor. 14, 8. So of hopes 2 Macc. 7, 34. Pol. 8. 3. 2.

ἀδηλότης, τῆτος, ἡ, (ἄδηλος,) *uncertainty*; 1 Tim. 6, 17 ἐπὶ πλούτου ἀδηλότητι in *uncertain riches*, for ἐπὶ πλούτῳ ἀδήλα; see Winer § 34. 2. a. Buttm. § 132. n. 12.—Plut. Camill. 32. Pol. 36. 4. 2.

ἀδήλως, adv. (ἄδηλος,) *not openly, secretly*, Plut. Sulla 10. Pol. 2. 47. 9.—In N. T. *uncertainly*; in an uncertain irresolute manner, 1 Cor. 9, 26. Comp. μὴ εἰς ἄδηλον Plato Conv. 181. d.

ἀδημονέω, ῶ, f. ἥσω, (ἀδήμων, ἀδέω,) pr. *to be sated, wearied*; then *to be heavy, dejected*, absol. Matt. 26, 37. Mark 14, 33. Phil. 2, 23.—Xen. Hell. 4. 4. 3 ἀδημονῆσαι τὰς ψυχάς. Plut. de profect. in Virt. 4. Plato Phædr. 251. d.

ἄδης, ου, ὁ, (a priv. ἰδεῖν,) for αἰδης, in Hom. pr. n. *Hades*, i. q. *Pluto*, II. 15. 188; in later Gr. writers put for Pluto's domain, *the infernal regions, Hades, Orcus*, the abode of the dead, Luc. D. Mort. 13. 3. de Luctu 2. Diod. Sic. 1. 92. Xen. Œc. 21. 12. The Hebrew שְׁאוֹל Sheol signified in like manner *the under world*, and was held to be a vast subterranean place (ἐπὶ χθονός Jos. Ant. 18. 1. 3), full of thickest darkness, where dwelt the shades (ψυχαί) of the dead; but no distinction of place is indicated in the Sheol of the O. T. between the righteous and the wicked; see Deut. 32, 22. Job 10, 21. 22. 11, 8. Ps. 30, 4. 86, 13. Prov. 23, 14. Is. 14, 9 sq. Heb. Lex. sub voce. For Heb. שְׁאוֹל the LXX have almost every where put ἄδης; and in accordance with this usage, the idea of Sheol is found among the later Jews more developed and assimilated to the Greek Hades. The souls of the righteous and the wicked

were held to be separated; the former inhabiting the region of the blessed, the inferior *Paradise* (Luke 23, 43) or Eden of the Rabbins; while lower down was the abyss called *Gehenna* or *Tartarus*, in which the souls of the wicked are in torment; see Jos. Ant. 18. 1. 3. Lightfoot Hor. Heb. on Luke 23, 43. Lowth Lect. on Heb. Poetry VII.—In N. T. ἄδης is represented as a dreary prison with gates and bars; hence πύλαι ἄδου Matt. 16, 18, see in πύλη. Also αἱ εἰς τοῦ ἄδου Rev. 1, 18; εἰς ἄδου sc. δῶμα Acts 2, 27. 31; see Buttm. § 132. n. 30. Comp. Sept. and בִּישׁוּ Ps. 16, 10. (So ἐν ἄδου Luc. D. Mort. 13. 3.) Also *Hades* as personified, 1 Cor. 15, 55. Rev. 6, 8, 20, 13, 14. Put in antithesis with ὁ οὐρανός for the lowest depths, Matt. 11, 23. Luke 10, 15. Once meton. the abyss of *Hades*, *Gehenna*, Luke 16, 23.

ἀδιάκριτος, ου, ὁ, ἡ, adj. (a priv. διακρίνω,) *not separated, chaotic*, Symm. for חֲבֻלָּה Gen. 1, 2; *not separable, undistinguishable, confused*; as voices Pol. 15. 12. 9.—In N. T. *not doubtful, unambiguous, sincere*; James 3, 17 ἡ δὲ ἀνωθεν σοφία . . . ἀδιάκριτος καὶ ἀνυπόκριτος. Others *undistinguishing, impartial*.

ἀδιάλειπτος, ου, ὁ, ἡ, adj. (a priv. διαλείπω,) *unceasing, constant*, Rom. 9, 2. 2 Tim. 1, 3.—Clem. Alex. Strom. 7. 1 ἀδιάλειπτος ἀγάπη. Plato Loer. 98. e.

ἀδιαλείπτως, adv. *unceasingly*, i. e. in N. T. *assiduously*, Rom. 1, 9. 1 Thess. 1, 3. 2, 13. 5, 17.—2 Macc. 15, 7. Pol. 9. 3. 8.

ἀδιαφθορία, as, ἡ, (a priv. διαφθείρω,) *pr. incorruptibleness*; in N. T. *metaph. uncorruptness, purity in doctrine*, Tit. 2, 7.—Dem. 325. 14 ἀδιαφθορος τῆς ψυχῆς.

ἀδικέω, ὦ, f. ἦσα, (ἄδικος,) *to do wrong, to act unjustly*, e. g.

1. In respect to law, *to break the law, to transgress*, absol. Acts 25, 11. 2 Cor. 7, 12. Col. 3, 25. Rev. 22, 11 bis. Sept. for אֲשַׁח Jer. 37, 18; עָשָׂה 1 K. 8, 47. Ps. 106, 6.—Aristot. Rhet. 1. 9 τὸ ἀδικεῖν ἐστὶ τὸ βλάπτειν ἐκόντα παρὰ τὸν νόμον. Xen. Cyr. 5. 1. 21.

2. In respect to persons, *to do wrong to any one, to wrong, to injure*, c. acc. Matt. 20, 13. Acts 7, 26. 27. 25, 10. 1 Cor. 6, 8. 2 Cor. 7, 2. With two accus. Gal. 4, 12. Philem. 18 εἰ δέ τι ἥδίκησέ σε. Pass. ἀδικέομαι, *to be wronged, to suffer wrong or injury*, Acts 7, 24. 2 Cor. 7, 12. Mid. *to let oneself be wronged, to suffer wrong*, 1 Cor.

6, 7; see Buttm. § 135. 8.—Hdian. 2. 4. 5. Xen. An. 5. 4. 6.

3. Intens. *to hurt, to harm*, c. acc. Luke 10, 19. Rev. 2, 11. 6, 6. 7, 2. 3. 9, 4. 10. 19. 11, 5 bis. Sept. for חָרַב Is. 10, 20; עָשָׂה Lev. 6, 2; חָרַב Is. 3, 15.—Hdian. 7. 5. 9. Plato Conv. 188. b.

ἀδίκημα, atos, τό, (ἀδικέω,) *wrong, iniquity, wrong done*, Acts 18, 14. 24, 20. Rev. 18, 5. Sept. for חָרַב 1 Sam. 26, 18. חָרַב 1 Sam. 20, 1.—Dem. 188. 19. Plato Gorg. 480. c.

ἀδικία, as, ἡ, (ἄδικος,) 1. *wrong-doing, wrong, injustice*; Luke 18, 6 ὁ κριτὴς τῆς ἀδικίας the *unjust judge*, comp. v. 2. Rom. 9, 14. Sept. for חָרַב Deut. 32, 4. (Xen. Mem. 4. 2. 12.) As done to others; 2 Cor. 12, 13 χαρίσασθέ μοι τὴν ἀδικίαν ταύτην. Sept. for חָרַב Mic. 3, 10.—Thuc. 3. 66.

2. By Hebr. *unrighteousness, iniquity, wickedness*; Sept. for חָרַב, חָרַב, חָרַב; comp. by antith. δικαιοσύνη, Heb. דִּקְיָה. Luke 16, 8 τὸν οἰκονόμον τῆς ἀδικίας the *unrighteous* (i. e. unfaithful) *steward*. v. 9 ἐκ τοῦ μαμωνᾶς τῆς ἀδικίας, i. e. which is so often the occasion of wickedness. (Eurip. Helen. 911 ὁ πλοῦτος ἄδικος.) Luke 13, 27 ἐργάται τῆς ἀδ. *workers of iniquity, wicked men*. John 7, 18. Acts 1, 18. 8, 23. Rom. 1, 29. 3, 5. 6, 13. 2 Tim. 2, 19. Heb. 8, 12 (Sept. for חָרַב Jer. 31, 34). 2 Pet. 2, 13. 1 John 1, 9. 5, 17 see in ἀμαρτία. James 3, 6 see in art. κόσμος. Sept. for חָרַב Gen. 6, 11. 13; חָרַב 1 Sam. 3, 13. 14. Zech. 3, 9; חָרַב Ez. 28, 18.—Opp. to ἡ ἀλήθεια, religious and moral truth, the truth of God; Rom. 1, 18 bis, where τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχοντες are those holding (having) the truth of God, but living in idolatry. Rom. 2, 8. 1 Cor. 13, 6. 2 Thess. 2, 10. 12. 2 Pet. 2, 15.

ἄδικος, ου, ὁ, ἡ, (a priv. δίκη,) *not right, wrong*; i. e. *unjust towards others*, Luke 18, 11. Rom. 3, 5. Heb. 6, 10. So Hdian. 2. 3. 23. Xen. Mem. 4. 4. 10.—By Hebr. *unrighteous, wicked*, see in ἀδικία no. 2. 1 Cor. 6, 9 οὐκ οἰδότες ὅτι ἄδικοι βασιλείαν θεοῦ οὐ κληρονομήσουσι. So δίκαιοι καὶ ἄδικοι the *righteous and the wicked* Matt. 5, 45. Acts 24, 15. 1 Pet. 3, 18; opp. to εὐσεβής, 2 Pet. 2, 9; opp. to πιστός, i. e. *unfaithful* Luke 16, 10 bis. Also Luke 16, 11 ἐν τῷ ἀδικῷ μαμωνᾷ in the *unrighteous mammon*, i. e. so often acquired by unrighteous means. Sept. for עָשָׂה Ex. 23, 1. Job 16, 11; עָשָׂה Prov. 15, 26.—Hence οἱ ἄδικοι as an epithet for the heathen, the gentiles, 1 Cor. 6, 1, opp. οἱ ἅγιοι and i. q. of ἀπιστοὶ in v. 6.

ἀδίκως, adv. *wrongfully, unjustly*, 1 Pet. 2, 19. Sept. for שִׁשִּׁי Prov. 17, 24.—Hdian. 4. 4. 14. Xen. Cyr. 1. 2. 7.

ἀδόκιμος, ου, ό, ή, adj. (a priv. δόκιμος,) *not approved, rejected*, e. g. metals, as ἀδόκιμον ἀργύριον Sept. Prov. 25, 4. Plato Legg. 742. a.—In N. T. trop. *worthy of condemnation, reprobate*, of persons, Rom. 1, 28. 2 Tim. 3, 8; *disapproved, disallowed*, 1 Cor. 9, 27. 2 Cor. 13, 5. 6. 7. (Pol. 16. 14. 19.) Hence *worthless, unworthy*, of persons Tit. 1, 16 πρὸς πάν ἔργον ἀγαθὸν ἀδόκιμοι. (Xen. Lac. 3. 3.) Of land, *worthless, waste*, Heb. 6, 8.—Hesych. ἀδόκιμον · ποιηρόν, ἀπόβλητον, ἀχρηστον.

ἄδολος, ου, ό, ή, adj. (a priv. δᾶλος,) *guileless*, of persons Thuc. 5. 18, 47.—In N. T. of milk, *unadulterated, pure*, trop. for pure doctrine and nourishment, 1 Pet. 2, 2. So Poll. On. 3. 86 ἀργύριον ἄδολον.

Ἀδραμυττηνός, ή, όν, gentile adj. of *Adramyttium*; Acts 27, 2 πλοῖον Ἀδ. Derived from Ἀδραμύτειον v. Ἀδραμύττειον, the name of a maritime city in Æolia, a colony of the Athenians.

Ἀδρίας, ου, ό, sc. πόντος, the *Adriatic sea*, Acts 27, 27. Not, as now, the Gulf of Venice only, but including also the whole *Ionian sea*, which lies between Sicily and Greece; so Strabo 2. p. 123 ό δ' Ἰόνιος κώλπος μέρος ἐστὶ τοῦ νῦν Ἀδρίου λεγομένου. 7. p. 317. Hesych. Ἰόνιον πέλαγος · ό νῦν Ἀδρίας.

ἀδρότης, τητος, ή, (ἀδρός,) pr. *ripeness, fulness*, of stature, Hom. Il. 16. 857. Theophr. C. Pl. 4. 12. 1.—In N. T. *fulness, abundance*, 2 Cor. 8, 20. So Hesych. ἀδρότης · δύναμις, μέγεθος.

ἀδυνατεω, ᾠ, f. ήσω, (ἀδύνατος,) *to be unable*, Xen. Mem. 1. 2. 23.—In N. T. of things, *to be impossible, unable to be done*; only in fut. 3 sing. So with dat. of pers. Matt. 17, 20 οὐδὲν ἀδυνατήσκει ὑμῖν. (Sept. Job 42, 2. Wisd. 13, 16.) With παρά c. dat. Luke 1, 37 οὐκ ἀδυνατήσκει παρὰ τῷ Σεφ πάν ῥήμα. So Sept. Gen. 18, 14.

ἀδύνατος, ου, ό, ή, adj. (a priv. δυνατός,) *wanting strength, unable*, Sept. Joel 3, 10. Xen. Mem. 2. 1. 7.—In N. T. *impotent, weak*, in body, c. dat. Acts 14, 8 ἀδ. τοῖς ποσίν. (Xen. Mem. 2. 1. 31 τοῖς σώμασιν ἀδύνατοι.) Trop. in faith, knowledge, Rom. 15, 1.—Neut. of things, *impossible, unable to be done*; Rom. 8, 3 τὸ ἀδύνατον τοῦ νόμου that which the law could not do. So ἀδύνατον εἶναι, *to be impossible*, c. παρά τι

with or for any one, Matt. 19, 26. Mark 10, 27. Luke 18, 27. With ἐστὶ impl. and an infin. Heb. 6, 4. 18 ἀδύνατον ψεύσασθαι Θεόν. 10, 4. 11, 6. So Xen. Mem. 2. 6. 16.

ᾄδω, f. ᾄσσομαι, (contr. for ἀεῖδω,) *to sing*, c. acc. Rev. 5, 9 καὶ ᾄδουσιν ᾠδὴν καινήν. 14, 3. 15, 3. Sept. for רָשָׁ Ex. 14, 32. (Plut. Sept. Sap. Conv. 18. p. 375. Xen. An. 4. 4. 27 ᾠδὰς.) With dat. of pers. *to sing to any one*, in his praise and honour, Eph. 5, 19 ᾄδοντες καὶ ψάλλοντες ... τῷ κυρίῳ. Col. 3, 16. Sept. for רָשָׁ Ex. 15, 21. 1 Chr. 16, 23. So Hdian. 4. 2. 10 et Xen. Lac. 12. 7 εἰς τοὺς Θεούς.

ἀεί, adv. *always, at all time, ever*, 2 Cor. 6, 10. Tit. 1, 12. 1 Pet. 3, 15. Sept. Is. 51, 13. (Hdian. 1. 6. 3. Xen. Hell. 1. 4. 15.) Also for *assiduously, diligently*, 2 Pet. 1, 12. In a more limited sense, i. q. *on every occasion*, 2 Cor. 4, 11 ἀεὶ γὰρ παραδιδόμεθα. Acts 7, 51. Heb. 3, 10. Mark 15, 8 καθὼς ἀεὶ ἐποίει as he always did, i. e. when was accustomed to do every year. Sept. Ps. 95, 10. 2 Macc. 14, 15. Judg. 16, 21 Cod. Alex. ποιήσω καθὼς ἀεὶ. So Pol. 1. 15. 13. Xen. Cyr. 1, 4. 15.

ἀετός, οῦ, ό, an eagle, Rev. 4, 7. 8, 13. 12, 14. Sept. for עָשָׂ Ps. 103, 5. (Xen. Cyr. 2. 4. 19.) Proverbially, Matt. 24, 28 and Luke 17, 37 ὅπου τὸ σῶμα (τὸ πῶμα), ἐκεῖ συναχθήσονται οἱ ἀετοί, i. e. where there is crime, there God's judgments follow surely and speedily. Here ὁ ἀετός seems to denote some species of *vulture*; like Sept. and עָשָׂ Job 39, 27–30. Prov. 30, 17. The proper eagle feeds only on fresh or living prey.

ἄζυμος, ου, ό, ή, adj. (a priv. ζύμη,) *unleavened*; so ἄζυμοι ἄρτοι, ἄζυμα λάγανα, Heb. רֵצֵצִי, Sept. Lev. 2, 4. Num. 6, 15.—In N. T.

1. Trop. *unleavened*, i. e. morally *uncorrupted, pure*, 1 Cor. 5, 7; also v. 8 ἐν ἄζυμοις εὐκρινείας with the unleavened bread of sincerity, i. e. with the pureness of sincerity and truth.

2. Spec. ἡ ἑορτὴ τῶν ἀζύμων the festival of unleavened bread Luke 22, 1; αἱ ἡμέραι τῶν ἀζύμων the days of unleavened bread Acts 12, 3. 20, 6; also τὰ ἄζυμα id. Mark 14, 1; all referring to the seven days immediately following the paschal supper, during which the Jews were to eat unleavened bread; see Ex. 12, 17. 18. Deut. 16, 3. 4. So ἡ πρώτη ἡμέρα τῶν ἀζύμων, the first day of unleavened bread, i. e. the day of the passover meal, Matt. 26, 17. Mark

14, 12; called in Luke 22, 7 ἡ ἡμέρα τῶν ἀζύμων. See Gr. Harm. p. 212.

***Αζώρ**, ὁ, indec. *Azor*, (helper, ἡ. צֹרֵר,) pr. n. of a man, Matt. 1, 13. 14.

***Αζωτος**, ον, ἡ, *Azotus*, Heb. אֲשְׁדּוֹד *Ashdod*, pr. n. of one of the five chief cities of the Philistines, Acts 8, 40; comp. Josh. 13, 3. 1 Sam. 5, 1. 6, 4. It lay within the limits of the tribe of Judah, Josh. 15, 47. Now *Esdūd*, a small village; see Bibl. Res. in Palest. II. p. 368.

ἀήρ, ἀέρος, ἡ, (ἄω, ἄημι,) the lower vapoury atmosphere, opp. ὁ αἰθήρ the higher and purer region, Hom. II. 14. 288. Pol. 18. 3. 7.—In N. T. genr. the air, atmosphere, Acts 22, 23. 1 Thess. 4, 17. Rev. 9, 2. 16, 17. (Hdian. 8. 3. 20. Xen. Mem. 4. 3. 8.) Proverbial are: εἰς ἀέρα λαλεῖν to speak into the air 1 Cor. 14, 9, comp. Lat. 'ventis verba profundere' Lucret. 4. 929; also ἀέρα δέρεειν to beat the air 1 Cor. 9, 26, comp. Lat. 'verberare ictibus auras' Virg. *Æn.* 5. 376; the sense of both is, 'to speak or act in vain.'—Spec. Eph. 2, 2 ὁ ἄρχων τῆς ἐξουσίας τοῦ ἀέρος, the prince of the power of the air, i. e. Satan the prince of evil spirits which dwell often in the air, according to the Jewish belief; see Elsner Obs. in N. T. ad loc. Stuart in Biblioth. Sac. 1843. p. 139. Others less well: darkness, comp. Col. 1, 13.

ἀθανασία, ας, ἡ, (ἀθάνατος, θάνατος,) immortality, 1 Cor. 15, 53. 54. 1 Tim. 6, 16.—Wisd. 3, 4. Plut. Aristid. 6. Plato Conv. 208. b.

ἀθέμιτος, ον, ὁ, ἡ, adj. (α priv. θεμιτός, θέμις,) unlawful, Acts 10, 28. 1 Pet. 4, 3.—2 Macc. 7, 1. Plut. *Æm.* Paul. 19. Pol. 29. 6. 17.

ἄθεος, ον, ὁ, ἡ, adj. (α priv. θεός,) godless, impious, Xen. An. 2. 5. 39.—In N. T. without God, estranged from the knowledge and worship of the true God, Eph. 2, 12.

ἄθεσμος, ον, ὁ, ἡ, adj. (α priv. θέσμος,) lawless, wicked, 2 Pet. 2, 7. 3, 17.—3 Macc. 5, 12. Diod. Sic. 1. 14 τῆς ἀθεσμου βίας.

ἀθετέω, ὦ, f. ἦσω, (ἀθετος, τίθημι,) to displace, to put away, i. e. a) Of things, to reject, to make void or null, c. acc. Mark 7, 9 τὴν ἐντολήν. Luke 7, 30 τὴν βουλήν τοῦ θεοῦ. 1 Cor. 1, 19 (comp. Is. 29, 14). Gal. 2, 21. 3, 15. Sept. for אֲבָיָה Ps. 33, 10. (1 Macc. 11, 36. Pol. 2, 58. 5.) So to cast off, to violate, e. g. a law Heb. 10,

28; one's faith 1 Tim. 5, 12. Sept. for אָבַיָה Jer. 3, 20. So Pol. 15. 1. 9. b) Of persons, to reject, to despise, to treat with neglect or scorn, c. acc. Mark 6, 26 οὐκ ἠθέλησεν αὐτὴν ἀσετέσαι, where αὐτὴν includes also the idea of her request. Luke 10, 16 quater. John 12, 48. 1 Thess. 4, 8 bis. Jude 8. Sept. for אָבַיָה 1 Sam. 2, 17. אָבַיָה Ex. 21, 8.

ἀθετήσις, εως, ἡ, (ἀθετέω,) a putting away, an annulling, Heb. 7, 18. 9, 26.—Cic. ad Att. 6. 9.

***Ἀθῆναι**, ὡν, αἱ, *Athens*, the capital of Attica and the chief city of ancient Greece, so called from Ἀθήνη, Minerva. The Athenians are celebrated in the history of Greece for their warlike valour, and also for their general intelligence and the cultivation of all the arts of peace. Their city was the seat of the fine arts, the resort of philosophers, and the birth-place of an unusual number of illustrious men. Acts 17, 15. 16. 18, 1. 1 Thess. 3, 1. See Leake's Topography of Athens, Lond. 1841. 2 vols.

***Ἀθηναῖος**, α, ον, *Athenian*; Acts 17, 21, 22.

ἀθλέω, ὦ, f. ἦσω, (ἄσλος,) to combat, to contend, as a champion in the public games of boxing, throwing the discus, wrestling, running, etc. absol. 2 Tim. 2, 5 bis.—*Æl.* V. H. 10. 1. Plato Legg. 830. a.

ἀθλησις, εως, ἡ, (ἀθλέω,) combat in the public games, *Æl.* V. H. 2. 23. Pol. 5. 64. 6.—In N. T. trop. a conflict, struggle, with afflictions, Heb. 10, 32.

ἀδυμέω, ὦ, f. ἦσω, (ἄδυμος,) to be discouraged, disheartened, absol. Col. 3, 21. Sept. for אָבַיָה Gen. 4, 5.—Pol. 3. 54. 7 Xen. An. 3. 2. 18.

ἀδῶος, ον, ὁ, ἡ, adj. (α priv. δωή,) pr. unpunished Pol. 2. 60. 1; c. gen. τῆς δίκης Dem. 646. 13.—In N. T. innocent, Matt. 27, 4 αἶμα ἀδῶον. Sept. Jer. 26, 15. Deut. 27, 25. With ἀπό c. gen. Matt. 27, 24 ἀδῶος ἀπὸ τοῦ αἵματος, and so Sept. for Heb. אִשָּׁה אֲדָוָה 2 Sam. 3, 28. Comp. κατὰρὸς ἀπὸ Jos. Ant. 4. 8. 16.

αἰγείος; εἰη, εἰον, (αἶξ,) caprinus, of goats; Heb. 11, 37 ἐν αἰγείois δέρμασιν, in goat-skins. Sept. for אֵיִי Ex. 25, 4.—Jos. Ant. 3. 6. 1. Apoll. Rhod. 4. 1349. Plato Ion 538. c.

αἰγιαλός, οὔ, ὁ, (ἀγνυμ, ἄλς,) the shore, coast, of a sea or lake, Matt. 13, 2. 48. John 21, 4. Acts 21, 5. 27, 39. 40. Sept. for

היה Judg. 5, 17.—Hdian. 3. 4. 4. Xen. An. 6. 2. 1, 7.

Αἰγύπτιος, ου, ὁ, an *Egyptian*, Acts 7, 22. 24. 28. Heb. 11, 29. In Acts 21, 38 the Egyptian spoken of was an Egyptian Jew, who set himself up at Jerusalem for a prophet, and gained many followers, who were dispersed and slain by Felix; see Jos. Ant. 20. 8. 6. B. J. 2. 13. 5.

Αἴγυπτος, ου, ἡ, *Egypt*, a country of northern Africa, watered by the Nile, and celebrated both in sacred and profane history. The whole region was known to the Hebrews by the name מִצְרַיִם *Mizraim*; and the princes who governed it were styled in virtue of their office *Pharaoh*, i. e. *king*, until the time of Solomon; after which they are mentioned in the Scriptures by their proper names. After the captivity, Egypt became a place of resort to great numbers of the Jews, who settled there either of their own accord, or from the invitations and encouragements held out by Alexander the Great and the Ptolemies; so that in the reign of Ptolemy Philopater, they were able to erect a temple at Leontopolis similar to the one at Jerusalem, and to establish in it all the rites of their paternal worship; see Jos. Ant. 13. 3. 1, 2, 3.—Matt. 2, 13. 14. 15. Acts 2, 10. al. In Rev. 11, 8 *Egypt* is put as a symbolical name of the Jews, thus likening the obstinacy and stubbornness of this nation to that of the Egyptians of old. +

αἰδιος, ου, ὁ, ἡ, adj. (αἰεῖ) *always existing, eternal, everlasting*; Rom. 1, 20 αἰδιος αὐτοῦ δύναμις. Jude 6 δεσμοὶ αἰδιοὶ everlasting bonds.—Wisd. 7, 26. Hdian. 4. 14. 10. Xen. Cyr. 7. 5. 73.

αἰδώς, ὅς, οὖς, ἡ, 1. *shamefacedness, modesty*; 1 Tim. 2, 9 μετὰ αἰδοῦς καὶ σωφροσύνης.—Plut. Thes. 6. Xen. Conv. 1. 8. 2. *reverence, before God* Heb. 12, 28.—Jos. Ant. 6, 12. 7 αἰδώς ἐπὶ γέρονσιν. Hdian. 6. 1. 24. Xen. An. 2. 6. 14.

Αἰθίοψ, οσος, ὁ, (αἰθω, ὄψ.) an *Ethiopian*, Heb. כִּשְׂיִי *Cushite*, Acts 8, 27 bis. See Jer. 13, 23. Is. 18, 1. Ez. 30, 4. 5. 9. The Ethiopia of the N. T. lay south of Egypt on the Nile, including the island of Meroë, and corresponding to the modern Nubia and the adjacent parts of Abyssinia. It formed a separate kingdom governed by a succession of females, all bearing the name Κανδάκη q. v. Plin. H. N. 6. 29 or 35. Rosenm. Bibl. Geogr. III. p. 349, 358.—For the *Cush* or *Ethiopia* of the O. T.

which included portions of Arabia, see Heb. Lex. art. כִּשְׂיִי.

αἷμα, ατος, τό, *blood*; Sept. everywhere for דָּם. The Jews regarded the blood as the seat of life; they were to offer it in atonement to God, but were strictly forbidden to eat of it; see Lev. 17, 10–14. Gen. 9, 4. Deut. 12, 23sq. Jos. Ant. 3. 11. 2.

1. Pr. and genr. *blood*; Mark 5, 25. 29. Luke 8, 43. 44. 13. 1. (Xen. An. 5. 8. 15.) So anything is said to be or become blood or as blood, by turning to a dark red colour, Acts 2, 20 καὶ ἡ σελήνη (μεταστροφήσεται) εἰς αἷμα, also Rev. 6, 12 ὡς αἷμα, see Joel 3, 3. 4 [2, 30. 31]. Rev. 8, 8. 11, 6. 16, 3. 4. Of blood which has been shed, e. g. of victims or other slaughtered animals, Heb. 9, 7. 12. 13. 18–25. 10, 4. 11, 28. al. Hence ἀπέχεσθαι τοῦ αἵματος to abstain from eating blood, as unlawful, Acts 15, 20. 29. 21, 25. So of men, Luke 13, 1. John 19, 34. al. In Rev. 14, 20. 17, 6, human blood is spoken of under the symbol of the blood of grapes, i. e. wine, αἷμα σταιφύλης, comp. Gen. 49, 11. Deut. 32, 14. Ecclus. 39, 26. So αἷμα δικαίων and αἷμα ἀδῶν *righteous or innocent blood*, the blood of righteous or innocent persons, Matt. 23, 35. 27, 4. (Sept. for דָּם נָקִי 1 Sam. 19, 5. 1 K. 2, 5. Hist. of Sus. v. 62.) So of the blood of Christ shed on the cross, αἷμα τοῦ Χριστοῦ, e. g. in connection with the Lord's supper, Matt. 26, 28. Mark 14, 24. Luke 22, 20. 1 Cor. 10, 16. 11, 25. 27; perhaps too 1 John 5, 6. 8; and espec. John 6, 53–58, where the phrase φαγεῖν τὴν σάρκα καὶ πίνειν τὸ αἷμα τοῦ Χριστοῦ, to eat the flesh and drink the blood of Christ, signifies, “to receive Christ wholly into oneself, so that he may become wholly united and incorporated with us, as food with the body, and we thus become partakers of that life which is in him;” comp. Gal. 4, 19. Col. 1, 27. 3, 10. Further, in relation to his church, Acts 20, 28. Col. 1, 20. Eph. 2, 13; to the atonement made by his death, Rom. 3, 25. 5, 9. Eph. 1, 7. Heb. 9, 12. 14. 1 Pet. 1, 2. 19. 1 John 1, 7; and to the new covenant, Heb. 10, 29. 12, 24. 13, 20. So too αἷμα τοῦ ἀνθρώπου, Rev. 7, 14. 12, 11. 19, 13.—Spec. a) σὰρξ καὶ αἷμα, *flesh and blood*, i. e. the human body, man, with the idea of frailty and mortality, Matt. 16, 17. 1 Cor. 15, 50. Gal. 1, 16. Eph. 6, 12. Heb. 2, 14. Comp. Ecclus. 14, 18. b) αἷμα ἐκχύνειν, to shed blood, i. e. to kill, put to death, Luke 11, 50. Acts 22, 20. Rom. 3, 15. Rev. 16, 6. So Sept. for דָּם נָקִי Gen. 9, 6. Ez. 18, 10.

2. Trop. blood, for bloodshed, i. e. violent death, slaughter, murder, Matt. 23, 30, 27, 6. Acts 2, 19. Rev. 6, 10, 18, 24, 19, 2. So Sept. and בָּרֶךְ Gen. 4, 10. Ez. 24, 6, 9. So Heb. 12, 4 μέχρις αἱματος, unto death, i. e. with exposure of life.—Further, by Hebr. for the guilt of murder, blood-guiltiness, the guilt and punishment of shedding blood, Matt. 23, 35, 27, 25. Acts 5, 28, 18, 6, 20, 26. Sept. and בָּרֶךְ Num. 35, 27. Josh. 2, 19. So Dem. 548. ult.

3. Trop. blood, for blood-relationship, kindred; Acts 17, 26 ἐξ ἐνὸς αἱματος of one blood, kindred. Sept. 2 Sam. 21, 1. So Jos. Ant. 2. 6. 3 ἐσμὲν ἀδελφοὶ καὶ κοινὸν αἷμα. ib. 20. 10. 1 ἐξ αἱματος 'Ααρῶντος. Plat. Soph. 268. d.—John 1, 13 οἱ οὐκ ἐξ αἱμάτων born not of blood, i. e. sons of God not by virtue of their blood as being descended from Abraham; the Plur. being here for the Sing. as in Eurip. Ion. 693 ἄλλων τραφεὶς ἀφ' αἱμάτων, spoken of a mother. Comp. Jos. Ant. 4. 8. 45 τὸς ἐξ αἱματος, i. e. an Israelite. +

αἱματεκχυσία, as, ἡ, (αἷμα, ἔκχυσις,) a shedding of blood, Heb. 9, 22.

αἱμορροέω, ὦ, (αἱμορροός; αἷμα, ῥέω,) to have a flow or issue of blood, absol. Matt. 9, 20.—Sept. Lev. 15, 33. Plut. de Fluv. 21. 3.

Αἰνέας, ου, ὁ, Æneas, pr. n. of a man, Acts 9, 33. 34.

αἰνεῖς, εως, ἡ, (αἰνέω,) praise; Heb. 13, 15 θυσία αἰνεῖσως. Sept. for הִתְהַלַּח Ps. 26, 2; הִתְהַלַּח Ps. 66, 2.—Eccles. 32, 2 θυσίασόν αἰνεῖσως. Clem. Alex. Strom. 7. 6.

αἰνέω, ὦ, f. ἴσω or ἴσω, (αἶνος,) to praise, in N. T. only of God, c. acc. Luke 2, 13, 20, 24, 53. Acts 2, 47, 3, 8, 9. Rom. 15, 11. Rev. 19, 5; acc. and περί τινας Luke 19, 37. Sept. for הִתְהַלַּח Gen. 49, 8; הִתְהַלַּח 1 Chr. 16, 4, 10; בָּרַךְ Ps. 100, 4.—Eurip. Suppl. 707. Soph. Antig. 1157. The prose writers used ἑταινέω.

αἰνύγμα, ατος, τό, (αἰνίσσομαι,) an enigma, riddle, Sept. for הִתְהַלַּח 1 K. 10, 1. Eccles. 39, 3. Dem. 184. ult.—In N. T. trop. a dark hint, obscureness; 1 Cor. 13, 12 ἐν αἰνύγματι, i. e. enigmatically, obscurely. Sept. for הִתְהַלַּח Num. 12, 8, opp. τὸ εἶδος the distinct reality.

αἶνος, ου, ὁ; pr. discourse, narration, i. q. μῦθος, Hom. Od. 14. 508.—In N. T. praise, Matt. 21, 16 (comp. Ps. 8, 3). Luke 18 43. Sept. for לָלַח Ps. 8, 3. So Wisd.

18, 9. Hom. Od. 21. 110. Pind. Ol. 6. 18. An old poetic word, Buttm. Lexil. II. p. 112.

Αἰνών, ἡ, indec. Enon, (Chald. plur. ܐܝܢܐ fountains, Buxt. Lex. 1601,) pr. n. of a place with fountains near Salim, John 3, 23; see Σαλείμ. Situated prob. in one of the lateral valleys running down to the valley of the Jordan from the west.

αἶρεσις, εως, ἡ, (αἰρέω,) pr. capture of a city, Thuc. 2. 58 ἡ αἶρεσις τῆς πόλεως. Also choice, 1 Macc. 8, 30. Plato Rep. 618 e.—In N. T. 'a chosen way of life,' i. e. a sect, school, party, Acts 5, 17, 15, 5, 24, 5, 14, 26, 5, 28, 22. (Diod. Sic. 2. 29 αἰρέσεις τῶν φιλοσόφων.) Hence discord, dissension, arising from difference of views, 1 Cor. 11, 19. Gal. 5, 20. 2 Pet. 2, 1.

αἰρετίζω, f. ἴσω, (αἰρετός, αἰρέω,) a word of the Alexandrine age, i. q. αἰρέομαι, to choose (1 Macc. 9, 30), and so to love, c. acc. Matt. 12, 18, comp. Is. 42, 1. Sept. for בָּרַךְ Judg. 5, 8; שָׂרַף Num. 14, 8.—1 Esdr. 4, 19. Hesych. ἡρετισάμην· ἡγάπησα, ἐπεζύμησα, ἡξέλησα. See Sturz de Dial. Alex. p. 144.

αἰρετικός, ου, ὁ, (αἰρετίζω, αἶρεσις,) pr. adj. -ός, ἡ, ὁν, capable of choosing, Plato Def. 412. a.—In N. T. Subst. a sectarist, partisan, one who founds or belongs to an αἶρεσις, Tit. 3, 10.—Often in the ecclesiastical writers, i. q. a heretic; see Suic. Thes. Ecc. h. v.

αἰρέω, ὦ, f. ἴσω, aor. 2 εἶλον, to take, to capture, e. g. a city or camp, Pol. 14. 9. 4. Xen. Ag. 1. 32.—In N. T. only Mid. αἰρέομαι, f. ἴσομαι, aor. 2 ἐλόμην, to take for oneself, to choose, to prefer, c. acc. 2 Thess. 2, 13; infin. Heb. 11, 25. Phil. 1, 22 τί αἰρήσομαι οὐ γνωρίζω, where for the fut. instead of the Subj. see Winer Gr. § 42. 4. b. So 2 Macc. 11, 25. Hdian. 4. 14. 3 αἰροῦντα βασιλεία Ἀδούεον.

αἶρω, f. ἀρῶ, (ἀήρ; for ἀείρω,) aor. 1 ἦρα, perf. ἦρα Col. 2, 14; Pass. perf. part. ἡρμένον John 20, 1; to take up, corresp. to Heb. נָשָׂא.

1. to take up, to lift up, to raise, c. acc. as stones, John 8, 59. Rev. 18, 21; serpents Mark 16, 18; a boat into a ship, Acts 27, 17. (Xen. Eq. 6. 7. ib. 10. 15.) So of anchors, Acts 27, 13 ἀρantes sc. ἀγκύρας, as is fully written Pol. 31. 22. 13. Plut. Pomp. 50. Hence in Gr. writers ἀρας, ἀρantes, is often i. q. to sail away, to depart, Arr. Exp. Alex. 6. 21 ἀρας ἐκ Πατρίων. Thuc. 2. 23 med. and is even used of an

army on land, as Thuc. 2. 23 init. Jos. Ant. 3. 1. 7 ἐκέλευεν ἅπαντες εἰς Παφιδὸν ἔκον, spoken of the Israelites in the desert.—Spec. of parts of the body, to lift up, e. g. the hand, Rev. 10, 5. Sept. and נָשָׂא Deut. 32, 40. (Xen. An. 7. 3. 6.) The eyes, John 11, 41. Sept. and נָשָׂא Ps. 121, 1. al. Also to lift up the voice, to cry aloud, Luke 17, 13; πρὸς τὸν Θεόν Acts 4, 24. Sept. and נָשָׂא Judg. 21, 2. 1 Sam. 11, 4.—Trop. αἶρειν τὴν ψυχὴν τινος to lift up the soul of any one, to excite to expectation, John 10, 24. Comp. Jos. Ant. 3. 2. 3 οἱ δὲ ἦσαν ἐπὶ τὸν κίνδυνον τὰς ψυχὰς ἡρμένους, καὶ πρὸς τὸ δεινὸν ἐτοιμοὺς ἔχοντες. 3. 5. 1 ἡρμένους τοῖς διανοίαις. Philostr. 2. 4 καὶ μὲ πάνυ αἶρει ὁ λόγος ὃν εἴρηκεν. Others, to lift up in suspense, doubt.

2. to take up and bear, to bear, to carry, c. acc. Matt. 4, 6 ἐπὶ χειρῶν ἀρουσί σε (Sept. and נָשָׂא Ps. 91, 12). Matt. 11, 29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς (comp. Sept. and נָשָׂא Lam. 3, 17). So τὸν σταυρὸν Matt. 27, 32. Mark 15, 21. (Luke 23, 26 τὸν σταυρὸν φέρειν.) Trop. Matt. 16, 24. Mark 8, 34. 10, 21. Luke 9, 23.—Spec. to take or carry with or about oneself, Mark 6, 8. Luke 9, 3. 22, 36.

3. to take up and away, to take away, to remove, by taking up; c. acc. e. g. a bell Matt. 9, 6. John 5, 8–12; a person Matt. 22, 13; a dead body Matt. 14, 12. John 20, 2. 13. Acts 20, 9. (1 Macc. 9, 19. So נָשָׂא Sept. λαμβάνω Judg. 16, 31.) Also for use, as fragments of food, Matt. 14, 20. 15, 37. Mark 8, 8. 19, 20; and so Matt. 17, 27. Acts 21, 11. Pass. ἀρῆναι, be thou removed, Matt. 21, 21. (Plato Rep. 578. e.) Trop. αἶρειν τὴν ἁμαρτίαν τινος to take away one's sin, i. e. the penalty of sin, by making an expiation or atonement, comp. ἀφαιρέω. John 1, 29. 1 John 3, 5. So נָשָׂא Sept. αἶρειν τὸ ἁμάρτημα 1 Sam. 15, 25; וְיָן נָשָׂא Sept. ἀφαιρέων τὴν ἁμαρτίαν Lev. 10, 17. Others less well, to bear the sin of any one, i. e. its penalty, comp. Matt. 8, 17. 1 Pet. 2, 24; so וְיָן נָשָׂא Sept. λαβεῖν τὴν ἁμαρτίαν Lev. 5, 17. Num. 5, 31.

4. Simply to take, to take away, the idea of lifting being lost; usually with the notion of violence, authority, or the like. a) Of things; c. acc. Luke 6, 29. 30 ἀπὸ τοῦ αἵοντος τὰ σὰ μὴ ἀπαιτεῖ. 11, 22. Matt. 9, 16 αἶρει γὰρ τὸ πλήρωμα αὐτοῦ (τὸ) ἀπὸ τοῦ ἱματίου. Mark 2, 21; of branches, i. q. to prune, John 15, 2. Sept. for וְיָרִי Mic. 2, 3. b) Of persons, to take away or remove, e. g. from a church, i. q. to excom-

municate, Pass. 1 Cor. 5, 2 ἵνα ἀρῇ ἐκ μέσου ὑμῶν, where others ἐξαρῇ. Comp. Sept. for וְיָרִי Gen. 35, 2. So to take away by death, out of the world, c. acc. John 17, 15. Matt. 24, 39. Also stronger, to kill, to destroy, John 11, 48 τὸν τόπον καὶ τὸ ἔθνος. Imperat. αἶρε, ἄρον, sc. αὐτόν, away with him! put him to death! Luke 23, 18. John 19, 15. Acts 21, 36. 22, 22. Sept. for וְיָרִי Is. 57, 1. 2. 1 Macc. 5, 2. (Dion. Hal. 4. 4.) So in the difficult passage Acts 8, 33 bis: ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη... αἶρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, in his humiliation his condemnation was taken away... his life is taken from the earth, i. e. in the first clause 'from his state of humiliation and condemnation he was set free by death'; quoted from Sept. Is. 53, 8, where Heb. מִן־עֲוֹנוֹתָיו מִן־עֲוֹנוֹתָיו מִן־עֲוֹנוֹתָיו from (through?) oppression and condemnation he was taken away. In the second clause, Heb. וְיָרִי. c) Trop. c. acc. 1 Cor. 6, 15 ἄρας τὰ μέλη τοῦ Χρ. taking away the members of Christ, wrongfully. So a law, ἐκ τοῦ μέσου Col. 2, 14. (1 Macc. 3, 29.) With ἀπὸ τινος, to take away from any one, e. g. the kingdom of heaven Matt. 21, 43; the word, τὸν λόγον Luke 8, 12. 18. Mark 4, 15 (with ἀπὸ implied); gifts Mark 4, 25; joy John 16, 22. (Sept. ἀρῆσεται εὐφροσύνη, Heb. וְיָרִי, Is. 16, 10. Eurip. El. 942 τὰ κακά.) Also vices, to put away, with ἀπὸ τινος Eph. 4, 31. +

αἰσθάνομαι, f. -θήσομαι, Mid. depon. (αἶω, αἰσθῶ.) aor. 2 ἦσθόμεν, to perceive, pr. with the external senses, Xen. Mem. 1. 2. 31.—In N. T. trop. to perceive, to understand, c. acc. Luke 9, 45. Sept. for וְיָרִי Job 23, 5; וְיָרִי Prov. 24, 14. So Plut. de Profect. in Virt. 7. Xen. Hell. 3. 2. 4.

αἰσθῆσις, εὖς, ἡ, (αἰσθάνομαι,) pr. perception by the external senses, Xen. Mem. 1. 4. 5.—In N. T. trop. understanding, the power of discerning, Phil. 1, 9. Sept. for וְיָרִי Prov. 1, 4. 22; וְיָרִי Ex. 28, 3. So Judith 16, 17. Dem. 1417. 5.

αἰσθητήριον, οὐ, τό, (αἰσθάνομαι,) pr. seat of the senses, Hesych. αἰσθητήρια· τὰ μέλη δι' ὧν αἰσθόμεθα. Plato Ax. 366. a; also sense, external, Galen. de dignot. Puls. δὲ μὲν γὰρ... τὸ αἰσθητήριον ἔχει γεγυμνασμένον ἱκανῶς.—In N. T. trop. internal sense, faculty of perceiving and judging, Heb. 5, 14. Sept. Jer. 4, 19 τὰ αἰσθητήρια τῆς καρδίας.

αἰσχροκερδής, εὖς, οὖς, ὁ, ἡ, adj. (αἰσχροός, κέρδος,) eager for unworthy gain,

sordid, 1 Tim. 3, {3.} 8. Tit. , 7.—Plut. de aud. Poetis 13. Xen. Ag. 11. 3.

αἰσχροκερδώς, adv. *for the sake of unworthy gain, sordidly*, 1 Pet. 5, 2; comp. Tit. 1, 11.

αἰσχρολογία, *as, ἡ*, (*αἰσχρολογέω*), *unbecoming discourse, improper language*, Col. 3, 8.—Diod. Sic. 5. 4. Xen. Lac. 5. 6.

αἰσχρός, *ά, όν*, (*αἰσχος*), *pr. ugly, deformed, opp. to καλός*, Xen. Conv. 4. 19. Sept. for *σῆ* Gen. 41, 3. 4.—In N. T. trop. *unbecoming, indecorous, shameful*; spoken of what is offensive either to modesty and Christian purity, Eph. 5, 12. Tit. 1, 11; or to the manners and customs of a community, 1 Cor. 11, 6. 14, 35. So Jos. Ant. 4. 8. 23. Hdian. 1. 15. 15. Xen. Mem. 3. 10. 5.

αἰσχρότης, *της, ἡ*, (*αἰσχρός*), *pr. ugliness; trop. unbecomingness, impropriety, either in words or actions, only Eph. 5, 4.*—Plato Gorg. 525. a. Comp. *αἰσχρολογία*.

αἰσχύνη, *ης, ἡ*, (*αἰσχος*), *shame, i. e. 1. Subjectively, the feeling of shame, fear of disgrace*, Luke 14, 9.—Ecclus. 4, 21. Plut. de rect. rat. Aud. 17. Xen. Anab. 3. 1. 10.

2. Objectively, *disgrace, reproach, infamy*, Heb. 12, 2. Sept. for *עָבָר* Job 8, 22; *עָבָר* Is. 50, 6; *עָבָר* Ps. 69, 20.—Ecclus. 25, 22. Luc. Pisc. 32. Xen. Anab. 2. 6. 6.

3. *a cause of shame, a shameful deed or thing, disgraceful conduct*. 2 Cor. 4, 2 *τὰ κρυπτά της αἰσχύνης*, *the hidden things of shame*, which bring shame upon those who practise them. Phil. 3, 19. Jude 13. Rev. 3, 18 *ἡ αἰσχύνη της γυμνότητός σου* *the shame of thy nakedness*, arising from thy nakedness.—Æschin. 23. 40 *κατέγνωκε τοῦ πράξαντος αἰσχύνην*.

αἰσχύνω, *f. νῶ*, (*αἰσχος*), *pr. to deform* Xen. Eq. 1. 12; *to shame, to put to shame*, Plato Menex. 246. d.—In N. T. Pass. depon. *αἰσχύνομαι*, *ἀορ. 1 ἡσχύνην* and fut. 1 *αἰσχυνήσομαι*, Buttm. § 113. 4; *to shame oneself, to feel or be ashamed*, 2 Cor. 10, 8. 1 Pet. 4, 16; *ἐν οὐδενί* Phil. 1, 20; infin. Luke 16, 3 *ἐπαιτεῖν αἰσχύνομαι*. Prægn. with *ἀπό*, 1 John 2, 28 *καὶ μὴ αἰσχυνεῖσθαι ἀπ' αὐτοῦ* *and not be ashamed before him*, pr. 'so as to turn away from him'; comp. Ecclus. 21, 22 *αἰσχ. ἀπὸ προσώπου*. Sept. for *עָבָר* Ezra 8, 22. 9, 6. So Dem. 1032. 25. Xen. Cyr. 1. 4. 26.

αἰτέω, *ώ, f. ἴσω*, *to ask*; also Mid. *αἰτέομαι*, *οὔμαι*, *to ask for oneself*, in one's own behalf, but in common usage not distinguished from the Active.—Hence

1. *to ask, to request, to entreat, to beseech*. a) Genr. and construed: α) With acc. of pers. Matt. 5, 42 *τῷ αἰτοῦντί σε δίδου*. Luke 6, 30. John 4, 10. Comp. Dem. 255. 15. β) With acc. of thing, Matt. 7, 10 *καὶ ἐὰν ἔχῃς αἷτησιν*. Luke 11, 12. (Hdian. 3. 11. 18.) Mid. Matt. 14, 7. 20, 22 *οὐκ οὔδατέ τί αἰτεῖσθε*. 27, 58. Mark 6, 24. 10, 38. 15, 43. Luke 23, 52. Acts 12, 20. So Xen. Cyr. 8. 6 *σωτηρίαν αἰτεῖσθαι*. γ) With two acc. of pers. and thing, Matt. 7, 9. Mark 6, 22 *αἷτησόν με ό ἐὰν θέλῃς*. v. 23. Luke 11, 11. So Sept. Ps. 21, 5. Xen. Cyr. 8. 3. 41. δ) With acc. of thing and *παρά τινος* of pers. Matt. 20, 20 *αἰτοῦσά τι παρ' αὐτοῦ*. John 4, 9. Acts 3, 2. So Xen. An. 1. 3. 16. ε) Absol. Matt. 7, 8 *πᾶς γὰρ ό αἷτῶν λαμβάνει*. Luke 11, 9. 10. Mid. c. part. Mark 6, 25 *ἡτήσατο λέγουσα*.

b) Spec. of persons asking of God, *to ask, to entreat, to pray for*, in the like constructions, e. g. Acc. of pers. Matt. 6, 8. 7, 11. Luke 11, 13. Acc. of thing, Mark 10, 35. John 14, 13. 14. 15, 7. 16, 24; Mid. Matt. 21, 22. Mark 11, 24. Acts 13, 21. 1 John 5, 14. 15; by attract. *οἱ* for *εί* Matt. 18, 19. Eph. 3, 20. With two acc. John 16, 23; Mid. John 11, 22. 15, 16. With acc. and *παρά c. gen.* 1 John 5, 15. James 1, 5; so Xen. Cyr. 1. 6. 5. Also Mid. with inf. of object, Acts 7, 46. Eph. 3, 13; with *ἵνα* Col. 1, 9. Absol. Act. Matt. 7, 7. John 16, 24. James 1, 6. 4, 3 bis. 1 John 5, 16; Mid. John 16, 26. James 4, 2.—For the interchange of the Act. and Mid. compare John 16, 26 with vv. 23. 24. James 4, 3; see Winer § 39, 6.

2. In a stronger sense, *to ask for, to require, to demand*, construed as above; e. g. acc. of things, Acts 16, 29 *αἷτησας δέ φῶτα*. Luke 1, 63. 1 Cor. 1, 22; so Xen. An. 2, 1. 10 *ό βασιλεύς αἰτεῖ τὰ όπλα*. Mid. Acts 25, 3. 15 *αἰτούμενοι κατ' αὐτοῦ δίκην*. Matt. 27, 20. Mark 15, 6. Luke 23, 25; so Pol. 28. 13. 1.—With two acc. Act. Luke 12, 48. 1 Pet. 3, 15; so Xen. An. 1. 3. 14, 16.—With acc. and *παρά τινος* Mid. Acts 9, 2. Sept. c. *παρά τινος* for *עָבָר* Deut. 10, 12. Pol. 28. 11. 7, 10.—Also Mid. with acc. and inf. Luke 23, 23. Acts 3, 14; acc. of pers. and inf. of object, Acts 13, 28; c. καὶώς κτλ. Mark 15, 8.

αἷτημα, *ατος, τό*, (*αἷτέω*), *a request, petition*, pr. thing asked for, e. g. from God,

Phil. 4, 6. 1 John 5, 15. Sept. for חֶזֶק 1 Sam. 1, 17. 27. Ep. Pseudo-Socr. 24.) Emphat. *a requirement, demand*, Luke 23, 24. So τὸ τυραννικὸν αἷμα Plat. Rep. 566. b.

αἰτία, *as, ἡ, a cause, i. e.* 1. *a motive, reason, why something takes place*, Matt. 19, 3 κατὰ πᾶσαν αἰτίαν. Luke 8, 47. Acts 10, 21. 23, 28. 28, 20; δι' ἣν αἰτίαν *for what cause, wherefore*, Acts 23, 24. 2 Tim. 1, 6. 12. Tit. 1, 13. Heb. 2, 11. So 2 Macc. 4, 28. 35 δι' ἣν αἰτίαν. Pol. 4. 76. 5.—Spec. *a matter, case*, Lat. *causa* i. q. *res*, Matt. 19, 10. So Lat. *causa* Cic. Off. 3. 27.

2. In a forensic sense, e. g. a) *a charge, accusation*, Acts 25, 18. 27. Matt. 27, 37. Mark 15, 26. So Plut. M. Ant. 6 fin. Xen. Hell. 1. 4. 14. b) *fault, guilt*, John 18, 38 οὐδεμίαν αἰτίαν εὗρισκω ἐν αὐτῷ. 19, 4. 6; αἰτία θανάτου *a fault worthy of death* Acts 13, 28. 28, 18. Sept. for חֵטִי Gen. 4, 13. So Xen. Mem. 2. 8. 6.

αἰτίλημα, *ατος, τό, (αἰτιάομαι,)* *a charge, accusation*, Acts 25, 7 Rec.—Plut. Coriolan. 31. Thuc. 5. 72.

αἰτιάομαι, *ῶμαι*, Mid. depon. (*αἰρία*) *to accuse, to charge*, c. inf. as object, Rom. 3, 9 in Mss.—Plut. Pericl. 29. Xen. Mem. 1. 1. 2.

αἴτιος, *ία, ιων*, adj. (*αἰτία*), *pr. causing*; in N. T. used substantively.

1. Masc. ὁ αἴτιος, *the causer or author of any thing*; αἴτιος τῆς σωτηρίας Heb. 5, 9.—Jos. Ant. 3. 3 ζεὼν...τῆς σωτηρίας αἰτιον. Luc. Tim. 38. Xen. Cyr. 1. 4. 24 αἰτιον...ἔντα τοῦ ἔργου.

2. Neut. τὸ αἴτιον, *a cause, i. q. ἡ αἰτία*, e. g. a) *a reason, motive*, Acts 19, 40. So Jos. Ant. 7. 4. 1. Xen. An. 4. 1. 17 τὸ αἴτιον τῆς σπουδῆς. b) *fault, guilt*, Luke 23, 4. 14; αἴτιον θανάτου v. 22. So αἴτιος guilty Hist. of Sus. 53. Xen. Hell. 1. 7. 6.

αἰτίωμα, *ατος, τό, (αἰτιάομαι,)* *a charge, accusation*, Acts 25, 7; a later form for αἰτίημα, received by Griesbach and other editors.

αἰφνίδιος, *ιου, ό, ἡ*, adj. (kindr. ἄφνω, ἄφανής, φαίνω,) *unforeseen, sudden*, with the force of an adverb, Luke 21, 34. 1 Thess. 5, 3.—Wisd. 17, 5. Hdian. 1. 6. 8. Thuc. 4. 125.

αἰχμαλωσία, *ας, ἡ, (αἰχμή, ἄλωσις,)* *captivity, pr. in war*, Rev. 13, 10 εἰς αἰχμαλωσίαν. Sept. for עֶבְרִי Deut. 28, 41. So Jos. Ant. 10. 4. 5. Plut. Themist. 31.—

Meton. concr. *captives, a captive multitude*, Rev. 13, 10 εἰ τις αἰχμαλωσίαν συνάγει. Eph. 4, 18 quoted from Ps. 68, 19 where Sept. for עֶבְרִי. So Diod. Sic. 17. 70.

αἰχμαλωτεύω, *f. εὔσω, (αἰχμάλωτος,)* *to make prisoner, to lead captive*, c. acc. Eph. 4, 8. Trop. 2 Tim. 3, 6 Rec. Sept. for עֶבְרִי Ps. 68, 19; עֶבְרִי Ez. 29, 13.—Constant. Porphyr. Adm. 30. 94. b. Nicet. Annal. 16. 5. A late word for the earlier αἰχμάλωτον ποιεῖν, Lobbeck ad Phryn. p. 442.

αἰχμαλωτίζω, *f. ἴσω, (αἰχμάλωτος,)* *to make prisoner, to lead captive*, Pass. Luke 21, 24. Sept. for עֶבְרִי 1 K. 8, 36. (Diod. Sic. 13, 59.) Trop. 2 Tim. 3, 6 in later editions; comp. Judith 16, 9 τὸ κάλλος αἰτῆς ἡχμαλωτίσει ψυχὴν αὐτοῦ.—Trop. also *to bring into captivity, subjection*, e. g. the mind or will, c. acc. Rom. 7, 23. 2 Cor. 10, 5.—A late word for the earlier αἰχμάλωτον ποιεῖν, Lob. ad Phryn. p. 442.

αἰχμάλωτος, *ου, ό, ἡ, (αἰχμή, ἄλσκομαι,)* *one captured in war, a captive*, Luke 4, 18 or 19. Sept. for עֶבְרִי Is. 61, 1.—1 Macc. 2, 9. Hdian. 7. 2. 18. Xen. Cyr. 3. 1. 7.

αἰών, *ωνος, ό, poet. ἡ, (kindr. αἰεῖ, or perh. from ἄω,)* *pr. duration, the course or flow of time*, in various relations as determined by the context, viz. A) For human life, existence, Hom. Il. 22. 58 αὐτὸς δὲ φίλης αἰῶνος ἀμερῆς. Xen. Cyr. 3. 3. 3 ᾧδιον τὸν αἰῶνα διάγειν, for the more usual τὸν βίον διάγειν. Plato Gorg. p. 448. c. B) For time indefinite, a period of the world, the world, in Gr. writers, and also in Sept. and N. Testament; see below in no. 1. C) For endless duration, perpetuity, eternity; e. g. as distinguished from ὁ χρόνος, Plato Tim. p. 37. d, εἰκόνα δ' ἐπινοεῖ κινήτην...τινα αἰῶνος ποιῆσαι, καὶ διακοσμῶν ἅμα οὐρανόν, ποιεῖ, μένοντος αἰῶνος ἐν ἐνί, κατ' ἀρισμὸν ἰούσαν αἰῶνιον εἰκόνα, τοῦτον δὲ δὴ χρόνον ὠνομάκαμεν. Ib. p. 38. a. Plato Locr. p. 97. d, οὐ γὰρ ἦν πρὸ κόσμου ἄστρα· διόπερ οὐδ' ἐναντός· οὐδ' ὥρᾳν περίοδοι, αἷς μετρέε-ται ὁ γεννατὸς κόσμος οὗτος. εἰκὼν δὲ ἐστὶ τῷ ἀγεννάτῳ χρόνῳ, ἐν αἰῶνα ποταγορέομες, κτλ. Diod. Sic. 1. 6. 92; see in no. 2. a. Sept. mostly for Heb. עֶבְרִי 'hidden time,' duration, eternity.—Hence in N. T. of long-continued time, indefinite duration, in accordance with Greek usage, but modified as to construction and extent by the example of the LXX, and the Rabbinic views.

1. Of time indefinite, Lat. *ævum, an age*

or period of the world, the world; see above in B. Thus

a) Of time long past, as in Gr. writers, *time immemorial, the olden time, of old*, referring to high antiquity, e. g. ἀπ' αἰῶνος *from of old, since the world began*, Luke 1, 70 διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ. Acts 3, 21, 15, 18. Plur. ἀπὸ τῶν αἰώνων *from past ages, from of old*; Col. 1, 26 τὸ μυστήριον τὸ ἀποκεκρυμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν. Eph. 3, 9. So too ἐκ τοῦ αἰῶνος, id. John 9, 32 ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη, i. e. *never*. Also πρὸ τῶν αἰώνων, *before the ages, worlds, from eternity*, 1 Cor. 2, 7; i. q. πρὸ χρόνων αἰώνων 2 Tim. 1, 9. Tit. 1, 2. In the same sense, Jude 25 πρὸ παντὸς τοῦ αἰῶνος, in some editions.—Sept. ἀπ' αἰῶνος and ἀπὸ τοῦ αἰῶνος for עוֹלָם Gen. 6, 4. Is. 64, 4; also πρὸ αἰώνων for עוֹלָם Ps. 55, 19. Tob. 4, 12. So Ael. V. H. 6. 13 ἐξ αἰῶνος καὶ εἰς ἐγγόνους. Diod. Sic. 4. 83 of the temple of Venus: μόνον δὲ τοῦτο τὴν ἐξ αἰῶνος ἀρχὴν λαβόν. Lycurg. 216. 4 ἐξ ἑπαντος τοῦ αἰῶνος συνηθροισμένη δόξα.

b) Of time present, according to the Jewish usage, ὁ αἰὼν οὗτος, *this age, this world*, the present scene and order of things in its course or flow, corresponding to the Rabb. עוֹלָם הַזֶּה, see Buxtorf Lex. 1620.

a) With the idea of *evil* both moral and physical, as frailty, transiency, care, corruption, sin. Matt. 13, 22 ἡ μέριμνα τοῦ αἰῶνος τούτου. Mark 4, 19; comp. Luke 21, 34. Luke 16, 8 οἱ υἱοὶ τοῦ αἰῶνος τούτου *the sons of this world, worldly men*. 20, 34. Hence called αἰὼν πονηρὸς *evil world* Gal. 1, 4; and Satan is said to be ὁ θεὸς τοῦ αἰῶνος τούτου 2 Cor. 4, 4. So Rom. 12, 2. 1 Cor. 1, 20. 2, 6 bis. 8. 3, 18. [Eph. 6, 12.] 1 Tim. 6, 17. 2 Tim. 4, 10. Tit. 2, 12. Eph. 2, 2 κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου *according to the course or lapse of this world, the present age or period of ὁ κόσμος, q. d. as it is wont to go in this world*. In antith. to the future; Matt. 12, 32 οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι, comp. Mark 10, 30 where it is ἐν τῷ καιρῷ τούτῳ. Eph. 1, 21. So Sept. and Heb. עוֹלָם Ecc. 3, 11; comp. 8, 17.—The present age or period of the world is spoken of as succeeded by the reign of the Messiah, the world to come (see in no. 2. b); hence *the end of the world* is sometimes the coming of Christ and the introduction of the gospel, i. e. the end of the Jewish dispensation, see in ἔσχατος no. 2. b; so ἡ συντέλεια τοῦ αἰῶνος Matt. 24, 3; ἡ συντ. τῶν αἰώνων Heb. 9,

26; τὰ τέλη τῶν αἰώνων 1 Cor. 10, 11. Or also it is referred to his second coming at the day of judgment; so ἡ συντέλεια τοῦ αἰῶνος Matt. 13, 39. 40. 49. 28, 20 ἐγὼ μετ' ὑμῶν εἰμι . . . ἕως τῆς συντ. τοῦ αἰῶνος. β) Meton. *the world*, as created and existing; only in Plur. as including the upper and lower worlds, the heavens and the earth, *the universe*; see Winer § 27. 3. Heb. 1, 2 δι' οὗ τοὺς αἰῶνας ἐποίησε. 11, 3 πιστεῖ νοοῦμεν καθηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ.—So perh. Wisd. 13, 9 εἰ γὰρ τοσούτον ἴσχυσαν εἰδέναί, ἵνα δύνανται στοχάσασθαι τὸν αἰῶνα, τὸν τούτων δεσπότην πῶς τάχιον οὐχ εὔρον; comp. v. 7. Eccles. 36, 17. Tob. 13, 6. Greg. Syncell. p. 47 Dindorf. ὁ βασιλεὺς πάντων τῶν αἰώνων.

2. Put for *endless duration, eternity, ever, everlasting*, as in Gr. writers; see above in C. Thus

a) Genr. 1 Tim. 1, 17 τῷ δὲ βασιλεῖ τῶν αἰώνων *to the king of eternity, the king eternal*; the Plur. being here used perh. as implying eternity both *ante* and *post*; see Winer § 27. 3. So Eccles. 36, 17 [19] σὺ κύριος εἰ ὁ θεὸς τῶν αἰώνων. Tob. 13, 6. 10. Philo de Mund. p. 1157 κύριος βασιλεύων τῶν αἰώνων. Jos. Ant. 1. 18. 6 δέσποτα παντὸς αἰῶνος. Others in all these passages take αἰὼν, αἰῶνες, in the sense of *the world, the universe*; see Bleek Hebræerbr. II. p. 39.—Spec. a) Of eternity *ante*; Plur. Eph. 3, 11 ἡ σοφία τοῦ θεοῦ κατὰ πρόθεσιν τῶν αἰώνων, *according to his eternal purpose, from eternity*. So Diod. Sic. 1. 6 ἀπεφώνησαν καὶ τὸ γένος τῶν ἀνθρώπων ἐξ αἰῶνος ὑπάρχειν. Plato as quoted above in C. β) Of eternity *post*; once simply, 2 Pet. 3, 18 εἰς ἡμέραν αἰῶνος, i. q. εἰς ἡμέραν αἰώνιον, i. e. *time without end, eternal duration, for ever*; comp. Sept. εἰς τὸν αἰῶνα χρόνον for עוֹלָם עוֹלָם Ex. 14, 13; נצחִי Is. 13, 20. Elsewhere only with εἰς, and always implying duration without end; so εἰς τὸν αἰῶνα *for ever*, spoken of God and his word 1 Pet. 1, [23]. 25; of Christ's priesthood Heb. 5, 6. 6, 20. 7, 17. 21. 24. 28. John 12, 34; of the happiness of the righteous, John 6, 51. 58. 2 Cor. 9, 9. 1 John 2, 17. 2 John 2; of the punishment of the wicked, εἰς αἰῶνα id. 2 Pet. 2, 17. Jude 13; and so genr. Luke 1, 55 (others ἕως αἰῶνος). John 8, 35 bis. 14, 16. 1 Cor. 8, 13. With a negat. *never*, Matt. 21, 19. Mark 3, 29 οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα. 11, 14. John 4, 14. 8, 51. 52. 10, 28. 11, 26. 13, 8. Sept. for עוֹלָם Is. 40, 8. 51. 6. 8; עוֹלָם עוֹלָם Deut. 29, 29; נצחִי Jer 50

39. Is. 28, 28. Ecclus. 18, 1 ὁ ζῶν εἰς τὸν αἰῶνα sc. θεός. Comp. Lycurg. 211. 19 οὐ μόνον εἰς τὸν παρόντα κίνδυνον, ἀλλ' εἰς ἅπαντα τὸν αἰῶνα κτλ. Diod. Sic. 1. 72 διὰ τὸν φόβον τῆς . . . βλασφημίας εἰς ἅπαντα τὸν αἰῶνα. *ibid.* 1. 92 ὡς τὸν αἰῶνα διατρίβειν μέλλοντος κατ' ἄδου, spoken of a shade in Hades.—Plur. εἰς τοὺς αἰῶνας *id.* for ever, comp. οὐρανός and οὐρανοί, σάββατον and σάββατα, see Winer § 27. 3. So of Christ Luke 1, 33 καὶ βασιλεύσει . . . εἰς τοὺς αἰῶνας, parall. οὐκ ἔσται τέλος. Elsewhere only of God in ascriptions, [Matt. 6, 13.] Rom. 1, 25. 9, 5. 11, 36. 16, 27. 2 Cor. 11, 31; of Christ Heb. 13, 8. Sept. for עוֹלָם Ps. 104, 31; עוֹלָם Ps. 77, 8.—Intens. in Plur. εἰς τοὺς αἰῶνας τῶν αἰώνων, for ever and ever; comp. Heb. עוֹלָם, עוֹלָם, עוֹלָם, τὰ ἅγια ἁγία, the holy of holies, see Gesen. Lehrs. p. 691, 692. Heb. Gr. § 117. Winer § 37. 2. So of God, in ascriptions, Gal. 1, 5. Phil. 4, 20. 1 Tim. 1, 17. 2 Tim. 4, 18. 1 Pet. 5, 11. Rev. 1, 6. 4, 9. 10. [5, 14.] 7, 12. 10, 6. 15, 7; and so in the still stronger expression: εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων Eph. 3, 21. Of Christ Heb. 13, 21. 1 Pet. 4, 11. Rev. 1, 18. 5, 13. 11, 15; of the happiness of the saints in heaven Rev. 22, 5; of the punishment of the wicked, Rev. 19, 3. 20, 10; also εἰς αἰῶνας αἰώνων *id.* Rev. 14, 11. Once Sing. εἰς τὸν αἰῶνα τοῦ αἰῶνος *id.* Heb. 1, 8, quoted from Ps. 45, 7 where Sept. for עוֹלָם. So Sept. εἰς αἰῶνα αἰῶνος for עוֹלָם Ps. 19, 10. 110, 3. 10; also εἰς αἰῶνας τῶν αἰώνων Dan. 7, 18. (Tob. 6, 17 εἰς τὸν αἰῶνα τοῦ αἰῶνος.) The same is εἰς πάσας τοὺς αἰῶνας Jude 25.

b) In the later Jewish and Rabb. usage, *the world to come*, always including the idea of endless duration, eternity, and corresponding to the Rabb. עוֹלָם; so Buxtorf Lex. 1620: "*Mundum futurum*, sive עוֹלָם, quidam intelligunt mundum, qui futurum est post destructum hunc mundum inferiorem, et post resurrectionem hominum mortuorum, quando animæ cum corporibus suis rursum conjungentur . . . Quidam per עוֹלָם intelligunt יְמֵי מְשִׁיחַ, *dies Messiae*, quibus scil. venturus Messias, quem Judæi adhuc expectant, quod in hoc mundo temporaliter regnatus sit. Vide Abarbanel in Pirke Aboth c. 4." In accordance with this distinction, *the world to come*, i. e. the kingdom of the Messiah, the new gospel dispensation, is regarded as beginning with the coming of Christ on earth at the close of the Jewish dispensation; but as

fully developed and established in its glorious spiritual character only at Christ's coming to judgment at the last day; see in βασιλεία no. 3; ἔσχατος no. 2. b; and comp. above in no. 1. b. a. E. g. ὁ αἰὼν ὁ μέλλων, Heb. 6, 5 δυνάμεις τε μέλλοντος αἰῶνος, comp. Heb. 2, 5; so with αἰὼν impl. Matt. 12, 32. Eph. 1, 21; ὁ αἰὼν ὁ ἐρχόμενος, Mark 10, 30. Luke 18, 30; ὁ αἰὼν ἐκεῖνος Luke 20, 35. Plur. οἱ αἰῶνες οἱ ἐπερχόμενοι *id.* Eph. 2, 7; see above in lett. a. β.

αἰώνιος, *ίου, ὁ, ἡ*, adj. (αἰών,) also fem. αἰωνία 2 Thess. 2, 16. Heb. 9, 12. Plat. Tim. 38. b; *ever enduring, perpetual, everlasting*, corresponding in usage to αἰὼν q. v.

1. Of time long past and indefinite, of past ages, *primeval, most ancient, of old*, since the world began; Rom. 16, 25 μυστηρίου χρόνους αἰώνιους σεσχημένον, the mystery kept secret in the times of old, since the world began. So πρὸ χρόνων αἰώνων before the times of old, from eternity, 2 Tim. 1, 9. Tit. 1, 2; i. q. πρὸ τῶν αἰώνων 1 Cor. 2, 7; see in αἰὼν no. 1. a. Sept. for עוֹלָם Ps. 77, 6. Prov. 22, 28. Hab. 3, 5.

2. Of endless duration, *eternal, everlasting, for ever*, e. g. a) Genr. as implying eternity both *ante* and *post*, see in αἰὼν no. 2. a. So of God, Rom. 16, 26 κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ. Of the Spirit which was in Christ, Heb. 9, 14 διὰ πνεύματος αἰωνίου. Sept. θεὸς αἰώνιος for עוֹלָם בָּא. Gen. 21, 33. Is. 40, 28. So Baruch 4, 8. 10. 14. Plato Locr. 96. d, ζεὼν δὲ τὸν αἰώνιον νόος ὀρῇ μόνος. b) Elsewhere of the future without end, eternity *post*; so genr. τὰ δὲ μὴ βλεπόμενα αἰῶνα, opp. πρόσκαιρα, 2 Cor. 4, 18; οἰκία ἐν τοῖς οὐρανοῖς 5, 1; σκηναὶ Luke 16, 9; διαθήκη Heb. 13, 20; λύτρωσις 9, 12; εὐαγγέλιον Rev. 14, 6; and in ascription to God, ὁ αἰὼν καὶ κράτος αἰώνιον 1 Tim. 6, 16; adverbially, Philem. 15 ἵνα αἰώνιον αὐτὸν ἀπέχῃς, see Buttm. § 123. 6. Kühn. § 688. Sept. διαθήκη αἰώνιος for עוֹלָם Gen. 9, 16. 17. 7. sæp. So Ecclus. 45, 15. Jps. Ant. 7. 14. 5 ἡγεμονία αἰωνία. Diod. Sic. 1. 1, 93 εἰς τὴν αἰώνιον οἰκισιν. Plato Legg. 904. a, ἀνώλεστον δὲ ὃν γενόμενον, ἀλλ' οὐκ αἰώνιον.—Hence of Christ's kingdom 2 Pet. 1, 11; and of the happiness of the saints in heaven, in the world to come, see in αἰὼν no. 2. b; so σωτηρία αἰώνιος Heb. 5, 9; δόξα 2 Cor. 4, 17. 2 Tim. 2, 10. 1 Pet. 5, 10; παράκλησις 2 Thess. 2, 16; κληρονομία Heb. 9, 15; espec. ζωὴ αἰώνιος, *life eternal*, Matt. 19, 16. 29. 25, 46. Mark 10, 17. 30. Luke 10, 25. 18, 18.

30. John 3, 15. 16. 36. 4, 14. 36. 5, 24. 39. 6, 27. 40. 47. 54. 68. 10, 28. 12, 25. 50. 17, 2. 3. Acts 13, 46. 48. Rom. 2, 7. 5, 21. 6, 22. 23. Gal. 6, 8. 1 Tim. 1, 16. 6, 12. 19. Tit. 1, 2. 3, 7. 1 John 1, 2. 2, 25. 3, 15. 5, 11. 13. 20. Jude 21. Sept. for **עֲוֹן** Dan. 12, 2. 2 Macc. 7, 9. Contra, of the punishment of the wicked, e. g. **κόλασις αἰώνιος** Matt. 25, 46; **κρίσις** Mark 3, 29; **κρίμα** Heb. 6, 2; **ἄλεσρος** 2 Thess. 1, 9; **πῦρ** Matt. 18, 8. 25, 41. Jude 7. Sept. **αἰσχύνῃ αἰώνιον** for **עֲוֹן** Dan. 12, 2.

ἀκαθαρσία, **ας**, **ή**, (a priv. **καθαίρω**,) *uncleanness, impurity, filth*; physical, Matt. 23, 27. Sept. for **הִקְדִּישׁ** 2 Sam. 11, 4. Plat. de placit. Philos. 5. 6. Plato Tim. 72. c.—Moral, mostly as opp. to purity of mind, chastity, i. q. *lewdness*, Rom. 1, 24. 6, 19. 2 Cor. 12, 21. Gal. 5, 19. Eph. 4, 19. 5, 3. Col. 3, 5. 1 Thess. 4, 7, comp. v. 3. Sept. for **הִקְדִּישׁ** Ez. 22, 15. 36, 25. Once of impure motives, covetousness, 1 Thess. 2, 3, comp. v. 5. So gener. wickedness, depravity, Dem. 553. 12. Arr. Epict. 4. 11. 5.

ἀκαθάρτης, **της**, **ή**, (a priv. **καθαίρω**,) *uncleanness, i. e. lewdness*, trop. for idolatry, Rev. 17, 4 Rec. Others τὰ ἀκάθαρτα. Not found in classic writers.

ἀκάθαρτος, **ου**, **ό**, **ή**, adj. (a priv. **καθαίρω**,) *unclean, impure, filthy*, pr. not cleansed, Xen. Eq. 5. 10.—In N. T.

1. Levitically, ceremonially, see Lev. 5, 2; *unclean*, e. g. of food, Acts 10, 14. 11, 8; of birds Rev. 18, 2. See Lev. 11, 4 sq. Deut. 14, 7 sq. where Sept. for **טִמְאָה**. Transferred to persons, e. g. heathen, not Jews, Acts 10, 28; unbelievers, not connected with the Christian community, 1 Cor. 7, 14 see in **ἀγιάζω** and **ἅγιος** no. 1. 2 Cor. 6, 17, quoted from Is. 52, 11 where Sept. for **טִמְאָה**.

2. Morally, i. q. *lewd, lascivious*, Eph. 5, 5. Trop. of idolatry, τὰ ἀκάθαρτα Rev. 17, 4 in later editions; see in **ἀκαθάρτης**. Symm. for **קִדְּשָׁה** Hos. 4, 14.

3. In a wider sense, *wicked, depraved*; so of *unclean* or *foul spirits*, **πνεύματα ἀκάθαρτα**, devils, demons, (called also **πνεύματα πονηρά** Matt. 12, 45. Luke 7, 21.) Matt. 10, 1. 12, 43. Mark 1, 23. 26. 27. 3, 11. 30. 5, 2. 8. 13. 6, 7. 7, 25. 9, 25. Luke 4, 33. 36. 6, 18. 8, 29. 9, 42. 11, 24. Acts 5, 16. 8, 7. Rev. 16, 13. 18, 2; comp. Sept. for **הַמְּאֵרָה** Zech. 13, 2. So called as the authors and promoters of all uncleanness, e. g. *lewdness*, Tob. 3, 8. 6, 14, comp. Gen. 6, 2; *wickedness, idolatry*, Sept. Ps. 96, 5. Bar. 4, 7. 2 Cor. 4, 4; dwelling also in

unclean places, Bar. 4, 35. Sept. Is. 13, 21. 34, 14. See in **δαυμένιον** no. 2.—So gener. Sept. for **טִמְאָה** Is. 6, 5: **הִקְדִּישׁ** Job 15, 16. Dem. 403. 14. Plato Legg. 716. e, **ἀκάθαρτος** . . . τὴν ψυχὴν ὁ γὰρ κακός.

ἀκαιρέομαι, **οὔμαι**, (**ἀκαιρος**, **καιρός**,) *to lack opportunity*, absol. Phil. 4, 10. A word of the later Greek, Lob ad. Phryn. p. 126.

ἀκαιρως, adv. (**ἀκαιρος**, **καιρός**,) *unseasonably*; 2 Tim. 4, 2 **εὐκαιρως ἀκαιρως** *in season and out of season*, i. e. for the hearers, whether they will listen or not; comp. Ez. 2, 5. 7.—Ecclesi. 35, 4 **ἀκαιρως μὴ σοφίζου**. Pluto Tim. 33. a.

ἄκακος, **ου**, **ό**, **ή**, adj. (a priv. **κακός**,) *without evil*, i. e.

1. *unsuspecting, simple-minded*, Rom. 16, 18. Sept. for **תָּהִל** Prov. 1, 4. 14, 15.—Pol. 3. 98. 5. Plato Alcib. II. 140. c.

2. *harmless, blameless*, Heb. 7, 26. Sept. for **עָדָר** Job 2, 3. 8, 20.—Plato Tim. 91. d.

ἄκανθα, **ης**, **ή**, (kindr. **ἀκμή**,) *a thorn, thorn-bush*, Matt. 7, 16. Luke 6, 44. Heb. 6, 8, comp. Gen. 3, 18 where Sept. for **יָרִיב**. Also **στεῖρεν** v. **πεσεῖν ἐπὶ ἀκάνθας** Matt. 13, 7 bis. 22. Mark 4, 7 bis. 18. Luke 8, 7 bis. 14; Sept. **σπ.** ἐπὶ **ἀκ.** for **יָרִיב** Jer. 4, 3. Spec. **στέφανος ἐξ ἀκανθῶν**, *a crown of thorns*, i. e. of thorn-branches, Matt. 27, 29. John 19, 2.—Sept. also for **תִּירֵי** Cant. 2, 2. Diod. Sic. 5. 41. Hdot. 2. 96.

ἀκάνθινος, **ου**, **ό**, **ή**, adj. (**ἀκάνθα**,) *made of thorns*, of thorn-branches, Mark 15, 17. John 19, 5.—Hdot. 2. 96 **ἰσθός ἀκάνθινος**.

ἄκαρπος, **ου**, **ό**, **ή**, adj. (a priv. **καρπός**,) *unfruitful, barren*, e. g. **δένδρα ἄκαρπα** Jude 12. Sept. Jer. 2, 6 **ἐν γῇ ἀκάρφ.** So Pol. 12. 3. 2 **χώρα**.—Trop. *unfruitful*, yielding no good fruit of knowledge or virtue, Matt. 13, 22. Mark 4, 19; or of beneficence 1 Cor. 14, 14. Tit. 3, 14. 2 Pet. 1, 8. So Eph. 5, 11 τὰ ἔργα τὰ ἄκαρπα τοῦ σκότους, *the unfruitful works of darkness*, i. e. evil, wicked; opp. **ὁ καρπὸς τοῦ φωτός** (**πνεύματος**) in v. 9.—Plato Phædr. 277. a, **οἱ λόγοι . . . οὐχὶ ἄκαρποι**.

ἀκατάγνωστος, **ου**, **ό**, **ή**, adj. (a priv. **καταγνώσκω**,) *not to be condemned, blameless*, e. g. discourse, Tit. 2, 8.—2 Macc. 4, 47 of persons on trial.

ἀκατακάλυπτος, **ου**, **ό**, **ή**, adj. (a priv. **κατακαλύπτω**,) *unveiled*, 1 Cor. 11, 5. 13.—Sept. Cod. Alex. Lev. 13, 45. Pol. 15. 27. 2.

ἀκατάκριτος, **ου**, **ό**, **ή**, adj. (a priv. **κατακρίνω**,) *uncondemned*, Acts 16, 37. 22, 25.

ἀκατάλυτος, ου, ό, ή, adj. (a priv. καταλύω,) *indissoluble*; hence, *enduring, everlasting*, Heb. 7, 16.—Dion. Hal. Ant. 10. 31 ἀκατάλυτον κράτος τῆς ἐπαρχίας.

ἀκατάπανστος, ου, ό, ή, adj. (a priv. καταπαύω,) *unceasing, continual*, Pol. 4. 17. 4 ἐν ἀκαταπαύστοις στάσεσιν. Diod. Sic. 11. 67.—In N. T. c. gen. *not ceasing from* any thing; 2 Pet. 2, 14 ὀφθαλμοὶ ἀκ. ἀμαρτίας *eyes not ceasing from sin*, i. e. from lascivious gazing.

ἀκαταστασία, ας, ή, (ἀκατάστατος,) *pr. instability*; hence *disorder, commotion, tumult*, Lukē 21, 9. 1 Cor. 14, 33. 2 Cor. 6, 5. 12, 20. James 3, 16. Sept. for מְרִיבָה Prov. 26, 28.—Tob. 4, 13. Pol. 1. 70. 1.

ἀκατάστατος, ου, ό, ή, adj. (a priv. κασίσταμαι,) *unstable, inconstant*, James 1, 8. Sept. for מְרִיבָה Is. 54, 11.—Pol. 7. 4. 6. Plut. Symp. 7. 10. 1.

ἀκατάσχετος, ου, ό, ή, adj. (a priv. κατέχω,) *not to be held fast, unrestrainable, untamable*, James 3, 8.—Sept. Job 31, 11. Diod. Sic. 14. 53, 54. Plut. C. Mar. 44. fin.

Ἀκελδαμά, indec. Aram. אַכְלַדְמָא, *the field of blood*, the field purchased with the money for which Judas betrayed Jesus, and appropriated as a place of burial for strangers; Acts 1, 19. Now shown on the south of Jerusalem beyond the valley of Hinnom; see Bibl. Res. in Pal. I. p. 524.

ἀκέραϊος, ου, ό, ή, adj. (a priv. κεράννυμι,) *unmixed, simple*, as ή γῆ Plato Crit. 111. b.—In N. T. trop. *simple, blameless, without guile*, Matt. 10, 16. Rom. 16, 19. Phil. 2, 15. So Jos. Ant. 1. 2. 2 ἀκέραϊος βίος. Diod. Sic. 13. 20. Plato Polit. 268. b.

ἀκλινής, έος, ους, ό, ή, adj. (a priv. κλίνω,) *not inclining or leaning*, Plato Phædo 109. a.—In N. T. trop. *unwavering, inflexible, firm*, Heb. 10, 23. So Symm. Job 61, 4. Æl. V. H. 12. 64 βασιλεία ἀσφαλής και ἀκλινής.

ἀκμάζω, f. άσω, (ἀκμή,) *to be at the highest point, to be in full bloom or vigour, to flourish*, Jos. Ant. 1. 18. 3. Plato Ax. 367. b.—In N. T. *to be fully ripe*, as fruits in their best state, absol. Rev. 14, 18. So Plut. Lucull. 31. Xen. Hell. 1. 2. 4.

ἀκμή, ης, ή, (ἀκή,) *a point, edge of a weapon* Pol. 15. 16. 3; of time, life, *acme, flower*, ἐν ἀκμῇ τοῦ βίου Xen. Cyr. 7. 2. 20.—In N. T. only acc. ἀκμῇν as Adverb, for the earlier κατ' ἀκμὴν χρόνον, *at this point of time*, i. e. *even now, yet, still*, Matt.

15, 16. So Pol. 1. 13. 12. Xen. An. 4. 3. 26. See Lob. ad Phryn. p. 123.

ἀκοή, ης, ή, (ἀκούω,) 1. *the hearing*, i. e. a) The sense of hearing, 1 Cor. 12, 17 bis. 2 Tim. 4, 3. 4; the act of hearing, 2 Pet. 2, 8. (Xen. Mem. 1. 4. 6.) So by Hebr. ἀκοή ἀκούσετε *with the hearing ye shall hear*, Matt. 13, 14. Acts 28, 26; quoted from Is. 6, 9, where Sept. for inf. absol. שְׁמַעוּ. b) Plur. αἱ ἀκοαί, the instrument of hearing, *the ears*; Mark 7, 35 διηνοίχθησαν αὐτοῦ αἱ ἀκοαί. Luke 7, 1. Acts 17, 20. Heb. 5, 11 νεῖροι ταῖς ἀκοαῖς *dull as to your ears*, dull of hearing; see Winer § 31. 3. So 2 Macc. 15, 39. Plato Epin. 985. c.

2. Meton. *what is heard*, viz. a) The thing announced, *message, teaching, preaching*. John 12, 38 and Rom. 10, 16 τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν, i. e. *our message*, quoted from Is. 53, 1, where Sept. for מְרִיבָה. So *what is heard, the message heard*, Rom. 10, 17 bis. Gal. 3, 2. 5 ἐξ ἀκοῆς πίστεως *from the message or preaching of faith*, opp. ἐξ ἔργων νόμον. 1 Thess. 2, 13 and Heb. 4, 2 ὁ λόγος τῆς ἀκοῆς *the word of the message*, the word preached. So Xen. Hi. 1. 14. b) Genr. *a report, rumour*, Matt. 4, 24. 14, 1. 24, 6. Mark 1, 28. 13, 7. Sept. for מְרִיבָה 2 Sam. 13, 30; and מְרִיבָה Jer. 50, 43. So Dem. 597. 12. Thuc. 2. 41.

ἀκολουθέω, ω, f. ήσω, (a of unity, κολουέσθω,) *to follow, to go with, to accompany* any one. a) Genr. and construed with a dat. Matt. 4, 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί. 8. 1. 9, 19. 27. Mark 5, 24. Luke 9, 11. John 11, 31. Acts 12, 8. 9. Rev. 14, 4. al. sœp. Sept. for מְרִיבָה 1 Sam. 25, 42. (Hdian. 6. 7. 17. Xen. Hell. 5. 2. 26.) Absol. Luke 22, 54. Acts 21, 36. 1 Cor. 10, 4 ἐκ πνευματικῆς ἀκολουθούσης πέτρας, *of the spiritual rock that followed them*, i. e. which miraculously gave them water both at Horeb and Kadesh; see Ex. 17, 6. Num. 20, 8 sq. With μετά τινος Rev. 6, 8; see Lobeck ad Phryn. p. 353 sq. So Dem. 608. 14. b) Spec. *to follow* a teacher, to accompany him personally, as was usual with the disciples of Jewish doctors and Greek philosophers, c. dat. Matt. 4, 20. 22. 9, 9. 19, 27. 28. Mark 1, 18. John 1, 41. al. With a negat. Mark 9, 38; μετά τινος Luke 9, 49 see above in lett. a. So Sept. ἀκολ. ὀπίσω for מְרִיבָה מְרִיבָה 1 K. 19, 20.—Also in the sense: *to be or become the disciple of any one as to faith, doctrine, practice, to follow his teaching*, c. dat. Matt. 16, 24. Mark 8, 34. Luke

9, 23. John 8, 12. 12, 26; with ὁπίσω μου Matt. 10, 38. [Mark 8, 34.] See above Sept. 1 K. 19, 20. Comp. ἀκολ. τοῖς νόμοις 2 Macc. 8, 36. Jos. Ant. 4. 6. 11. c) to follow one after another, c. dat. Rev. 14, 8. 9. So Ecclus. Prol. init. d) Of acts, deeds; so c. μετά τινος, Rev. 14, 13 τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν, *their works do follow them*, their good deeds accompany them to the judgment-seat and receive an immediate reward. Also of sins, absol. Rev. 18, 5 Rec. ἠκολούθησαν, where others read ἐκολλήθησαν. So Judith 12, 2 τὰ ἠκολουθήκτα μοι, 'things accompanying me,' brought with me. +

ἀκούω, f. ἀκούσμαι, perf. ἀκήκω; Pass. perf. ἤκουσμαι, aor. 1 ἤκουσθην; Buttm. § 85. 2. § 98. n. 6. Kühn. §§ 222, 223. Later and less usual is fut. ἀκούσω Matt. 12, 19. 13, 14. 15. John 10, 6. Sept. Is. 6, 9. Luc. Navig. 11; see Winer § 15. Passow s. v.—To hear, Sept. everywhere for שָׁמַע.

1. Intrans. to hear, to have or recover the faculty of hearing; e. g. of those deaf, Matt. 11, 5 and Luke 7, 22 κωφοὶ ἀκούουσι. Mark 7, 37. Rom. 11, 8 ὅσα τοῦ μὴ ἀκούειν, *ears so as not to hear*. (Xen. Mem. 4. 8. 8. Apol. Socr. 6.) So βαρέως ἀκούειν to hear heavily, to be dull of hearing, Matt. 13, 15. Acts 28, 27.

2. Trans. to hear, to perceive by the ear, in various constructions both of the object heard and the person from whom it is heard. Thus,

a) Genr. in the following constructions:
α) Absol. the thing heard and person being implied from the context. Matt. 13, 16 καὶ (μακάριοι) τὰ ὅσα ὑμῶν, ὅτι ἀκούει. v. 17. Mark 4, 15. Luke 6, 27. Rom. 10, 14. al. (Xen. Hell. 4. 2. 3.) John 9, 27 τί πάλιν θέλετε ἀκούειν. So τοῖς ὄντιν ἀκούειν Matt. 13, 15. Acts 28, 27; ἀκοῇ ἀκούειν Matt. 13, 14. Acts 28, 26, see in ἀκοή no. 1. a; with its Part. in the like intensive sense, ἵνα... ἀκούοντες ἀκούωσι Mark 4, 12; see Winer § 46, 10. (Comp. Plut. de Lib. educ. 18 μὴ ἀκούειν ἀκούοντας.) Part. ἀκούσας, ἀκούσαντες, often thus serves for transition or connection; Matt. 2, 3 ἀκούσας δὲ Ἡρώδης... ἐταράχθη. 8, 10. 9, 12. John 6, 60. Acts 4, 24. 14, 14. (Xen. Cyr. 1. 4. 13, 14.) With παρά τινος of pers. John 1, 41. 6, 45. β) With acc. of object; Matt. 10, 27. 12, 19 οὐδὲ ἀκούσει τις... τὴν φωνὴν αὐτοῦ. 13, 17. 19. 20. Luke 1, 41. John 3, 8. Acts 4, 20. 5, 24. 1 John 1, 1. al. sep. Luke 23, 6 ἀκούσας Γαλιλαίαν hearing the name Galilee. Eph. 4, 21 εἶγε αὐτὸν (Χριστὸν) ἠκού-

σατε, i. e. Christ as the sum and substance of the apostolic preaching. (Dem. 240. 12. Plato Rep. 565. e.) Pass. Matt. 2, 18 φωνὴ ἠκούσθη. Luke 12, 3. Acts 11, 22. Rev. 18, 22. Heb. 2, 1 τοῖς ἀκουσθεῖσι sc. ῥήμασι, i. e. the doctrines heard. With an adjunct of pers. superadded; e. g. in the genit. Acts 1, 4 ἣν ἠκούσατέ μου which ye have heard of (from) me; so with ἐκ τινος 2 Cor. 12, 6; ἀπό τινος 1 John 1, 5; παρά τινος pr. with any one, while with him, John 8, 26. 40. 15, 15. Acts 10, 22. 28, 22. 2 Tim. 1, 13 (ὡν by attr. for εἰ). 2, 2. Soc. gen. Xen. Cyr. 3. 1. 1; ἐκ τινος Hom. Od. 15. 374; ἀπό τινος Thuc. 1. 125; παρά τινος Xen. An. 1. 2. 5. γ) With genit. of object; Mark 14, 64 ἀκ. τῆς βλασφημίας. Luke 6, 47 ἀκ. τῶν λόγων. 15, 25. John 5, 25. 6, 60. Acts 7, 34. 9, 7. Heb. 3, 7. Rev. 16, 1. al. sep. So Dem. 226. 21. Xen. Cyr. 6. 2. 13. δ) With genit. of pers. to hear one speaking, Luke 2, 46. 47. 21, 38. John 3, 29. 10, 20 τί αὐτοῦ ἀκούετε. Acts 22, 22. al. (Xen. Mem. 2. 6. 31.) So with a participle added; as Mark 14, 58 ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος, as in Engl. we heard him saying. Acts 2, 6. 11. Rev. 6, 3. 5. 16, 5. 7; see Winer § 46. 1. (Xen. Céc. 1. 1.) With περί τινος of object superadded, to hear one concerning any thing, Acts 17, 32. 24, 24; comp. Xen. Mem. 4. 8. 4. ε) With ἀπό τινος of pers. and περί τινος of object; Acts 9, 13 ἀκήkoa ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου. ζ) With acc. of pers. and particip. Rev. 5, 13 πᾶν κτίσμα... ἤκουσα λέγοντας, an example of the 'constructio ad sensum.' η) With ὅτι, Acts 22, 2 ἀκούσαντες δὲ, ὅτι τῇ Ἑβραϊῇ διαλέκτῳ προσεφώνει αὐτοῖς. So Xen. Hell. 5. 1. 26.

b) Spec. to give ear, to hearken, to listen, to hear with attention. So in a direct address, Imper. ἄκουε, ἀκούετε, hear! absol. Mark 4, 3. 12, 29. Acts 7, 2. 13, 16; acc. of thing, Acts 2, 22; gen. of pers. Mark 7, 14. (absol. Xen. Cyr. 2. 4. 16. ib. 7. 2. 11.) Of those who listen to a teacher; absol. Luke 19, 48; acc. of thing Luke 5, 1; ger. of thing John 12, 47. John 6, 60 τίς δύναται αὐτοῦ ἀκούειν, comp. v. 61; gen. of pers. Mark 6, 20. Luke 15, 1. Rev. 3, 20. Part. ἀκούοντες hearers, listeners, disciples, Luke 6, 27.—Spec. a) i. q. to give heed to, to hear and obey, with acc. of thing, Matt. 10, 14 ὅς ἐάν... μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν. John 5, 24. Gal. 4, 21. Rev. 1, 3; gen. of pers. or of voice, Matt. 17, 5 αὐτοῦ ἀκούετε. 18, 15. 16. Mark 6, 11. Luke 9, 35. 16, 29. 31. John 10, 8. Acts 3, 22. 23. 4, 19. 1 John 4, 5. 6; so ἀκ. τῆς

φωτῆς id. John 10, 3. 16. 27. 18, 37. Sept. for שָׁמַע Gen. 3, 17. Ex. 16, 20; שָׁמַע 2 Chr. 20, 14. Is. 48, 18. (1 Esdr. 5, 69. c. gen. Ael. V. H. 3. 16. Xen. Cyr. 8. 6. 1.) Here belongs the phrase: ὁ ἔχων οὖς (ῥα), ἀκούστω, *whosoever hath ears, let him hear*, i. e. give heed and obey, Rev. 2, 7. 11. 17. 29. 3, 6. 13. 22. 13, 9. Matt. 11, 15. 13, 9. Luke 14, 35. Comp. the phrases ὁ ἔχων νοῦν Rev. 13, 18 and ὁ ἔχων σοφίαν Rev. 17, 9. β) By Hebr. of God, *to hear and answer prayer*, i. q. εἰσακούω, only in John; so c. gen. John 9, 31. 11, 41. 42. 1 John 5, 15. So Heb. שָׁמַע Sept. εἰσακούω Ps. 10, 17. 28, 2. Comp. Plato Legg. 712. b. Soph. Œd. R. 903.

c) In a judicial sense, *to hear*, e. g. testimony, a prisoner, sc. as a judge or magistrate; absol. καθὼς ἀκούω; κρίνω John 5, 30; with gen. of the person heard Acts 24, 4. 25, 22. 26, 3; c. παρά τινος John 7, 51. Sept. for שָׁמַע 2 K. 15, 3.—Xen. Cyr. 1. 2. 14 οἱ δὲ γεραίτεροι ἀκούσαντες ἐκκρίνουσιν.

d) Also *to hear of a thing, to learn by hearing, to be informed, to know*, constr. as above in lett. a. a) Absol. i. e. without a case of the object; Mark 6, 14 καὶ ἤκουσεν ὁ βασιλεὺς . . . καὶ ἔλεγεν. Rom. 10, 18. 15, 21. Part. Matt. 14, 13. 22, 7. Mark 3, 21. β) With acc. of object; Matt. 11, 2 ἀκ. τὰ ἔργα τοῦ Χρ. 24, 6 and Luke 21, 9 πολέμους κτλ. Acts 23, 16 τὴν ἐνέδραν. Gal. 1, 13. Eph. 1, 15. 3, 2. Phil. 5. James 5, 11. (Hdian. 4. 4. 19. Xen. Cyr. 1. 1. 4.) With acc. and particip. 3 John 4 ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. Luke 4, 23. Acts 7, 12. (Xen. Cyr. 2. 4. 12 ὅτι ἀκούει τοὺς πολέμους προσιόντας ἐφ' ἡμᾶς.) Pass. 1 Cor. 5, 1 ἀκούεται ἐν ὑμῖν πορνεία *fornication is heard of (reported) among you*, I hear of it. Matt. 28, 14. Also acc. with περί τινος, Luke 16, 2 τί τοῦτο ἀκούω περί σοῦ. Luke 9, 9. So Xen. An. 7. 7. 30. γ) With genit. of the object; Rom. 10, 14 πῶς δὲ πιστεύουσιν, οὐ οὐκ ἤκουσαν. So Xen. Mem. 3. 5. 9. δ) With περί τινος of object; Mark 5, 27 ἀκούσασα περὶ τοῦ Ἰησοῦ. So Xen. An. 2. 5. 26. ε) With ὅτι, Matt. 2, 23. 4, 12. 5, 21. 27. Mark 16, 11. Luke 1, 58. Gal. 1, 23. Phil. 2, 26. 1 John 2, 18. (Xen. Œc. 15. 5. Vect. 4. 14.) Pass. c. ὅτι, Mark 2, 1. John 9, 32. So with ἐκ τινος of the source, John 12, 34. ζ) With acc. and infin. 1 Cor. 11, 18. So Xen. Mem. 3. 1. 1. η) With εἰ, followed by the indicative in an indirect inquiry; Acts 19, 2 οὐδὲ εἰ πνεῦμα ἁγίον ἐστιν ἠκούσαμεν. See Winer § 42. 4.

e) Spec. *to hear and understand, to comprehend*; absol. Mark 4, 33 καθὼς ἡδύναντο ἀκούειν. 1 Cor. 14, 2. Sept. for שָׁמַע Gen. 11, 7. 42, 23.—Ael. V. H. 13. 45. Porphy. de Abstin. 3. 22. p. 248, "Ἀραβες μὲν κοράκων ἀκούουσιν, Τυρρῶνοι δὲ αἰετῶν. Athen. 9. 383. a, ἔλεγεν ῥήματα ἃ οὐδὲ εἰς ἤκουσεν ἄν. +

ἀκρασία, as, ἡ, (ἀκρατής,) *incontinence, inabstinence*, 1 Cor. 7, 5; also Matt. 23, 25 where Griesb. ἀδύκία.—Jos. Ant. 8. 7. 5 τὴν τῶν ἀφροδισίων ἀκρασίαν. Xen. Mem. 4. 5. 6.

ἀκρατής, ἑός, οὗς, ὁ, ἡ, adj. (a priv. κράτος,) *incontinent, impotens sui*, 2 Tim. 3, 3.—Pol. 8. 11. 2. Xen. Mem. 1. 2. 12.

ἀκρατος, ον, ὁ, ἡ, adj. (a priv. κεράννυμι,) *unmixed, undiluted*, spoken of the wine of God's wrath, as strong and intoxicating, Rev. 14, 10. So Sept. for יַיִן הַחֶמֶד wine of wrath Jer. 25, 15; for חֶמֶד Ps. 75. 9.—Pr. 3 Macc. 5, 2. Xen. An. 5. 4. 29.

ἀκριβεία, as, ἡ, (ἀκριβής,) *exactness, strictness, extreme accuracy*. Acts 22, 3 πεπαιδευμένος κατὰ τὴν ἀκριβείαν τοῦ πατρῶος νόμου, i. e. instructed in all the exactness, the precise discipline and observance, of the traditional law.—Ecclus. 42, 4. Jos. Vit. 38 οἱ (Φαρισαῖοι) περὶ τὰ πάτρια νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβείᾳ διαφέρειν. Plato Phædr. 271. a, πάσῃ ἀκριβείᾳ γράψει.

ἀκριβής, ἑός, οὗς, ὁ, ἡ, adj. (ἀκρος,) *pr. pointed*; hence *exact, strict, precise*, Jos. Ant. 2. 5. 1. Plato Rep. 342. d, ὁ ἀκριβής ἱατρός.—In N. T. Superl. ἀκριβέστατος, ον, *most exact, strictest*; Acts 26, 5 κατὰ τὴν ἀκριβεστάτην αἵρεσιν, i. e. strictest in the exposition and observance τῶν ἐξῶν καὶ ζητημάτων in v. 3. (Plato Parm. 134. c, ἔχειν τὴν ἀκριβεστάτην ἐπιστήμην.) Neut. compar. ἀκριβέστερον as Adv. *more accurately, more perfectly*, Acts 18, 26. 23, 15. 20. 24, 22. So Plato Phil. 57. c.

ἀκριβῶς, ὧ, f. ὠσω, (ἀκριβής,) *to know or do accurately*, Pol. 20. 22. 7. Plato Charm. 156. a.—In N. T. *to inquire accurately, diligently*; with acc. and παρά τινος Matt. 2, 7. 16; comp. ἀκριβῶς ἐξετάζω in v. 8. So Xen. Œc. 20. 10 ἀκριβοῦντες ὡς γίγνεται.

ἀκριβῶς, adv. (ἀκριβής,) *with exactness, accurately, diligently*, Matt. 2, 8. Luke 1, 3. Acts 18, 25. Eph. 5, 15. 1 Thess. 5, 2. So Xen. Œc. 2. 3. Plato Rep. 346. b, d.—Compar. ἀκριβέστερον, see in ἀκριβής.

ἀκρις, ἴδος, ἡ, *a locust*, Matt. 3, 4. Mark 1, 6. Rev. 9, 3. 7. Sept. for אֲרָבִיב Ex. 10, 4. 12. 13; קִנֹּב Lev. 11, 22; קִנֹּץ Jer. 51, 14. 27. al. So Hom. Il. 21. 12. Theophr. Fr. 14. 3-5. Plut. Sept. Sap. Conv. 2. p. 343.—Locusts are one of the most terrific scourges of oriental countries; see Ex. 10, 12 sq. Joel 1, 4. 2, 2 sq. They are enumerated in Lev. 11, 22 among the living things which are *clean*, and the use of which for food was permitted to the Israelites; comp. Matt. 1. c. Mark 1. c. They are eaten in the East to the present day; Niebuhr Arabien p. 171. Burekh. Trav. in Syria p. 239. Plin. H. N. 9. 50. ib. 11. 35. Winer Realw. art. *Heuschrecken*.

ἀκροατήριον, ἰον, τό, (ἀκροατής,) Lat. *auditorium*, *a place of hearing, place of trial*, Acts 25, 23. Among the Greeks this word denoted the place where authors recited their works publicly, Arr. Epict. 3. 23. 8. Lat. *auditorium* was also a place where public trials were held; see the lexicons.

ἀκροατής, οὐ, ό, (ἀκροάομαι,) *a hearer*, e. g. ἀκροατῆς φωνῆς Jos. Ant. 3. 5. 3.—In N. T. ἀκροατῆς τοῦ νόμου, τοῦ λόγου, *a hearer of the law, of the word*, i. e. one who merely hears, but does not regard; Rom. 2, 13. James 1, 22. 23. 25. So Plut. Lucull. 42. Thuc. 2. 35 ἀκροατῆς ξυνειδώς καὶ εὖνους.

ἀκροβυστία, ας, ἡ, not found in Gr. writers; prob. a corrupt form for the common ἀκροποσιτία, (ἀκρον, πόσις,) which has the same signification; see Aristot. de part. Anim. 2. 18.

1. *the foreskin, prepuce*; Acts 11, 3 ἀκροβυστίαν ἔχοντες *having the foreskin*, uncircumcised. Sept. for קִרְבָּי Gen. 17, 11. 14. Lev. 12, 13.—Judith 14, 10.

2. Meton. *uncircumcision*, the state of being uncircumcised, Rom. 2, 25. 26 ult. 4, 9. 10 bis. 11 bis. 12. 1 Cor. 17, 18. 19. Gal. 5, 6. 6, 15. Col. 2, 13 ἐν...τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν.—Abstr. for concr. *the uncircumcised*, the gentiles, opp. ἡ περιτομή the Jews; so Rom. 2, 26 init. 27. 3, 30. Gal. 2, 7. Eph. 2, 11. Col. 3, 11. The Jews called all other nations in scorn, *the uncircumcised*; Judg. 14, 3. 15, 18. Is. 52, 1.

ἀκρογωνιαίος, αἶα, αἰον, (ἀκρον, γωνία,) *forming the extreme corner*; only of a stone, ό λίθος, *a corner-stone*, laid first at the foundation, and on which, as it were, the whole building rests; spoken of Christ, Eph. 2, 20. 1 Pet. 2, 6 quoted from Is. 28,

16, where Sept. for אֲבֶן מִסְכָּה; comp. Job 38, 6. (Barnab. Ep. c. 6.) The same is Heb. מִסְכָּה רֹאשׁ, Sept. κεφαλὴ γωνίας, Ps. 118, 22; comp. Matt. 21, 42. Mark 12, 10. Luke 20, 17. Acts 4, 11. 1 Pet. 2, 7. The word רֹאשׁ here refers to the *head* or *point* where two walls meet; not to the *highest* point or coping; see Heb. Lex. רֹאשׁ no. 4.

ἀκροδίνιον, ἰον, τό, (ἄκρον, δῖς,) mostly in Plur., τὰ ἀκροδίνια, pr. *the top of the heap*, put for the first fruits of grain or other things offered to the gods; Hesych. ἀκροδίνιον· ἀπαρχὴ τῶν θυνῶν· δῖνες δὲ εἰσιν οἱ σωροὶ τῶν πυρῶν καὶ κριθῶν. Schol. ad Eurip. Phœn. 213. [210].—In N. T. Plur. *the first of the spoils*, Heb. 7, 4. In Grecian armies a portion of the spoils was consecrated to the gods before the remainder was divided; this was called τὰ ἀκροδίνια; see Potter's Gr. Ant. II. p. 107, 108. Dict. of Ant. art. *Donaria*. So Hdot. 8. 121, 122. Xen. Cyr. 7. 5. 35. Sing. Plato Legg. 946. b.

ἄκρος, α, ον, (ἀκή,) pr. 'what is at the end,' *extreme, uttermost, highest*, Xen. Ven. 3. 4. ib. 5. 10.—In N. T. only Neut. τὸ ἄκρον as Subst. *a point, end, extremity*, Matt. 24, 31. Mark 13, 27. Luke 16, 24. Heb. 11, 21. Sept. for קִצְוֹ Deut. 4, 32. Is. 13, 5. So Pol. 1. 42. 1. Xen. Cyr. 7. 3. 5.

Ἀκύλας, ου, ό, *Aquila*, pr. n. of a Jew born in Pontus, who with his wife Priscilla was banished from Rome with the other Jews by a decree of Claudius; comp. Suet. Claud. c. 25. Being tent-makers, they established themselves at Corinth, where Paul joined them; and they would seem to have been converted under his preaching. They accompanied Paul from Corinth to Ephesus; and were afterwards in Rome. Acts 18, 2. 18. 26. Rom. 16, 3. 1 Cor. 16, 19. 2 Tim. 4, 19.

ἀκυρώω, ω, f. ὥσω, (ἄκυρος; α priv. κύρω,) *to invalidate, to make of no effect, to annul*, c. acc. ἐντολήν Matt. 15, 6; λόγον Mark 7, 13; διαθήκην Gal. 3, 17. Comp. Sept. Prov. 1, 26.—1 Esdr. 6, 32. Diod. Sic. 16. 24. Plut. Lycurg. 9.

ἀκολύτως, adv. (α priv. κολύω,) *without hindrance*, Acts 28, 31.—Hdian. 8. 2. 1. Plato Crat. 415. d.

ἄκων, ονσα, ον, adj. (for ἄεκων; α priv. ἐκόν,) *unwilling*, of one who acts against his will, not spontaneously, 1 Cor. 9, 17.—Sept. Job 14, 17. Plut. Pomp. 32 fin. Xen. Mem. 2. 1. 17.

ἀλάβαστρον, ου, τό, (also ὁ ἀλάβαστρος,) *alabaster*, compact gypsum, the *alabastritis* of Pliny, sometimes called also *onyx*, as having the colour of the human Hdian. 3. 15. 16. Pliny H. N. 3. 3. The ancients used it for perfume-vases, in the form of vials with long necks, the mouths of which were sealed; 'unguenta optime servantur in alabastris' Plin. H. N. 13. 3. Poll. Onom. 10. § 120. Hence, *an alabaster*, pr. a box or vase of alabaster for perfumes, Hdot. 3. 20. Athen. 6. 19. ib. 15. 13.—In N. T. in a wider sense, *an alabaster*, genr. for a perfume-vase, an *unguent-box*, made of any materials, as gold, glass, stone; Matt. 26, 7. Mark 14, 3 bis. Luke 7, 37. In Mark 14, 3, the woman breaks the neck of the vase. So genr. AEL. V. H. 12. 18. Theocr. Id. 15. 114 χρύσεια ἀλάβαστρα. Etym. Magn. ἀλάβαστρον σκεῦος τι ἐξ ὑέλου, ἢ μνροζήκη. See Poll. On. I. c.

ἀλαζονεία, as, ἡ, (ἀλαζών,) *boasting, ostentation, pride*, James 4, 16. 1 John 2, 16.—Wisd. 5, 8. Pol. 5. 33. 8. Xen. Mem. 1. 7. 1.

ἀλαζών, ονος, ὁ, (kindr. ἄλη,) a *boaster, braggart*, Rom. 1, 30. 2 Tim. 3, 2. Sept. for ἡρηῖ Hab. 2, 5.—Hdian. 6. 2. 15. Xen. Cyr. 2. 2. 12, where ὁ ἀλαζών is defined.

ἀλαλάζω, f. ἀέω, (ἀλαλή,) *to shout ἀλαλή, to raise the battle-cry*, Sept. for שׁוֹרֵי Josh. 6, 20. Xen. Cyr. 3. 2. 9; hence genr. *to utter a cry, to cry aloud*, e. g. in joy, *to shout*, Sept. for שׁוֹרֵי Ps. 47, 2. 66, 1. Judith 14, 9. Soph. Ant. 133.—In N. T.

1. Of mournful cries, *to lament aloud, to wail*, absol. Mark 5, 38. Sept. for בִּיבִי Jer. 25, 34. 47, 2.—Eurip. Elect. 848; of a host in flight, Plut. Lucull. 28.

2. Of cymbals, Part. neut. ἀλαλάζον, *clanging, clattering*, 1 Cor. 13, 1.

ἀλάλητος, ου, ὁ, ἡ, adj. (a priv. λαλέω,) *unsproken, unutterable*, not to be expressed in words, Rom. 8, 26.—Anthol. Gr. ed. Jac. II. p. 74.

ἄλαλος, ου, ὁ, ἡ, adj. (a priv. λαλος, λαλέω,) *speechless, mute, dumb*, Mark, 7, 37 ποιεῖ... τοὺς ἄλαλους λαλεῖν. Symm. for מִבִּיבִי Hab. 2, 18.—Also πνεῦμα ἄλαλον a *dumb spirit* Mark 9, 17. 25, i. e. obstinately silent, contrary to their usual character, comp. Mark 1, 24. 34. 5, 7. Luke 4, 34. 8, 28. So Plut. de defect. Orac. 51 ἄλαλον καὶ κακοῦ πνεύματος πλήρης.

ἅλας, τό, dat. ἡλατι, (in the usage of common life for ὁ ἅλας,) *salt*, Matt. 5, 13.

Mark 9, 49. 50 bis. Luke 14, 34 bis. Sept. for מֶחַח Lev. 2, 13. Judg. 9, 45. al.—Trop. as salt preserves and seasons food, so the apostles were to have a wisdom from above to direct their lives and teachings, so as to save themselves and others; Matt. 5, 13 ὑμεῖς ἔστε τὸ ἅλας τῆς γῆς. Mark 9, 50 ult. Col. 4, 6 λόγος... ἡλατι ἡρτυμένος. Comp. Diog. Laert. 8. 1. 19.

ἁλείφω, f. ψω, (a copul. λίπος,) *to oint, to anoint*, c. acc. τὴν κεφαλὴν Matt. 6, 17. Luke 7, 46; τοὺς πόδας Luke 7, 38. 46. John 12, 3; τὸν κύριον, i. e. his feet John 11, 2; the sick Mark 6, 13. James 5, 14; a dead body, Mark 16, 1. Sept. for מֶחַח Gen. 31, 13; and 2 Sam. 12, 20. So Judith 16, 8. AEL. V. H. 3. 38. Xen. CEC. 10. 5.—The Jews anointed the head at their feasts in token of rejoicing; see Ps. 23, 5. 45, 8. 104, 15. Ecc. 9, 8. Judith 16, 8. The anointing of the feet was unusual; and testified to extraordinary respect and devotedness. In respect to a dead body, comp. Gen. 50, 2. John 19, 40. For the sick, and also genr. see Lightfoot Hor. Heb. ad Matt. 6, 17 et Mar. 6, 13.

ἀλεκτοροφωνία, as, ἡ, (ἀλέκτωρ, φωνή,) on the form see Lob. ad Phryn. p. 229; *cock-crowing*, pr. AEsop. Fab. 79.—In N. T. *cock-crowing, the third watch* of the night, from midnight to cock-crowing or dawn, Mark 13, 35; see in art. φυλακή. So Niceph. Greg. 9. 14. p. 284. c.

ἀλέκτωρ, ορος, ὁ, (ἀλέκτρος, λέκτρον,) a poetic form, see Lob. ad Phryn. p. 229; a *cock, gallus*, Matt. 26, 34. 74. 75. Mark 14, 30. 68. 72 bis. Luke 22, 34. 60. 61. John 13, 38. 18, 27.—Aristoph. Vesp. 1490. AEsch. Agam. 1656.

Ἀλεξανδρεὺς, έως, ὁ, an *Alexandrian*, i. e. a Jew of Alexandria in Egypt, Acts 6, 9. 18, 24. Alexandria was much frequented by the Jews, so that 10,000 of them are said to have been numbered among its inhabitants; Philo. in Flacc. p. 971. c. Jos. Ant. 19. 5. 2.

Ἀλεξανδρίνος, ου, ὁ, ἡ, adj. *Alexandrian*, spoken of a ship of Alexandria in Egypt, Acts 27, 6. 28, 11.

Ἀλέξανδρος, ου, ὁ, *Alexander*, pr. n a) A man whose father Simon was compelled to bear the cross of Jesus, Mark 15, 21. b) A former high priest, Acts 4, 6. c) A certain Jew of Ephesus, Acts 19, 33 bis. d) A brazier or coppersmith, χαλκεὺς, 1 Tim. 1, 20. 2 Tim. 4, 14.

ἄλευρον, ου, τό, (ἀλέω,) *flour, fine meal*, Matt. 13, 33. Luke 13, 21. Sept. for חֲמֶרֶשׁ Num. 5, 15. Judg. 6, 19.—Plut. Agesi. 36 pen. Xen. Cyr. 5. 2. 5.

ἀλήθεια, ας, ἡ, (ἀληθής q. v.) *truth, reality*, opp. to what is false, unreal.

1. Genr. *the truth*, conformity to the nature and reality of things. a) Absol. of what is true in itself; Rom. 2, 2 τὸ κρίμα τοῦ θεοῦ ἐστὶ κατὰ ἀλήθειαν. Opp. to mere appearance, pretext, form; Phil. 1, 18 εἴτε προφάσει εἴτε ἀληθείᾳ Χριστὸς καταγγέλλεται. 1 John 3, 18. So John 4, 23. 24 ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν, *in spirit and in truth*, i. e. with the heart and with that true worship of which the external form is but the symbol; comp. Heb. 10, 1. 9, 9 sq. 23. 24; see also Sept. and ἡμῶν 1 Sam. 12, 24. 1 K. 2, 4. 3, 6. So Xen. An. 7. 7. 24. Plato Legg. 730. b. b) In relation to what is spoken, declared, taught, known; so λέγειν v. λαλεῖν τὴν ἀλήθειαν, *to speak the truth*; 1 Tim. 2, 7 ἀληθεῖαν λέγω, οὐ ψεύδομαι. John 16, 7. Rom. 9, 1. Eph. 4, 25. Mark 5, 33 εἶπεν αὐτῷ π. τὴν ἀλήθειαν. John 5, 33. 2 Cor. 12, 6 ἀλ. γὰρ ἔρω. Acts 26, 25. 2 Cor. 7, 14 ult. So ἐν ἀληθείᾳ *in truth, truly*, according to the truth, Matt. 22, 16. 2 Cor. 7, 14. Col. 1, 6; ἐπ' ἀληθείας id. Mark 12, 14. 32. Luke 20, 21; emphat. *of a truth, truly*, Luke 4, 25. 22. 59. Acts 4, 27. 10, 34. Sept. for חֲמֶרֶשׁ 2 Chr. 18, 15. 1 K. 22, 16. Sept. ἐπ' ἀληθείας for חֲמֶרֶשׁ Job 9, 2. So Xen. Mem. 2. 6. 36. Plato Apol. 20. d. 33. c. c) Meton. *truthfulness*, the love and practice of truth, sincerity, faithfulness. John 8, 44 bis, ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, *ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ*, *he abode not in the truth* (as a rule of duty), *because there is no love of truth in him*. Rom. 3, 7 ἡ ἀλήθεια τοῦ θεοῦ *the truthfulness of God*, comp. v. 3. 4. Rom. 15, 8. 1 Cor. 5, 8. 2 Cor. 11, 10. Eph. 5, 9. Sept. for חֲמֶרֶשׁ Josh. 2, 14; חֲמֶרֶשׁ Ps. 36, 5. So Eccclus. 7, 20.

2. Spec. in N. T. *divine truth, religious truth*, the faith and practice of the true religion; so called as proceeding from the true God and declaring what is true of himself and of his counsels and will. Thus a) In respect to God; John 1, 14. 17 ἡ χάρις καὶ ἡ ἀλήθεια διὰ I. X. ἐγένετο, i. e. the grace or love of God and the truth of God's being, character, and will, as fully revealed in the gospel; see v. 18. Rom. 1, 18, comp. v. 19. 20; see in ἀδικία b. Rom. 1, 25 τὴν ἀλ. τοῦ θεοῦ, *the true being and character of God*.

So ἀλήθεια of God 1 Esdr. 4, 33—41. b) Of Christ; John 14, 6 ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλ. καὶ ἡ ζωὴ *I am the way and the truth and the life*, i. e. I am the way to the Father as being the personal manifestation of the truth and life which are in him; comp. Heb. 10, 19. 20. c) Of the Spirit; John 14, 17 τὸ πνεῦμα τῆς ἀληθείας *the Spirit of truth*, i. e. the Spirit of God, which itself is truth, and reveals all truth and guides believers into it. John 15, 26. 16, 13 bis, τὸ πνεῦμα τῆς ἀλ. ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. 1 John 4, 6. 5, 6. d) Of the truth, shadowed forth in the Mosaic dispensation, i. e. ἡ μόρφωσις...τῆς ἀληθείας ἐν τῷ νόμῳ Rom. 2, 20. e) Of the truth of God as revealed in the gospel, *gospel truth*, as opp. to heathen and Jewish fables; John 8, 32 bis, καὶ γνώσεσθε τὴν ἀλ. καὶ ἡ ἀλ. ἐλευθερώσει ὑμᾶς. v. 40 τὴν ἀλ.: ὑμῖν λελάληκα, ἦν ἡκουσα παρὰ τοῦ θεοῦ. v. 45. 46. 17, 17 bis, ἀγιάσαν αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ οὖν ἀληθείᾳ ἐστὶ, *sanctify (and consecrate) them in thy truth*, in and through their relation to thy truth as believers and preachers, see v. 18. John 17, 19. 18, 37 bis. 38 τί ἐστὶν ἀλήθεια *what is truth?* referring to religious truth. Rom. 2, 8. 2 Cor. 4, 2. 13, 8 bis. Gal. [3, 1.] 5, 7. Eph. 4, 21. 24 ἐν...δοσιότητι τῆς ἀληθείας *in...holiness of the truth*, such as the gospel requires and imparts. Eph. 6, 14. 2 Thess. 2, 10. 12. 13. 1 Tim. 2, 4. 7 ult. 3, 15. 4, 3. 6, 5. 2 Tim. 2, 18. 25. 3, 7. 8. 4, 4. Tit. 1, 1. 14. Heb. 10, 26. James 3, 14. 1 Pet. 1, 22. 2 Pet. 1, 12. 2, 2. 1 John 1, 8. 2, 4. 21 bis. 3, 19. 2 John 1 bis. 2. 3. 3 John 1. 8. 12 ἐπ' αὐτῆς τῆς ἀληθείας *by the truth itself*, personified. So ἡ ἀλήθεια τοῦ εὐαγγελίου *the truth of the gospel* as fully understood and received, Gal. 2, 5. 14. Col. 1, 5; ὁ λόγος τῆς ἀληθείας *the word of the truth*, the doctrine and preaching of the gospel, Eph. 1, 13. Col. 1, 5. 2 Tim. 2, 15; λόγος ἀληθείας id. 2 Cor. 6, 7. James 1, 18. So Heb. ἡμῶν, Sept. ἀλήθεια, *the true religion*, Ps. 25, 5. 26, 3. 86, 11. Dan. 9, 13. f) Of practical truth, a life and conduct conformed to the truth of the gospel; John 3, 21 ὁ δὲ ποιῶν τὴν ἀλήθειαν *but he that doeth the truth* practises it, lives according to it; opp. ὁ φαῦλα πράσσων *in v. 20*. 1 John 1, 6. 1 Cor. 13, 6 opp. ἡ ἀδικία. James 5, 19. 2 John 4. 3 John 3 bis. 4. So Sept. for חֲמֶרֶשׁ, opp. ἀδικία, Ps. 119, 30; חֲמֶרֶשׁ Prov. 28, 6.

ἀληθεύω, f. εἶσω, (ἀληθής,) *to be truthful, to deal truthfully*, in word and deed, Eph. 4, 15; c. dat. *to or with any one* Gal

4, 16. Sept. for ἰσχυρὸς Gen. 42, 16. Sept. Prov. 21, 3.—Plut. de cap. ex inimic. Util. 4. Xen. Cyr. 1. 6. 36. Comp. Plato Demod. 383 c, πότερον ἀληθεύει, ἢ ψεύδεται.

ἀληθής, ἑός, οὗς, ὁ, ἡ, adj. (α priv. λήθω), pr. unconcealed, open; hence *true*, *real*, opp. to false, unreal.

1. Genr. *true*, conformed to the nature and reality of things, e. g. a) Of what is *true* in itself, opp. to what is mere appearance; Acts 12, 9 οὐκ ᾔδει, ὅτι ἀληθές ἐστι τὸ γινόμενον. So Plato Phædr. 69. b, ἀληθὴς ἀρετή. b) Of what is spoken, declared, testified, etc. John 4, 18 τοῦτο ἀληθὲς εἶρηκας. 10, 41. 19, 35; so of a proverb 2 Pet. 2, 22. Of testimony, ἡ μαρτυρία, John 5, 32. 8, 14. 21, 24. Tit. 1, 13. 3 John 12; and hence of what is to be received as *true*, *valid*, *credible*, John 5, 31. 8, 13. 17. Sept. for ἰσχυρὸς Deut. 17, 4. So Xen. Œc. 8, 21. c) Meton. *truthful*, loving and practising the truth, sincere, faithful; Matt. 22, 16. Mark 12, 14. 2 Cor. 6, 8 ὡς πλάνοι, καὶ ἀληθεῖς. So Plato Hipp. min. 368. e.

2. Spec. in N. T. *true* in a religious sense, conformed to the being and character of the true God, and to the faith and practice of the true religion. a) Of God and his gifts, e. g. ἡ χάρις τοῦ Θεοῦ 1 Pet. 5, 12; also *truthful*, faithful to his word and promises, John 3, 33. 8, 26. Rom. 3, 4. So Wisd. 1, 6. b) Of Christ and his decisions; John 8, 16 ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστίν, opp. κατὰ τὴν σάρκα in v. 15; so of his anointing or teaching 1 John 2, 27; of his body as the true bread of life, John 6, 55 bis, Lachm. c) In relation to the gospel and its truth; Phil. 4, 8 ὅσα ἐστὶν ἀληθῆ, i. e. conformed to the truth of the gospel. So ἐντολὴ καυὴ 1 John 2, 8. d) Of a person whose conduct is thus conformed; John 7, 18 οὗτος ἀληθὴς ἐστὶ, καὶ ἀδικία ἐν αὐτῷ οὐκ ἐστίν. Sept. for ἰσχυρὸς 2 Chr. 31, 20; ἰσχυρὸς Is. 41, 26.

ἀληθινός, ἡ, ὄν, (ἀληθής), *true*, *real*; opp. to false, unreal.

1. Genr. *true*, as conformed to the nature and reality of things, not false; so ὁ λόγος John 4, 37; οἱ λόγοι Rev. 19, 9. 21, 5. 22, 6; ἡ μαρτυρία John 19, 35. Sept. λόγος ἀλ. for ἰσχυρὸς 1 K. 10, 6. Dan. 10, 1.—Æl. V. H. 2. 3. Plato Rep. 522. a, λόγος ἀληθινός.

2. Spec. in N. T. *true* in a religious sense, conformed to the being and character of the true God, and to the faith and practice of the true religion; e. g. a) Of God, John 7, 28 ἐστὶν ἀληθινὸς ὁ πέμψας

με. 17, 3 τὸν μόνον ἀληθινόν θεόν. 1 Thess. 1, 9. [Heb. 9, 14.] 1 John 5, 20 ter. Rev. 6, 10. So of God's ways, αἱ ὁδοί Rev. 15, 3; his judgments, αἱ κρίσεις Rev. 16, 7. 19, 2. Sept. ὁ θεὸς ὁ ἀληθινός for ἰσχυρὸς Is. 65, 16; also κρίσις ἀλ. for ἰσχυρὸς Is. 59, 4. b) Of Christ, the Messiah, Rev. 3, 7. 14. 19, 11; of his decisions [John 8, 16]. Trop. as τὸ φῶς τὸ ἀληθινόν John 1, 9; also ἡ ἀμπελος ἡ ἀληθινή John 15, 1; comp. Jer. 2, 21. c) In relation to the gospel, *true* as being conformed to the gospel and its truth; so Luke 16, 11 τὸ ἀληθινόν *the true good*, opp. to this world's goods. Trop. τὸ φῶς τὸ ἀληθινόν *the true light* of the gospel 1 John 2, 8; ὁ ἄρτος τοῦ οὐρανοῦ *the true bread from heaven*, opp. to the manna, John 6, 32; ἡ σκηνὴ ἡ ἀληθινή Heb. 8, 2, and τὰ ἅγια τὰ ἀληθινά 9, 24, *the true tabernacle or sanctuary* in heaven, from which those on earth were copied; comp. Heb. 8, 5. Rev. 11, 19. 15, 5; also Wisd. 9, 8. Eccus. 24, 8–12. d) Of persons, whose heart and life are conformed to the gospel truth, *true*, sincere, faithful; e. g. John 4, 23 οἱ ἀληθινοὶ προσκυνεῖται, comp. in ἀλήθεια no. 1. a. So of the heart, Heb. 10, 22.

ἀλήθω, f. ἀλήσω, a later pres. form for Att. ἀλέω, Lob. ad Phryn. p. 151; *to grind*, with a hand-mill, absol. Matt. 24, 41. Luke 17, 35. Sept. for ἰσχυρὸς Judg. 16, 21. Ecc. 12, 3. So Diod. Sic. 3: 13.—The grinding in the east was mostly done by female slaves; see Ex. 11, 5. Bibl. Res. in Palest. II. p. 181.

ἀληθῶς, adv. (ἀληθής), *truly*, *in very truth*, i. e. really, in very deed; John 1, 48 ἴδε, ἀληθῶς Ἰσραηλίτης. 4, 42. 6, 14. 55 bis. [7, 26 ἀλ. ὁ Χρ.] 7, 40. 8, 31. 1 Thess. 2, 13. 1 John 2, 5. Sept. for ἰσχυρὸς Gen. 20, 12. So Hdian. 8. 3. 21. Plato Rep. 490. d.—Hence *truly*, *certainly*, in very truth; John 7, 26 ἀληθῶς ἔγνωσαν. 17, 8. Acts 12, 11. Emphat. before a declaration, *truly*, *of a truth*, verily, Matt. 14, 33. 26, 73. 27, 54. Mark 14, 70. 15, 39; with λέγω, Luke 9, 27. 12, 44. 21, 3. Sept. for ἰσχυρὸς Jer. 28, 6.

ἀλιεύς, ἑός, ὁ, (ἀλς, ἄλιος), *a fisher*, *fisherman*, Luke 5, 2; trop. Matt. 4, 18. 19. Mark 1, 16. 17. Sept. for ἰσχυρὸς Jer. 16, 16; ἰσχυρὸς Ez. 47, 11.—Plut. M. Anton. 29. Xen. Œc. 16. 7.

ἀλιεύω, f. εἰσώω, (ἀλιεύς), *to fish*, absol. John 21, 3. Sept. for ἰσχυρὸς Jer. 16, 16.—Luc. Piscat. 47. Plut. M. Anton. 29.

ἀλίζω, f. ἴσω, (ἀλς,) to salt, to sprinkle or season with salt; only Pass. Matt. 5, 13 ἐν τίνι ἀλισθήσεται, *wherewith shall it (the salt) be salted*, i. e. recovered, made salt again; comp. Mark 9, 50.—Trop. Mark 9, 49 bis, πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶσα θυσία ἀλὶ ἀλισθήσεται, *for every one shall be salted with fire, and every sacrifice shall be salted with salt*. Since ἀλισθήσεται expresses only a salting or seasoning in order to preserve and make better, it follows that τὸ πῦρ cannot here be the fire of eternal punishment as in vv. 43–48, but rather the purifying fire of the trials and conflicts of the Christian life, including the self-denial required in vv. 43–48; comp. 1 Pet. 1, 7. Is. 10, 16. 17; and πᾶς therefore stands for *every one* who is approved, every Christian. Hence we may paraphrase thus: *Every believer shall be salted, seasoned, made acceptable to God, with the fire of conflict and trial; and every sacrifice, every one who consecrates himself, shall be salted with the salt of wisdom from above; see in ἀλς.* The last clause is quoted from Lev. 2, 13, where Sept. pr. for חֶמֶץ חֶמֶץ.

ἀλισγημα, σος, τό, (ἀλισγέω,) a pollution, an abomination, any thing polluted, abominable; once Acts 15, 20 τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων, i. q. εἰδωλόβουτα in v. 29; i. e. the flesh of victims offered to idols, which remained over and was eaten by the worshippers, or was sometimes sold in the markets; see Hom. Od. 3. 470. Theophr. Char. 10. 1 Cor. 10, 25. Potter's Gr. Ant. I. p. 232 sq. Dict. of Antt. art. *Sacrificium*. To partake of this knowingly was unlawful to the Jews, and was prohibited to Christians; Ps. 106, 28. Acts 15, 29. 1 Cor. 10, 20 sq. Rev. 2, 14. Lightfoot and Schöttgen Hor. Heb. ad 1 Cor. c. 8.—Hesych. ἀλισγημάτων τῆς μεταλήψεως τῶν μαρῶν θυσίων. Not found elsewhere. The verb ἀλισγέω is found only in Sept. for בָּשָׂא Dan. 1, 8. Mal. 1, 7. 12; also Ecclus. 40, 29.

ἀλλά, part. adversative, *but*; pr. for ἄλλα, neut. plur. of ἄλλος, and serving to introduce a clause or sentence expressing something else. According to the nature of the preceding clause, ἀλλά marks either the direct *contrary* and *opposite* of that clause, as after a negative; or it indicates only something *different* from what the first clause expresses, and thus serves to modify or limit it. See Buttm. § 149. 16. Kühner § 322. 6. Id. Ausf. Gr. § 741. Rarely found in Sept.

1. After a negat. clause it marks the contrary, *but, but on the contrary*, Germ. *sondern*. Once with τοῦναντίον added, Gal. 2, 7 ἐμοὶ οἱ δοκοῦντες οὐδὲν προαναέξειτο, ἀλλὰ τοῦναντίον ἴδοντες κτλ.

a) Genr. Matt. 5, 17 οὐκ ἤλθον καταλῦσαι, ἀλλὰ πληρῶσαι. v. 39. 7, 21. 10, 20. 34. Mark 9, 8. 37. 10, 8. 13, 11. Luke 20, 38. John 3, 15. 36. 10, 18. 11, 51. Acts 5, 4. Rom. 2, 13. 29. 1 Cor. 2, 4. 5. 2 Cor. 2, 4. 3, 3. Heb. 9, 24. al. sæpiss. (Plato Gorg. 452. e, οὐκ αὐτῷ, ἀλλὰ σοί. Xen. Hi. 1. 8 οὐχ οὕτως ἔχει ταῦτα, ἀλλ' κτλ.) Sometimes in the clause after ἀλλά there is a species of anacoluthon, e. g. in Paul's writings where he introduces a scriptural quotation, as Rom. 15, 3 καὶ ὁ Χρ. οὐχ ἑαυτῷ ἤρρεσεν, ἀλλὰ, καθὼς γέγραπται· οἱ διειδυνοὶ κτλ. v. 21. 1 Cor. 2, 9; see Winer § 64. II. 2. d, ult. In other cases the verb after ἀλλά is to be supplied; Matt. 20, 23 οὐκ ἔστιν ἐμοὶ δοῦναι, ἀλλ' οἷς ἡτοίμασται κτλ. supply δοθήσεται. Mark 10, 40. John 1, 8. 9, 3. Eph. 4, 29. Sometimes the idea to be supplied is the opposite of that in the first clause; 1 Cor. 7, 19 ἡ περιτομὴ οὐδὲν ἐστὶ... ἀλλὰ τήρησις ἐντολῶν Θεοῦ sc. ἐστὶ τι. See Winer § 66. 1.—The negative of the preceding clause may be expressed by an interrogative implying negation; e. g. John 7, 48. 49 μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν;... ἀλλ' ὁ ὄχλος οὗτος κτλ. 1 Cor. 10, 19. 20; so too Luke 17, 7. 8, where ἀλλά is followed by an interrogation implying an affirmative.

b) Emphat. when preceded by οὐ μόνον, so that οὐ μόνον... ἀλλὰ, *not only... but*, marks gradation; John 11, 52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ πολλὰ μάλ. Acts 19, 26. 1 John 5, 6; with πολλὰ μάλ. added Phil. 2, 12. (So without καί, Hdnian. 3. 4. 19. Xen. Mem. 1. 6. 2. Plato Phædr. 228. a, οὐ μόνον ἅπαξ... ἀλλὰ πολλάκις.) In like manner with καί, e. g. οὐ μόνον... ἀλλὰ καί, *not only... but also*, Matt. 21, 21. John 5, 18. Rom. 1, 32. 5, 11. 8, 23. 9, 10. 2 Cor. 7, 7. 8, 10. 19. 9, 12. Phil. 2, 27. 2 Tim. 4, 8. 1 John 2, 2. So Luc. D. Deor. 6. 3. Plato Gorg. 449. 6. Xen. Cyr. 1. 6. 17. See in no. 3. c.

2. After a clause not negative, ἀλλά is i. q. *but*, Germ. *aber*, and marks something *different*, but not *contrary*; implying a modification or limitation of what the first clause expresses, or a transition to something else. See Kühner § 322. 6. Ausf. Gr. § 741. 3.

a) Genr. as modifying, limiting, etc. Matt. 24, 6 δεῖ γὰρ πάντα γενέσθαι, ἀλλ' οὕτω

ἐστὶ τὸ τέλος. Mark 11, 32. 13, 20. 14, 28. John 10, 8. 11, 42. 16, 20. Acts 7, 48. Rom. 4, 2. 5, 14. 15. 10, 16 comp. v. 11–13. 1 Cor. 6, 12. Phil. 3, 7 comp. v. 5. 6. Heb. 4, 2. 1 Pet. 3, 14. al. sæpiss. So in a parenthetic clause; Rev. 2, 9 οἰδὰ σου . . . τὴν πτωχείαν (ἀλλὰ πλούσιος εἶ) καὶ τὴν κτλ. Sometimes μέν stands in the first clause and serves to prepare the antithesis; Acts 4, 17 comp. 16. Rom. 14, 20 πάντα μὲν κἀσαρά, ἀλλὰ κτλ. 1 Cor. 14, 17. So Luc. D. Deor. 8 pen. Xen. Cyr. 7. 1. 16. Plato Gorg. 448. d.—Sometimes a word or phrase drawn from the context is to be supplied after ἀλλά, e. g. Mark 14, 49 ἀλλ' [τοῦτο γέγονεν] ἵνα πληρωθῶσιν αἱ γραφαί, comp. Matt. 26, 56. Also John 13, 18. 14, 31. 15, 25. 1 John 2, 19 ἀλλ' [ἐξ ἡμῶν ἐξηλθον] ἵνα κτλ.—The repetition of ἀλλά serves for emphasis, 1 Cor. 6, 11; comp. Xen. An. 1. 3. 3. Winer § 67. 2. b.—For ἀλλά combined with other particles, see no. 3.

b) Spec. and frequently ἀλλά is employed in abrupt transitions, where the discourse or train of thought is interrupted or partially broken off; see Winer § 57. 4. Kühn. § 619. 5. Thus α) By an objection; 1 Cor. 15, 35 ἀλλ' ἐρεῖ τις. Rom. 10, 18. 19. So Sept. Job 11, 5. Xen. Cyr. 1. 3. 11. β) By a correction of what precedes; Mark 14, 36 παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω. 2 Cor. 11, 1. Heb. 3, 16. See in lett. α. γ) By an interrogation in like manner corrective; Matt. 11, 8. 9 τί ἐξήλθετε εἰς ἔρημον θεάσασθαι; . . . ἀλλὰ τί . . . ἀλλὰ τί κτλ. Luke 7, 24. 25. 17, 8. Heb. 3, 16. δ) By a phrase of incitement or command, with the imperat. Acts 10, 20 ἀλλὰ ἀναστὰς κατάβηθι κτλ. 26, 16. Matt. 9, 18. Mark 9, 22. 16, 7. Luke 7, 22, 36. So Sept. Job 12, 7. Xen. Cyr. 5. 5. 24 ἀλλὰ λέγε. An. 2. 3. 4. ε) By an appeal to God as the source of truth; John 8, 26.

c) Genr. as marking transition to something else, viz. α) Where something is said to be or to be done notwithstanding what precedes, *but, yet, nevertheless*. Mark 14, 28 ἀλλὰ μετὰ τὸ ἐγεργήσai με προῶξω ὑμᾶς εἰς τὴν Γαλιλαίαν, comp. v. 27; see also Matt. 26, 32 where it is δέ. John 16, 7. Acts 20, 24. 1 Cor. 4, 4. 9, 12. 10, 5. 2 Cor. 13, 4. So Sept. Job 36, 10. β) In an antithetic clause expressing something additional, *but, but now, but further*. Mark 13, 24 ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις . . . ὁ ἥλιος σκοτισθήσεται. Luke 6, 27. 11, 42. John 6, 36. 64. Gal. 2, 14. Eph. 5, 24. al. So Jos. Ant. 5. 10. 4 ἀλλὰ σήμαινε πρὸς αὐτόν. γ) Emphat. like ἀλλὰ καί, where there is a

gradation in the sense, *but still more yea, even*; see in no. 3. c. John 16, 2 ἄποσυναγωγούς ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα κτλ. 2 Cor. 1, 9. 7, 11 where the repetition is intensive.

d) After conditional clauses with εἰ, ἐάν, the apodosis is sometimes introduced by ἀλλά, implying strong antithesis, *yet, nevertheless, yet at least*; Mark 14, 29 καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. 1 Cor. 4, 15 ἐὰν γὰρ μυρίους παιδαγωγούς ἔχετε . . . ἀλλ' οὐ κτλ. 8, 6. 2 Cor. 4, 16. 5, 16. 11, 6. Col. 2, 5.—Xen. Cyr. 5. 5. 33 εἰ μὴ ταῦτα, ἀλλὰ τοιαῦτα. An. 7. 7. 43.

3. Joined with other particles, viz.

a) ἀλλὰ γε or ἀλλὰ γε, found twice in N. T. α) Implying modification or limitation, *but indeed*; see no. 2. a. Luke 24, 21. So Plato Phaed. 58. d, ἀλλὰ σχολάζω γε. β) After a conditional clause with εἰ, *yet at least, yet surely*; see in no. 2. d. 1 Cor. 9, 2 εἰ ἅλλοις οὐκ εἰμι ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι. So Xen. Cyr. 1. 3. 6 εἰ τοῖνυν οὕτω γινώσκεις, ἀλλὰ κρέα γε εὐωχοῦ.—In Gr. writers ἀλλά and γε are usually thus separated by one or more words; Winer § 65. 5.

b) ἀλλ' ἢ, only after a negative clause, *other than, except, unless*; pr. for ἄλλο ἢ, Winer § 57. 4. a. note. Buttm. § 150, 13. Kühn. § 619. 3. Ausf. Gr. § 751. 5. Found thrice in N. T. Luke 12, 51 οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμὸν. [1 Cor. 3, 5.] 2 Cor. 1, 13 οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἢ ἀναγινώσκετε ἢ καὶ ἐπιγινώσκετε, i. e. *other than what ye read or also acknowledge*.—1 Macc. 9, 6. Xen. An. 7. 7. 53 ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι.

c) ἀλλὰ καί, *but also*. α) After a negative clause, as οὐ μόνον . . . ἀλλὰ καί, *not only . . . but also*, see above in no. 1. b. Once after μή, Phil. 2, 4. β) Without a preceding negative, and marking gradation, *but also, yea also, yea even*; see in no. 2. c. Luke 12, 7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφ. ὑμῶν πᾶσαι ἡρίσμηται. 16, 21. 24, 22. John 11 22. Phil. 1, 18. (Luc. D. Deor. 3. 1. Xen. Mem. 2. 7. 9.) Once after a conditional clause with εἰ, see no. 2. d. Rom. 6, 5.

d) ἀλλὰ μὲν οὖν, *emphat. yea therefore, yea indeed*; see no. 2. c. γ. Once Phil. 3, 8 ἀλλὰ μὲν οὖν καὶ ἡγοῦμαι κτλ. *yea as surely, and I count all things, etc.*

e) ἀλλ' οὐδέ, *but not even, but neither*, after a negative clause, and marking gradation; Luke 23, 15 ἀλλ' οὐδέ Ἡρώδης, *but not even Herod*. 1 Cor. 3, 2. 4, 3. Where a preceding negative is implied; Acts 19, 2 ἀλλ οὐδὲ εἰ πνεῦμα ἄγιον ἐστὶ ὑκούσαμεν. Gal

2, 3. So Jos. B. J. 4. 2. 3. Xen. Mem. 2. 3. 8. οὐκ ἂν δυναίμην οὐτ' εὖ λέγειν, οὐτ' εὖ ποιεῖν, ἀλλ' οὐδὲ πειράσομαι. +

ἀλλάσσω v. -τω, f. ἄξω, (ἄλλος,) to make otherwise, to alter, to change, c. acc. e. g. τὴν φωνήν Gal. 4, 20; τὰ ἔθνη the customs, to do them away, Acts 6, 14. Sept. for אֲשַׁלַּח Jer. 13, 23. So Diod. Sic. 1. 73. Plato Rep. 380. d.—Pass. to be changed, either for the better 1 Cor. 15, 51. 52; or for the worse, as οἱ οὐρανοί, to grow old and pass away, Heb. 1, 12, quoted from Ps. 102, 27 where Sept. for אֲשַׁלַּח; comp. Is. 51, 6. So Act. Wisd. 4, 11. Luc. D. Deor. 4. 1.—Also to change one thing for another, to exchange; with ἐν, Rom. 1, 23 ἡλλαξαν τὴν δόξαν τοῦ ἐν ὁμοιωματι κτλ. they changed the glory of God for the likeness, etc. quoted from Ps. 106, 20, where Sept. for אֲשַׁלַּח. So c. ἐν Soph. Antig. 945.

ἀλλαχόθεν, adv. (ἄλλος,) from elsewhere, another way, John 10, 1.—Sept. Alex. Esth. 4, 14. Ael. V. H. 6. 2. Plut. Fabi. M. 6.

ἀλληγορέω, ὦ, f. ἥσω, (ἄλλός, ἀγορεύω,) to allegorize, Pass. Gal. 4, 24 ἅτινά ἐστιν ἀλληγορούμενα, which things are allegorized, spoken allegorically, i. e. may be taken or used as an allegory.—Jos. Ant. Proem. 4. Clem. Alex. Protr. 11 ὅφισι ἀλληγορεῖται ἡδονή ἐπὶ γαστέρα ἔρπουσα. Plut. de Is. et Osir. 32. Id. Vit. Hom. 96.

ἀλληλουία, indec. alleluia, Heb. הַלְלוּיָהּ פֶּה הַלְלוּיָהּ, praise ye Jehovah, Rev. 19, 1. 3. 4. 6. Comp. Ps. 104, 35.—Tob. 13, 18.

ἀλλήλων, Gen. plur. of the recipr. pronoun; Dat. οἰς, αὐς, οἰς; Accus. οὖς, αὐς, α; each other, one another, Matt. 24, 10. John 15, 12. 17. al. sarp. Buttm. § 74. 4.—Xen. Oec. 8. 13. +

ἀλλογενής, ἑός, οὗς, ὅ, ἡ, adj. (ἄλλος, γένος,) of another race or nation, a stranger, not a Jew, Luke 17, 18, comp. v. 16. Sept. for אֲלֵי Ex. 29, 33; אֲלֵי אֲלֵי Ex. 12, 43. Is. 56, 3. 6.—1 Macc. 3, 36. 46.

ἄλλομαι, f. ἀλοῦμαι, Mid. depon. aor. 1 ἡλάμην, Buttm. § 114, to leap, to spring, intrans. Acts 3, 8. 14. 10. Sept. for אֲלֵי Job 6, 10; אֲלֵי 1 Sam. 10, 10. (Wisd. 5, 21. Plut. M. Crass. 31. Xen. Anab. 5. 9. 5.) Spoken of a fountain, John 4, 14; so Lat. salio, Virg. Ecl. 5. 47.

ἄλλος, ἡ, ο, other, not the same; used with or without the article; Buttm. § 127. 10.

1. Without the article, other, another, some other. a) Simply, Matt. 2, 12 δι' ἄ-

λης ὁδοῦ. 13, 33. 26, 71. 27, 42. Gal. 1, 7. al. sarpiss. Other, another of the same kind, Mark 7, 4. 8. John 21, 25; another besides, Matt. 25, 16. 17. Mark 12, 32. 15, 41. John 6, 22. 14, 16 ἄλλον παράκλητον. So as marking succession, i. e. in the second or third place, Mark 12, 4. 5. Rev. 12, 3. 13, 11. John 20, 30 πολλὰ μὲν οὖν καὶ ἄλλα many truly and other things, i. e. many other also, not only these but also others; for this καὶ see Herm. ad Viger. p. 835. Sept. mostly for אֲחֵר, as Gen. 41, 3. Num. 23, 13. 1 K. 13, 10. So Hdtan. 8. 5. 13. Xen. Cyr. 1. 4. 15. b) Distributively, when repeated or joined with other pronouns; e. g. οὗτος... ἄλλος, this... that, one... another, Matt. 8, 9; οἱ μὲν... ἄλλοι δέ, some... others, Matt. 16, 14; ἄλλοι... ἄλλοι, some... others, Matt. 13, 5-8. Mark 4, 7. 8. 6, 15. 8, 28. 1 Cor. 12, 8. 9. 10. So Acts 2, 12 ἄλλος πρὸς ἄλλον one to another. Acts 19, 32 and 21, 34 ἄλλοι μὲν οὖν ἄλλο τι ἔρκαζον, some cried one thing and some another.—Xen. An. 2. 1. 15 ἄλλος ἄλλα λέγει. Wisd. 18, 18 ἄλλος ἀλλοχῇ.

2. With the article, ὁ ἄλλος, the other, Matt. 5, 39. 10, 23. 12, 13. John 18, 15. 16. al. sarp. Rev. 17, 10 ὁ ἄλλος, the other, the remaining one. So οἱ ἄλλοι, the others, the rest, 1 Cor. 14, 29. John 21, 8. al. sarp.—Xen. Cyr. 3. 3. 4. +

ἀλλοτριόπισκος, ὅπου, ὁ, (ἄλλότριος, ἐπίσκοπος,) found only in N. T. once 1 Pet. 4, 15, pr. i. q. ἀλλοτρίων ἐπίσκοπος, an overseer of other men's matters, perh. an indiscreet zealot against heathen manners and customs.

ἄλλοτριος, ἰα, ἰων, (ἄλλος,) another's, belonging to another; so of things Luke 16, 12. Rom. 14, 4. 15, 20. 2 Cor. 10, 15. 16. 1 Tim. 5, 22. Heb. 9, 25. Sept. for אֲחֵר Hos. 8, 12. So Ael. V. H. 6. 1. Xen. Cyr. 3. 1. 39.—In the sense of strange, foreign, e. g. a land, γῆ, Acts 7, 6. Heb. 11, 9. Sept. for אֲחֵר Ex. 2, 22. 18, 3. Eccclus. 39, 4. Of persons not belonging to one's family or country, a stranger, foreigner, John 10, 5 bis. Matt. 17, 25. 26. Sept. for אֲחֵר Ps. 49, 11; אֲחֵר 1 K. 8, 41. 43. 1 Macc. 15, 33. Once of foreign enemies, gentiles, Heb. 11, 34. So Sept. for אֲחֵר Is. 1, 7. Adj. hostile Pol. 28, 4. 4. Xen. An. 3. 5. 5.

ἀλλόφυλος, οὐ, ὅ, ἡ, adj. (ἄλλος, φυλή,) one of another race or nation, a foreigner, stranger, not a Jew, Acts 10, 28. Sept. for אֲחֵר Is. 61, 5; אֲחֵר Is. 2, 6.—2 Macc. 10, 2. Plut. J. Cæs. 56. Plato Legg. 629. d.

ἄλλως, adv. (ἄλλος,) *otherwise*; 1 Tim. 5, 25 καὶ τὰ (ἔργα) ἄλλως ἔχοντα, *and those works that are otherwise*, i. e. not κατὰ ἔργα.—Sept. Job 11, 12. Dem. 1466. 5. Xen. An. 3. 2. 37.

ἀλοάω, ὦ, f. ἴσω, (ἀλωή,) *to tread out grain* sc. by driving cattle round and round upon the threshing-floor, *to thresh* with cattle; spoken of the animal, absol. 1 Cor. 9, 9 and 1 Tim. 5, 18, quoted from Deut. 25, 4 where Sept. for שׁוּבִי. Also of the person, absol. 1 Cor. 9, 10; Sept. for שׁוּבִי Is. 41, 15. For the modes of treading out grain in Palestine, see Bibl. Res. in Palest. II. p. 277, 371. III. p. 143.—Xen. CEC. 18. 2, 3; comp. Schol. in Aristoph. Thesm. 2.

ἀλογος, ου, ὁ, ἡ, adj. (a priv. λόγος,) *without reason*, i. e.

1. *irrational, brute*, 2 Pet. 2, 12. Jude 10 ἀλογα ζῶα.—Wisdom 11, 15. Plut. Symp. 7. 5. 2. Xen. Hi. 7. 3.

2. *unreasonable, absurd*; Acts 25, 27 ἀλογον γὰρ μοι δοκεῖ.—Pol. 3. 15. 9. Xen. Agg. 11. 1.

ἀλοή, ἡς, ἡ, *aloe, aloe-wood*, once John 19, 39; i. q. Heb. מִי־הָאֵלֶּם Num. 24, 6 and פִּי־הָאֵלֶּם Ps. 45, 9; in Gr. writers ἀγαλλόχον and later ξυλαλοή. It is the name of a tree, *excoecaria agallochon* Linn. growing in India and other oriental regions; the wood of which is highly aromatic and is greatly prized as a perfume. It is of course entirely different from the *aloes* of the shops. See Dioscor. 1. 21. Celsus Hierobot. I. p. 168. Rosenm. Bibl. Alterthumsk. IV. i. p. 225–228.

ἅλς, ὅλς, ὁ, *salt*, once Mark 9, 49; see in ἀλίω, comp. ἅλς. Sept. for מֶלַח Lev. 2, 13.—Plut. Symp. 5. 10. 1. Hdot. 4. 181, 183.

ἀλυκός, ἡ, ὄν, (ἅλς,) adj. *salt, briny*, e. g. water, James 3, 12. Sept. for מֶלַח Num. 34, 3. 12.—Plut. Quæst. natural. 5. Plato Tim. 65. e.

ἀλυπος, ου, ὁ, ἡ, adj. (a priv. λύπη,) *without sorrow*; Phil. 2, 28 κατὰ ἀλυπότερος εἰ and *that I may be the less sorrowful*.—Luc. D. Mort. 20. 4. Plato Ax. 372. a, ψυχὴ ἀλυπος.

ἄλυσις, εως, ἡ, (a priv. λύω,) pr. ἄλυσις, Schäfer ad Greg. Cor. p. 523; *a chain*, Rev. 20, 1. Acts 21, 33. So Luc. Hist. conscr. 55. Xen. Eq. 10. 9.—Spec. for binding prisoners, Mark 5, 3. 4 bis. Luke 8, 29. (Pol. 3. 82. 8. Dem. 778. 20.) In Acts 28, 20, comp. v. 16, it refers to the chain by which a prisoner was bound to a

soldier; sometimes also to two soldiers, Acts 12, 6. 7; see Jos. Ant. 18. 6. 7. Dict. of Antt. art. Catena. Trop. bonds, imprisonment, state of custody, Eph. 6, 20. 2 Tim. 1, 16; comp. Wisd. 17, 17.

ἀλυσιτελής, εός, οὗς, ὁ, ἡ, (a priv. λυσιτελής,) *gainless, unprofitable*, Xen. Vect. 4. 6.—In N. T. *unprofitable, hurtful*, Heb. 13, 17. So Pol. 3. 116. 13. Xen. Mem. 1. 7. 4.

Ἀλφαῖος, αἰόν, ὁ, *Alpheus*, pr. n. of two men in N. T.

1. The father of James the less, Matt. 10, 3. Mark 3, 18. Luke 6, 15. Acts 1, 13; and husband of Mary the mother of James, Matt. 27, 56. Mark 15, 40. Luke 24, 10; who also was the sister of our Lord's mother, John 19, 25. In this last passage the husband of Mary is called Κλωπας, the two names (Ἀλφαῖος and Κλωπας) being different modes of pronouncing in Greek the Heb. name אֶלְפָּאִי. Matt. and Mark give it without the aspirate, Ἀλφαῖος, as Sept. Ἀγγαῖος for אֶלְפָּאִי Hag. 1, 1; while John exchanges the π for the Gr. κ, as Sept. in φασέκ for מִסְכָּה 2 Chr. 30, 1.

2. The father of Matthew or Levi, Mark 2, 14.

ἅλων, ωνος, ἡ, *a threshing-floor, area*, Sept. for אֵילָן Gen. 50, 10. 11; in Gr. writers usually ἡ ἅλως, Dem. 1040. 23. Xen. CEC. 18. 6, 7, 8.—In N. T. meton. *the produce of the threshing-floor, corn, grain*, Matt. 3, 12. Luke 3, 17. Sept. for אֵילָן Job 39, 12. Ruth 3, 2. See in ἀλοάω.

ἄλωπηξ, εκος, ἡ, *a fox*, Matt. 8, 20. Luke 9, 58. Trop. of Herod Antipas, Luke 13, 32. Sept. for אֶלְפָּאִי Judg. 15, 4.—Æl V. H. 1. 5. Xen. Ven. 3. 1; trop. Plut. Sull. 28.

ἄλωσις, εως, ἡ, (ἀλίσκω,) *a taking, capture*; 2 Pet. 2, 12 γεγενημένα εἰς ἀλωσιν, *made for capture*, to be taken, caught. Aquil. for אֶלְפָּאִי Job 24, 5.—Of a city, Hdian. 1. 1. 5. Plato Legg. 685. c.

ἅμα, adv. (kindr. is a copul.) *at one time, at the same time, viz.*

1. Genr. and simply, Acts 24, 26. 27, 40. Col. 4, 3. 1 Tim. 5, 13. Philem. 22. So Pol. 3. 31. 2. Xen. An. 1. 8, 10.—Of persons doing any thing at the same time, in company, i. e. *together, alike*; Rom. 3, 12 πάντας ἐξέκλιναν, ἅμα ἡχρεώθησαν, *they are together become unprofitable, all alike*; quoted from Ps. 14, 3 where Sept. for אֶלְפָּאִי; also Gen. 13, 6. 22. 6. (Xen. Cyr. 1. 3. 10.) So ἅμα σὺν, *together with*, as

ἁμα σὺν αὐτοῖς 1 Thess. 4, 17. 5, 10. Comp. Xen. Cyr. 8. 8. 12.

2. With dat. like a preposition, *together with*, *with*, Buttm. § 146. 3. Matt. 13, 29 μήποτε ἁμα αὐτοῖς ἐκριζώσῃτε τὸν σῖτον. Sept. for חַיִּי Deut. 33, 5; יַיִרִי Jer. 34, 24. So Jos. Ant. 5. 7. 4 ἁμα γυναῖξί καὶ τέκνοις. Xen. Mag. Eq. 5. 13 ἁμα ἱπποῖς.—Of time, Matt. 20, 1 ἐξῆλθεν ἁμα πρωῒ, *with the dawn*, at dawn. Comp. ἁμα τῇ ἡμέρᾳ Mic. 2, 1. 1 Macc. 4, 6. Xen. An. 4. 1. 5; ἁμα ᾧ Jos. Ant. 6. 3. 5.

ἁμαθής, ἑός, οὖς, ὁ, ἡ, adj. (a priv. μαρθά-νω.) *unlearned, uninstructed*, 2 Pet. 3, 16.—Ell. V. H. 2. 8. Xen. Mem. 1. 2. 49.

ἁμαράντινος, ον, ὁ, ἡ, adj. (a priv. μαρ-παίνωμαι.) *unfading, enduring*, 1 Pet. 5, 4.—Philostr. Heroic. 19. Hesych. ἁμαράντι-νον· ἄσπρον.

ἁμάραντος, ον, ὁ, ἡ, adj. (i. q. ἁμαράν-τινος.) *unfading, enduring*, 1 Pet. 1, 4.—Wisd. 6, 12.

ἁμαρτάνω, f. ἁμαρτήσω Buttm. § 112. 11; aor. 1 ἡμάρτησα, aor. 2 ἡμαρτον. The forms ἁμαρτήσω and ἡμαρτήσα belong to the later Greek; the earlier fut. was ἁμαρ-τήσομαι, Lobeck ad Phryn. p. 732. Buttm. § 114. Pr. *to miss, to err from* a mark or way, Xen. Cyr. 1. 4. 11. Hom. Il. 8. 311.—In N. T. trop. and only in a moral or religious sense, *to err, to do wrong, to turn away from the truth*, i. e. *genr. to sin*, absol. Matt. 27, 4. John 5, 14. 8, 11. 9, 2. 3. Rom. 2, 12 bis. 3, 23. 5, 12. 14. 16. 6, 15. 1 Cor. 7, 28 bis. 36. 15, 34. Eph. 4, 26. 1 Tim. 5, 20. Tit. 3, 11. Heb. 3, 17. 10, 26. 1 Pet. 2, 20. 2 Pet. 2, 4. 1 John 1, 10. 2, 1 bis. 3, 6 bis. 8. 9. 5, 16. 18. Sept. for חָטָא Ex. 9, 28. 35. So ἁμαρτάνειν ἁμαρτί-αν, *to sin a sin*, 1 John 5, 16. Buttm. § 131. 4. Kühn. § 278. 1. Sept. for חָטָא חָטָא Lev. 4, 14. Ex. 32, 29. 30. So Xen. Cyr. 3. 1. 40. Plato Rep. 336. e. ib. 379. d, ἁμαρ-τῖαν ἁμαρτάνειν.—With eis c. acc. *to sin against* any one, *to offend, to wrong*, Matt. 18, 15. 21. Luke 15, 18. 21. 17, 3. 4. Acts 25, 8 οὕτε εἰς τὸν νόμον τῶν Ἰουδαίων . . . οὕτε εἰς Καίσαρά τι ἡμαρτον. 1 Cor. 6, 18. 8, 12 bis. Sept. for חָטָא Gen. 20, 6. 9. 1 Sam. 2, 25. So Xen. Hell. 2. 4. 21. Plato Rep. 396. a.—By Hebr. ἁμαρτάνειν ἐνώπιον τινος, *to do evil before or in the sight of* any one, i. e. *to sin against, to wrong*, as above, Luke 15, 18. 21. Sept. for חָטָא 1 Sam. 7, 6. 12, 23; also Susan. 23 ἐνώπιον τοῦ κυρίου.

ἁμαρτημα, ατος, τό, (ἁμαρτάνω.) pr. a *mistake, error*, Polyb. 34. 3. 11. Thuc. 4.

89.—In N. T. a *fault, sin*, Mark 3, 28. [29.] 4, 12. Rom. 3, 25. [5, 16.] 1 Cor. 6, 18. [2 Pet. 1, 9.] Sept. for חָטָא Gen. 31, 36; חָטָא Ex. 28, 38; חָטָא Is. 58, 1. So Dem. 131. 4. Xen. Cyr. 3. 1. 27.

ἁμαρτία, as, ἡ, (ἁμαρτάνω.) a *miss, mis- take, error* in judgment, Thuc. 1. 32 δόξης δὲ μᾶλλον ἁμαρτία. Plato Crat. 437. b.—In N. T. only in a moral or religious sense, *sin*, i. e.

1. Abstr. *sin*, i. q. τὸ ἁμαρτάνειν, a *sin-ning*, the act of sinning, a voluntary departure from right, duty, law, and including the idea of exposure to penalty. Hence ἁμαρτία differs from and includes ἀνομία ‘transgression of law’; and also ἀδικία ‘wrong-doing, unrighteousness’; comp. 1 John 5, 17 πᾶσα ἀδικία ἁμαρτία ἐστὶ all *unrighteousness is sin*, is wrong in itself and exposes us to penalty; comp. 3, 4. John 8, 46 τίς ἐλέγχει με περὶ ἁμαρτίας; v. 34. 16. 8. 9. 2 Cor. 11, 7. 1 John 3, 4. 8. 9. So Ecclus. 25, 24 [20] ἀπὸ γυναικὸς ἀρχὴ ἁμαρτίας.—Spec. in Rom. Paul uses ἁμαρτία for *sin, sinful-ness*, as the ruling attribute in man; partly as a principle Rom. 7, 8; partly as the state or condition of sinning described in Rom. 1, 18 to 3, 20. Thus Rom. 3, 9 πάντας ὑφ’ ἁμαρτίαν εἶναι, *to be all under sin*, under its power, sinful, i. q. πάντες ἡμαρτον v. 23. Rom. 5, 12 δι’ ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε. v. 13. 6, 1. 6 τὸ σῶμα τῆς ἁμαρτίας, i. e. the body as the seat of sin, in which sin rules. vv. 10. 11–14. 17. 18. 20. 22. 23. 8, 10. Gal. 3, 22. Heb. 3, 13. Rom. 7, 7 ὁ νόμος ἁμαρτία; *is the law sin?* i. e. the principle or cause of sinning; or perh. better, *sinful*, opp. ἅγιος in v. 12. The apostle in c. 7 rises also to a personifi- cation of ἁμαρτία as an indwelling princi- ple; Rom. 7, 8 ἀφορμὴν δὲ λαβούσα ἡ ἁμαρ-τία. vv. 9. 11. 13. 17 ἡ οἰκὸς ἐν ἐμοὶ ἁμαρτία. vv. 20. 23. 25. 8, 2. 3. 1 Cor. 15, 56. A similar prosopopoeia see in James 1, 15. Prov. 8, 1 sq. Also 2 Thess. 2, 3 ὁ ἀνθρώπος τῆς ἁμαρτίας the *man of sin*, in whom sin is personified and represented, as is righteousness in Christ.

2. Meton. *sin* as committed, a *sin, fault*, i. q. ἁμαρτημα, spoken of actual transgres- sion; comp. ἁμαρτία περὶ τοὺς θεοὺς Plato Rep. 379. d. Thus Rom. 7, 5 τὰ παθή-ματα τῶν ἁμαρτιῶν the *affections of sins*, leading to sins, sinful. Matt. 12, 31 πᾶσα ἁμαρτία καὶ βλασφημία. Heb. 4, 15 χωρὶς ἁμαρτίας. So in phrases, as ἀφεσις ἁμαρ-τιῶν Matt. 26, 28. Acts 2, 38; ἀφιέναι τὰς ἁμαρτίας Matt. 9, 2. 5. 6; αἶπειν τὰς ἁμαρτίας

1 John 3, 5; ἀφαίρειν τὰς ἁμ. Rom. 11, 27; ἀνεγκεῖν ἁμαρτίας to bear sins, i. e. their punishment, Heb. 9, 28; see more fully under art. ἀφεσις, ἀφίημι, αἴρω no. 3, ἀφαιρῶ, ἀναφέρω. So too καθάρειν ἀπὸ πάσης ἁμαρτίας to cleanse from all sins, 1 John 1, 7; σώζειν ἀπὸ τῶν ἁμ. Matt. 1, 21. In most of these expressions the sin is represented as removed out of God's sight, and so not punished, but pardoned. Opp. is Acts 7, 60 μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην, let not this sin stand against them, lay it not to their charge; also John 9, 41 ἡ οὖν ἁμαρτία ὑμῶν μένει, your sin remaineth, is not taken away, but is punished.—In other constructions, e. g. ὁμολογεῖν τὰς ἁμ. 1 John 1, 9. Matt. 3, 6; ἁμαρτίαν ἔχειν to have sin, to be a sinner, John 9, 41. 15, 22. 24. 19, 11. 1 John 1, 8; ἐργάζεσθαι ἁμαρτίαν to commit sin James 2, 9, comp. Eccclus. 27, 10; ποιεῖν ἁμαρτίας id. James 5, 15; i. q. ἁμαρτάνειν ἁμαρτίαν 1 John 5, 16, see in ἁμαρτάνω. Also θυσία ὑπὲρ ἁμαρτιῶν a sin-offering Heb. 5, 1. 3. 7, 27; προσφορά περὶ ἁμ. id. Heb. 10, 18; θυσία περὶ ἁμαρτίας id. Heb. 10, 26; ellipt. v. 6. 8, comp. 13, 11, quoted from Ps. 40, 7 where Sept. περὶ ἁμαρτίας for ἡκαρτίας. Further, John 9, 34 ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, thou wast wholly born in sins, wast infected from the womb with the sins of thy parents; comp. Ps. 51, 7. 58, 4. 1 Cor. 15, 17 ἐτι ἐστὶ ἐν ταῖς ἁμαρτίαις ὑμῶν, ye are yet in your sins, they are not taken away, forgiven. Heb. 9, 28 χωρὶς ἁμαρτίας, i. q. χωρὶς τοῦ ἀνεγκεῖν ἁμαρτίας, see the context. 2 Cor. 5, 21 τὸν γὰρ μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, him who knew no sin hath he made sin for us, i. e. hath put him in the place of sin, hath laid on him the burden of our sins; opp. ἵνα ἡμεῖς γινώμεθα δικαιοσύνην θεοῦ.—Collect. sometimes in John, sins; John 1, 29 ὁ αἵρων τὴν ἁμαρτίαν τοῦ κόσμου, comp. 1 John 3, 5 τὰς ἁμαρτίας ἡμῶν ἄρη, see in αἴρω no. 3. John 8, 21, comp. v. 24. So Sept. 2 K. 21, 17.—Sometimes the specific sins intended may be gathered from the context; e. g. unbelief, ἀπιστία, John 8, 21. 24. 15, 22; falsehood, deceit, John 8, 46; lewdness, 2 Pet. 2, 14; apostasy, Heb. 11, 25. 12, 1. 4. etc.—Sept. for ἁμαρτίαν Gen. 41, 9. 2 K. 14, 6. Lys. 694. 2. Plato Rep. 342. b. Xen. Ag. 11. 6. +

ἁμάρτυρος, οὐ, ὅ, ἡ, adj. (a priv. μάρτυς,) without witness, unattested, Acts 14, 17.—Jos. Ant. 14. 7. 2. Plut. de Solert. Anim. 23. Thuc. 2. 41.

ἁμαρτωλός, οὐ, ὅ, ἡ, adj. (ἁμαρτῶν,) sinful, living in sin, wicked.

1. Pr. as Adj. Mark 8, 38 ἐν τῇ γενεῇ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ. So ἀνὴρ v. ἀνθρώπος ἁμαρτωλός, a sinful man, a sinner, Luke 5, 8. 19, 7. 24, 7. John 9, 16. 24. Also γυνὴ ἁμαρτωλός Luke 7, 37. 39. Sc Sept. for ἁμαρτῶν Num. 32, 14; ἁμαρτῶν Is. 1, 4 (Eccclus. 27, 30. Plut. de audiend. Poet. 7.) Luke 13, 2 ἁμαρτωλοὶ παρὰ πάντας more wicked than all others. 18, 13. Rom. 3, 7. 5, 8. 5, 19 ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, opp. δίκαιοι κατ. οἱ πολλοί. 7, 13. Gal. 2, 17.

2. Subst. a sinner, Matt. 9, 10. 11. 13. 11, 19. 26, 45. Mark 2, 15. 16 bis. 17. 14, 41. Luke 5, 30. 32. 6, 32. 33. 34. 7, 34. 15, 1. 2. 7. 10. John 9, 25. 31. Gal. 2, 15. 1 Tim. 1, 9. 15. Heb. 7, 26. 12, 3. James 4, 8. 5, 20. 1 Pet. 4, 18. Jude 15. [Rev. 21, 8.] Sept. for ἁμαρτῶν Ps. 1, 1. 5. Is. 13, 9; ἁμαρτῶν Ps. 37, 12. Ez. 33, 8.—Others regard the plural as put in the Jewish idiom directly for τὰ ἔθνη, gentiles, heathen, in Matt. 26, 45. Mark 14, 41 Luke 6, 32. 33. 34. 24, 7. But this is not necessary, nor probable in the mouth of our Lord.

ἁμαχος, οὐ, ὅ, ἡ, adj. (a priv. μάχη,) Pass. unfought, unconquerable, Hdot. 1. 84. Plato Menex. 240. d. Act. not fighting Xen. Cyr. 4. 1. 16.—In N. T. intens. for not contentious, not quarrelsome, 1 Tim. 3, 3. Tit. 3, 2.

ἁμάω, ὦ, f. ἥσω, (kindr. ἅμα,) to gather together, to collect, e. g. stalks, reeds, Hom. Il. 24. 451.—In N. T. to gather the crops, to harvest, to reap, c. acc. James 5, 4; comp. Lev. 19, 13. Deut. 24, 14. 15. Sept. for קצר Lev. 25, 11. So Hdot. 6, 28. Diod. Sic. 1. 14.

ἁμέθυστος, οὐ, ἡ, (a priv. μεθύω,) an amethyst, a precious stone of a deep purple or violet colour, a variety of quartz; Rev. 21, 20. Sept. for ἁμέθυστος Ex. 28, 19.—The ancient Magi pretended that the amethyst was an antidote against drunkenness, whence its name. Plin. H. N. 37. 40. Rossem. Alterthk. IV. i. p. 39.

ἁμελέω, ὦ, f. ἥσω, (ἁμελής; a priv. μέλει,) to be careless, heedless, absol. Matt. 22, 5; c. infin. 2 Pet. 1, 12. With a genit. not to care for, to neglect, 1 Tim. 4, 14. Heb. 2, 3. 8, 9.—Wisd. 3, 10. Luc. D. Deor. 20. 16. Xen. Mem. 1. 2. 24.

ἁμεμπτος, οὐ, ὅ, ἡ, adj. (a priv. μέμφομαι,) Act. not blaming, well content, Xen. Cyr. 4. 5. 52.—In N. T. Pass. blameless,

without reproach, Luke 1, 6. Phil. 2, 15. 3, 6. 1 Thess. 3, 13. Heb. 8, 7. Sept. for עֲלֵי Job 1, 1. 8; עֲלֵי Gen. 17, 1. So Diod. Sic. 17. 4. Xen. Cyr. 5. 5. 32.

ἀμέμπτως, adv. (ἀμειπτος,) unblamably, blamelessly, without reproach, 1 Thess. 2, 10. 5, 23.—Addit. to Esth. 13, 3. Plut. an seni sit ger. Resp. 9. Plato Legg. 751. d.

ἀμέριμνος, ου, δ, ἡ, adj. (a priv. μέριμνα,) without care or anxiety, unconcerned, 1 Cor. 7, 32. Matt. 28, 14.—Wisd. 6, 15. Anthol. Gr. II. p. 51. Hdian. 2. 4. 3.

ἀμετάβητος, ου, δ, ἡ, adj. (a priv. μεταβησιμ.) immovable, immutable, sure, Heb. 6, 18. Neut. τὸ ἀμετάβητον as Subst. immutability, Heb. 6, 17.—3 Macc. 5, 1. 12. Pol. 30. 17. 2. Diod. Sic. 1. 25.

ἀμετακίνητος, ου, δ, ἡ, adj. (a priv. μετακινέω,) immovable, firm, 1 Cor. 15, 58. Dion. Hal. 8. 74. Plato Ep. 343. a.

ἀμεταμέλητος, ου, δ, ἡ, adj. (a priv. μεταμέλει,) not to be repented of, unchangeable, Rom. 11, 29. 2 Cor. 7, 10.—Pol. 21. 9. 11. Plato Tim. 59. d.

ἀμετανόητος, ου, δ, ἡ, adj. (a priv. μετανόω,) Act. unrepentant, impenitent, e. g. ἡ καρδιά Rom. 2, 5.—Test. XII Patr. p. 685. Pass. Luc. Abdic. 11.

ἄμετρος, ου, δ, ἡ, adj. (a priv. μέτρον,) without measure, immoderate; hence εἰς τὰ ἄμετρα immoderately, excessively, i. q. ἀμέτρος, 2 Cor. 10, 13. 15.—Jos. B. J. 4. 5. 5. Theocr. 15. 45. Plato Legg. 716. c.

ἀμήν, amen, Heb. אָמֵן, pr. adj. true, faithful; then Subst. as אָמֵן אֱלֹהֵינוּ, Sept. εὖδὸς ἀληθινός, Is. 65, 16. The Heb. אָמֵן occurs often in O. T. as an adv. truly, surely, verily; usually at the end of a sentence, where it serves to confirm the words which precede, so be it, fiat, Sept. ἀμήν or γένοιτο. So in oaths or imprecations, where the people answer אָמֵן, and thus bind themselves, Neh. 5, 13, Sept. ἀμήν. Deut. 27, 15–26, Sept. γένοιτο. Or in praising God, when the assembly respond אָמֵן, as Ps. 41, 14. 72, 19. 89, 53, Sept. ἀμήν. Ps. 106, 48, Sept. γένοιτο. Or lastly by individuals after an imprecation, Num. 5, 22, Sept. γένοιτο; or to a command, 1 K. 1, 36, Sept. γένοιτο. Rarely אָמֵן stands in O. T. at the beginning of a sentence, for emphasis, verily, in truth, Sept. ἀληθῶς, Jer. 28, 6; also fem. אֲמֵנָה, Sept. ἀληθῶς, Josh. 7, 20, comp. Job 19, 5.—Hence in N. T.

1. Adj. as in Heb. true, faithful. Rev. 3, 14 ὁ ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθι-

νός, the true, the faithful and true witness, where the last words explain the first. See Is. 65, 16 above.

2. Adv. at the end of a sentence, in doxologies or ascriptions of praise, hymns, etc. amen, so be it, Matt. 6, 13. Rom. 1, 25. 9, 5. Rev. 1, 6. 5, 14. al. sēp. Comp. Ps. 106, 48. 1 Chr. 16, 36. Neh. 8, 6. Hence λέγειν τὸ ἀμήν, to respond amen, 1 Cor. 14, 16. Also after benedictions, invocations, Rom. 15, 33. 16, 24. 1 Cor. 16, 24. Heb. 13, 25.—Strengthened by ναί, Rev. 1, 7 ναί ἀμήν, yea amen! 2 Cor. 1, 20 ἐν αὐτῷ τὸ ναί καὶ ἐν αὐτῷ τὸ ἀμήν, are in him yea and amen, i. e. are most true and faithful. So too before an ascription, Rev. 7, 12.

3. Adv. emphat. at the beginning of a sentence, truly, verily, Matt. 5, 18. 16, 28 comp. Luke 9, 27 ἀληθῶς. Matt. 25, 40. Luke 4, 24 comp. v. 25.—In John it is repeated, ἀμήν, ἀμήν, John 3, 3. 5. 11. 5, 19. 8, 51. al. sēp. +

ἀμήτωρ, opos, ὁ, ἡ, adj. (a priv. μήτηρ,) without mother, motherless, as the gods, Eurip. Phœn. 676. Plato Conv. 180. d; an orphan, Hdol. 4. 154; or one born of a mean mother Eurip. Ion. 109; unmotherly, spoken of a mother Soph. Elect. 1154.—In N. T. without mother, spoken of Melchizedek, i. e. 'whose mother is not mentioned in the genealogies,' Heb. 7, 3. Though Melchizedek was a priest, yet he was not so by genealogical descent; his ancestors cannot be traced; see in ἀγενεαλόγητος. See Philo de Temul. p. 248, 290; de Monarch. p. 827. b.

ἀμίαντος, ου, δ, ἡ, adj. (a priv. μιάω,) unstained, unsoiled; trop. undefiled by sin, e. g. a person, Heb. 7, 26. So Wisd. 8, 20. Plato Legg. 777. e, ἀμίαντος τοῦ τε ἀνοσίου περὶ καὶ ἀδίκου.—Of worship, undefiled, pure, James 1, 27; the heavenly inheritance, 1 Pet. 1, 4. (2 Macc. 15, 34.) Also of marriage, undefiled, chaste, Heb. 13, 4. So Wisd. 3, 13.

Ἀμναδάβ, δ, indec. Aminadab, Heb. אֲמִנָּדָב (kindred of the prince), pr. n. of an ancestor of Christ, Matt. 1, 4 bis. Luke 3, 33.

ἄμμος, ου, ἡ, sand, Matt. 7, 26, Rom. 9, 27. Heb. 11, 12. Rev. 12, 18. 20, 8. Sept. for עָפָר Gen. 13, 16; עָפָר Gen. 22, 17.—Diod. Sic. 5. 7. Plato Phæd. 110. a.

ἀμνός, ὦ, δ, a lamb; in N. T. only trop. of Christ delivered over to death, as a lamb to the sacrifice, John 1, 29. 36. 1 Pet. 1, 19. Acts 8, 32, comp. Is. 53, 7 where

Sept. for כִּרְךָ. Sept. for שִׁכְרָה Ex. 12, 5; כִּרְ Is. 16, 1.—Aristoph. Av. 1559. AEL. H. A. 4. 15. So ἀμνός Θεοῦ, the Messiah, Test. XII Patr. p. 724, 725, 730.

ἀμοιβή, ἡς, ἡ, (ἀμείβω,) *change*, Hom. Od. 14. 521; *requital* for evil, *indemnity*, Hom. Od. 12. 382.—In N. T. *requital* for good, for kind offices; 1 Tim. 5. 4 ἀμοιβὰς ἀποδιδόναι *to give full requital, to requite*. So Jos. Ant. 1. 16. 2. Diod. Sic. 1. 90. Plato Conv. 202. e.

ἀμπελος; ου, ἡ, *a vine*, Matt. 26, 29. Mark 14, 25. Luke 22, 18. James 3, 12. (Luc. D. Deor. 18. 2. Xen. Œc. 19. 12.) Trop. John 15, 1. 4. 5 *I am the true vine*, etc. i. e. Christ is the true, the real vine, of which his disciples are the branches; just as with Paul Christ is the head and they the members, comp. Eph. 5, 23. 30. Col. 2, 19. The figure expresses the closest union and communion.—In Rev. 14, 18. 19 ἡ ἀμπελος τῆς γῆς, *the vine of the earth*, denotes the now prosperous enemies of the Messiah, who are to be cut off as grapes are gathered and cast into the wine press; comp. Is. 63, 2. 3. Lam. 1, 15.

ἀμπελοργός; ου, ὁ, ἡ, (for ἀμπελοεργός; ἀμπελος, ἔργον,) *a vine-dresser*, Luke 13, 7. Sept. for כִּרְךָ 2 Chr. 26, 10. Is. 61, 5.—Plut. de Stoic. rep. T. VI. p. 88. Aristoph. Pac. 189.

ἀμπελῶν, ὄνος, ὁ, (ἀμπελος,) *a vineyard*, Matt. 20, 1. 2. 4. 7. 8. 21, 28. 33. 39. 40. 41. Mark 12, 1. 2. 8. 9 bis. Luke 13, 6. 20, 9. 10. 13, 15 bis. 16. 1 Cor. 9, 7. Sept. for כִּרְךָ Gen. 9, 20. Is. 5, 1-7.—Plut. pro Nobil. 3. Diod. Sic. 4. 6.

Ἀμπλίας, ἰου, ὁ, *Amphias*, pr. n. of a Christian at Rome, Rom. 16, 8.

ἀμύνω, f. νῶ, (a euph. μύνη,) *to avert, to ward off*, c. acc. et dat. Hom. Il. 1. 156; *to defend*, Thuc. 3. 67. Xen. Cyr. 3. 3. 67. Mid. *to ward off from oneself, to repulse*, 2 Macc. 10, 17. Xen. An. 3. 1. 14; *to defend oneself*, Xen. Cyr. 7. 5. 30.—In N. T. only Mid. ἀμύνομαι, *to aid, to defend*; absol. c. dat. impl. Acts 7, 24 ἡμῖν αὐτόν. Sept. c. acc. for שָׁמַר. So absol. Xen. Hell. 7. 5. 10 πόλιν ἔρημον τῶν ἀμυνόμενων. Plato Rep. 464. e, c. dat. ἡλιξί... ἡλικας ἀμύνεσθαι καλόν.

ἀμφιβάλλω, f. βαλῶ, (βάλλω,) *to cast around*, as a garment, c. acc. et dat. Eurip. Herc. F. 465.—In N. T. of a net, *to cast round about*, so as to enclose fish, Mark 1, 16 in later edit. Sept. Hab. 1, 17; comp. Soph. Ant. 343.

ἀμφίβληστρον, ου, τό, (ἀμφιβάλλω,) pr. 'what is cast around,' e. g. *a garment* Eurip. Hel. 1088.—In N. T. *a fish-net, drag*, Matt. 4, 18. Mark 1, 16. Sept. for כִּרְךָ Hab. 1, 16; רֶשֶׁת Hab. 1, 15. 17. So Hes. Scut. 215. Hdtot. 1. 141. Plut. de Solert. Anim. 26.

ἀμφιέννυμι, f. ἀμφίεω, (έννυμι, Butt. § 108. III.) *to put on around* any one, *to clothe*; c. acc. et οὕτως, Matt. 6, 30 et Luke 12, 28 τὸν χόρτον... ὁ Θεὸς οὕτως ἀμφιέννυσιν, i. e. if God so clothe, adorn. Pass. with ἐν c. dat. Matt. 11, 8. Luke 7, 25.—Act. with two acc. Xen. Cyr. 1. 3. 17; acc. et dat. Plato Prot. 321. a. Pass. c. acc. Luc. Nigrin. 11. Aristoph. Eccl. 820.

Ἀμφίπολις, εως, ἡ, *Amphipolis*, pr. n. of a city of Macedonia, Acts 17, 1. It was situated in a strong position near the mouth of the river Strymon; which flowed around it on three sides, and gave occasion for the name. Now called Marmara. See Leake's Travels in Northern Greece, III. p. 183, 190 sq.

ἀμφοδον, ου, τό, (ἀμφί, ὁδός,) pr. *a way round*; then, *a street* of a town or village, espec. as leading round a quarter or block of dwellings, i. q. ἀγυιά. Mark 11, 4.—Sept. τὰ ἀμφοδα Jer. 17, 27. 49, 27. Hesych. ἀμφοδα· αἱ ῥύμαι, ἀγυαί, διόδοι. So ἡ ἀμφοδος Xen. An. 4. 2. 11. ib. 5. 2. 7. Grég. Cor. p. 505.

ἀμφότερος, έρα, ερον, correl. pron. *each of two*; in N. T. only Plur. ἀμφότεροι, αι, α, *both*, spoken of two, Matt. 9, 17. 13, 30. 15, 14. Luke 1, 6. 7. 5, 7. 38. 6, 39. 7, 42. Acts 8, 38. Eph. 2, 14. 16. 18 τοὺς ἀμφοτέρους, *both*, i. e. Jews and Gentiles. Acts 23, 8 τὰ ἀμφότερα, *both*, i. e. the resurrection, and the existence of angels and spirits. Sept. for כִּרְךָ Gen. 21, 27. Ex. 12, 22.—Eccclus. 10, 7. Hdtan. 3. 6. 8. Xen. Mem. 1. 1. 5.

ἀμώμητος, ου, ὁ, ἡ, adj. (a priv. μωμάομαι,) *unreproachable, blameless*, Phil. 2, 15. 2 Pet. 3, 14.—Hom. Il. 12. 109. Pind. Pyth. 2. 135.

ἀμωμον, ου, τό, *amomum*, a fragrant plant or seeds brought by the ancients from the east, and used in preparing precious ointment, Rev. 18, 13 in later edit. It was of various qualities; growing in Armenia and Media, and also in Pontus; with seeds in clusters like grapes; Plin. H. N. 12. 28. Theophr. H. Pl. 9. 7. The modern *amomum* of the shops, *sison amomum*, is supposed to be a different plant

ἁμωμος, *ων, ὁ, ἡ*, adj. (a priv. *μῶμος*.) without blemish, spotless, Heb. 9, 14. 1 Pet. 1, 19 ἁμωῦ ἁμώμων, trop. of Christ, a lamb without blemish, as was required by the Mosaic law in regard to all victims; see Lev. 22, 19–22 where Sept. for *קָדִישׁ*. Also of the church as a bride, Eph. 5, 27. So Theocr. Id. 18. 25 of a maiden. Anacr. Fragm. 42. 2 κόμης ἁμωμον ἄνθος.—Trop. faultless, blameless, Eph. 1, 4. [Phil. 2, 15.] Col. 1, 22. Jude 24. Rev. 14, 5. So Wisd. 2, 22. Hdot. 2. 177.

Ἀμών, *ὁ*, indec. *Amon*, Heb. *אֲמֹן* (architect), pr. n. of a king of Judah, Matt. 1, 10 bis. See 2 K. 21, 8 sq. 2 Chr. 33, 20 sq.

Ἀμός, *ὁ*, indec. *Amos*, Heb. *אֲמוֹס* (strong), pr. n. of an ancestor of Jesus, Luke 3, 25.

I. ἄν, a conditional modal Particle, often used in connection with the Indicative, Subjunctive, and Optative; differing from *ἄν* for *εἰ*, for which see the next article. Its primary power is to modify the relation expressed by the mood; whence then arises its secondary use, as subjoined to other words. It shows that what the mood expresses is to be conceived of as *dependent on some condition*; which condition, however, the particle does not point out, but only causes it to be felt. Hence, in strictness, *ἄν* in every case includes in itself the idea of a whole conditional clause. In English it may sometimes be rendered *perhaps, possibly, or the like*; but is commonly not to be expressed by any corresponding word; simply imparting to a sentence a stamp of *uncertainty* and mere *possibility*. Its place is usually after one or more words in a clause; it being thus distinguished from *ἄν* for *εἰ*, which stands first in a clause.—On the nature, power, and use of this particle, see generally Butt. § 139. 3 sq. Kühner Gr. § 260. Id. Ausf. Gr. § 453 sq. Winer Gr. § 43. Herm. ad Vig. p. 789, etc. Herm. de part. *ἄν*, Lips. 1831.

I. With the **INDICATIVE**, in the *historical* tenses, but not in the Present or Future; since what actually *is* or *has been*, cannot be made conditional. With the Fut. Indic. it is found in Gr. writers very rarely; but does not occur in N. T. See Butt. l. c. § 139. 3. 1. Kühn. § 260. R. 1.

1. Mostly in the apodosis, after a conditional clause with *εἰ*, signifying that *if* the subject of the protasis had taken place, *then* the subject of the apodosis would likewise have taken place; but that in fact neither

the one nor the other has taken place, comp. in art. *εἰ* I. 2. e. Thus

a) With the Indic. *Imperfect*, to express the idea: *I would or might do*. a) Where the protasis also has the Imperf. Luke 7, 39 οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἄν, τίς καὶ ποταπὴ ἡ γυνή, *if this man were a prophet, he would know who and what this woman is*; but he is not a prophet, and he does not know. Luke 17, 6. John 5, 46. 8, 42. 9, 41. 15, 19. 18, 36. 1 Cor. 11, 31. Gal. 1, 10. Heb. 8, 4. 7. (Luc. D. Deor. 18. 1. Xen. Mem. 4. 2. 24. Plato Gorg. 516. e, *εἰ ἦσαν ἄνδρες ἀγαθοί... οὐκ ἂν ποτε ταῦτα ἔπασχον*.) So Heb. 11, 15 *εἰ μὲν ἐκείνης ἐμνημόνεον... εἶχον ἂν καιρὸν ἀνακάμψαι*, where the writer speaks of the past as if present; comp. Pres. *ἐμφανίζουσιν* and *ὀρέγονται* in vv. 14. 16. Matt. 23, 30 *εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεθα κοινῶναι κτλ.* *if we were in the days of our fathers, we would not be partakers*, etc.—Sometimes *ἄν* is omitted in this construction; and in the later Greek was more and more thus omitted; Winer § 43. 2 mid. Kühner § 260. R. 3. John 9, 33 *εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἔδύνατο ποιεῖν οὕτως*. 19, 11. Rom. 7, 7. In John 8, 8 the reading varies. (Lycurg. Leocr. 154. 3 Reisk. Plato Gorg. p. 514. c, *εἰ δὲ μήτε διδάσκαλον εἶχομεν... οὕτω δὴ ἀνόητον ἦν κτλ.*) So too after a Pluperf. in the protasis, Acts 26, 32. Sometimes also both *ἄν* and the verb of the apodosis are omitted, or absorbed in an interrogation; as 1 Cor. 12, 17 bis. 19. β) Where the protasis has the aorist; Gal. 3, 21 *εἰ γὰρ ἐδόθη νόμος... οὕτως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη*. Heb. 4, 8. (Thuc. 1. 74. Xen. Mem. 1. 1. 5 δῆλον οὖν, ὅτι οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύουσιν.) Here too *ἄν* may be omitted, as John 15, 22 By aposiopesis, the whole apodosis is sometimes suppressed; Luke 19, 42 *εἰ ἔγνων καὶ σύ... τὰ πρὸς εἰρήνην σου, sc. καλῶς ἂν εἶχες*. Heb. 7, 11. Winer § 66. II.

b) With the Indic. *Aorist*, to express the idea: *I would or might have done*. a) Where the protasis also has the aorist; Matt. 11, 21 *εἰ ἐν Τύρῳ ἐγένοντο αἱ δυνάμεις... παῖται ἂν μετενόησαν*, *if these miracles had been done in Tyre, they would have repented*. v. 23. Luke 10, 13. Rom. 9, 29 1 Cor. 2, 8. Gal. 4, 15. Also Matt. 24, 22 and Mark 13, 20, referring to the eternal counsels of God. So Plut. Moral. II. p. 65 *εἰ γὰρ μὴ σὺ τὴν πόλιν ἀπέβαλες, οὐκ ἂν ἐγὼ ἀνέλαβον*. Xen. Apol. Socr. 8. β) Where the protasis has the Imperfect; John 14, 29 *εἰ ἡγαπάτε με, ἐχάρητε ἄν*. v. 2. 18, 30

Acts 18, 14. So Plut. Pomp. 2 fin. Plato Phæd. 55. p. 106. a, οὐκοῦν εἰ καὶ τὸ ἄνεργον ἀναγκαῖον ἦν . . . οὐ γὰρ ἂν ἀπόλετο γέ κτλ. γ) Where the protasis has the Pluperf. Matt. 12, 7 εἰ δὲ ἐγνώκειτε . . . οὐκ ἂν κατεδικάσατε. Matt. 24, 43. Luke 12, 39. John 4, 10. δ) Where the protasis is implied in the context; Luke 19, 23 διὰ τί οὐκ ἔδωκας τὸ ἀργύριόν μου . . . καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό, i. e. if thou hadst done this. Matt. 25, 27. Heb. 10, 2 ἐπεὶ [εἰ ἐδύνατο τελειῶσαι] οὐκ ἂν ἐπάνοστο κτλ. Comp. Xen. An. 4. 2. 10.

c) With the Indic. *Pluperfect*, to express the idea: *I would or might have done*; e. g. after a Pluperf. in the protasis, John 8, 19 εἰ ἐμὲ ἤδειτε, καὶ τὸν πατέρα μου ἤδειτε ἄν. 14, 7. Also after an Imperf. in the protasis, 1 John 2, 19 εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενῆκεισαν ἂν μεσ' ἡμῶν. John 11, 21. Winer § 43. 2. b. So Plut. Mor. II. p. 34 πλείονα δ' ἂν τούτων εἰρήκειμεν, εἰ πλείονα οἴνου εἴχομεν.

2. In *relative clauses*, after relative pronouns and adverbs, (ὅς, ὅστις, ὅσος, καθότι, ὅπου, ὡς. Here ἄν is followed by the Indicative, when a matter of fact is spoken of, something certain in itself, but yet *indefinite* in respect to time or other circumstances, . e. happening *repeatedly* where occasion offers; Winer § 43. 3. a. Herm. ad Viger. p. 818 sq. So in N. T. with Indic. *Imperfect*; Mark 6, 56 bis, καὶ ὅπου ἂν εἰσπορεύετο . . . καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ ἐσώζοντο, and *whithersoever* he entered . . . and as many as touched him were made whole, i. e. however many wherever he went; comp. without ἄν, Matt. 14, 36 καὶ ὅσοι ἤψαντο διεσώθησαν, spoken definitely of one time and place. Acts 2, 45 and 4, 35 καθότι ἂν τις χρεὶαν εἶχε as a man at any time had need. 1 Cor. 12, 2 ὡς ἂν ἤγεσθε as ye were at any time led. So Aristoph. Acharn. 873. Luc. Demon. 10 ὅπσοι ἂν ἐδόκουν αὐτῷ. With aor. Sept. Gen. 2, 19. Lev. 5, 3. Luc. D. Mort. 9. 2. Dem. 1106, 1; and so always in Gr. writers with a past tense.—Hence in text. rec. Mark 11, 24 ὅσα ἂν προσευχόμενοι αἰτήσθε, the Subjunctive αἰτήσθε should be read as in Mss. So too Luke 8, 18. 10, 8, in Mss.

II. With the *SUBJUNCTIVE*. Here strictly ἄν is unnecessary; since the mood itself expresses the relation of *condition*, and so includes the idea of ἄν. Yet where the Subjunctive stands in a dependent clause introduced by a relative word or conjunction, usage requires that ἄν should be evolved from the idea of the mood and con-

nected, not with the verb, but with the relative or other particle; see Buttm. § 139. 14. Kühn. § 260. 3. Ausf. Gr. § 454. c. Winer § 43. 3. b.

1. In *relative clauses*, where ἄν subjoined to the relative renders it general and *indefinite*, implying *possibility* but not certainty; Lat. *cunque*, Engl. *ever, soever*. In these cases the later incorrect orthography sometimes writes *ἐάν* for ἄν; see in *ἐάν* II.

a) After relative *Pronouns*, as ὅς ἄν, ὅσος ἄν, ὅστις ἄν, i. q. Lat. *quicunque*, Engl. *whoever, whosoever, whatsoever*. a) Before the Subjunct. *Present*, expressing what may have taken place or usually takes place, or also what is customary and continued; Winer I. c. Matt. 7, 12 πάντα οὖν ὅσα ἂν ἐβλήτε. 16, 25 ὅς γὰρ ἂν ἐβλήτῃ τὴν ψυχὴν αὐτοῦ σῶσαι. Mark 4, 25. Luke 8, 18. 10, 5. John 2, 5. 5, 19 ἀ γὰρ ἂν ἐκεῖνος ποιῇ. Rom. 9, 15. 16, 2. 1 Cor. 16, 2 ὅτι ἂν εὐδοῶται. Gal. 5, 10. 17. Col. 3, 17. 1 John 2, 5. al. So Xen. Cyr. 1. 5. 14 ὅτι ἂν δύνωμαι. Plato Prot. 334. d, περὶ οὗ ἂν ᾖ ὁ λόγος. β) Before the Subjunct. *Aorist*, expressing what may hereafter take place; Matt. 5, 19 ὅς δ' ἂν ποιήσῃ. vv. 21. 22. 10, 11 εἰς ἣν δ' ἂν πόλιν . . . εἰσέλθῃτε into *whosoever city ye shall enter*. 12, 32. 26, 48. Mark 3, 28. 29. Luke 10, 35. John 1, 33 4, 14. Acts 7, 3 (quoted from Gen. 12, 1). Rom. 10, 13. Rev. 13, 15. al. So Plut. Mor. II. p. 22 ὅσον ἂν αἰτήσῃ. Xen. An. 2. 2. 20. Hi. 1. 26.

b) After relative *Adverbs*, e. g. a) ὅπου ἄν, *whersoever*, with Subj. *Aorist*, Mark 9, 18. 14, 9. (Xen. Cyr. 4. 5. 41. An. 2. 3. 26.) Also *whithersoever*, with Subj. *Present*, Luke 9, 57. James 3, 4. Rev. 14, 4. So Xen. Mem. 1. 6. 6. β) ὅσakis ἄν, *as often as*, with Subj. *Present*; 1 Cor. 11, 25. 26. γ) ὡς ἄν, *as*, in whatever way, with Subj. *Present*; 1 Thess. 2, 7 ὡς ἂν τρόπος ἐλάβῃ τὰ τέκνα.

c) After particles of *time*, imparting to them the idea of *indefiniteness*; Winer § 43. 5. a) ἀχρὶ οὗ ἄν, *till, until* a time indefinite; so with the Subj. *Aorist*, 1 Cor. 15, 25. Rev. 2, 25. So ἄχρις ἄν Xen. An. 2. 3. 2; see Lob. ad Phryn. p. 14, 15. β) ἕως ἄν, *till, until*, id. with Subj. *Aorist*, Matt. 2, 13. 5, 18. 22, 44 (quoted from Sept. Ps. 110, 1). Mark 6, 10. 9, 1. Luke 9, 27. 1 Cor. 4, 5. James 5, 7. al. sēp. So Plut. Mor. II. p. 126. Xen. An. 5. 1. 11. γ) ἥνίκα ἄν, *whenever, as soon as*, indef. with Subj. *Aorist*, 2 Cor. 3, 16. So Xen. Cyr. 1. 2. 4. δ) ὅτε ἄν, see ὅταν. ε) ὡς ἄν, *whenever, as soon as*, with Subj. *Aorist*;

1 Cor. 11, 34 ὡς ἂν ἔλθω. Rom. 15, 24 Lachm. So Ceb. Tab. 4 ὡς ἂν εἰσελθῶσιν εἰς τὸν βίον. ib. 9.

2. After the final particle ὅπως, indicating a purpose of which the accomplishment is possible, though uncertain, and dependent on circumstances; Winer § 43. 6. Acts 3, 19 ὅπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως that so perhaps may come times of refreshing. Matt. 6, 5. Luke 2, 35. Acts 15, 17 comp. Sept. Am. 9, 12. Rom. 3, 4 comp. Sept. Ps. 51, 6. So App. Exp. Alex. M. 4. 22. 7. Xen. An. 5. 9. 17.

III. With the OPTATIVE. Here ἂν subjects the wish or supposition expressed by the mood to some condition, and thus marks it as uncertain and merely possible; Winer § 43. 1. b. Buttm. § 139. 15. Kühn. § 260. 4. Ausf. Gr. § 467. Thus

1. In wishes, prayers, etc. Acts 26, 29 εὐχαίμην ἂν τῷ θεῷ, *I could pray to God*, i. e. were I to follow out my feelings, though it might be in vain.—Themist. 6. p. 80. d. ἐγὼ δὲ εὐχαίμην ἂν, οὐχ ὑμᾶς, ἀλλ' ὑπὲρ ὑμᾶς δεδιέναι. Xen. Mag. Eq. 8. 6. So βουλοίμην ἂν Xen. Mem. 3. 5. 1. Plato Ion 532. a.

2. In interrogative clauses, where the thing inquired about is certain or possible, but the inquirer is in doubt when or how it is to take place; e. g. a) Direct, with Opt. Present, Acts 8, 31 πῶς γὰρ ἂν δυναίμην; i. q. οὐκ ἂν δυναίμην. So Plut. Mor. II. p. 170 πῶς ἂν δυναίμεθα ζῆν. Xen. An. 7. 6. 6. b) Indirect, with Opt. Present, Luke 1, 62 τί ἂν θέλοι καλεῖσθαι αὐτόν, *what (how) he might wish him to be called?* since he was to have some name. Luke 9, 46. John 13, 24. Acts 2, 12. 10, 17. 17, 18. 20. With Opt. Aorist, Luke 6, 11 τί ἂν ποιήσειαν τῷ Ἰησοῦ. Acts 5, 24. See Winer § 43. 4. So Luc. D. Deor. 20. 2. Xen. Mem. 2. 1. 24.

IV. With the INFINITIVE, espec. after δοκέω and other like verbs, where it expresses what one thinks may possibly take place; and so gives to the Infin. Aorist or Present the force of a Future; see Buttm. § 139. m. 17. Kühn. § 260. 5. Id. Ausf. Gr. § 455. Ast Lex. Plat. I. p. 135. Thus, 2 Cor. 10, 9 ἵνα μὴ δάξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν, *that I may not seem as if (perhaps) about to terrify you by letters.* —Plato Crat. 391. a, ἀλλὰ δοκῶ μοι ὡδε ἂν μᾶλλον πειθήσεσθαι σοι. Rep. 336. e, καὶ μοι δοκῶ . . . ἀφρονος ἂν γενέσθαι. ib. 457. d.

V. Once ἂν occurs in an exceptive clause without a verb, which however is to be sup-

plied from the preceding context. 1 Cor. 7, 5 μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴ τι ἂν [γένοιτο] ἐκ συμφώνου πρὸς καιρόν, i. e. except perhaps it be with consent for a time. See Hartung Lehre v. d. Part. II. p. 330. Kühn. 261. 4. Winer § 43. 1. fin. +

II. ἂν, conjunct. for εἰ, if; with the Subjunct. John 20, 23 bis. Its place is at the beginning of a clause or proposition; and it is thus distinguished from the modal ἄν of the preced. article; Herm. ad Vig. p. 819, sq.—Jos. Ant. 4. 4. 4. Xen. An. 5. 7. 5 εἰ μὲν ἐγὼ φαίνομαι . . . ἂν δ' ἡμῖν φαίνονται κτλ.

ἀνά, prep. up, upon, on, pr. implying motion upwards, opp. κατά; see the compounds and ἄνω. In Gr. poets, c. dat. Hom. II. 1. 15; in prose only c. acc. as ἀνὰ τὸν ποταμὸν πλέειν, opp. κατὰ ῥόον, Hdor. 2. 96, Pol. 3. 75. 3; then, through, throughout, as if from bottom to top, ἀνὰ τὴν Ἑλλάδα, Hdor. 6. 131; πλανᾶν ἀνὰ τὰ ὄρη Xen. Cyr. 2. 4. 27; trop. of mode and manner, as ἀνὰ κράτος q. d. from weakness up to strength, i. e. strongly, vigorously, Xen. Cyr. 4. 2. 30. ib. 5. 3. 12. See Buttm. 147. n. 1. Kühn. § 290 1. Ausf. Gr. § 602.—Hence in N. T. only with the Accusative.

1. Of place, through; as ἀνὰ μέσον τινος through the midst of, e. g. τοῦ σιτοῦ Matt. 13, 25; τῶν ὀρίων Mark 7, 31. Sept. Is. 57, 5. (Diod. Sic. 2. 4. Xen. An. 7. 4. 2 ἀνὰ τὸ πεδίον.) Also of rest, in the midst of, e. g. ἀνὰ μέσον τοῦ θρόνου Rev. 7, 17 comp. 5, 6 ἐν μέσῳ. Trop. of persons, between, 1 Cor. 6, 5. Sept. Ex. 11, 7. 1 Macc. 7, 28.

2. Of manner, as ἀνὰ μέρος, pr. through each share or turn, i. e. by course, by turns, alternately, 1 Cor. 14, 27.—Pol. 4. 20. 10. Gr. writers use more commonly κατὰ μέρος, Xen. Hell. 6. 2. 29. Plato Legg. 671. c.—Hence

3. In a distributive sense, pr. through; as ἀνὰ πᾶν ἔτος through every year, i. e. every year, annually, Hdor. 7. 106; ἀνὰ πέντε παρασύγγας τῆς ἡμέρας Xen. An. 4. 6. 4.—In N. T. through, by, signifying manner, and approaching to the nature of an adverb; Mark 6, 40 ἀνέπεσον πρασιαὶ πρασιαὶ ἀνὰ ἑκάτον κτλ. i. e. by hundreds. Luke 9, 14. 10, 1 ἀπέστειλεν αὐτοὺς ἀνὰ δύο, i. e. two and two. So Pol. 2. 10. 3. Xen. An. 3. 4. 21 ἐποιήσαντο ἐξ λόχων ἀνὰ ἑκάτον ἄνδρας.—Elsewhere in N. T. ἀνά becomes still more an adverb, each, apiece, standing between a verb and its accusative, and qualifying the former; Matt. 20, 9. 10 ἔλαβον ἀνὰ δηνάριον, they received each a denarius. Luke 9, 3. John 2, 6 ὕδρια . . . χωρούσα

ἀνὰ μετρητάς δύο ἢ τρεῖς. Rev. 4, 8. Also once before a nominative; Rev. 21, 21 ἀνὰ εἰς ἑκαστος τῶν πυλῶνων ἦν κτλ. Comp. Hom. II. 18. 562 ἀνὰ βότρυες ἦσαν. Pol. 3. 104. 4 ἐξέπεμψε τῆς νυκτὸς εἰς τὰς ἐπιτηδαιοτάτας ὑποβολὰς ἀνὰ διακοσίους καὶ τριακοσίους... ἡππεῖς. ib. 2. 24. 13.

NOTE. In composition ἀνά denotes: a) up, upwards; as ἀναβαῖνω. b) re-, back, again, as if 'up stream,' implying return, repetition; as ἀναχωρέω, ἀνακαινίζω. c) Emphasis, intensity; as ἀναγινώσκω.

ἀναβαθμός, ου, ὅ, (ἀναβαῖνω), an ascent, i. e. a stair, a step, Plur. stairs, leading up into the fortress Antonia, Acts 21, 35. 40. See Jos. B. J. 5. 5. 8. Biblioth. Sac. 1846. p. 622. Sept. for $\pi\eta\gamma\eta$ 1 K. 10, 19. 20.—Jos. Ant. 8. 5. 2. $\mathcal{A}\mathcal{L}$. H. A. 6. 61. Hdot. 2. 125. The Attic form was ἀναβασμός, Lob. ad Phryn. p. 324.

ἀναβαῖνω, f. βήσομαι, (βαῖνω), aor. 2 ἀνέβην, imperat. ἀνάβηθι, also apoc. ἀνάβα Rev. 4, 1; see Butt. § 114 in βαῖνω.

1. to go or come up, to ascend, to go from a lower to a higher place; e. g. as into a chariot, absol. Acts 8, 31 παρεκάλεσέ τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. So John 10, 1 ἀναβαίνων ἄλλαχόθεν, climbing up some other way, sc. into the sheep-fold, not by the door. The place whence one goes up is put with ἀπὸ c. gen. Matt. 3, 16 ἀπὸ τοῦ ὕδατος. Rev. 7, 2; with ἐκ c. gen. Acts 8, 39 ἐκ τοῦ ὕδατος. Rev. 11, 7. 13, 11. The place whither one goes up, is put with εἰς c. acc. as εἰς τὸ ὄρος Matt. 5, 1. 14, 23. 15, 29. Mark 3, 13; also Matt. 15, 39. Mark 6, 51. John 7, 14. [John 21, 3 εἰς τὸ πλοῖον]; with ἐπὶ c. acc. Luke 5, 19 ἐπὶ τὸ δῶμα. 19, 4. So with ἀπὸ Xen. Hell. 6. 5. 26; ἐκ ib. 5. 4. 58. Pol. 10. 4. 6; εἰς Xen. Hell. 1. 4. 19. Dem. 799. ult. ἐπὶ Xen. Cyr. 7. 1. 39. Dem. 567. 13.—In a wider sense, of those who go from a lower to a higher region of country; comp. the ἀνάβασις of Xenophon, and Xen. An. 1. 1. 2. So to Jerusalem, as situated on the mountains; εἰς Ἱερουσάλ. Matt. 20, 17. 18. Mark 10, 32. (Jos. Ant. 12. 7. 6.) Absol. of persons going up to Jerusalem; John 7, 8 where εἰς τὴν ἑορτὴν marks the object of the journey. John 7, 10. 12, 20. Acts 18, 22. 24, 11. So Sept. and $\pi\eta\gamma\eta$ Ezra 7, 6. 7. Also εἰς Ἰουδαίαν Luke 2, 4, sc. from Galilee, with ἀπὸ and ἐκ of place whence.—Spoken of those who ascend into heaven, either to dwell with God or to have intercourse with him; so ἀν. εἰς τὸν οὐρανόν Rev. 11, 12; εἰς τὸ ὕψος Eph. 4, 8 (Sept. Ps.

68, 19); ὑπεράνω... τῶν οὐρ. Eph. 4, 10 πρὸς τὸν πατέρα John 20, 17 bis; ὅπου ἦν τὸ πρότερον John 6, 62, comp. 1. 2. 14, 28; ὧδε Rev. 4, 1. 11, 12; absol. Eph. 4, 9. So of those acquainted with things from heaven, or known only in heaven, John 3, 13. Rom. 10, 6; comp. Deut. 30, 12. Prov. 30, 4. Here too belongs John 1, 52: ye shall see heaven open, and the angels of God ascending (ἀναβαίνοντας) and descending upon the Son of man, i. e. ye shall behold the Son of man receiving constant communications of divine power and favour from the Father. Angels are here put to represent the medium of communication; but not as implying their visible appearance; the figure being drawn from Gen. 28, 12.

2. Of things, to go or come up, to rise, to be brought up; e. g. a fish out of the sea, Matt. 17, 27. (Æsop. F. 95 καρκίνος ἀπὸ τῆς θαλάσσης ἀναβάς.) Of smoke, to rise up, Rev. 9, 2. 14, 11. 19, 3; c. dat. Rev. 8, 4 καὶ ἀνέβη ὁ καπνὸς τῶν θυμαμάτων ταῖς προσευχαῖς τῶν ἁγίων, i. e. for or in behalf of the prayers of the saints, along with them and aiding them; see Winer § 31. 3 ult. Of plants, to rise up, to grow up, Matt. 13, 7. Mark 4, 8. 32. Sept. and $\pi\eta\gamma\eta$ Is. 5, 4. (Xen. CEC. 19, 18 ἀμπέλως ἀναβαίνουσα μὲς ἐπὶ τὰ δένδρα. Theophr. H. Pl. 8. 3.) Trop. of a rumour, Acts 21, 31 ἀνέβη φάσις τῷ χιλιάρχῳ word came up to the chiliarch, he being in the fortress Antonia. Also of prayers, ἀν. ἐνώπιον τοῦ Θεοῦ Acts 10, 4. Spoken likewise of thoughts, purposes, which come up, arise, in one's mind, e. g. ἐν τῇ καρδίᾳ Luke 24, 38; ἐπὶ τὴν καρδίαν Acts 7, 23. 1 Cor. 2, 9 (comp. Is. 64, 4). So Heb. $\text{בָּרַחַב} \text{הָרָחַב}$, Sept. ἀναβαίνειν ἐπὶ τὴν καρδίαν, Jer. 3, 16. 32, 35. 44, 21. +

ἀναβάλλω, f. βαλῶ, (βάλλω), to throw or cast up, a mound Thuc. 4. 90; to throw or put back, to put off, ἀεζλον Hom. Od. 19. 584.—In N. T. Mid. ἀναβάλλομαι, to put off, to defer, in a judicial sense, c. acc. of pers. Acts 24, 22. Sept. Ps. 78, 21. So Diod. Sic. 16. 79 τὴν κώλασιν εἰς ἕτερον ἀνεβάλετο καιρὸν. Plato Phæd. 107. a. Xen. Cyr. 8. 1. 18.

ἀναβιβάζω, f. ἄσω, (βιβάζω), to make go up, to cause to ascend, Xen. 4. 2. 28.—In N. T. to draw up, to drag or haul in, e. g. a net to the shore, c. acc. et ἐπὶ τι, Matt. 13, 48. Sept. for $\pi\eta\gamma\eta$ Jer. 37, 28. So of ships id. Xen. Hell. 1. 1. 2 πρὸς τὴν γῆν ἀνεβιβάξε τὰς ἐαυτοῦ τριήρεις.

ἀναβλέπω, f. ψω, (βλέπω), 1. to look up, to raise the eyes, εἰς τὸν οὐρανόν

Matt. 14, 19. Mark 6, 41. 7, 34. Luke 9, 16; *eis autōn* Acts 22, 13; absol. Mark 8, 24. 16, 4. Luke 19, 5. 21, 1.—So *eis tōn our.* 2 Macc. 7, 28. Plato Ax. 370. b. Xen. Cyr. 6. 4. 9; *πρός τινα* Plut. de Animæ procreat. 28. Xen. Cyr. 1. 4. 12.

2. *to see again, to recover sight*, as the blind, Matt. 11, 5. 20, 34. Mark 8, 25. 10, 51. 52. Luke 7, 22. 18, 41. 42. 43. Acts 9, 12. 17. 18. 22, 13 ἀνάβλεψον. Of one blind from his birth, John 9, 11. 15. 18 bis. Sept. for עֲרֵךְ Is. 42, 18.—Plut. adv. Stoic. 10. Plato Phædr. 243. b.

ἀνάβλεψις, εως, ἡ, (ἀναβλέπω,) *a seeing again, recovery of sight*, Luke 4, 19; comp. Sept. Is. 61, 1.—Æl. H. An. 17. 13.

ἀναβοάω, ὦ, f. ἦσω, (βοάω,) *to cry aloud*, sc. by *lifting up* the voice, *to cry out*, absol. Mark 15, 8. Luke 9, 38; c. dat. intens. φωνῇ μεγ. Matt. 27, 46. Sept. for רָצַח Ez. 11, 13; רָצַח Num. 20, 16.—Luc. Asin. 26. Pol. 8. 32. 3. Xen. An. 5. 4. 31.

ἀναβολή, ἡς, ἡ, (ἀναβάλλω,) *pr. earth thrown up* Xen. An. 5. 2. 5.—In N. T. in a judicial sense, *delay, a putting off*, Acts 25, 17. So Dem. 235. 11. Plato Conv. 201. d.

ἀνάγαιον, ου, τό, (ἀνά, γαῖα, γῆ,) i. q. ἀνώγειον, for which it is substituted in later editions; written also ἀνώγειον, ἀνάγειον, Lob. ad Phryn. p. 297; *pr. 'any thing above ground'; hence, an upper room*, in the upper story or connected with the roof, for the reception of guests, a receiving-room or parlour, i. q. τὸ ὑπερφῶν where see; Mark 14, 15. Luke 22, 12; comp. Acts 20, 8. See Bibl. Res. in Pal. III. p. 26, 417.—So ἀνώγειον Xen. An. 5. 4. 29.

ἀναγγέλλω, f. γελῶ, (ἀγγέλλω,) aor. 1 ἀνήγγεila, also Pass. aor. 2 ἀνήγγελην Rom. 15, 21 (Sept. Is. 52, 15). 1 Pet. 1, 12. Hdian. 3. 1. 12, comp. Buttm. § 101. n. 4; *to bring word or announce back, to report back, to tell*, with acc. and dat. Acts 16, 38. 2 Cor. 7, 7; dat. and ὅτι John 5, 15, comp. v. 12. 13; acc. Acts 14, 27. So Xen. An. 1. 3. 21. Thuc. 4. 122.—Hence *genr. to announce, to declare, to tell*, c. acc. Mark 5, 19. Acts 15, 4. 19, 18. Pass. c. dat. et περί τινος Rom. 15, 21, comp. Sept. Is. 52, 15. With *eis* c. acc. of place Mark 5, 14. Sept. for עֲרֵךְ Deut. 26, 3. Spoken of teachers, *to declare, to show forth*, with acc. and dat. John 4, 25. 16, 13. Acts 20, 27. 1 John 1, 5; Pass. 1 Pet. 1, 12; c. dat. John 16, 14. 15. Acts 20, 20; dat. and περί τινος John

16, 25. Sept. for עֲרֵךְ Hiph. Deut. 8, 3 עֲרֵךְ Hiph. Deut. 24, 8.

ἀναγεννάω, ὦ, f. ἦσω, (γεννάω,) *pr. to beget anew; hence trop. to regenerate, to renew*, a person by a change from a carnal to a christian life, from sinful to holy affections; c. acc. 1 Pet. 1, 3. Pass. v. 23. Kindred are: υἱοὺς θεοῦ εἶναι Gal. 3, 26; τέκνα θεοῦ γενέσθαι John 1, 12. 13; ἐκ θεοῦ γεννηθῆναι 1 John 3, 9; ἀνωθεν γεννηθῆναι John 3, 3.

ἀναγινώσκω, f. γινώσκω, (γινώσκω,) aor. 2 ἀνέγνω; Pass. perf. ἀνέγνωσμαι, aor. 1 ἀνεγνώσθην; intens. *to know accurately, precisely*, Hom. Il. 13. 734; also *to know again, to recognize*, Hdot. 2. 91.—In N. T. *pr. to know and distinguish accurately; spec. to know by reading*, and hence, *to read a writing or book*.

1. *Genr. to read for oneself, to know by reading*, c. acc. John 19, 20 τὸν τίτλον πολλοὶ ἀνέγνωσαν. 2 Cor. 1, 13; c. acc. of the author of a book, Acts 8, 28. 30; absol. Matt. 24, 15. Mark 13, 14. Acts 23, 34. Rev. 1, 3. Trop. 2 Cor. 3, 2. So c. acc. Æl. V. H. 14. 43. Xen. An. 1. 6. 4; absol. Xen. Mem. 4. 2. 20.—Aor. 2 ἀνέγνω, *to have read, to know* by reading, e. g. c. acc. τί Matt. 12, 3; ὅτι Matt. 19, 4. 21, 16; ἐν of place where, and ὅτι Matt. 12, 5. 21, 42.

2. *Spec. to read before others, to read aloud*, c. acc. Acts 13, 27; acc. of the author Acts 15, 21. 2 Cor. 3, 15. Pass. c. dat. 1 Thess. 5, 27. Sept. often for עֲרֵךְ Deut. 31, 11. Neh. 13, 1.—1 Macc. 10, 7. Xen. Hell. 7. 1. 39. +

ἀναγκάζω, f. ἄσω, (ἀνάγκη,) *to necessitate, to compel, to constrain*, by authority, threats, or also by persuasion; constr. *pr. with acc. of pers. and inf.* So with inf. pres. Gal. 6, 12; acc. om. Acts 26, 11; Pass. Gal. 2, 14. (Plato Prot. 326. c; acc. om. 1 Macc. 2. 25. Xen. Mem. 1. 2. 44.) With inf. aor. Matt. 14, 22. Mark 6, 45; acc. om. Luke 14, 23; inf. om. 2 Cor. 12, 11; Pass. Acts 28, 19. Gal. 2, 3. So Hdian. 4. 9. 6. Xen. Conv. 3. 5.

ἀναγκαῖος, α, ον, (ἀνάγκη,) *Act. necessitating, compulsory*, Hom. Od. 17. 399; Pass. *necessitated, compelled*, Od. 24. 498.—In N. T. *necessary*, e. g. a) As depending on the laws of nature and life; 1 Cor. 12, 22. Tit. 3. 14 *eis τὰς ἀναγκαῖας χρεῖας for the necessary wants* of Christian brethren. So Pol. 5. 56. 12. Xen. Mem. 4. 5. 9. b) As connected by natural and necessary ties, as kindred, friends, near; Acts 10, 24 τοὺς ἀναγκαίους φίλους. So Pol. 5. 71. 2.

Xen. Mem. 2. 1. 14. c) Neut. ἀναγκαῖον εἶναι, *to be necessary, needful*, i. e. *to be right, proper*; Acts 13, 46 ὑμῖν ἦν ἀναγκαῖον, i. e. *it was matter of duty*. Heb. 8, 3 ὅθεν ἀναγκαῖον sc. ἐστὶ. Phil. 1, 24. So Pol. 6. 15. 9. Xen. Cyr. 1. 4. 25. Also ἀναγκαῖον ἡγήσασθαι, *to regard as necessary, to think right and proper*, 2 Cor. 9, 5. Phil. 2, 25. So 2 Macc. 9, 21.

ἀναγκαστῶς, adv. (ἀναγκαστός, ἀνάγκη,) *by constraint, unwillingly*, opp. ἐκούσιως, 1 Pet. 5, 2.—Plato Ax. 366. a.

ἀνάγκη, ης, ἡ, (kindr. ἄγχω,) 1. *necessity, need*, as arising: a) From the influence of others, *constraint*, 1 Cor. 7, 37. 2 Cor. 9, 7. Philem. 14. So Xen. Cyr. 8. 1. 20. b) From the nature and circumstances of the case, Matt. 18, 7. Heb. 7, 12. 27. 9, 16. 23. So Jos. Ant. 16. 9. 3. Xen. Cyr. 1. 2. 15. c) From obligation, duty; e. g. ἀνάγκην ἔχω, *I have need, I must needs*, it is right and proper, Luke 14, 18. 23, 17. Jude 3; ἀνάγκη ἐστὶ c. inf. *there is need*, Rom. 13, 5. 1 Cor. 9, 16 ἀνάγκη γάρ μοι ἐπικείται, *for necessity is laid upon me*, an obligation which I cannot resist. So Xen. Mem. 4. 8. 2. Cyr. 2. 4. 12.

2. Spec. *difficulty, distress, straits*, Luke 21, 23. 1 Cor. 7, 26. 2 Cor. 6, 4. 12, 10. 1 Thess. 3, 7. Sept. for מְצִיָּק Ps. 119, 143; מְצִיָּקָה Ps. 25, 17; צָרָה Job 27, 9.—Hdot. 1. 116. Diod. Sic. 4. 43. Xen. Mem. 3. 12. 2 εἰς τὰς ἀνάγκας τὰς ἀλγεινοτάτας ἐμπεσόντες.

ἀναγνωρίζω, f. ἴσω, (γνωρίζω,) pr. *to know again, to recognize*, Plato Lach. 181. c.—In N. T. only Pass. aor. 1 ἀνεγνωρίσθην with Mid. reflexive signif. *to let oneself be recognized, to make oneself known*, Acts 7, 13. Sept. for הִתְיָדַע Gen. 45, 1. See Butt. § 136. Kühn. § 250. R. 1.

ἀναγνώσις, εως, ἡ, (ἀναγίνωσκω,) *reading, for oneself* 1 Tim. 4, 13; aloud in public Acts 13, 15. 2 Cor. 3, 14. Sept. for אֲנִיְיָ Neh. 8, 3.—Pol. 9. 1. 5. Plato Euthyd. 279. e.

ἀνάγω, f. ἄξω, (ἄγω,) aor. 2 ἀνήγαγον, Pass. aor. 1 ἀνήχθην.

1. *to lead or conduct up, to bring up*, from a lower to a higher place; so with acc. and εἰς c. acc. of place, Luke 2, 22 ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, see in ἀναβαίνω no. 1. Luke 4, 5. Acts 9, 39. 16, 34 εἰς τὸν οἶκον αὐτοῦ, i. e. from the dungeon to his own dwelling. Pass. Matt. 4, 1. Sept. for הִנְיָיָה Gen. 50, 24. So Plato Rep. 533. d, ἔλκει καὶ ἀνάγει ἄνω Xen. Hell. 1. 4. 6.—

As in Engl. *to lead up* before a tribunal, as occupying a higher place; Luke 22, 66 ἀν. αὐτὸν εἰς τὸ συνέδριον *they led him up into* (before) *the Sanhedrim*. Acts 12, 4 ἀναγαγεῖν αὐτὸν τῷ λαῷ, *to bring him up*, sc. for sentence and execution, *to the people*, i. e. in the presence of the people; comp. v. 6. So 2 Macc. 6, 10. Xen. Hell. 3. 3. 11.—Of sacrifices, *to offer*, sc. by leading up the victim or placing the sacrifice upon the altar; Acts 7, 41 ἀνήγαγον θυσίαν τῷ εἰδώλῳ. So Sept. and הִנְיָיָה 1 K. 3, 15; and so הִנְיָיָה Sept. ἀναφέρω Lev. 14, 20. Hdot. 2. 60.—Also ἀναγαγεῖν ἐκ νεκρῶν, *to bring up from the dead*, from the grave, Rom. 10, 7. Heb. 13, 20. So Sept. and הִנְיָיָה Ps. 30, 4. 71, 20.

2. Spec. as a nautical term, ἀνάγειν ναῦν, *to lead up a ship, to put out to sea*, since from the shore the sea appears as an acclivity, Hdot. 8. 57, 70, 83; ναῦν om. 8. 76. Comp. in ἐπανάγω.—Hence in N. T. Mid. or Pass. ἀνάγομαι, Aor. ἀνήχθην, *to put to sea, to launch forth, to set sail, fully ἐν πλοίῳ* Acts 28, 11; absol. Luke 8, 22. Acts 21, 1. 2. 27, 2. 28, 10; with ἀπό c. gen. *whence*, Acts 13, 13. 16, 11. 18, 21. 27, 21; εἰς c. acc. *whither*, Acts 20, 3. 13; κατέβην Acts 27, 4. 12. So Plut. Cato Min. 56. ib. Thes. 26. Xen. An. 5. 7. 17.

ἀναδείκνυμι, f. δείξω, (δείκνυμι,) *to show aloft*, as a torch Pol. 8. 30. 10.—In N. T. *to show forth, to declare*, c. acc. Acts 1, 24. (Pol. 2. 46. 5. Xen. Hell. 3. 5. 16.) Hence *to declare, to appoint*, c. acc. Luke 10, 1. So 2 Macc. 14, 12 στρατηγόν. Diod. Sic. 1. 66.

ἀνάδειξις, εως, ἡ, (ἀναδείκνυμι,) *a showing forth, sign*, Diod. Sic. 1. 85.—In N. T. *a showing forth, manifestation*, i. e. the public appearance of John the Baptist, Luke 1, 80. So Pol. 15. 26. 7. Plut. Mar. 8.

ἀναδέχομαι, f. ξομαι, Mid. depon. (δέχομαι,) *to take up, to catch*, as a shield catches darts, Hom. II. 5. 619; *to take upon oneself*, 2 Macc. 8, 36. Xen. Cyr. 1. 6. 18.—In N. T. *to take up, to receive*, e. g. persons as guests, c. acc. Acts 28, 7. (So δέχομαι Diod. Sic. 13. 4; ὑποδέχομαι Ael. V. H. 4. 9.) Trop. *to take to oneself, to receive*, e. g. τὰς ἐπαγγελίας Heb. 11, 17.

ἀναδίδωμι, f. δώσω, (δίδωμι,) *to give up, to deliver up*, e. g. a letter to any one, c. acc. et dat. Acts 23, 33.—Pol. 29. 10. 7. Xen. Conv. 2. 8.

ἀναζάω, ᾧ, f. ἡσω, (ζάω,) *to revive, to live again*, intrans. Rom. 14, 9 and Rev. 20.

5 Rec. Trop. of one lost and restored to his friends, Luke 15, 24. 32. Trop. also of sin, to revive, to gain strength; Rom. 7, 9 ἡ ἁμαρτία ἀνέζησεν. So trop. Artemid. 4. 82.

ἀναζήτέω, ὦ, f. ἦσω, (ἀνά intens. ζητέω,) to seek diligently, again and again, to inquire after, c. acc. Luke 2, 44. [45.] Acts 11, 25. Sept. for זָרַח Job 3, 4; זָרַח Job 10. 6.—Æl. V. H. 3. 28. Plato Apol. 18. b.

ἀναζώννυμι, f. ζώσω, (ζώννυμι,) to gird up with a belt or girdle; Mid. to gird up oneself, to be girded. The orientals dress in long loose robes flowing down around the feet; so that when they wish to run, or fight, or apply themselves to any business, they are accustomed to bind their garments close around them. Hence 1 Pet. 1, 13 trop. c. acc. ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας, having girded up the loins of your mind, holding your minds in constant preparation. So Sept. and וָרָח Prov. 31, 17.

ἀναζωπυρέω, ὦ, f. ἦσω, (ζωπυρέω, ζώπυρον; ζωός, πύρ,) to light up again, to kindle up, pr. as fire; in N. T. and elsewhere only trop. to kindle up, to stir up, to excite to new life and vigour, c. acc. 2 Tim. 1, 6. Sept. intrans. for הִתְהַדָּק Gen. 45, 27.—Trans. Jos. Ant. 8. 8. 5. Pass. Plato Rep. 527. d. Xen. Eq. 10. 16.

ἀναζάλλω, f. αλῶ, (ζάλλω,) aor. 2 ἀνέβαλον a rare form Winer § 15. Buttm. Ausf. Sprachl. II. p. 195; to put forth anew, to flourish again, to come into fresh leaf and blossom, as a tree Hom. Il. 1. 236. Wisd. 4, 4. Also trans. to make put forth anew, to make flourish again, Sept. Ez. 17, 24 ἐγὼ ... ξηραίνων ξύλον χλωρόν, καὶ ἀναζάλλων ξύλον ξηρόν. Eccclus. 50, 10; trop. as εἰρήνην, εὐλογίαν, Eccclus. 1, 18. 11, 22.—In N. T. once trop. Phil 4, 10 ὅτι ἀνεβάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, i. e. either trans. that ye have let your care for me put forth (flourish) again; or intrans. that ye have put forth again (are again prospered) as to your care for me. The former seems preferable on account of the acc. τὸ φρονεῖν.

ἀνάδημα, aros, τό, (ἀνατίθημι,) pr. any thing consecrated to the gods, a sacred gift or offering, laid up or suspended in the temple of a god, Plut. Pelop. 25 ἐπεχείρησεν ἀνάδημα τοῦτονδε ποιῆσαι. Sept. for זָרַח Josh. 7, 11, comp. v. 23; comp. also 6, 19. 24. A later form for the Attic ἀνάθημα, Lob. ad Phryn. p. 249.—But Heb. זָרַח, Sept. ἀνάθημα, is said also of persons or animals consecrated or devoted to God, Lev. 27,

28 comp. v. 29; and as every living thing thus devoted could not be redeemed, but was to be put to death, hence זָרַח and Sept. ἀνάθημα denote any thing devoted to death or destruction, any thing accursed, on which a curse is laid, as cities and their inhabitants which were to be destroyed, Josh. 6, 17. 18. 7, 1. etc. In Deut. 7, 26 it is parallel with βδελύγμα, an abominable thing.—Hence in N. T. an anathema, curse, Acts 23, 14 ἀναθεματίζοντες ἑαυτοὺς we have cursed ourselves with a curse, have bound ourselves by a curse. Meton. of persons, one accursed, i. e. separated from God's favour and delivered over to destruction; 1 Cor. 12, 3 λέγειν Ἰησοῦν ἀνάθημα. 16, 22. Gal. 1, 8. 9. Rom. 9, 3 ἀνάθημα εἶναι ἀπὸ τοῦ Χριστοῦ, to be accursed from Christ, i. e. to be separated from Christ and the benefits of his death, and devoted to eternal destruction; for this use of ἀπὸ comp. 2 Thess. 1, 9.

ἀναθεματίζω, f. ἴσω, (ἀνάθημα,) to anathematize, to lay under a curse, to curse, absol. Mark 14, 71; to bind by a curse, c. acc. Acts 23, 12. 14. 21, see in ἀνάθημα.—Sept. for זָרַח Num. 18, 14. Josh. 6, 21. so 1 Macc. 5, 5.

ἀναθεωρέω, f. ἦσω, (ἀνά intens. θεωρέω,) to behold attentively, to consider diligently, c. acc. Acts 17, 23. Hob. 13, 7.—Diod. Sic. 14. 109. Luc. Vit. Auct. 2.

ἀνάθημα, aros, τό, (ἀνατίθημι,) a gift, offering, consecrated to God and laid up or suspended in the temple, Luke 21, 5. On the form, see in ἀνάθημα: So Pol. 11, 4. 1. Xen. Hell. 7. 3. 8.—Votive offerings, such as shields, chaplets, golden chains and candlesticks, and the spoils of enemies, were common in the temples of the heathen; Potter's Gr. Ant. I. p. 235. Adam's Rom. Ant. p. 322. Dict. of Antt. art. Donaria. The same custom was imitated in the Jewish temple; see ἀνάθημα Jos. Ant. 15. 11. 3 ult. B. J. 2. 17. 3. Judith 16, 19. 2 Macc 5, 16. 9, 16. 3 Macc. 3, 17.

ἀναίδεια, as, ἡ, (ἀναίδης; ἡ priv. αἰδέομαι,) pr. shamelessness, impudence; put for importunity Luke 11, 8.—Eccclus. 25, 23. Plato Legg. 841. a.

ἀναίρεσις, εως, ἡ, (ἀναίρω,) a taking up or away, of dead bodies for burial, Thuc. 3. 113.—In N. T. a taking away from life, i. e. death, a putting to death, Acts 8, 1. [22, 20.] Sept. for זָרַח Num. 11, 15. So 2 Macc. 5, 13. Hdian. 2. 13. 1. Plut. M. Crass. 4.

ἀναιρέω, ὦ, f. ἤσω, (αἰρέω,) aor. 2 ἀνείλον, whence instead of ἀνείλετε, Mid. ἀνείλετο, we have in later editions the Alexandrine forms ἀνείλατε, ἀνείλατο, Acts 2, 23. 7, 21. Sept. Is. 38, 14; for which see Phryn. et Lob. p. 183; Buttm. § 96. n. 1 marg. Winer Gr. § 13. 1. *To take up, lift up*, from the ground, Hom. Od. 3. 453. Sept. for יָרִים Num. 16, 37. Mid. id. Xen. An. 5. 7. 21. Also *to take up* for burial, Dem. 1069. 2.—Hence in N. T.

1. Pr. *to take up*; Mid. trop. *to take up for oneself*, e. g. a child exposed, *to adopt*, *to bring up*, c. acc. Acts 7, 21 αὐτὸν ἀνείλατο, i. e. Pharaoh's daughter took up Moses, adopted him.—Diod. Sic. 3. 58 ἀναλέσθαι τὸ βρέφος, comp. Sept. Ex. 2, 10. So Lat. tollō, Cic. Div. 1. 21.

2. *to take up* and carry away, *to take away*, *to remove*, e. g. a table and its dishes Xen. Cyr. 8. 8. 20.—Hence in N. T. a) Of things, sacrifices, *to take away*, *to abolish*, c. acc. Heb. 10, 9. So Pol. 32. 1. 3. Xen. Cyr. 1. 1. 1. b) Of persons, *to put away*, *to put to death*, *to kill*, *to slay*, c. acc. Matt. 2, 16. Luke 22, 2. Acts 5, 33. 36. 7, 28 bis. 9, 23. 24. 29. 16, 27 ἐαυτὸν ἀναιρεῖν. 23, 15. 21. 27. 25, 3. Spoken of a public execution, Luke 23, 32. Acts 2, 23. 10, 39. 12, 2. 13, 28. 22, 20. 26, 10. So Sept. for יָרִים Ex. 21, 29; יָרִים 2 Sam. 10, 18.—Hdian. 2. 1. Plato Legg. 870. d.

ἀνάλτιος, ἰον, ὁ, ἡ, adj. (a priv. αἰτία,) *blameless*, *guiltless*, Matt. 12, 5. 7. Sept. for יָקָר Deut. 19, 10. 13.—Elian. V. H. 5. 18. Xen. Cyr. 1. 6. 10.

ἀνακαθίζω, f. ἴσω, (καθίζω,) pr. trans. *to set up*; in N. T. intrans. or with ἐαυτόν impl. *to sit up*, Luke 7, 15. Acts 9, 40.—Plut. Philop. 20 μολὶς ἐαυτὸν ἐπ' ἀσθενείας ἀνεκάθισε. Mid. Plato Phæd. 60. b.

ἀνακαίνιζω, f. ἴσω, (καίνιζω,) *to renew*, *to restore* to a former state, c. acc. Sept. τὸ πρόσωπον τῆς γῆς for שְׁמֹתָ Ps. 104, 30; τὸν ναόν Jos. Ant. 9. 8. 2; τὸν πόλεμον Plut. Marcell. 6.—In N. T. trop. *to renew* εἰς μετανοίαν, sc. apostates from the true faith in Christ, 'to bring them back to repentance and their former faith,' c. acc. Heb. 6, 6. Sept. trop. for שְׁמֹתָ Ps. 103, 5. So 1 Macc. 6, 9. Luc. Philopat. 12 δ' ὕδατος ἡμᾶς ἀνεκαίνισεν. Pass. Isocr. Areop. 3. p. 141. d.

ἀνακαινός, ὦ, f. ὠσω, (καινός,) *to renew*, *to renovate*, *to refresh*, *to invigorate*, Pass. 2 Co. 4, 16. Trop. *to renew*, *to change* from a carnal to a christian life,

from sinful to holy affections, Pass. Col. 3, 10; comp. Eph. 4, 23. John 3, 5.—Found elsewhere only in ecclesiast. writers; the Attics employed ἀνακαινίζω q. v. H. Planck de Nat. et Ind. p. 51. Winer § 16. 1.

ἀνακαίνωσις, εως, ἡ, (ἀνακαινός,) *a renewing*, *renovation*, trop. of the heart from sinful to holy affections, Rom. 12, 2. Tit. 3, 5.

ἀνακαλύπτω, f. ψω, (καλύπτω,) *to uncover*, *to unveil*, Sept. for הִלֵּךְ Deut. 22, 30. Xen. Conv. 1. 16.—In N. T. trop. *to unveil*, *to remove a veil* from the mind or heart, by which the truth is shut out; Pass. 2 Cor. 3, 14 τὸ κάλυμμα μένει... μὴ ἀνακαλυπτόμενον, the same veil remaineth unveiled, not taken away, i. e. the blindness and prejudices of their minds remain. v. 18 ἀνακαλυπτομένη πρόσωπον, with unveiled face, the veil of blindness being taken away; comp. v. 13. Sept. for הִלֵּךְ Is. 22, 14; הִלֵּךְ Is. 3, 17. So Pol. 4. 85. 6.

ἀνακάμπω, f. ψω, (κάμπω,) pr. trans. *to bend* or *turn back*; in N. T. intrans. *to turn back*, *to return*, c. πρὸς τινα Matt. 2, 12. Acts 18, 21; absol. Heb. 11, 15. Sept. for שָׁב Ex. 32, 27. So Diod. Sic. 3. 55. Plato Phæd. 72. b.—Trop. Luke 10, 6 (ἡ εἰρήνη ὑμῶν) ἐφ' ὑμᾶς ἀνακάμψει your peace (salutation) shall return to you again, i. e. shall be without fruit, as though it had never been given; comp. Is. 45, 23. 55, 11. Parall. is Matt. 10, 13.

ἀνάκειμαι, f. κείσομαι, (κείμε,) *to be laid up*, as offerings in the heathen temples, Ceb. Tab. 1. Thuc. 3. 114; and also in the Jewish temple, Jos. Ant. 3. 1. 7; comp. in ἀνάστημα.—Hence in N. T.

1. *to be laid out*, as a dead body on a table or the like, Mark 5, 40 Rec.

2. *to lie up* at a table, *to recline* at table, i. e. upon a couch or triclinium, which was usually higher than the low table itself, in the ancient manner of eating; see Potter's Gr. Antt. II. p. 376 sq. Adam's Rom. Antt. p. 436. Dict. of Antt. arts. Triclinium, Cæna. Earlier Gr. writers used κείμε simply, Lob. ad Phr. p. 216, 217. Corresp. in Engl. is *to sit at table*, *to sit at meat*; so absol. Mat. 26, 7. Mark 14, 18. 16, 14; Part. ὁ ἀνακείμενος, one at table, a guest, Matt. 22, 10. 11. Luke 22, 27 bis. John 6, 11. 13, 28; with μετὰ τινος Matt. 26, 20; with σὺν τινι [John 12, 2]; with ἐν c. dat. of place Matt. 9, 10. Luke 7, 37. John 13, 23 ἀνακείμενος ἐν τῷ κοιλίῳ τοῦ Ἰησοῦ, lying in the bosom of Je

eus, i. e. next to him on the triclinium; so Lat. *in sinu recumbo* Plin. Ep. 4.—1 Esdr. 4, 10. Athen. 7. 35, 58. Pol. 13. 6. 8.

ἀνακεφαλαίω, ᾧ, f. ὥσω, (κεφαλαίω,) *to sum up, to recapitulate*, as an orator at the close of his discourse; Quinct. 6. 1, “*rerum repetitio et congregatio, quæ Græcis ἀνακεφαλαίωσις dicitur*.”—Hence in N. T. a) Pass. *to be summed up, comprehended* in one; i. e. several precepts under one more general, Rom. 13, 9. b) Mid. spoken of God, Eph. 1, 10 *ἀνακεφαλαίωσας τὰ πάντα ἐν τῷ Χριστῷ, to gather together for himself into one all things in Christ*, i. e. to bring together in Christ into one body all the parts now severed and scattered; espec. the Jews and Gentiles, comp. Eph. 2, 14. 15. Comp. Aristot. περὶ δὲ τῶν ἀξιολογώτων ἐν τῇ γῇ μερῶν νῦν λέγομεν, αὐτὰ τὰ ἀναγκαῖα ἀνακεφαλαίουμενοι, quoted in Wetst. N. T. ad Rom. 13, 9.

ἀνακλίνω, f. νῶ, (κλίνω,) *to make recline, to let lean back* against any thing, e. g. τόξα ποτὶ γαίῃ Hom. Il. 4. 113.—Hence in N. T.

1. Pr. *to make lean or lie back, to lay down*, as an infant for sleep, Luke 2, 7.—Mid. of a person asleep, Hom. Od. 18. 189.

2. In the later usage, *to make lean back, or recline* in order to take a meal; pr. at table upon the triclinium, Luke 12, 37; see fully in ἀνάκειμαι no. 2. Used also of those reclining upon the grass for the same purpose, Mark 6, 39. Luke 9, 15.—Mid. *to lean or lie back, to recline* at table, i. q. ἀνάκειμαι no. 2; absol. Luke 7, 36; also upon the grass, ἐπὶ τοὺς χόρτους Matt. 14, 19. Trop. Matt. 8, 11 and Luke 13, 29 ἀνακλ. μετὰ Ἀβραάμ . . . ἐν τῇ βασιλείᾳ τῶν οὐρ. i. e. in splendid banquets with the patriarchs; under which image the later Jews typified the happiness of the righteous in the kingdom of the Messiah; comp. Matt. 22, 1. Luke 14, 15. 22, 30. Schoettgen Hor. Heb. in Matt. l. c.—Pol. 31. 4. 5 οὐδ' ἀνέκλιε.

ἀνακόπτω, f. ψω, (κόπτω,) *to beat or drive back*, the sea Jos. Ant. 2. 16. 2; an assailant Thuc. 4. 12.—Hence in N. T. *to hinder, to check*, c. acc. Gal. 5, 7 Rec. τίς ἱμᾶς ἀνέκοψε; where later edit. ἐνέκοψε. So Wisd. 18, 23. Plut. J. Cæs. 38.

ἀνακράζω, f. ξω, (κράζω,) *to cry aloud, to cry out*, by lifting up the voice, intrans. Mark 1, 23. 6, 49. Luke 4, 33 8, 28. 23, 18. Sept. for קָרָא 1 K. 22, 32; קָרָא Josh. 6, 5; קָרָא Judg. 7, 20.—Pol. 36. 5. 3. Xen. Cyr. 3. 3. 67.

ἀνακρίνω, f. νῶ, (κρίνω,) pr. *to separate or divide up*; hence trop.

1. *to examine well, to search carefully, to inquire into*, e. g. a) Genr. c. acc. Acts 17, 11 τὰς γραφάς. 1 Cor. 10, 25. 27 μηδὲν ἀνακρίνοιντες lit. *searching out nothing*, asking no questions; comp. in ἀλίσγημα. Sept. for קָרָא 1 Sam. 20, 12. So Jos. Ant. 2. 6. 6. Xen. Cyr. 1. 6. 13. b) In a forensic sense, *to examine*, as a judge, c. acc. Luke 23, 14. Acts 4, 9. 12, 19. 24, 8. 28, 18; so of other persons 1 Cor. 9. 3. So Susann. vv. 48. 51. Plato Legg. 855. e. In Gr. writers also of a previous private examination, to determine whether an action would lie, Dem. 1066. 9.

2. *to judge of, to estimate, to understand and appreciate*, c. acc. 1 Cor. 2, 15. 4, 3. 4. Pass. 1 Cor. 2, 14. 15. 4, 3. 14, 24.—Phavorin. ἀνακρίνω τὸ πραχθὲν ἐξετάζω, εἰ καλῶς ἢ κακῶς ἐπράχθη.

ἀνάκρισις, εως, ἡ, (ἀνακρίνω,) *examination* before a judge, Acts 25, 26.—Pol. 12. 27. 3. Plato Legg. 855. e. Of a previous private examination, see in ἀνακρίνω no. 1. b, Dem. 1142. 10.

ἀνακίπτω, f. ψω, (κίπτω,) *to lift up oneself* from a stooping posture, *to rise up*, intrans. Luke 13, 11. John 8, 7. 10; trop. *to be elated* with joy, Luke 21, 28. Sept. for קָרָא Job 10, 15.—Luc. de Dom. 2. Xen. Eq. 7, 10; trop. Pol. 1. 55. 1. Xen. Œc. 11. 5.

ἀναλαμβάνω, f. λήψομαι, (λαμβάνω,) *to take up*, e. g.

1. Pr. from the ground, Sept. for קָרָא Judg. 19, 28; קָרָא Josh. 4, 8. Hence in N. T. ἀνελήφθη εἰς οὐρανόν, *to be taken up, received up, into heaven*, Mark 16, 19. Acts 1, 11. 10, 16; simpl. ἀνελήφθη id. Acts 1, 2. 22; ἐν δόξῃ 1 Tim. 3, 16. So Sept. and קָרָא 2 K. 2, 9. 10. 1 Macc. 2, 58. Ecclus. 48, 9. Philo Vit. Mos. II. p. 179. 5.

2. *to take up* with the idea of bearing; Acts 7, 43 ἀνελάβετε τὴν σκηνὴν τοῦ Μωϋσέ, quoted from Am. 5, 26, where Sept. for קָרָא; referring to the time of the wanderings in the desert. Also *to take up* arms, weapons, in order to bear or wear them, Eph. 6, 13. 16. Sept. for קָרָא Num. 25, 7; קָרָא Deut. 1, 41.—Hdian. 2. 6. 19. Xen. Hell. 2. 4. 6.

3. *to take up* as a companion, fellow-traveller, *to take along*, Acts 20, 13. 14. 23, 31. 2 Tim. 4, 11. Sept. for קָרָא Gen. 24, 61.—Jos. Ant. 4. 5. 1. Xen. Cyr. 1. 4. 19.

ἀνάληψις, εως, ἡ, (ἀναλαμβάνω q. v.) *a taking up, into heaven*, Luke 9, 51.—Test. XII Patr. p. 585.

ἀναλίσκω, f. λῶσω, (ἀλίσκομαι,) aor. 1 ἀνήλωσα and ἀνάλωσα, Matth. § 166. n. 2. Buttm. § 114; *to use up* in a bad sense, *to consume*, *to spend*, e. g. money Xen. Mem. 2. 7. 11.—In N. T. of persons, *to consume*, *to destroy*, c. acc. Luke 9, 54. 2 Thess. 2, 8. Pass. Gal. 5, 15. Sept. for לָבַשׁ Jer. 50, 7; פָּרַץ Is. 32, 10. So 2 Macc. 2, 10. Xen. Cyr. 2. 1. 8.

ἀναλογία, as, ἡ, (ἀνάλογος, λόγος,) *analogy, proportion*; Rom. 12, 6 κατὰ τὴν ἀναλογίαν πίστεως, i. e. according to the proportion or measure of one's faith, like μέτρον πίστεως v. 3.—Pol. 9. 20. 1. Plato Polit. 257. b, κατὰ τὴν ἀναλογίαν τὴν τῆς ὑμετέρας τέχνης.

ἀναλογίζομαι, f. ἰσομαι, (λογίζομαι,) *to reckon up, to count up*, arithmetically, Plato Prot. 332. c.—In N. T. trop. *to reckon up, to consider*, Heb. 12, 3. So Jos. Ant. 4. 8. 46. Plato Rep. 330. e.

ἀναλος, ου, ό, ἡ, adj. (a priv. ἀλς,) *saltless, insipid*. Mark 9, 50 εἰν τὸ ἅλας ἀναλον γένηται, *if the salt become saltless*, lose its saltiness.—Plut. Symp. 5. 10. 1 τὸν ἄρτον ἀναλον.

ἀνάλυσις, εως, ἡ, (ἀνάλυω,) *an unloosing, releasing*; from evils, κακῶν Soph. El. 142; *a breaking up, departure*, ἐκ τοῦ συμποσίου Philo in Flacc. 981. e. Jos. Ant. 19. 4. 1.—In N. T. trop. *departure from life*, 2 Tim. 4, 6; comp. Phil. 1, 23. So ἀνάλυσις ἐκ τοῦ βίου Phil. in Flacc. 991. c.

ἀναλύω, f. ὕσω, (λύω,) *to unloose, to undo*, e. g. the web of Penelope, Hom. Od. 2. 105; *the fastenings of a ship for departure*, Od. 15. 548; *a prisoner, to release*, Od. 12. 200.—In N. T. intrans. *to make oneself loose, to break up, to depart*. a) Pr. ἐκ τῶν γάμων Luke 12, 36; here the idea of returning home is implied. So 2 Macc. 9, 1. Ael. V. H. 4. 23 ἐκ συμποσίου. Pol. 2. 32. 3. b) Trop. *to depart from life, to die*, Phil. 1, 23; comp. 2 Tim. 4, 6. So ἀπολύω Ael. V. H. 5. 6.

ἀναμάρτητος, ου, ό, ἡ, adj. (a priv. μαρτάνω,) *without fault or sin, sinless*, John 8, 7.—Sept. Deut. 29, 18. Plut. comp. Pericl. et Fab. Max. 3. Xen. Mem. 4. 2. 26.

ἀναμένω, f. νῶ, (μένω,) *to wait up to the time, to wait out, to remain waiting*; intrans. Judith 7, 12. Hdot. 7. 42.—In N. T. trans. *to wait for, to expect*, c. acc. 1 Thess. 1, 10. Sept. for חָרַץ Is. 59, 11. So Judith 8, 17. Plut. Cato Min. 35. Xen. Cyr. 3. 3. 23.

ἀναμνήσκω, f. μνήσω, (μυμήσκω,) Pass. aor. 1 ἀνεμνήσῃην with Mid. signif. *to remind one of a thing, to put in mind of*, with two acc. of pers. and thing; 1 Cor. 4, 17 ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου. With acc. of pers. and inf. *to remind*, i. q. *to admonish*, 2 Tim. 1, 6. Sept. for חָרַץ 1 K. 17, 18. So with two acc. Diod. Sic. 17. 10. Xen. An. 3. 2. 11; see Buttm. § 131. 5. Kühn. § 280. 3.—Mid. *to recall to mind, to recollect, to remember*; absol. Mark 11, 21; with acc. of thing, 2 Cor. 7, 15 τὴν ἰπακοήν. Heb. 10, 32; with gen. of thing, Mark 14, 72 τοῦ ῥήματος in text. rec. Others τὸ ῥήμα. Sept. c. gen. for חָרַץ Gen. 8, 1. So c. acc. Plut. de Superst. 7. Xen. An. 7. 1. 26; c. gen. Eccles. 3, 15. Plato Rep. 516. c.

ἀνάμνησις, εως, ἡ, (ἀναμνήσκω,) *a recalling to mind, remembrance*, Luke 22, 19. 1 Cor. 11, 24. 25 comp. v. 26. Heb. 10, 3. Sept. חָרַץ Num. 10, 10.—Wisd. 16, 6. Pol. 9. 10. 10. Plato Phil. 34. b, ἀναμνήσεις καὶ μνήμας.

ἀνανέωω, ῶ, f. ὥσω, (νέω,) usually Mid. depon. ἀνανέομαι, οὔμαι, *to renew*, c. acc. τὴν φιλίαν 1 Macc. 14, 18. 22; τὸν ὄρκον Thuc. 5. 18.—In N. Test. Pass. *to be renewed*, trop. Eph. 4, 23 ἀν. τῷ πνεύματι τοῦ νοὸς ὑμῶν *and be renewed in the spirit of your mind*, i. e. changed from a carnal to a christian spirit and life; comp. Col. 3, 10. Comp. M. Antonin. 4. 3 ἀνανέον σεαυτὸν.

ἀνανήφω, f. ψω, (νήφω,) *to become sober again*, pr. ἐκ μέθης Luc. Hermot. 83. Plut. Camill. 23.—In N. T. trop. *to come to one's sober senses, to recover oneself*; 2 Tim. 2, 26 ἐκ τῆς τοῦ διαβόλου παγίδος. So Cebet. Tab. 9. Jos. Ant. 6. 11. 10 ἐκ ζῆνων.

Ἀνανιάς, α, ό, *Ananias*, Heb. חֲנַנְיָהּ (Jehovah hath bestowed) *Hananiah*, pr. n. of three persons in N. T.

1. A Jew at Jerusalem, who was struck dead on being convicted of falsehood by Peter, Acts 5, 1. 3. 5.

2. A Christian Jew at Damascus, through whom Paul was restored to sight, Acts 9, 10 bis. 12. 13. 17. 22, 12.

3. A high priest of the Jews, before whom Paul was brought, Acts 23, 2 (comp. v. 4). 24, 1. He was son of Nubedæus; and was made high priest by Herod king of Chalcis about A. D. 48; Jos. Ant. 20. 5. 2. Four years later (A. D. 52) he was sent as a prisoner to Rome by Quadratus, proconsul of Syria, and Jonathan appointed in his place; but Ananias having been discharged

by the emperor Claudius, and Jonathan being murdered through the treachery of Felix, the former appears to have been reinstated in the high-priesthood (comp. Acts 23, 4. Jos. Ant. 20. 9. 2), which he held until the appointment of Ismael the son of Phabeus to that office shortly before the departure of Felix, A. D. 60 or 61; Jos. Ant. 20. 6. 2. ib. 8. 5, 8, 11. Ananias continued afterwards to exert great influence; and was at last murdered in a tumult; Jos. Ant. 20. 9. 2 sq. B. J. 2. 17. 9. —Others suppose Ananias not to have been reinstated as high-priest; but to have officiated as ἱερεὺς or vicar while the office was vacant. The Rabbins also speak of a ἱερεὺς of this name; see Lightfoot Hor. Heb. in Act. 23, 2. Buxt. Lex. Chald. art. ἱερεὺς.

ἀναντὶρρήτος, ου, ὁ, ἡ, adj. (a priv. ἀντί, ἐρέω,) *not to be spoken against, not to be contradicted, indisputable*, Acts 19, 36.—Symm. Job 11, 2. Pol. 28. 11. 4. Plut. Themist. 24.

ἀναντὶρρήτως, adv. (preced.) *without contradiction, without opposition*, promptly, Acts 10, 29.—Pol. 23, 8. 11.

ἀνάξιος, ου, ὁ, ἡ, adj. (a priv. ἄξιος,) *unworthy, inadequate*, c. gen. 1 Cor. 6, 2.—Sept. Jer. 15, 29. Hdian. 2. 7. 6. Plato Rep. 496. a.

ἀναξίως, adv. *unworthily, irreverently*, 1 Cor. 11, 27. 29.—2 Macc. 14, 42. Hdian. 2. 7. 6. Plato Rep. 388. d.

ἀνάπαυσις, εως, ἡ, (ἀναπαύω,) *rest, quiet, from care or sorrow*; Matt. 11, 29 εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Rev. 14, 11. 4, 8 ἀνάπαυσιν οὐκ ἔχουσι...λέγουτες, *they have no rest...saying*, i. e. they cease not saying; see Buttm. § 144. 6. Kühn. 310. 4. f. Sept. for מנוחה Jer. 45, 3; מנוחה Lev. 25, 8. So Jos. Ant. 3. 12. 3. Pol. 5. 75. 6. Plato Tim. 59. c.—Meton. *a resting-place, abode*, Matt. 12, 43 comp. v. 44. Luke 11, 24. Sept. for מנוחה Ruth. 3, 1; מנוחה 1 Chr. 28, 2. Eccles. 24, 7.

ἀναπαύω, f. ἀύσω, (ἀνά intens. παύω,) *to make wholly cease or desist from any thing*, Il. 17. 550; also *to let rest, to give rest* to any one, c. acc. Ael. V. H. 10. 4. Xen. Cyr. 7. 1. 4.—Hence in N. T.

1. Trop. *to give rest to the mind from care or sorrow, to refresh*, c. acc. Matt. 11, 28. 1 Cor. 16, 18. 2 Cor. 7, 13. Philem. 7. 20. Sept. for מנוחה Is. 14, 3.—Eccles. 3, 6. Pol. 3. 42. 9 ἀναπαύειν ἐαυτὸν ἐκ τῆς κακοπαθείας.

2. Mid. ἀναπαύομαι, *to take rest, to rest*, from labour, care, sorrow; absol. Mark 6, 31. Luke 12, 19. Rev. 6, 11; of those who sleep, Matt. 26, 45. Mark 14, 41. Sept. for מנוחה Deut. 5, 4. So Plut. Symp. 8. 7. 4. Xen. Cyr. 4. 5. 22.—With ἐκ c. gen. Rev. 14, 13 ἀν. ἐκ τῶν κόπων αὐτῶν spoken of the dead. Comp. Pol. 3. 42. 9 in no. 1; also ἀναπαύομαι ἀπὸ τινος Thuc. 7. 73. Matth. § 355. n. 1.—With ἐπὶ c. acc. of pers. *to rest upon*, trop. of the Spirit of God descending and resting upon any one, 1 Pet. 4, 14. So Sept. and מנוחה Is. 11, 2.

ἀναπειδύω, f. εἰσω, (ἀνά intens. πείδω,) *to persuade over sc. to evil, to seduce*, c. acc. et inf. Acts 18, 13. Sept. for מנוחה Jer. 29, 8.—1 Macc. 1, 11. Xen. Cyr. 5. 1. 8. Genr. Hdian. 3. 15. 2. Plato Hipp. min. 370. a.

ἀναπέμπω, f. ψω, (πέμπω,) 1. *to send up* before a higher tribunal, *to remit*, c. acc. et πρὸς τινα Luke 23, 7. 15. [Acts 25, 21.]—Jos. Ant. 4. 8. 14 τὴν δίκην εἰς ἱερὰν πόλιν. Pol. 1. 7. 12 εἰς τὴν Ῥώμην.

2. *to send back again*, c. acc. et dat. Luke 23, 11; acc. Philem. 11.—Plut. Pomp. 36. ἀναπηδάω (ἀνά, πηδάω) *to leap up*, up. Mark 10. 50.

ἀνάπηρος, ου, ὁ, ἡ, adj. (ἀνά, πηρός,) *maimed, crippled*, deprived of some member of the use of it, Luke 14, 13. 21.—2 Macc. 8, 24. Ael. V. H. 11. 9. Plato Crit. 53. a.

ἀναπίπτω, f. πεσοῦμαι, (πίπτω,) aor. 2 ἀνέπεσον, Mid. aor. 1 ἀνεπεσάμην Luke 14, 10. 17, 7, in later editt. see Buttm. § 96. n. 9. § 114 πίπτω. Lob. ad Phr. p. 724; pr. *to fall back, to lie back*, as rowers Xen. Oec. 8. 8; *to fall back, to lie down, ἐπὶ τινος κλίνης* Diod. Sic. 4. 59.—In N. T. *to fall back, to recline, to lie at table*, upon the triclinium in the ancient manner of eating; see fully in ἀνάκειμαι no. 2; and for this late usage of the verb see Lob. ad Phr. p. 216. Corresp. in Engl. is *to sit at table, to sit down to a meal*. Absol. Luke 11, 37. 17, 7. 22, 14. John 13, 12; with εἰς c. acc. of place Luke 14, 10; with ἐπὶ c. acc. John 21, 20 ἐπὶ τὸ στήθος Ἰησοῦ, *on his breast*, i. e. next to him on the triclinium; comp. John 13, 23. Spoken also of those lying upon the ground for the same purpose, ἐπὶ τὴν γῆν Matt. 15, 35; ἐπὶ τῆς γῆς Mark 8, 6; absol. Mark 6, 40. John 6, 10 bis. So absol. Tob. 2, 1. Luc. Asin. 23.

ἀναπληρώω, ᾶ, f. ὠσω, (πληρώω,) *to fill up, to fill full*, e. g. a void, τὸ κενωθέν Plato Tim. 81. b; a number Xen. Vect. 4. 24.—In N. T. trop. *to fill up, to fulfil, to*

το διαβεβε, το
up. Mark 10. 50
usuals, ἀναπ
δύωας. Ric. ha
ἀναστᾶς.

complete, c. acc. a) Of iniquity, sin, *to fill up*; 1 Thess. 2, 16 εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας, comp. Matt. 23, 32 πληρῶσατε τὸ μέτρον τῶν πατέρων. Comp. also Gen. 15, 16. 2 Macc. 6, 13–15. b) Of a prophetic declaration, *to fulfil*, Pass. Matt. 13, 14. So ἀναπλήρωσις 1 Esdr. 1, 57. c) Of a command, precept, *to fulfil*, τὸν νόμον τοῦ Χρ. Gal. 6, 2; comp. John 13, 34. So πληρῶσαι ἐντολὰς Hdian. 3. 11. 9. d) Of character; 1 Cor. 14, 16 ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου *he that filleth up (occupieth) the place of the unlearned*; sustains that character in relation to the gift of tongues. Comp. Jos. B. J. 5. 2. 5 στρατιώτου τάξιν ἀναπληροῦν. Tac. Ann. 4. 38 'si locum principem impleam.' Rabb. אֵיךְ עִירָךְ Buxt. Lex. Chald. 2001. e) Of deficiency, *to fill up or out, to supply*, τὸ ἰμῶν ὑστέρημα 1 Cor. 16, 17. Phil. 2, 30. So Jos. Ant. 5. 6. 2 τὸ λείπον. Plut. de Pueris educ. 13 τὴν ἄλλειψιν.

ἀναπολόγητος, ου, ὁ, ἡ, adj. (α priv. ἀπολογία, *without apology or excuse, inexcusable*, Rom. 1, 20. 2, 1.—Pol. 12. 21. 10. Plut. Brut. 46.

ἀναπράσσω v. -ττω, f. ξω, (πράσσω), *to do up*, i. e. *to require, to exact a debt*, in some Mss. Luke 19, 23, instead of ἀν ἔπραξα.—Lys. 374. 3. Xen. An. 7. 7. 31.

ἀναπτύσσω, f. ξω, (πτύσσω), *to unfold, to undo*, espec. a roll or volume, *to unroll*, e. g. τὸ βιβλίον Luke 4, 17; see in βιβλίον. Sept. for עֵרָךְ 2 K. 19, 14.—Hdot. 1. 125; a garment Plut. Demetr. 42.

ἀνάπτω, f. ψω, (ἄπτω), *to light up, to kindle*, c. acc. Acts 28, 2. James 3, 5; Pass. Luke 12, 49. Sept. for הִצִּיתָ Jer. 9, 12; הִצִּיתָ Mal. 4, 1.—Pol. 14. 5. 1. Xen. An. 5. 2. 24.

ἀναρίθμητος, ου, ὁ, ἡ, adj. (α priv. ἀριθμός), *not to be numbered, innumerable*, Heb. 11, 12. Sept. for מְסֻפָּר אֵיךְ Job 21, 33.—Diod. Sic. 2. 12. Xen. An. 3. 2. 13.

ἀνασειώ, f. είσω, (σειώ), *to shake up or back*, e. g. the locks, Eurip. Bacch. 240; *to shake or wave up and down*, as the hands Thuc. 4. 38.—In N. T. trop. *to stir up, to excite*, τὸν ὄχλον Mark 15, 11. Luke 23, 5. So Diod. Sic. 13. 91 τὰ πλῆθη.

ἀνασκευάζω, f. άσω, (σκενάζω), pr. *to pack up baggage* (τὰ σκευή) or any thing as baggage, Xen. An. 5. 10. 8. Cyr. 8. 5. 4; then *to lay waste, to ravage, to destroy*, by collecting and carrying off every thing, Xen. Cyr. 6. 2. 25. Thuc. 4. 116.—Hence in

N. T. trop. *to destroy, to subvert*, τὰς ψυχὰς Acts 15, 24. So Pol. 9. 31. 6 συνζήκας. 12. 25. 4 τὴν κοινὴν φήμην.

ἀνασπῶ, ὦ, f. άσω, (σπῶ), *to draw up or out*, c. acc. Luke 14, 5; Pass. Acts 11, 10. Sept. for הִצִּיתָ Hab. 1, 15.—Pol. 5. 110. 4. Xen. Mem. 3. 10. 7.

ἀνάστασις, εως, ἡ, (ἀνίστημι), Act. a *raising up*, as of walls, Dem. 478. 24; of suppliants from a temple, Thuc. 1. 133; of the dead, Eurip. Eum. 648 ἀπαξ ζανόντος οὗτις ἔστ' ἀνάστασις. Pass. a *rising up*, e. g. from a seat, Ast Plat. Rep. 4. 4. Sept. for עִירָךְ Lam. 3, 63; from ambush Pol. 5. 70. 8.—In N. T. only Pass.

1. Trop. a *rising up*, opp. ἡ πῶσις fall; Luke 2, 34 οὗτος κείται εἰς πῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, i. e. for the fall of many and for the uprising of many; for the downfall and destruction of the great and the wise through unbelief (Luke 1, 52. 1 Cor. 2, 6), and for the salvation of the lowly and afflicted, the poor in spirit, through faith; comp. Rom. 9, 32. 33.

2. Spec. in N. T. the resurrection of the body from death, the return of the dead body to life, viz.

a) Of individuals who have returned to life on earth; Heb. 11, 35 *women received their dead ἐξ ἀναστάσεως*, lit. *out of or through resurrection*, raised again to life; comp. 1 K. 17, 17 sq. 2 K. 4, 20 sq.—So the resurrection of Jesus, Acts 1, 22. 2, 31. 4, 33. 17, 18. Rom. 6, 5. Phil. 3, 10. 1 Pet. 3, 21; also ἀνάστασις νεκρῶν v. ἐκ νεκρῶν id. Rom. 1, 4. 1 Pet. 1, 3.

b) Of the future and general resurrection at the end of all things; John 11, 24 ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Matt. 22, 30; also ἀνάστασις νεκρῶν Acts 17, 32. 23, 6. 24, 15. 21. 26, 23. 1 Cor. 15, 12. 13. 21. Heb. 6, 2; ἀν. τῶν νεκρῶν Matt. 22, 31. 1 Cor. 15, 42; ἡ ἀνάστασις ἡ ἐκ νεκρῶν Acts 4, 2. With an adjunct, John 5, 29 bis, εἰς ἀνάστασιν ζωῆς . . . εἰς ἀνάστασιν κρίσεως, *resurrection of life, unto eternal happiness; resurrection of condemnation, unto eternal misery*. Heb. 11, 35 ἵνα κρείττονος ἀναστάσεως τύχωσιν, *that they might obtain a better resurrection*, sc. than that just before spoken of, i. e. the resurrection unto life eternal.—This general resurrection the Sadducees denied, Matt. 22, 23. 28. Mark 12, 18. 23. Luke 20, 27. 33. Acts 23, 8; and also certain Christians, 2 Tim. 2, 18.

c) Of the resurrection of the righteous, τῶν δικαίων, Luke 14, 14. 20, 35. 36; called also the *first resurrection*, Rev. 20, 5. 6.

Comp. 1 Cor. 15, 23. 24. 1 Thess. 4, 16.—See also 2 Macc. 7, 9. 14. 12, 43–45; whence it would seem that the later Jews believed only the true worshippers of God would rise, and not the Gentiles; see espec. 2 Macc. 7, 14, comp. Is. 26, 14.

d) Meton. the author of resurrection, John 11, 25.

ἀναστατώ, ὦ, f. ὥσω, (ἀνάστατος, ἀνίστημι,) found only in later Greek, and equivalent to ἀνάστατον ποιεῖν in earlier writers, Sturz de Dial. Alex. p. 146; pr. to let be ἀνάστατον, i. e. of persons, to drive out from house and home, Aq. and Symm. for נִרְדְּתָהּ Ps. 59, 12; נִרְדְּתָהּ Ps. 11, 1; of cities, to lay waste, to ravage, like ἀνάστατον ποιεῖν Thuc. 6. 76. Xen. Hell. 6. 5. 35.—Hence in N. T. to bring into confusion, to make uproar, to turn upside down, c. acc. τὴν οἰκουμένην Acts 17, 6; absol. 21, 38. Trop. the minds of Christians, to trouble, to disturb, Gal. 5, 12; comp. ὁ ταρασσών v. 10.

ἀνασταυρώ, ὦ, f. ὥσω, (σταυρόω,) to crucify again, afresh, trop. c. acc. et dat. Heb. 6, 6 ἀνασταυροῦντας ἑαυτοῖς τὸν νῆδον τοῦ θεοῦ. So all the Greek commentators; also Jerome ad Gal. 5, 24. E. g. Chrysost. ἀνασταυροῦντας· ἄνωξεν πάλιν σταυροῦντας. Phot. ἀνασταυροῦντας· ἐπὶ δευτέραν σταυρωσιν... καλοῦντας αὐτόν. See Bleek Brief an d. Heb. in loc.—In Gr. writers ἀνασταυρόω is to fasten up upon the cross, to crucify, Jos. Ant. 11. 6. 10. Pol. 1. 11. 5. Xen. An. 3. 1. 17.

ἀναστενάζω, f. ἄσω, (στενάζω,) to fetch up a deep sigh, to sigh deeply, absol. Mark 8, 12. Sept. for נִשְׁנָחָה Lam. 1, 4.—2 Macc. 6, 30. Xen. Conv. 1. 15.

ἀναστρέφω, f. ψω, (στρέφω,) Pass. aor. 2 ἀνεστράφη.

1. Trans. to turn up, to turn upside down, to overturn, c. acc. τὰς τραπέζας John 2, 15.—Ecclus. 36, 12. Luc. Gall. 9. Xen. Ven. 9. 18.

2. Intrans. or with ἑαυτὸν implied, to turn back, to turn again, to return; Acts 5, 22 ἀναστρέψαντες δὲ ἀπήγγειλαν. Sept. for נִשְׁנָחָה Gen. 8, 7. 9. al. So Hdtan. 3. 11. 4. Xen. An. 4. 3. 29.—By Hebr. once like נִשְׁנָחָה it is to be translated by an adverb, again, anew; Acts 15, 16 ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ, i. e. I will again build up, etc. comp. Am. 9, 11. So נִשְׁנָחָה Gen. 30, 31. 2 K. 1, 13. 20, 5; see Heb. Lex. art. נִשְׁנָחָה, Heb. Gr. § 139. 4. n. 1.

3. Mid. and aor. 2 Pass. to turn oneself about in a place or among persons, to move

about, Lat. versari. a) As to place, to be or abide in, to sojourn, with ἐν c. dat. Matt. 17, 22 ἀναστρεφόμενον δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ. Trop. of a state or condition, to be in, to live in; so ἐν πλάνῃ 2 Pet. 2, 18. For 2 Cor. 1, 12 and Eph. 2, 3, see in lett. b. So Sept. for נִשְׁנָחָה Josh. 5, 5. Xen. Cyr. 8. 8. 7; trop. Ecclus. 8, 8. Xen. Ag. 9. 4. b) As to persons, to live among, to have converse with; with ἐν c. dat. of pers. and also ἐν c. dat. of state or condition, 2 Cor. 1, 12 οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι θεοῦ ἀνεστράφημεν ἐν τῷ κόσμῳ. Eph. 2, 3. Hence absol. to live, to walk, to conduct oneself, with an adv. of manner, 1 Tim. 3, 15. Heb. 10, 33. 13, 18; ἐν φόβῳ of manner 1 Pet. 1, 17. So Sept. for נִשְׁנָחָה Prov. 20, 7.

ἀναστρόφή, ἡς, ἡ, (ἀναστρέφω,) a turning about, Xen. Cyr. 5. 4. 8.—In N. T. converse, manner of life, walk, conduct, Gal. 1, 13. Eph. 4, 22. 1 Tim. 4, 12. Heb. 13, 7. James 3, 13. 1 Pet. 1, 15. 18. 2, 12. 3, 1. 2. 16. 2 Pet. 2, 7. 3, 11. So 2 Macc. 5, 8. Arr. Epict. 1. 9. 11. Pol. 4. 82. 1.—In Heb. 13, 7. 1 Pet. 1, 15, others render it life, but without necessity.

ἀνατάσσω v. -ττω, f. τάσω, (τάσσω,) to set up in order, to arrange, Mid. c. acc. Luke 1, 1 ἀνατάσσαις διήγησιν.—Hesych. ἀνατάσσαι· εὐτρεπίσασθαι. Comp. Plut. de Solert. Anim. 12 ἀναταπτόμενος τὰ μαθήματα καὶ μελετών.

ἀνατέλλω, f. τέλω, (τέλλω,) aor. 1 ἀνέτελα, perf. ἀνατέταλκα Heb. 7, 14.

1. Trans. to let uprise, to cause to rise, as God the sun, τὸν ἥλιον Matt. 5, 45. Sept. for נִשְׁנָחָה of plants Gen. 3, 18.—Diod. Sic. 17. 7 ὁρᾶσθαι τὸν ἥλιον... ἀνατέλλοντα τὰς ἀκτῖνας. Hom. Il. 5. 777 of plants.

2. Intrans. to uprise, i. e. a) Of heavenly bodies, to rise from the horizon; so the sun Matt. 13, 6. Mark 4, 6. 16, 2 (see in ἥλιος). James 1, 11; the morning star, trop. 2 Pet. 1, 19; light Matt. 4, 16; a cloud Luke 12, 54. Sept. for נִשְׁנָחָה of the sun and light Gen. 32, 31. Is. 58, 10; of the morning star Job 3, 9. Is. 14, 12. So Pol. 9. 15. 10. Xen. Cyr. 8. 3. 2 πρὶν ἥλιον ἀνατέλλειν. Earlier Gr. writers use ἀνατέλλειν of the sun, and ἐπιτέλλειν of the stars; Lob. ad Phryn. p. 124. b) Of plants, to spring up, to arise, trop. of Christ's descent from Judah, Heb. 7, 14. So pr. Sept. for נִשְׁנָחָה Ez. 17, 6. Jos. Ant. 1. 1. 1. Theophr. C. Pl. 3. 7.

ἀνατίθημι, f. τίσω, (τίθημι,) to set or put up upon, as upon the cross Pol. 1. 86

6; a load upon an animal Xen. Cyr. 8. 5. 4; to lay up, as a votive gift in a temple, Judith 16, 19. Sept. 1 Sam. 31, 10. Xen. An. 5. 3. 5, 6.—In N. T. Mid. aor. 2 ἀνε-
-*σεμην*, to set up or forth in one's own be-
half, to propound, to declare, for considera-
tion, c. acc. et dat. Acts 25, 14. Gal. 2, 2.
So 2 Macc. 3, 9. Plut. Amat. Narr. 2.
Mor. IV. p. 517, τὴν πρᾶξιν ἀνέθετο τῶν
εταίρων τισίν.

ἀνατολή, ἥς, ἡ, (ἀνατέλλω q. v.) an
uprising, the rising of the heavenly bodies
from the horizon, as of the sun Plato Polit.
269. a. Sept. Judg. 5, 31; of the stars Ael.
H. An. 9. 17. On the use of ἀνατολή and
ἐπιτολή, see Lob. ad Phryh. p. 124 sq.—
Hence in N. T.

1. Meton. the day-spring, dawn, i. q.
φῶς ἀνατέλλον. Luke 1, 78 ἐπεσκέψατο
ἡμᾶς ἀνατολή ἐξ ὕψους, the day-spring hath
visited us from on high, i. e. the Messiah,
who is elsewhere spoken of as a light;
comp. Is. 9, 1 [2]. 49, 6. 60, 1–3.

2. Meton. the east, the orient, the eastern
quarter of the earth or heavens; Matt. 2, 1.
2. 9. Rev. 21, 13; also ἀνατολή ἡλίου Rev.
7, 2. Plur. ἀνατολαί id. Matt. 24, 27; also
ἀνατολαί ἡλίου Rev. 16, 12. In Matt. 8, 11
and Luke 13, 29 ἀπὸ ἀνατολῶν καὶ δυσμῶν
from the east and west is put by synecd.
i. q. 'from every quarter.' Sept. Plur. for
מִכָּל־קִרְיָא Num. 32, 19; מִכָּל־גֵּנִי Gen. 2, 8.—Sing.
Hdian. 3. 8. 13. Plato Locr. 96. d. Plur.
Diod. Sic. 2. 43. Plato Def. 411. b.

ἀνατρέπω, f. ψω, (τρέπω,) to turn up,
to turn upside down, to overturn, pr. Dem.
403. 7. Xen. Cyr. 2. 2. 5.—In N. T. trop.
to overthrow, to subvert, c. acc. τὴν πίστιν
2 Tim. 2, 18; τοὺς οἴκους Tit. 1, 11. So
Sept. Prov. 10, 3. Dem. 324. 27. Plato
Legg. 709. a.

ἀνατρέφω, f. θρέψω, (τρέφω,) to nour-
ish up, to bring up a child, Mid. c. acc. et
dat. Acts 7, 21; Pass. v. 20. So Wisd. 7, 4.
Hdian. 5. 8. 3. Xen. Mem. 4. 3. 10.—Also
of mental training, to bring up, to train up,
Pass. Acts 22, 3. So Hdian. 1. 4. 8. Plut.
de Musica 31.

ἀναφαίνω, f. φανῶ, (φαίνω,) to light up,
to let shine, e. g. lamps Od. 18. 310; the
stars Xen. Mem. 4. 3. 4; to make appear, to
show, Xen. Conv. 4. 12.—Hence in N. T.
Mid. to show oneself, to appear, e. g. the king-
dom of heaven, Luke 19, 11. So Sept. Job
11, 18 ἀναφαίνεταί σοι εἰρήνη. Also pr. Pol.
10. 48. 7. Xen. Hell. 3. 5. 21.—Pass. of
persons, to be shown, to be made to see;

Acts 21, 3 ἀναφανέστε τὴν Κύπρον, being
shown Cyprus, having it pointed out to us
in the distance; instead of ἀναφανείσης
ἡμῖν τῆς Κ. For the construction, comp.
Rom. 3, 2. Buttm. § 134. 5. Kühn. § 281.
3. Winer § 40. 1. So Theophan. p. 392
ἀναφανέντων δὲ αὐτῶν τὴν γῆν εἶδον αὐτοὺς
οἱ στρατηγοί.

ἀναφέρω, f. ἀνοίσω, (φέρω,) aor. 1
ἀνήνεγκα, aor. 2 ἀνήνεγκον.

1. to bear upwards, to carry up, to lead
up, from a lower to a higher place; e. g. of
persons c. acc. et eis c. acc. as eis ὄρος
Matt. 17, 1. Mark 9, 2; Pass. eis τὸν οὐρα-
νόν Luke 24, 51. Sept. for הֶעֱלִיךָ 1 Chr.
15, 3. 12; מִן־הָאֵרֶץ 1 Sam. 17, 54. So Luc.
Dial. Deor. 20. 6. Xen. Conv. 8. 30.—Of
things, as sacrifices, to bring up, to offer up,
by placing the victim or thing offered upon
the altar; so with acc. and ἐπὶ τὸ θυσιαστή-
ριον James 2, 21; acc. simply Heb. 7, 27
bis, 13, 15. 1 Pet. 2, 5. Sept. with ἐπὶ τὸ
θυσ. for הֶעֱלִיךָ Gen. 8, 20; simpl. Lev. 14,
9. Judg. 11, 31.

2. Trop. ἀνενεγκὲν τὰς ἀμαρτίας ἡμῶν, to
bear up our sins, to take upon oneself and
bear our sins, i. e. to bear the penalty of sin,
to make expiation for sin, spoken of Christ
1 Pet. 2, 24. Heb. 9, 28, quoted from Is.
53, 12 where Sept. for נִשְׁאָה. Comp. Sept.
ἀνοίσουσιν τὴν πορείαν ἡμῶν for נִשְׁאָה Num.
14, 33.—So ἡν. ἀμαρτίαν Antiph. 753. 10;
κινδύνους Thuc. 3. 38.

ἀναφωνέω, ῶ, f. ἦσω, (φωνέω,) to
speak up or out, intrans. with dat. of man-
ner, Luke 1, 42. Sept. for שָׁמַעְתִּי 1 Chr.
15, 28.—Plut. Themist. 26 ἀνεφώνησε μέ-
τρω ταυτί. Pol. 3. 33. 4.

ἀνάχυσις, εως, ἡ, (ἀναχέω,) an out-
pouring, as the estuary of a river, Strab.
3. p. 206, 374.—In N. T. trop. outpouring,
effusion, excess; 1 Pet. 4, 4 eis τὴν αὐτὴν
τῆς ἀσωτίας ἀνάχυσιν into the same outpour-
ing (excess) of rioting.

ἀναχωρέω, ῶ, f. ἦσω, (χωρέω,) to give
place, to go back, to draw back, e. g.

1. Genr. to withdraw from a place, to
depart, intrans. with eis c. acc. of place
whither, Matt. 2, 12. 14. 22. 4, 12. 14, 13.
15, 21. Mark 3, 7 (others πρὸς). John 6,
15; with ἐκείθεν Matt. 12, 15, comp. 14,
13; absol. Matt. 2, 13. 9, 24 ἀναχωρεῖτε
withdraw, give place. 27, 5. Sept. with eis
for מִן־הָאֵרֶץ Hos. 12, 12.—So with eis Hdian.
1. 12. 2. Xen. Hell. 2. 4. 7; absol. Plato
Conv. 175. a.

2. Spec. to withdraw, for privacy, to go

aside, intrans. with *κατ' ἰδίαν* Acts 23, 19; absol. 26, 31. Comp. Hdtan. 1. 12. 12 ἐν τοῖς ἀνακεχωρηκόσι τόποις.

ἀναψυξις, εως, ἡ; (ἀναψύχω,) a refreshing, revival; Acts 3, 19 *καί ποτε ἀναψύξεως times of refreshing*, i. e. of joy to come in the kingdom of Christ; comp. v. 20. 21. Sept. for **חַיִּי** Ex. 8, 11 [15].—Philo de Abr. p. 371. d. Strabo 17. p. 1137.

ἀναψύχω, f. ξω, (ψύχω,) to breathe up, to take breath; hence to revive, be refreshed. Sept. for **חַיִּי** Ex. 23, 12; **חַיִּי** 1 Sam. 16, 23. Trans. to revive, to refresh, with cooling, Od. 4. 568. Bion 1. 85.—In N. T. genr. to refresh, to cheer, c. acc. 2 Tim. 1, 16 *ὅτι πολλάκις με ἀνέψυξε*. So Pass. Xen. Hell. 7. 1. 19.

ἀνδραποδιστής, οὔ, ὁ, (ἀνδραποδίζω, ἀνδράποδον,) a slave-dealer, man-stealer, 1 Tim. 1, 10; comp. Ex. 21, 16. Deut. 24, 7.—Pol. 12. 9. 2. Xen. Mem. 1. 2. 6.

Ἀνδρέας, ου, ὁ, (ἀνὴρ.) *Andrew*, an old Greek name Hdot. 6. 126; in N. T. pr. n. of one of the Apostles, Mark 3, 18; the brother of Simon Peter, Matt. 4, 18. 10, 2. Mark 1, 16. Luke 6, 14. John 6, 8. He was from Bethsaida of Galilee; and had been a follower of John the Baptist; John 1, 41. 45. He was one of those most closely connected with Jesus, Mark 1, 29. 13, 3. John 6, 8. 12, 22 bis. Mentioned also Acts 1, 13; but not later.

ἀνδρῆζω, f. ἴσω, (ἀνὴρ,) to make manly, c. acc. Xen. CEC. 5. 4.—In N. T. Mid. to show oneself a man, to be manly, 1 Cor. 16, 13. Sept. for **פּוֹרֵן** Deut. 31, 6. 7; **יָצַף** Josh. 1, 6. 9. So 1 Macc. 2, 64. Luc. Eun. 13. Xen. An. 4. 3. 34.

Ἀνδρόνικος, ου, ὁ, (ἀνὴρ, νικάω,) *Andronicus*, pr. n. of a Jewish Christian, a kinsman and fellow-prisoner of Paul, Rom. 16, 7.

ἀνδροφόνος, ου, ὁ, ἡ, adj. (ἀνὴρ, φονεύω,) *manslaying*; as Subst. a manslayer, murderer, 1 Tim. 1, 9.—2 Macc. 9, 28. Luc. Asin. 21. Plato Euth. 9. a.

ἀνεγκλητος, ου, ὁ, ἡ, adj. (a priv. ἐγκαλέω,) *not arraigned or accused*; hence blameless, unblamable, 1 Cor. 1, 8. Col. 1, 22. 1 Tim. 3, 10. Tit. 1, 6. 7.—Jos. Ant. 5. 8. 8. Plut. Pericl. 15. Xen. Mem. 2. 8. 5.

ἀνεκδιήγητος, ου, ὁ, ἡ, adj. (a priv. ἐκδιηγέομαι,) *not to be related, unspeakable, unutterable*, 2 Cor. 9, 15.—Athenagor. Apol. p. 10, of God. So ἀδιήγητος Xen. Cyr. 7. 1. 32.

ἀνεκκλήλητος, ου, ὁ, ἡ, adj. (a priv. ἐκκαλέω,) *unspeakable, unutterable*, 1 Pet. 1, 8.—Eunap. Proweres. ὡς ἐπύθετο τὴν ἀλογον ταύτην καὶ ἀνεκκλήλητον σωτηρίαν.

ἀνέκλειπτος, ου, ὁ, ἡ, adj. (a priv. ἐκλείπω,) *unfailing, inexhaustible*, Luke 12, 33.—Diod. Sic. 3. 23. Plut. de defect. Orac. 51.

ἀνεκτός, ἡ, ὄν, (ἀνέχομαι,) *tolerable, supportable*; in N. T. only Neut. compar. ἀνεκτότερον ἔσται Matt. 10, 15. 11, 22. 24. [Mark 6, 11.] Luke 10, 12. 14.—Pol. 12. 9. 5. Plato Legg. 907. a.

ἀνελεήμων, ονος, ὁ, ἡ, adj. (a priv. ἐλεῆμων,) *unmerciful, cruel*, Rom 1, 31. Sept. for **רַחֲמִים** Prov. 5, 9. 11, 17.—Wisd. 12, 5. 19, 1. Comp. ἀνελεημόνως Antiph. 114. 10.

ἀνεμίζομαι, Pass. (ἀνεμος,) *to be wind-driven, tossed by the wind*, James 1, 6.—Not found in Sept. nor in Gr. writers.

ἄνεμος, ου, ὁ (ἄω, ἄημα,) 1. *wind*, pr. a breath or stream of air, Matt. 11, 7. 14, 24. Mark 4, 41. Luke 7, 24. Rev. 7, 1 *μὴ πνέῃ ἄνεμος*. Spoken of violent, stormy winds, Matt. 7, 25. 27. 8, 26. 27. 14, 30 *τὸν ἄνεμον ἰσχυρόν*. v. 32. Mark 4, 37. 39 bis. 6, 48. 51. Luke 8, 23. 24. 25. John 6, 18. Acts 27, 4. 7. 14. 15. James 3, 4 *ὑπὸ σκληρῶν ἀνέμων*. Jude 12. Rev. 6, 13. Sept. for **רוּחַ** Job 21, 18. Is. 41, 16. al. So Pol. 9. 25. 3. Xen. CEC. 18. 1.—Rev. 7, 1 *οἱ τέσσαρες ἄνεμοι, the four cardinal winds*. Sept. for **רוּחֵי רַחֲמֵי אֱלֹהִים** Jer. 49, 36. Hence

2. Meton. *οἱ τέσσαρες ἄνεμοι, the four winds*, i. e. the four quarters of the earth or heavens, whence the four cardinal winds blow, Matt. 24, 31. Mark 13, 27; comp. Luke 13, 29. Sept. for **רוּחֵי רַחֲמֵי אֱלֹהִים** 1 Chr. 9, 24. Dan. 11, 4.—Jos. Ant. 8. 3. 5.

3. Trop. as the emblem of instability, inconstancy; Eph. 4, 14 *ἄνεμος τῆς διδασκαλίας wind of doctrine*, i. e. varying and unstable doctrines, vain opinions.—Ecclus. 5. 9. So **רוּחַ** Job 15, 2.

ἀνένδεκτος, ου, ὁ, ἡ, adj. (a priv. ἐνδέχεται,) *inadmissible, impossible*, Luke 17, 1; comp. Matt. 18, 7.

ἀνεξερεύνητος, ου, ὁ, ἡ, adj. (a priv. ἐξερευνᾶω,) *unsearchable, inscrutable*, Rom. 11, 33.—Symm. for **קִרְבִּי** Prov. 25, 3; **קִרְבִּי** Jer. 17, 9. Aristot. Eth. N.

ἀνεξίκακος, ου, ὁ, ἡ, adj. (ἀνέχομαι, κακός,) *enduring evil, patient under evils and injuries*, 2 Tim. 2, 24.—Hierocl. ad Pythag. Carm. Aur. 7. Luc. Jud. Voc. 9; comp. ἀνεξικακία Wisd. 2, 19. Plut. Pelop. 25

ανεξιχνίαστος, ου, ό, ή, adj. (a priv. ἐξιχνιάω,) *not to be traced out; trop. unsearchable, inscrutable*, Rom. 11, 33. Eph. 3, 8. Sept. for יִרְיָה Job 5, 9. 9, 10. —Prayer of Manass. 6.

ανεπαίσχυντος, ου, ό, ή, adj. (a priv. ἐπαισχύνομαι,) *not to be made ashamed, without cause of shame, irreproachable*, 2 Tim. 2, 15.—Jos. Ant. 18. 7. 1; so Adv. -ως, Agapet. 57. Wetst. in loc.

ανεπίληπτος, ου, ό, ή, adj. (a priv. ἐπιλαμβάνω,) *not to be laid hold of or attacked*, Thuc. 5. 17.—In N. T. *not to be reprehended, blameless, unblamable*, 1 Tim. 3, 2 comp. Tit. 1, 7 **ἀνεγκλήτος**. 1 Tim. 5, 7. 6, 14. So Plut. Pericl. 10. Xen. Cyr. 1. 2. 15.

ἀνέρχομαι, aor. 2 ἀνῆλθον, (ἐρχομαι,) *to go up, to ascend, from a lower to a higher place, as εἰς τὸ ὄρος* John 6, 3; *εἰς Ἱεροσόλυμα* Gal. 1, 17. 18; see in ἀναβαίνω no. 1. Sept. for יִרְיָה 1 K. 13, 12; יִרְיָה Judg. 21, 8. —Hdian. 3. 8. 11. Xen. Hell. 2. 4. 39.

ἀνεσις, εως, ή, (ἀνίμνι,) 1. *a letting up or loose, remission, relaxation*, pr. from close confinement; Acts 24, 23 **ἔχειν ἀνεσιν**, *to have relaxation*, i. e. from actual bonds. So Sept. δοῦναι ἀνεσιν 2 Chr. 23, 15.—Also from exertion, obligation; 2 Cor. 8, 13 οὐ ἵνα ἄλλοις ἀνεσις, i. e. from the duty of contributing. So from exertion, toil, Jos. Ant. 3. 10. 6. Hdian. 8. 5. 19.

2. Trop. *remission, rest, quiet*; e. g. internal 2 Cor. 2, 12; external 2 Cor. 7, 5. 2 Thess. 1, 7.—Pol. 1. 66. 10. Plato Legg. 724. a.

ἀνετάζω, f. ἄσω, (ἀνά intens. ἐτάζω,) *to examine thoroughly, to inquire strictly*, Sept. for יִרְיָה Judg. 6, 20. Susann. 14.—In N. T. in a judicial sense, *to examine, to put to the question, by scourging to force confession*, c. acc. Acts 22, 24. 29.

ἀνευ, prep. ἑ. gen. (kindr. ἀν- priv. Engl. *un-*,) *without*; e. g. of things, implying their absence; as ἀνευ γογγυσμῶν *without murmurings* 1 Pet. 4, 9; ἀνευ λόγου *without word*, i. e. without preaching and admonition, 1 Pet. 3, 1. Sept. for יִרְיָה Ex. 21, 11; יִרְיָה Is. 55, 1. So Dem. 141. 4. Xen. An. 2. 6. 6.—Of persons, praegn. Matt. 10, 29 ἀνευ τοῦ πατρὸς *without the Father*, without his knowledge and will; comp. Luke 12, 6. Sept. for יִרְיָה Am. 3, 5. So Hom. Il. 15. 213. Dem. 1240. 30; ἀνευ βασιλείας Xen. Hell. 4. 8. 16.—In Gr. writers ἀνευ is found also as an adverb without case; Winer ὅ 53. 6. Butt. ὅ 146. 4. 2.

ἀνέυθετος, ου, ό, ή, adj. (a priv. εὖθετος,) *not well-situated, not commodious*, Acts 27, 12.—Hesych. ἀνεύθετον ἀχρήστου.

ἀνευρίσκω, aor. 2 ἀνεύρον, (εὐρίσκω,) *to find out, to trace out, by inquiry*, c. acc. Luke 2, 16. Acts 21, 4.—Plut. Camill. 30. Xen. Cyr. 1. 6. 40.

ἀνέχω, f. ἔξω, (ἔχω,) *to hold up*, e. g. τὰς χεῖρας Jos. Ant. 3. 1. 6. Hom. Il. 3. 318; *to hold up or back*, as horses Il. 23. 426; *the rain from falling*, Sept. for יִרְיָה Am. 4, 7.—In N. T. only Mid. ἀνέχομαι, f. ἀνέξομαι, imperf. ἀνεχόμεν, also ἡνεχόμεν 2 Cor. 11, 1. 4 Rec. aor. 2 ἡνεσχόμεν Acts 18, 14; for the double augm. see Butt. ὅ 86. n. 3, 4. Kühn. ὅ 126. 1; pr. *to hold oneself up*, and so *to hold or bear up against any thing, to endure*; constr. c. gen. Matth. ὅ 359. n.

1. Of pers. *to bear with, to have patience with the errors and weaknesses of others*; c. gen. Matt. 17, 17 ἕως πότε ἀνέξομαι ὑμῶν. Mark 9, 19. Luke 9, 41. Acts 18, 14. 2 Cor. 11, 1 bis. 19. Eph. 4, 2. Col. 3, 13; absol. 2 Cor. 11, 4. Sept. for יִרְיָה Is. 63, 15.—Pol. 3. 82. 5. Plato Rep. 564. d.

2. Of things: a) *to endure, to bear patiently*, as afflictions, 2 Thess. 1, 4 ταῖς θλίψεσιν αἷς ἀνέχεσθε, i. e. αἷς for ὧν by attraction; absol. 1 Cor. 4, 12. 2 Cor. 11, 20. So c. gen. 2 Macc. 9, 12. Hdian. 8. 5. 9. Plato Apol. 31. b. b) *to endure, to bear with*, i. e. to admit doctrine, exhortation, 2 Tim. 4, 3. Heb. 13, 22. So Sept. Job 6, 26.

ἀνεψιός, ου, ό, a cousin, Lat. consobrinus, Col. 4, 10.—Sept. Num. 36, 11. Plut. Thes. 7. Xen. An. 7. 8. 9.

ἀνηθον, ου, τό, *dill, anethum graveolens* v. hortense, an aromatic plant, Matt. 23, 23.—Theophr. H. Pl. 7. 1. 2. Dioscor. 3. 461. Plin. H. N. 19. 52, where *anethum* is distinguished from *anisum*, anise. Celsi Hierob. I. p. 494.

ἀνήκω, defect. (ἦκω,) *to have come up or reached to any thing*, Hdot. 7. 60. Xen. An. 6. 2. 3, 5; *to pertain or belong to*, 1 Macc. 10, 42. Dem. 1390. 17.—In N. T. trop. *to be pertinent, fit, proper*; impers. Col. 3, 18 ὡς ἀνήκεν ἐν κυρίῳ. Part. neut. τὸ ἀνήκον, τὰ ἀνήκοντα, *that which is proper, becoming*, Philem. 8. Eph. 5, 4. Compare Hdot. 6. 109. Suid. ἀνήκον τὸ πρέπον.

ἀνήμερος, ου, ό, ή, adj. (a priv. ἥμερος,) *untamed, ungentle, fierce*, of persons 2 Tim.

3, 3.—Æsch. Prom. 716. Arr. Epict. 1. 3.
7. Plut. Pomp. 28.

ἀνηρ, ἀνδρός, ὁ, (kindr. ἀρῆν, *Αρης,) *a man*, one of the male sex, Lat. *vir*.

1. Genr. as opp. to woman; Luke 1, 27. 34 ἐπεὶ ἄνδρα οὐ γινώσκω. 5, 18. 7, 20. John 1, 13. Acts 2, 22. 9, 38. 10, 5. 30. 13, 21. Rom. 11, 4. James 1, 8. 2, 2. al. sarp.—Xen. Cœc. 7. 30. Plato Conv. 191. e.

2. Spec. *a man* of adult years. a) As distinguished from a youth, etc. Luke 19, 2. John 1, 30; so where ἄνδρες, γυναῖκες, παῖδια are spoken of, Matt. 14, 21. 15, 38. Mark 6, 44. Acts 17, 12. So Plato Rep. 549. e. Xen. Conv. 4. 17. b) As married, *a husband*, Matt. 1, 16. Mark 10, 2. 12. Luke 2, 36. 16, 18. John 4, 16–18. 1 Cor. 7, 2–4. 13. 14. Gal. 4, 27. Col. 3, 19. al. Sept. and חַוָּה Gen. 2, 23. 3, 6. (Ecclus. 4, 10. Luc. D. Mort. 23. 3. Xen. Cyr. 1. 3. 13.) Also *a husband* by anticipation, *one betrothed*, *a bridegroom*, Matt. 1, 19. Rev. 21, 2. Sept. and חַוָּה Deut. 22, 23. So of a bride, εἰς ἀνδρὸς [οἰκίαν] ἵεναι v. εἰσεῖν Alciph. p. 364. Liban. p. 556. c. Comp. Greg. Cor. p. 45 Schæf. c) Plur. of soldiers, or rather of the temple guards under the direction of the Sanhedrim, *men*, Luke 22, 63; comp. v. 47 and Matt. 26, 47. So of soldiers 1 Macc. 3, 39. Xen. An. 1. 2. 1. d) With an adjunct; e. g. with an adj. as ἀνὴρ φρόνιμος Matt. 7, 24; ἀνὴρ μωρός v. 26; also Luke 5, 8. 12. James 1, 8. al. So Hdian. 2. 15. 1. Xen. An. 1. 3. 20. With pron. τίς, where ἀνὴρ is pleonast. Luke 8, 27. Acts 10, 1. 16, 9. So Xen. An. 4. 8. 4. With a gentile noun, as Acts 8, 27 ἀνὴρ Αἰθίοψ *an Ethiopian*. 10, 28. 22, 3. Plur. Matt. 12, 41 ἄνδρες Νινευίται. Luke 11, 32. Acts 11, 20. So Æl. V. H. 12. 56. Xen. An. 1. 8. 1 ἀνὴρ Πέρσης. e) In a direct and respectful address, simply ἄνδρες, *men*, sirs, Acts 14, 15. 19, 25. 27, 10. 21. 25. (Xen. An. 1. 4. 14.) With a gentile noun; Acts 1, 11 ἄνδρες Γαλιλαῖοι. 2, 14. 22. 5, 35. 13, 16. 17, 22 ἄνδρες Ἀθηναῖοι, *Athenians*. 19, 35. 21, 28. So Xen. An. 1. 7. 3. With ἀδελφοί, Acts 1, 16; comp. ἄνδρες φίλοι Xen. An. 1. 6. 6. f) Indef. for ἀνὴρ τις or simple τίς, Luke 9, 38 ἀνὴρ ἀπὸ τοῦ ὄχλου. Acts 6, 11. So Xen. Cyr. 2. 2. 22 ἀνὴρ τοῦ δήμου.

3. Trop. *a man* in understanding, intelligence, true wisdom; opp. a child 1 Cor. 13, 11; and so τέλειος ἀνὴρ Eph. 4, 13. James 3, 2.—So *a man* worthy of the name, Hom. Il. 5. 529. Hdot. 7. 210. Xen. Cyr. 4. 2. 25.

4. Indef. *a man*, any man or person, one of the human family, Lat. *homo*. Rom. 4, 8 μακάριος ἀνὴρ, ᾧ κτλ. James 1, 12. 20. 23. Plur. Luke 11, 31 μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης. Acts 4, 4. Matt. 14, 35 οἱ ἄνδρες τοῦ τόπου ἐκείνου *the men of that place*, the people, the inhabitants.—Sing. Soph. Cœd. Col. 567 or 573. Xen. Mem. 4. 5. 2. Plur. Luc. D. Mort. 24. 1. Xen. Cyr. 4. 3. 13. +

ἀνδίστημι, f. στήσω, (ἀντί, ἵστημι,) in N. T. only perf. ἀνέστηκα, aor. 2 ἀνέστην, Mid. impf. ἀντιστάμην; Act. intrans. *to stand against*, Mid. *to set oneself against*; i. e. genr. *to withstand*, *to resist*, *to oppose*, c. dat. Matt. 5, 39 μὴ ἀντιστῆναι τῷ πονηρῷ. Luke 21, 15. Acts 6, 10. 13, 8. Rom. 9, 19. 13, 2. Gal. 2, 11. 2 Tim. 3, 8 bis. 4, 15. James 4, 7. 1 Pet. 5, 9; absol. Rom. 13, 2 οἱ ἀνέστηκότες. Eph. 6, 13. Sept. for נִצַּח Ps. 76, 8; נִצַּח Deut. 25, 18.—Hdian. 2. 10. 11. Plato Conv. 196. d. Absol. Xen. An. 7. 3. 11.

ἀνδομολογέομαι, οὔμαι, Mid. depon. (ἀντί, ὁμολογέω,) pr. *to utter in turn the same things*, said of a person or party as *over against* another; hence, *to assent or consent in turn*, on one's part, c. dat. Pol. 28. 4. 4. ib. 17. 6; *to make an agreement* Pol. 5. 105. 2; *to confess in turn*, on one's part, e. g. τὰς ἀμαρτίας Jos. Ant. 8. 10. 3. 1 Esdr. 8, 91; c. dat. Pol. 30. 8. 7.—In N. T. *to profess or declare in turn*, *to praise*, *to laud*, on one's part, c. dat. Luke 2, 38 καὶ αὐτὴ ἀνδομολογεῖτο τῷ κυρίῳ and she too (in turn, on her part) *praised the Lord*, i. e. as Simeon had done just before, vv. 34. 35. So Sept. for הִתְהַלַּח Ps. 79, 13. Comp. Diod. Sic. 1. 70 ἀνδομολογεῖσθαι τὰς ἀρετὰς τοῦ βασιλέως.

ἄνθος, εὖς, τό, (ἀνά, ἄνω,) *a flower*, James 1, 10. 11. 1 Pet. 1, 24 bis. Sept. for חַוָּה Num. 17, 8.—Luc. Nigr. 30. Xen. Ven. 5. 5.

ἀνθρακιά, ἄς, ἡ, (ἄνθραξ,) *a fire of coals*, a heap of burning coals, John 18, 18. 21, 9.—Ecclus. 11, 32. Dem. 423. 2. Plut. Symp. 6. 7. 2.

ἄνθραξ, ακος, ὁ, *a coal*; Rom. 12, 20 ἀνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ thou shalt heap coals of fire on his head, i. e. awaken feelings of shame and compunction; quoted from Prov. 25, 22, where Sept. for חֲבִיטָה.—Hdian. 4. 7. 9. Plut. C. Mar. 44.

ἀνδρωπάρεσκος, ου, ὁ, ἡ, (ἄνθρωπος, ἀρέσκω,) a word of the later Greek, Lob.

ad Phryn. p. 621; Plur. as Subst. *men-pleasers*, Eph. 6, 6. Col. 3, 22.—Sept. Ps. 53, 6. Psalt. Salom. 4, 8. 10. p. 929.

ἄνθρωπος, η, ον, (ἄνθρωπος,) *pertaining to man, human*, i. e. a) As distinctive of man; James 3, 7 ἡ φύσις ἀνθρωπίνῃ ἡμᾶς nature, opp. to that of beasts, etc. So Hdian. 1. 13. 12. Xen. Mem. 1. 4. 13. b) As proceeding from or instituted by man, e. g. σοφία ἀνθρωπίνη, *man's wisdom*, not the true, 1 Cor. 2, 4. 13. Also 1 Cor. 4, 3 ἀνθρωπίνη ἡμέρα *a man's day*, i. e. a judgment day of man's appointment; antith. ἡμέρα κυρίου. 1 Pet. 2, 13. So Dem. 317. 23. Plato Apol. 20. d, ἀνρ. σοφία. c) As common to man or to his experience; 1 Cor. 10, 13 πειρασμὸς . . . ἀνθρώπων, i. e. *common to man*, and therefore adapted to his weakness; opp. ἵπὲρ δὲ δύνασσε. Neut. as adv. Rom. 6, 19 ἀνθρωπίνων λέγω *I speak in the manner of men*, in language and examples drawn from common life, i. q. κατὰ ἄνθρωπον λέγω Gal. 3, 15. So Pol. 3. 5. 8. Xen. Cyr. 3. 1. 40.

ἀνθρωποκτόνος, ου, ὁ, ἡ, adj. (ἄνθρωπος, κτείνω,) *manslaying*; Subst. *a manslayer, murderer*, John 8, 44. 1 John 3, 15 bis. Comp. Wisd. 2, 24.—Eurip. Iph. T. 390.

ἄνθρωπος, ου, ὁ, ἡ, (kindr. ἀνά, ἄνω, ἄνθος,) *a man*, one of the human family, *man or woman, a person*, Lat. homo. Sept. often for אָדָם; אִישׁ; אִשָּׁה.

1. Pr. and *definite* or *indefinite*, as put with or without the article or other adjuncts.

A) *Definite*, with the art. ὁ ἄνθρωπος, οἱ ἄνθρωποι, and also in the Vocative.

a) Where the person spoken of is already *known*, either from the context or in some other way. a) Simply, e. g. Sing. ὁ ἄνθρωπος, Matt. 12, 13 τότε λέγει τῷ ἀνθρώπῳ, comp. v. 10. 26, 72. 74. Mark 3, 3. 5 comp. v. 1. 5, 8 comp. v. 2. 14, 71. Luke 6, 8 comp. v. 6. 8, 29. 33. 35 comp. v. 27. John 2, 25 bis, where ὁ ἄνθρωπος is the particular person with whom Jesus might at any time have to do. John 7, 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον *doth our law condemn the man?* i. e. the person accused. John 19, 5 ἵδε ὁ ἄνθρωπος, i. e. the man whose life ye seek. Matt. 12, 43 and Luke 11, 24 *when the unclean spirit is gone out ἀπὸ τοῦ ἀνθρώπου*, i. e. the man in whom he had dwelt. Acts 19, 16. 25, 22 comp. v. 14. 2 Thess. 2, 3.—PLUR. οἱ ἄνθρωποι, *the men, the persons*, already known; Matt. 8, 27 οἱ δὲ ἄνθρωποι ἐθαύμασαν, i. e. those in the boat with Jesus. Luke 7, 31. John

4, 28 τοῖς ἀνθρώποις, *the men of the city, the inhabitants*. John 6, 10. 14 comp. v. 5. 2 Thess. 3, 2. Rev. 9, 6. 10. 15. 18. 20, comp. v. 4. β) With an adjunct rendering the person more definite and distinct; e. g. οὗτος, as ὁ ἄνρ. οὗτος or οὗτος ὁ ἄνρ. Mark 14, 71. 15, 39. Luke 2, 25. John 7, 46. Acts 5, 28. al. Plur. Acts 4, 16. 5, 35. 38. 16, 17. 20. With ἐκεῖνος, Matt. 12, 45. 18, 7. Mark 14, 21. Luke 11, 26. James 1, 7. Plur. Acts 16, 35. Also with τοιοῦτος, 2 Cor. 12, 3; ὅς, ὅστις with its verb John 9, 24. Acts 4, 22; Plur. John 17 6. Rev. 9, 4. So with a numeral, as ὁ εἰς ἄνθρωπος *the one man* Rom. 5, 15. 19; or a subst. with the art. in apposition, as οἱ ἄνθρωποι οἱ ποιμένες Luke 2, 15; or a participle with the art. Luke 11, 44. John 5, 12. Acts 4, 14. 21, 28. Rev. 16, 2. γ) Vocat. ἄνθρωπε, addressed to a person standing by, and less respectful than ἀνρ q. v. Luke 5, 20. 12, 14. 22, 58. 60. Also ὦ ἄνθρωπε, addressed by a writer to the person to whom he writes, or with whom he is discussing or disputing; 1 Tim. 6, 11 σὺ δέ, ὦ ἄνθρωπε τοῦ θεοῦ, *but thou, O man of God*. Rom. 2, 1. 3. 9, 20. James 2, 20 comp. v. 18. So Plut. de sera Num. vind. 8. Xen Cyr. 2. 2. 7.

b) Where the Sing. ὁ ἄνθρωπος, *the man*, is used in a collective or generic sense, either for all mankind or for a particular class of men; Winer § 27. 1. Matt. 4, 4 οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος. 12, 35 ὁ ἀγαθὸς ἄνθρωπος. 15, 11 bis. 18. 20 bis. Mark 2, 27. Luke 4, 4. Rom. 7, 1. 10, 5. 1 Cor. 2, 11 bis.—So with an adjunct for greater definiteness, e. g. ὅς with its verb Rom. 4, 6; a participle with the art. Rom. 14, 20.

c) Where the Plur. οἱ ἄνθρωποι, *the men*, is used in a generic sense, more or less limited according to the context. a) As referring mainly to those round about, *the people* with whom we live, in comm. Engl. *the folks*; usually in Engl. without art. *men, people, folks, other men*. Matt. 10, 17 προσέχετε ἀπὸ τῶν ἀνθρώπων *beware of men*, people, i. e. those with whom you are brought in contact. Matt. 5, 13 καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. v. 16. 19. 6, 1. 2. 5. 14. 15. 16. 18. 7, 12. 13. 25. Mark 8, 27. Acts 18, 13. al. 'With a participle without art. Mark 8, 24. β) Where ὁ ἄνρ. refers to mankind as a whole, though without including every individual; Engl. usually without art. *men, mankind*. Matt. 12, 31 πᾶσα ἀμαρτία . . . ἀφεθήσεται τοῖς ἀνθρώποις. 19, 12. Mark 7, 21. John 3, 19. Acts

15, 17, 24, 16. Rom. 14, 18. 1 Cor. 13, 1. Eph. 4, 14. Col. 2, 22. 1 Tim. 6, 9. 2 Tim. 3, 2. Rev. 8, 11. 13, 13. al. With an adj. implying *a class* of mankind, 1 Pet. 2, 15. 2 Pet. 3, 7. Opp. to God, and with a participle with the art. James 3, 9. γ) Where *all* mankind are included; John 1, 4 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. Acts 17, 30. Rom. 2, 16. Heb. 9, 27. Rev. 16, 18. Matt. 9, 8 τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις, i. e. they regarded the power exercised by Jesus as something imparted to mankind or to the human nature.—Also where *of* ἄνθρωποι stands in antith. with ὁ θεός, including also the idea of frailty and imperfection; Matt. 10, 32. 33. Mark 7, 8. Luke 12, 8. 9. 16, 15; comp. below in B. c. e.

B) Indef. without the art. ἄνθρωπος *a man*, ἄνθρωποι *men*, i. e. an individual or individuals of the human family.

a) In the predicate of a sentence; Matt. 8, 9 καὶ γὰρ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν. Acts 10, 26. 28. James 5, 17. Plur. Acts 4, 13. 14, 15.—Plato Crat. 399. c.

b) When ἄνθρωπος is subjoined in apposition by way of explanation; so with ὅς after a pron. John 8, 40; after a noun 1 Tim. 2, 5.

c) Genr. and in various relations, viz.

a) For an individual in particular circumstances, but not before known or referred to, *a man*, a certain man; Plur. *men*, certain men. Matt. 13, 31 ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ. v. 44. 21, 28. Mark 4, 26. 12, 1. Luke 13, 19. 20, 9. John 9, 1. Plur. of persons slain Rev. 11, 13. So where the writer does not wish to specify the person more nearly; 2 Cor. 12, 2 οἷδα ἄνθρωπον ἐν Χριστῷ. Rev. 13, 18 ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ. β) With an adjunct expressing the character or circumstances of a person or persons; e. g. a prep. with its case, Mark 1, 23 ἄνθρ. ἐν πνεύματι ἀκαθάρτῳ. 5, 2. John 3, 1 ἄνθρ. ἐκ τῶν Φαρασαίων. So with an appellative, where we may render merely the latter; Matt. 11, 19 and Luke 7, 34 ἄνθρ. φάγος καὶ οἰνοπότης, i. e. *a glutton and a wine-bibber*. Matt. 13, 45 ἄνθρ. ἔμπορος. v. 52. 18, 23. 20, 1. 21, 33. Comp. Matth. 13, 430. 6. With a gentile noun, Matt. 27, 32 ἄνθρ. Κυρηναῖος, i. e. *a Cyrenian*. Acts 21, 39. 22, 25. ἄνθρ. Ῥωμαῖος *a Roman*. Plur. Acts 16, 37. (Xen. An. 6. 2. 23.) With an adj. John 9, 16 ἄνθρ. ἁματωλός. Mark 13, 34 ἄ. ἀπόδημος. Acts 4, 9 ἄνθρ. ἀστεινός. Matt. 9, 32. 13, 28. Rom. 1, 23. 7, 24. Tit. 3, 10. Plur. Luke 24, 7. Acts

4, 13. With τίς indef. *a certain man*, Matt. 18, 12. Luke 10, 30. 12, 16. 14, 2. John 5, 5. al. Plur. 1 Tim. 5, 24. Jude 4. With relat. ὅς and its verb, Luke 2, 25. 5, 18. John 4, 29; so with καί instead of a relat. Luke 6, 6; or also ὡς instead of a relat. John 5, 7. With a participle having the art. Rom. 1, 18. 2, 9. Jude 4; but usually without art. Matt. 9, 9. 11, 8. 12, 10. Mark 3, 1. Luke 4, 33. John 9, 11. Acts 15, 26. al. γ) For *any man* or *men*, whoever he or they may be, of whatever birth, age, country, rank, character. Matt. 12, 12 πῶς οὖν διαφέρει ἄνθρωπος προβάτου. Luke 18, 2. 4. John 5, 34. 41. 7, 46. Acts 12, 22. 1 Cor. 6, 18. 15, 21 where the expression is general, though the individual referred to is known, comp. Rom. 5, 15. 17. Gal. 3, 15. 6, 1. Phil. 2, 8. Rev. 4, 7. al. Plur. ἄνθρωποι *men*, Luke 1, 25. Acts 17, 26. 1 Cor. 3, 21 καυχᾶσθαι ἐν ἀνθρώποις, comp. v. 32. 4, 9. 14, 2. 3. 2 Cor. 5, 11. 1 Tim. 2, 5. Heb. 5, 1. Rev. 9, 7. al. Sometimes the genit. Plur. ἀνθρώπων approaches to the nature of an adj. or compound idea; e. g. ἀλιεῖς ἀνθρώπων *men-fishers* Matt. 4, 19. Mark 1, 17; ἐντάλματα ἀνθρ. *human commandments* Matt. 15, 9. Mark 7, 7; so Luke 9, 56. Acts 17, 25. Phil. 2, 7. In like manner the genit. Sing. ἀνθρώπου is found instead of an adj. 2 Pet. 2, 16 ἐν ἀνθρώπου φωνῇ *with man's voice*, i. e. *a human voice*. Rev. 21, 17. So Sept. Is. 8, 1. δ) With an adjunct of number or quantity; e. g. a numeral, as εἷς ἄνθρ. John 11, 50. 18, 14; δύο ἄνθρ. Luke 18, 10. John 8, 17. So with πᾶς, as πᾶς ἄνθρ. John 1, 9. Col. 1, 28 bis. James 1, 19; πάντες ἄνθρ. Luke 13, 4. Acts 22, 15. Rom. 5, 12. 18. 1 Cor. 7, 7. Phil. 4, 5. 1 Tim. 2, 1. 4. al. Neg. οὐδεὶς ἀνθρώπων Mark 11, 2. Luke 19, 30. 1 Tim. 6, 16. James 3, 8; μηδεὶς ἀνθρώπων Acts 4, 17. With τίς interrog. implying a negat. τίς ἄνθρωπος *what man?* Matt. 7, 9. 12, 11. Luke 15, 4. Acts 19, 35; τίς ἀνθρώπων 1 Cor. 2, 11. e) In antithesis with God, Christ, or with the operations of the Holy Spirit, ἄνθρωπος includes the idea of frailty, imperfection, error, sin; so opp. God, Matt. 19, 6 ὁ οὖν ὁ θεός συνέζευξεν, ἄνθρωπος μὴ χωρίζτω. 21, 25. 26. 12, 16. Mark 10, 27. Acts 5, 29. Rom. 2, 29. al. Opp. Christ, Gal. 1, 12 οὐδὲ παρὰ ἀνθρώπων... ἀλλὰ δι' ἀποκαλύψεως Ἰ. Χρ. Col. 3, 23. Heb. 7, 28. Opp. God and Christ, Gal. 1, 1 bis. 10 bis. So too in respect to the agency of the Spirit, as ψυχικός ἄνθρωπος opp. ὁ πνευματικός 1 Cor. 2, 14 comp. 15. ζ) In the

phrase κατὰ ἄνθρωπον, according to man, i. e. as a man, after the manner of men; Gal. 1, 11 τὸ εὐαγγέλιον... οὐκ ἔστι κατὰ ἄνθρωπον, i. e. not after the manner of men, not such as men would make it, comp. v. 12. 1 Cor. 3, 3 οὐχὶ... κατὰ ἄνθρωπον παραπαρεῖτε walk ye not as men? parall. σαρκικοί ἐστε. 1 Cor. 15, 32 see in *ζηριωμαχέω*. So λέγειν v. λαλεῖν κατὰ ἄνθρωπον to speak after the manner of men, i. e. either as men speak, perh. inconsiderately, Rom. 3, 5; or by an example drawn from common life, Gal. 3, 15; or from human insight or experience, 1 Cor. 9, 8.

2. Spec. ἄνθρωπος with or without the art. stands in place of words expressing various relations which are determined by the context, e. g. a) For a man, vir, a male adult person, Matt. 25, 24. Luke 19, 21. 22. John 1, 6. 3, 1. Acts 4, 13. al. So ἄνθρωπος τοῦ θεοῦ, a man of God, his minister or messenger, 2 Tim. 3, 17. 2 Pet. 1, 21. (Sept. for אֱלֹהִים אִישׁ 1 K. 13, 1. 1 Esdr. 5, 49.) Also ὁ ἄνθρ. τῆς ἀμαρτίας 2 Thess. 2, 3, see in ἀμαρτία no. 1. b) For a husband, opp. a wife, Matt. 19, 3. 5. 10. Mark 10, 7. 1 Cor. 7, 1. Eph. 5, 31. So Sept. and אִישׁ Gen. 2, 24. c) For a householder, master, pater-familias, opp. οἱ οἰκιακοί, Matt. 10, 36. d) For a son, opp. a father, Matt. 10, 35; and genr. for a male child, John 7, 22. 23. 16. 21. So Eccles. 3, 11. Hdian. 1. 5. 15. e) For a servant, slave, opp. a master, Luke 12, 36 comp. 37. Also Rev. 18, 13 ψυχὰς ἀνθρώπων men's persons, i. e. slaves; in allusion to Ez. 27, 13 where Sept. for אִישׁ נַפֶּשׁ id. See in art. ψυχή no. 3. c. So Xen. Vect. 4. 14. Mem. 2. 1. 15.

3. Trop. in phrases, viz. a) Of the inner and outer man; e. g. ὁ ἔσω ἄνθρωπος the inner man, the mind, the soul, the rational and moral nature, Rom. 7, 22. Eph. 3, 16; called also ὁ κρυπτός τῆς καρδίας ἄνθρωπος the hidden man of the heart 1 Pet. 3, 4. Opp. is ὁ ἔξω ἄνθρωπος the outer man, the body, 2 Cor. 4, 16. b) Of the old and new man; e. g. ὁ παλαιὸς ἄνθρωπος the old man, the carnal unrenewed nature, Rom. 6, 6. Eph. 4, 22. Col. 3, 9. Opp. is ὁ καινὸς ἄνθρωπος the new man, i. e. renewed and sanctified in Christ, Eph. 4, 24; impl. Col. 3, 10. So Christ is said to create in himself the two (Jew and Gentile) εἰς ἓνα καινὸν ἄνθρωπον into one new man, who is neither Jew nor Gentile, Eph. 2, 15; comp. Gal. 3, 28. 6, 15.

4. In the phrase υἱὸς τοῦ ἀνθρώπου, son of man.

a) Without art. a son of man, i. q. a man, one of the human race, parall. with ἄνθρωπος, Heb. 2, 6 τί ἐστὶν ἄνθρωπος... ἢ υἱὸς ἀνθρώπου, quoted from Ps. 8, 5 where Sept. for אִישׁ-בֶּן. Spoken of the Messiah as ὁμοίος υἱῷ ἀνθρώπου like unto a son of man, in the likeness of man, Rev. 1, 13. 14, 14; in allusion to Dan. 7, 13, where Sept. for Chald. אֲנִי בֶן אָדָם John 5, 27 see in lett. b. Plur. οἱ υἱοὶ τῶν ἀνθρώπων the sons of men, i. e. men, Eph. 3, 5. Mark 3, 28 πάντα ἀφεθήσεται τὰ ἀμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, i. q. τοῖς ἀνθρώποις in Matt. 12, 31. So Sept. for אֲנִי בֶן אָדָם Gen. 11, 5. Ecc. 2, 8. al.

b) With the art. ὁ υἱὸς τοῦ ἀνθρώπου the Son of man, pr. n. for the Messiah, used by Jesus of himself, in allusion to Dan. 7, 13; see above in lett. a. Just as the Messiah is called ὁ υἱὸς τοῦ θεοῦ the Son of God, as partaking of the divine nature and sent forth from God (see in υἱός); so he calls himself ὁ υἱὸς τοῦ ἀνθρ. the Son of man, as bearing the human form and nature, born of a woman and made like unto his brethren (Heb. 2, 17); Matt. 8, 20. 9, 6. 10, 23. 11, 19. 12, 8. Mark 2, 10. 28. Luke 5, 24. 6, 5. John 1, 52. 3, 13. 6, 27. 53. 62. al. Once without art. John 5, 27 ὁ υἱὸς ἀνθρώπου ἐστὶ, i. e. because he hath taken upon himself the human nature. In Dan. 7, 13. 14 the Messiah is represented as 'coming with the clouds of heaven,' and this is repeated in Matt. 24, 30. Mark 13, 26. Luke 21, 27; also Matt. 26, 64. Mark 14, 62. Luke 22, 69. In all, Jesus uses this appellation of himself in the Gospels 84 times; elsewhere it is used of him only once, by Stephen Acts 7, 56.—Others: THE Son of man, in distinction from all other men, THE MAN in the highest sense, the model and archetype of man. +

ἀνδραπατεύω, f. εἶσω, (ἀνδραπάτος,) to be proconsul, to govern as proconsul, c. gen. Acts 18, 12.—Hdian. 7. 5. 2. Plut. Comp. Demosth. c. Cic. 3 fin.

ἀνδράπατος, ου, ὁ, (ἀντί, ὑπατος,) a proconsul, Acts 13, 7. 8. 12. 19, 38 καὶ ἀνδράπατοι εἰσιν, a generic Plur. for a proconsul; Winer ὁ 27. 2. So Pol. 21. 8. 11. Plut. Galb. 3.—For the rank and authority of proconsuls, see in art. ἡγεμών no. 2. Cyprus was originally a pretorian province, στρατηγική, and not proconsular; but was left by Augustus under the senate, and hence was governed by a proconsul; Strabo 14. 684, 685. Dion Cass. 54. 4. See Adam's

Rom. Ant. p. 158. 165. Dict. of Antt. art. *Provincia*.

ανήμι, f. ἀνήσω, (ἵημι,) aor. 2 ἀνῆν, Pass. aor. 1 ἀνέστην, *to send up or forth*, Od. 4. 568; *to make spring up* Æsch. Supp. 266.—In N. T. *to let up, to let go*, i. e.

1. *to slacken, to loosen*, c. acc. τὰς ζευκτηρίας Acts 27, 40. Pass Acts 16, 26 τὰ δεσμὰ ἀνέστη.—Wis. 16, 24. Plut. M. Ant. 49. Xen. Mem. 3. 10. 7 opp. ἐντείνω.

2. *to leave off, to cease from*, c. acc. τὴν ἀπειλήν Eph. 6, 9. (Xen. Cyr. 7. 5. 75.) Also *to leave, not to care for a person*, c. acc. Heb. 13, 5 οὐ μὴ σε ἀνῶ, comp. Deut. 31, 6 where Sept. for נָחַךְ Hiph.

ἀνίλεως, ω, ό, ή, adj. (a priv. ἰλεως, ἱλαος,) *without mercy, stern*, only James 2, 13.

ἀνιπτos, ου, ό, ή, adj. (a priv. νίπτω,) *unwashed*, ἄ. χεῖρες Matt. 15, 20. Mark 7, 2. 5.—Hom. Il. 6. 266. Hes. Op. 723. Luc. Demon. 4.

ἀνίστημι, f. ἀναστήσω, (ἵστημι,) aor. 1 ἀνέστησα; aor. 2 ἀνέστην, imper. ἀνάστηθι, apoc. ἀνάστα Acts 12, 7. Eph. 5, 14. The tenses of this verb, as in ἵστημι q. v. are divided between the trans. and intrans. significations, viz.

I. TRANS. in Act. pres. impf. fut. and aor. 1; *to make stand up, to raise up*, i. e.

1. Pr. from a sitting posture, c. acc. Acts 9, 41. So Pol. 13. 7. 8, comp. Xen. Mem. 1. 4. 11.—Of the dead, *to raise up* sc. from the grave into life, c. acc. John 6, 39. 40. 44. 54. Acts 2, 24. 32. 13, 33; also c. ἐκ νεκρῶν Acts 13, 34. 17, 31. So Hom. Il. 24. 551. Xen. Ven. 1. 6.

2. Trop. *to raise up, to cause to exist or appear*. e. g. τὸν Χριστὸν Acts 2, 30. 3. 26; προφήτην Acts 3, 22. 7, 37, comp. Deut. 18, 18 where Sept. for אָרָא. Also c. acc. et dat. as σπέρμα τινὶ Matt. 22, 24, comp. Sept. and אָרָא Gen. 38, 8.—Not elsewhere trans. in N. T.

II. INTRANS. in Act. perf. plupf. and aor. 2; also in Mid. *to stand up, to rise up, to arise*, viz.

1. Pr. from a posture or condition of rest, e. g. a) Of persons sitting, Matt. 9, 9. 26, 62. Mark 2, 14. 14, 60. Luke 4, 16. 29. Acts 9, 18; c. inf. 1 Cor. 10, 7. Sept. for אָרָא Ezra 9, 5. (Dem. 228. 18. Xen. An. 3. 2. 34.) Prægn. Luke 4, 38 καὶ ἀναστὰς ἐκ τῆς συναγωγῆς, and he arose and went out of the synagogue; comp. Plato Phæd. 116. a, ἀνίστατο εἰς οἰκισμὰ τι. Once of a person kneeling, Luke 22, 45 ἀναστὰς ἀπὸ

τῆς προσευχῆς, comp. v. 41. Sept. and אָרָא 1 K. 8, 54.—In the simplicity and particularity of ancient narrative, this verb (usually Part. ἀναστὰς) is often put before verbs of going, and also of undertaking or doing any thing, like Heb. אָרָא; see Heb. Lex. אָרָא no. 1. b. Winer § 67. 2. n. Mark 7, 24. 10, 1. Luke 1, 39. 15, 18. 20. 23, 1. Acts 8, 26. 27. 9, 11. al. So Sept. and אָרָא Gen. 22, 3. 1 Sam. 26, 2. Xen. Cyr. 5. 2. 14 ἀναστὰς ἐξήλει. b) Of persons lying down; e. g. those sleeping, Mark 1, 35. Luke 11, 7. 22, 46. So Xen. Cæc. 11. 4. Plato Ax. 367. c. The Atticists disallow this word in respect to sleep, preferring ἡγέρσθην or ἐξηγέρσθην; so Ammon. ἡγέρθη ἀπὸ ὕπνου, ἀνέστη δὲ ἀπὸ κλίνης. Thom. Mag. art. ἀνέστησα.—Genr. of those lying down for any cause, Mark 5, 42. 9, 27. Luke 17, 19. Acts 9, 6. 34. 40. 12, 7. Sept. and אָרָא Prov. 24, 16. Mic. 7, 8. So Luc. D. Mort. 27. 5. Xen. An. 4. 5. 8. c) Of the dead *to rise up from the grave into life, to live again*; with ἐκ νεκρῶν Matt. 17, 9. Mark 9, 9. 10. Luke 16, 31. 24, 46. John 20, 9. Acts 17, 3; trop. of those dead in sin, Eph. 5, 14. Absol. id. Matt. 20, 19. Mark 12, 23. Luke 18, 33. 24, 7. John 11, 23. 24. Acts 9, 40. 1 Thess. 4, 14. 16. al. So 2 Macc. 7, 9 comp. v. 14. Hom. Il. 24. 756. Palæph. 27. Luc. Philops. 26. Hdor. 3. 62. d) With ἐνὶ τῷ, *to rise up against any one, in a hostile sense, to assail*, Mark 3, 26. Sept. for אָרָא Gen. 4, 8. So c. εἰς τῷ Thuc. 8. 45.

2. Trop. *to rise up, to arise, to appear, to come into existence*, e. g. a king Acts 7, 18; c. inf. Rom. 15, 12; a high priest Heb. 7, 11. 15. So Sept. for אָרָא Ex. 1, 8. Also i. q. *to appear, to stand forth*, e. g. before a tribunal Matt. 12, 41. Luke 11, 32. Mark 14, 57; genr. Acts 5, 36. 37. 6, 9. 20, 30. Comp. Sept. and אָרָא 2 Chr. 20, 5. +

"**Anna**, ης, ή, Anna, pr. n. of a prophetess, Luke 2, 36.

"**Annas**, α, ό, Annas, pr. n. of a high priest of the Jews, ἀρχιερεύς, Luke 3, 2. John 18, 13. 24. Acts 4, 6. He is called by Josephus Ἀναῖος Ananus the son of Seth. He was made high priest by Quirinius (Cyrenius) proconsul of Syria about A. D. 8; but was deposed by the procurator Valerius Gratus about A. D. 14 or 15. His successor was Ismael, the son of Phabius; then followed not long after (μετ' οὐ πολὺ) Eleazar, a son of Annas; then after a year, Simon son of Kamithus; and after another year, in A. D. 26, Joseph or Caias

phas, the son-in-law of Annas (John 18, 13); see Jos. Ant. 18. 2. 1, 2. As Caiaphas held the office until A. D. 36, he was the actual high priest at the time of our Lord's trial; but Annas is also there so called, as having before held the office. His great influence may be ascribed to this fact, and to his family connection with Caiaphas. Others suppose him to have been the vicar (קִּבְּרִי) of Caiaphas; see in ἀρχιερεύς no. 1.

ἀνόητος, ου, ὁ, ἡ, adj. (a priv. νόεω,) Pass. *unthought of, unheard of*, Hom. H. Merc. 80; *not to be conceived of* Plato Phaed. 80. b. Act. *not thinking*, incapable of thought, Plato Parm. 132. c.—In N. T. Act. *not understanding, unwise, foolish*, Luke 24, 25. Gal. 3, 1. 3. Tit. 3, 3; opp. σοφοί Rom. 1. 14. Of lusts, *foolish, sensual*, 1 Tim. 6, 9. Sept. for אֲוִיָּה Prov. 47, 28; אֲוִיָּה Prov. 15, 21. So Dem. 311. 11. Xen. Mem. 2. 1. 31.

ἀνοια, as, ἡ, (ἀνοος, ἀνοος,) *want of understanding, folly*, Sept. for אֲוִיָּה Prov. 22, 15. Dem. 195. 3.—In N. T. intens. *extreme folly, madness*, Luke 6, 11. 2 Tim. 3, 9. So 2 Macc. 14, 5. 15, 33. Xen. Cyr. 1. 5. 13.

ἀνοίγω, f. οἴλω, (οἴγω, οἴγνυμι,) aor. 1 ἀνέωξα John 9, 14. 30, also later ἡνοιξα Matt. 2, 11. John 9, 17. 21. Pausan. 4. 26. 6; perf. 2 ἀνέωγα. Pass. perf. ἀνεώγμαι, and with triple augm. ἡνεώγμαι Rev. 4, 1. 10, 8; Pass. aor. 1 ἀνεώχην, later ἡνοιχθην, with triple augm. ἡνεώχθην Rev. 20, 12; Pass. aor. 2 ἡνοιγην a later form Rev. 11, 19. 15, 5; Pass. fut. 2 ἀνοιγήσονται. For all these forms and arguments, see Buttm. § 114 οἴγω. Kühner § 187. 6. Winer § 12. 6. b.—To open, pr. by throwing up or back the lid or door by which any thing is closed; also in later usage Perf. 2 ἀνέωγα intrans. to be open, to stand open, John 1, 52. 2 Cor. 6, 11. Luc. Navig. 4. Hdian. 4. 2. 14; see Lob. ad Phryn. p. 157, 158. Buttm. § 113. n. 3. Attic impf. ἀνέωγον is trans. Xen. An. 5. 5. 20.

1. Pr. to open what is closed by a lid, cover, door; e. g. a) By a lid or cover, c. acc. Matt. 2, 11 ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν, *their treasures*, i. e. in caskets or boxes. So Eurip. Ion 923 or 936. Philostr. 47. Of a well or pit, as usually covered by a large stone; Rev. 9, 2 ἡνοιξε τὸ φρέαρ τῆς ἀβύσσου. Comp. Gen. 29, 2. b) Of a door or gate, c. acc. Acts 5, 19 ἡνοιξε τὰς θύρας. 12, 14. Pass. Acts 12, 10. 16, 26. 27. Rev. 4, 1. (Hdian. 8. 6. 3. Xen. Hell. 5. 1. 14.) So acc. impl. c. dat.

Matt. 25, 11 κύριε, ἀνοιξον ἡμῖν. Luke 12, 36. 13, 25. John 10, 3. Absol. Acts 5, 23. 12, 16. So Pass. impers. in a proverbial phrase, c. dat. Matt. 7, 7 κρούετε, καὶ ἀνοίγησεται ὑμῖν. v. 8. Luke 11, 9. 10. Trop. ἀνοίγειν τὴν θύραν, to open the door, i. e. either in order to receive gladly, Rev. 3, 20; or to present opportunity for preaching or embracing the gospel, c. dat. Acts 14, 27. Col. 4, 3; intrans. 1 Cor. 16, 9; Pass. 2 Cor. 2, 12; ἐνώπιόν σου Rev. 3, 8; also as expressing dominion, sovereignty, absol. Rev. 3, 7 bis. Comp. Diod. Sic. 1. 67 ἀνέφεξε τοῖς ἄλλοις ἔσθαι τὰ . . . ἐμπόρια.—Spoken also of places closed by a door or otherwise; as the temple, ὁ ναός, Pass. Rev. 11, 19. 15, 5; sepulchres, τὰ μνημεῖα, which usually have an upright entrance, Pass. Matt. 27, 52. Trop. Rom. 3, 13 τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, i. e. as an open sepulchre emits fetid and noisome smells, so the throat of the wicked belches forth noisome slanders against God and the righteous; quoted from Ps. 5, 10 where Sept. for פִּתְּחֵי פִּתְּחֵי.

2. Of the heavens, Pass. to be opened, intrans. to be open; the firmament being regarded as opened so as to permit the vision of things in heaven, or also intercourse between heaven and earth; comp. Ez. 1, 1. Is. 64, 1. Plur. c. dat. Matt. 3, 16 ἀνεψχησαν αὐτῷ οἱ οὐρανοί. Absol. Acts 7, 56. Sing. Luke 3, 21 ἀνεψχησάμην τὸν οὐρανόν. Acts 10, 11. Rev. 19, 11. Intrans. John 1, 52 τὸν οὐρανὸν ἀνεψχότα. So Sept. for פִּתְּחֵי Ez. 1, 1; 1 קָרַע Is. 64, 1.

3. Of a book in the ancient form, to open, to unroll, sc. a volume rolled up, τὸ βιβλίον Luke 4, 17 in Mss. Also a sealed volume, Rev. 5, 2. 3. 4. 5. 10, 2. 8. Pass. 20, 12 bis. So of the seals of a volume, τὰς σφραγίδας Rev. 5, 9. 6, 1. 3. 5. 7. 9. 12. 8, 1.—Xen. Lac. 6. 4 ἀνοίξαντας τὰ σήμαντρα.

4. Of various organs of the body, which may be closed and opened, e. g.

a) Of the mouth, ἀνοίγειν τὸ στόμα, to open the mouth, e. g. a) Of persons who begin to speak, i. q. to speak, to discourse, Matt. 5, 2. 13, 35. Acts 8, 35. 10, 34. 18, 14. Rev. 13, 6. Sept. for פִּתְּחֵי Dan. 10, 16. (Ecclus. 15, 5. Luc. Philops. 33.) Intrans. τὸ στόμα ἡμῶν ἀνέωγε πρὸς ὑμᾶς, *our mouth is open towards you*, we speak freely, frankly, 2 Cor. 6, 11. Hence negat. *not to open one's mouth*, not to complain, Acts 8, 32; quoted from Is. 53, 7 where Sept. for פִּתְּחֵי פִּתְּחֵי לֹא. β) Pass. ἀνεψχησεν δὲ τὸ στόμα αὐτοῦ, *and his mouth was open*

ed, he again spoke, recovered the power of speech, Luke 1, 64. Comp. Sept. and חָפַץ אֶת פִּי חָתַף Num. 22, 28. γ) Of a fish, Matt. 17, 27; comp. Sept. for חָפַץ Ps. 22, 14. δ) Trop. of the earth, to open her mouth, i. e. to open, to cleave open, Rev. 12, 16. So Sept. and חָפַץ חָתַף Num. 16, 30. Deut. 11, 6; חָתַף חָתַף Num. 26, 10.

b) Of the eyes, ἀνοίγειν τοὺς ὀφθαλμούς, to open the eyes, e. g. one's own, Acts 9, 40. Pass. v. 8; or those of one blind, i. q. to cause to see, to restore sight, John 9, 14, 17, 21, 26, 30, 32, 10, 21, 11, 37. Pass. Matt. 9, 30, 20, 33. John 9, 10. So Sept. and חָתַף Is. 35, 5, 42, 7.—Trop. to open the eyes of the mind, to cause to hear and understand, Acts 26, 18.

c) Of the ears, to open the ears, to cause to hear, to restore hearing, Pass. Mark 7, 35 in Mss. for the comm. διανοίγομαι.

ἀνοικοδομέω, ᾧ, f. ἴσω, (οἰκοδομέω,) to build again, to rebuild, c. acc. Acts 15, 16 bis; comp. Am. 9, 11, where Sept. for חָתַף.—Lycurg. 193. 10. Xen. Hell. 4. 4. 19.

ἀνοίξις, εως, ἡ, (ἀνοίγω,) an opening, the act of opening, e. g. ἐν ἀνοίξει τοῦ στόματός μου, in the opening of my mouth, i. e. whenever I am called to speak or preach, Eph. 6, 19.—Plut. Symp. 9. 2. 3 ἡ ἀν. τῶν χειλῶν. Thuc. 4. 67 ἡ ἀνοίξις τῶν πυλῶν.

ἀνομία, as, ἡ, (ἀνομέω, ἄνομος,) pr. lawlessness; then violation of law, transgression, referring in N. T. to the law of God; 1 John 3, 4 bis, πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία, whosoever committeth sin, committeth also transgression; for sin is the transgression sc. of God's law; here ἁμαρτία is the more general term, and ἀνομία the more definite and specific; see in ἁμαρτία no. 1. So genr. Xen. Mem. 1. 2. 44.—Hence commonly ἀνομία is used as parall. and nearly synonymous with ἁμαρτία no. 2, viz. transgression, unrighteousness, iniquity; e. g. as opp. δικαιοσύνη, 2 Cor. 6, 14 τίς γὰρ μετοχή δικ. καὶ ἀνομία. Heb. 1, 9; and so Matt. 23, 28, 24, 12. Rom. 6, 19, 2 Thess. 2, 7. Tit. 2, 14. So οἱ ἐργαζόμενοι v. ποιῶντες τὴν ἀνομίαν, workers or doers of iniquity, Matt. 7, 23, 13, 41. Sept. for חָתַף חָתַף Ps. 5, 6. Job 31, 3. Plur. iniquities, coupled with ἁμαρτίας; Heb. 8, 12 and 10, 17 τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι, quoted from Jer. 31, 34, where the Heb. has only חָתַף חָתַף, Sept. ἁμαρτιῶν αὐτῶν. Also Rom.

4, 7, quoted from Ps. 32, 1 where Sept. for חָתַף, parall. חָתַף חָתַף, Sept. ἁμαρτία.—Opp. δικαιοσύνη Hdot. 1. 96. Xen. Mem. 1. 2. 24.

ἄνομος, ου, ὁ, ἡ, adj. (a priv. νόμος,) without law, i. e.

1. not under law, i. e. the Jewish law; spoken of Gentiles and of Paul as conforming to them, 1 Cor. 9, 21 quater. Hence genr. ἄνομοι, Gentiles, heathen, Acts 2, 23.—Wisd. 15, 7. 1 Macc. 2, 44.

2. lawless, wicked, a transgressor, 1 Tim. 1, 9. 2 Pet. 2, 8. 2 Thess. 2, 8 ὁ ἄνομος, i. e. he in whom ἡ ἀνομία is personified, i. q. ὁ ἄνθρωπος τῆς ἁμαρτίας v. 3. Mark 15, 28 and Luke 22, 37 καὶ μετὰ ἀνόμων ἐλογίσθη, quoted from Is. 53, 12, where Sept. for חָתַף חָתַף. Sept. also for חָתַף Ez. 18, 24; חָתַף חָתַף Is. 55, 7.—Antiph. 791. 1. Xen. Mem. 4. 4. 13.

ἀνόμως, adv. (ἄνομος,) without law, not under the Jewish law, Rom. 2, 12 bis; comp. v. 14. 15.—Genr. Isocr. 4. 59 Bekk. Thuc. 4. 92.

ἀνορθόω, ᾧ, f. ὥσω, (ὀρθόω,) to set upright again, what is bowed down or fallen; e. g. τὰ γόνατα τὰ παραλελυμένα, i. q. to strengthen, Heb. 12, 12; quoted from Is. 35, 3 where Heb. גָּבַהּ. (Comp. ἐπανορθόω Xen. Mem. 2. 4. 6.) Pass. aor. 1, Luke 13, 13 καὶ... ἀνωρθώθη and she was set upright again, was made straight, stood erect. Sept. for חָתַף חָתַף Ps. 20, 9; חָתַף Ps. 145, 14.—Of a tent or building in ruins, to set up again, c. acc. Acts 15, 16; quoted from Am. 9, 11 where Heb. חָתַף Sept. ἀνοικοδομέω. So Hdot. 1. 19. Xen. Hell. 4. 8. 12.

ἀνόσιος, ου, ὁ, ἡ, adj. (a priv. ὅσιος,) unholy, ungodly, wicked, 1 Tim. 1, 9. 2 Tim. 3, 2.—Jos. Ant. 2. 3. 1. Plut. Pomp. 5. Xen. Mem. 1. 1. 11.

ἀνοχή, ἡς, ἡ, (ἀνέχω, ἀνέχομαι,) a holding back, delay, e. g. a truce Jos. Ant. 6. 5. 1. Xen. Mem. 4. 4. 17; or for doing any thing, time, opportunity, 1 Macc. 12, 25. Hdot. 3. 6. 21.—In N. T. forbearance, long-suffering, Rom. 2, 4. 3, 26. So Hesych. ἀνοχή μακροθυμία.

ἀνταγωνίζομαι, f. ἴσσομαι, Mid. depon. (ἀντί, ἀγωνίζομαι,) to struggle against, to strive against; with πρὸς τινα Heb. 12, 4.—With dat. Ael. V. H. 2. 8. Xen. Cyr. 1. 6. 8.

ἀντάλλαγμα, ατος, τό, (ἀνταλλάσσω,) pr. 'what is exchanged against' any thing,

1. e. an equivalent, a price. Matt. 16, 26 and Mark 8, 37 ἀντάλλαγμα τῆς ψυχῆς the price or ransom of his life; comp. Ps. 49, 8 where Heb. כֶּנֶז, Sept. ἐξίλασμα.—Sept. genr. for כֶּנֶז 1 K. 21, 2. Eccclus. 6, 15. Jos. B. J. 1. 18. 3. Eurip. Or. 1157.

ἀνταναπληρόω, ὦ, f. ὠσώ, (ἀντί, ἀναπληρόω,) to fill up instead of another, c. acc. Col. 1, 24 ἀνταναπληρῶ τὰ ὑστερήματα τῶν ἐλπίσεων τοῦ Χρ. I fill up instead of you) what is wanting of the afflictions of Christ, i. e. instead of you and for you; see the last clause of the verse.—Dem. 182. 22. Dion Cass. 44. 48.

ἀνταποδίδωμι, f. δώσω, (ἀντί, ἀποδίδωμι,) to give back instead of something received, to repay, to recompense; e. g. good, c. acc. et dat. 1 Thess. 3, 9; acc. impl. Luke 14, 14; Pass. c. dat. Luke 14, 14. Rom. 11, 35. Sept. and בָּנִי 1 Sam. 24, 18. So Eccclus. 3, 31. Plato Parm. 128. c.—Also evil, to requite, to avenge, c. acc. et dat. 2 Thess. 1, 6; absol. Rom. 12, 19 and Heb. 10, 30, quoted from Deut. 32, 35 where Sept. for בָּנִי. So Sept. also for בָּנִי 1 Sam. 24, 18. Judith 7, 15. Comp. Thuc. 1. 43.

ἀνταπόδομα, atos, τό, (ἀνταποδίδωμι,) recompense, requital, of good Luke 14, 12; of evil Rom. 11, 9. Sept. for בָּנִי Ps. 28, 4. Joel 4, 4.—Eccclus. 12, 2. 14, 6.

ἀνταπόδοσις, eos, ἡ, (ἀνταποδίδωμι,) a giving back in turn Pol. 6. 5. 3. Thuc. 4. 81.—In N. T. compensation, recompense, reward, Col. 3, 24. Sept. for בָּנִי Ps. 94, 2. Is. 59, 18. So Diod. Sic. lib. 34. p. 197 Tauchn. Plut. de San. tuend. Præc. 23.

ἀνταποκρίνομαι, (ἀντί, ἀποκρίνομαι,) to answer again, to reply against, c. dat. Rom. 9, 20; dat. and πρὸς ταῦτα Luke 14, 6. So Sept. for בָּנִי Judg. 5, 29. Job 16, 8.

ἀντεῖπον aor. 2, (ἀντί, εἶπον,) to speak against, to gainsay, c. dat. Luke 21, 15; absol. Acts 4, 14. Sept. for בָּנִי Gen. 24, 50; Job 20, 2.—Æl. V. H. 3. 26. Xen. Hell. 1. 4. 20. For the present tense, ἀντιλέγω is used, Butt. § 114 εἰπεῖν. Kühn. 167. 7. n.

ἀντέχω, f. ἀντέξω, (ἀντί, ἔχω,) to hold against, over against, e. g. the hand against the head Soph. Œd. Col. 1651; intrans. to hold out against, to withstand, Hdn. 6. 3. 13. Mid. to hold before oneself over against any thing, Hom. Od. 22. 74.—In N. T. only Mid. ἀντέχωμαι, f. ἀντέξομαι, pr. to hold any thing over against oneself, i. q. to hold fast to, to cleave to, c. gen. Matt. 6, 24.

Luke 16, 13. Tit. 1, 9. Trop. to care for, not to neglect, e. g. τῶν ἀσθενῶν 1 Thess. 5, 14. Sept. for בָּנִי Is. 56, 2. 4. 6; שָׁרָה Zeph. 1, 6. So Pol. 5. 1. 8. Xen. Cyr. 2. 2. 27.

ἀντί, prep. c. genit. over against, pr. of place, Xen. An. 4. 7. 6; in war, Hom. Il. 8: 233. ib. 15. 415. Trop. as implying corresponding worth or value, something equivalent to, Hom. Od. 8. 546. Il. 9. 116.—Hence in N. T.

1. Of exchange or requital, for, in return for, e. g. a) Of price, for, Heb. 12, 16 ἀντὶ βρώσεως μᾶς. Sept. for בָּנִי Num. 18, 21. 31. (Jos. Ant. 4. 6. 12. Plato Rep. 371. d.) Also of persons for or in behalf of whom a price is paid, by which they are released from a penalty, Matt. 17, 27. 20, 28. Mark 10, 45. So Soph. Elect. 537. Œd. Col. 1326. b) Of retribution, against, for; Matt. 5, 38 bis, ὁφθαλμὸς ἀντὶ ὁφθαλμοῦ κτλ. Rom. 12, 17 κακὸν ἀντὶ κακοῦ. 1 Thess. 5, 15. 1 Pet. 3, 9 bis. Sept. for בָּנִי Jer. 11, 17. So Xen. Cyr. 8. 2. 12. c) Of the motive, moving cause, for, on account of, because of; Heb. 12, 2 ἀντὶ τῆς προκειμένης αὐτῷ χάριτος. Eph. 5, 31 ἀντὶ τούτου because of this, for this cause. Luke 12, 3 ἀντὶ ὧν because of which things, wherefore. So Wisd. 18, 3. Æsch. Prom. 31. Xen. Cyr. 8. 4. 1. An. 1. 3. 4.—But usually ἀντὶ ὧν is for ἀντὶ τούτων ὅτι, lit. 'because of these things that,' i. q. because that, or simpl. because; Luke 1, 20 ἀντὶ ὧν οὐκ ἐπίστευσας. 19, 44. Acts 12, 23. 2 Thess. 2, 10. Sept. for בָּנִי Gen. 22, 18; שָׁרָה Jer. 22, 9. So Jos. Ant. 7. 6. 2. Luc. D. Mort. 22. 1. Comp. Xen. Cyr. 6. 1. 48.

2. Of substitution, in place of, instead of. a) Genr. Luke 11, 11 ἀντὶ ἰχθύος ὀφείν. 1 Cor. 11, 15. James 4, 15. So 1 Macc. 2, 11. Luc. D. Mort. 16. 2. Xen. Cyr. 4. 6. 5. Mem. 1. 2. 64. b) Implying succession; Matt. 2, 22 Ἀρχέλαος βασιλεύει ἀντὶ Ἡρώδου. (Xen. An. 1. 1. 4.) So John 1, 16 χάριν ἀντὶ χάριτος grace instead of grace, i. e. grace for grace, grace upon grace, intensive. Comp. Theogn. Sent. 344 ἀντὶ ἀνῶν ἀνίας. Chrysost. de Sacerd. 6. 13 ἕτερον ἀντὶ ἐτέρας φρονιδαί.

NOTE. In composition ἀντί denotes: a) over against; as ἀντιτάσσω. b) against, contrary to; as ἀντιλέγω, ἀντιδικός. c) Requital, in return, again; as ἀνταποδίδωμι, ἀντακίλέω. d) Substitution; as ἀντάπατος. e) Equivalency, correspondence; as ἀντίτυπος.

ἀντιβάλλω, f. βαλῶ, (βάλλω,) *to cast back and forth*, e. g. weapons Thuc. 7. 25. —In N. T. trop. of words, *to bandy, to exchange*, c. acc. Luke 24, 17 οὗς ἀντιβάλλετε πρὸς ἀλλήλους, i. q. to discourse. Comp. 2 Macc. 11, 13 πρὸς ἑαυτὸν ἀντιβάλλον τὸ γεγονός.

ἀντιδιατίθημι, (διατίθημι,) *to set or dispose over against*; Mid. *to set oneself over against, to oppose oneself*, absol. once Part. 2 Tim. 2, 25.

ἀντιδικος, ου, δ, ῆ, (δίκη,) *an adversary in a suit, the adverse party*; e. g. the plaintiff, complainant, Matt. 5, 25 bis. Luke 12, 58. So Dem. 226. 4. Xen. Apol. Soc. 10. 25.—Also genr. *an adversary, enemy*, Luke 18, 3. 1 Pet. 5, 8 ὁ ἀντιδικὸς ὑμῶν διάβολος, i. e. Satan is perh. so called as *the accuser and calumniator* of men before God; comp. Rev. 12, 10. Zech. 3, 1. Job 1, 6 sq. So Sept. Jer. 50, 34; for יִצְחָק 1 Sam. 2, 10; יִצְחָק Is. 41, 11.

ἀντιῑσῑς, εως, ῆ, (ἀντιῑσῑμι,) *antithesis, opposition*; once 1 Tim. 6, 20 ἀντιῑσῑς τῆς ψευδ. γνώσεως, i. e. antitheses, contrary positions or doctrines.—Luc. D. Mort. 10. 10. Plato Soph. 258. b.

ἀντικαθίστημι, aor. 2 ἀντικατέστην, (καθίστημι,) *trans. to set down over against, to oppose*, e. g. an army Xen. Cyr. 1. 6. 43; *to put in place of* another Sept. Josh. 5, 7. Pol. 22. 15. 11.—In N. T. only aor. 2 intrans. *to stand firm against, to resist*, absol. Heb. 12, 4. So Plut. T. Gracch. 10. Thuc. 1. 74.

ἀντικαλέω, ὦ, f. ἔσω, (καλέω,) *to invite in return, again*, e. g. to a feast, c. acc. Luke 14, 12.—Xen. Conv. 1. 15.

ἀντίκειμαι, f. κείσμαι, (κείμεν,) *to lie over against, opposite to*, as a country, c. dat. Hdtan. 6. 4. 8.—In N. T. trop. *to be opposed, contrary to*, c. dat. Gal. 5, 17. 1 Tim. 1, 10. Part. ὁ ἀντικείμενος, *one opposing himself, the opposer, adversary*, c. dat. Luke 13, 17. 21, 15; absol. 1 Cor. 16, 9. Phil. 1, 28. 2 Thess. 2, 4. 1 Tim. 5, 14. Sept. for צִיָּה Ex. 23, 22; אֲרִיב Is. 66, 6. So Sext. Emp. Hyp. 2. 14. Plato Soph. 258. b, πρὸς ἄλληλα ἀντικείμενων.

ἀντικρύ, adv. (ἀντί,) *over against*, c. gen. Acts 20, 15.—Jos. Ant. 7. 10. 2. Pol. 4. 43. 4. Xen. Hell. 6. 2. 22.

ἀντίλαμβάνω, f. λήφωμαι, (λαμβάνω,) *to take in turn, again*, Xen. Cyr. 5. 3. 12.—In N. T. only Mid. ἀντίλαμβάνομαι, *to take or lay hold of any thing over against oneself*.

1. Of persons, as supporting them, i. q. *to help, to aid*, c. gen. Luke 1, 54. Acts 20, 35. Sept. for Hiph. of רִיף Lev. 25, 35, רִיף 2 Chr. 28, 23. So Diod. Sic. 11. 13. Thuc. 2. 61.

2. Of things, *to lay hold of*, i. e. *to take part or share in, to engage in*, c. gen. 1 Tim. 6, 2 ὅτι πιστοὶ εἰσι καὶ ἀγαπητοί, οἱ τῆς εὐεργεσίας ἀντιλαμβάνόμενοι, *because they (the masters) are faithful and beloved, partakers in well-doing*, i. e. engaged in doing good, fulfilling Christian duties. So Jos. Ant. 5. 4. 3 τῆς ἐλευθερίας. Plut. de Liber. educ. 10 τῆς φιλοσοφίας. Plato Rep. 534. d, τῆς παιδείας. Xen. Cyr. 2. 3. 6. See Kypke in loc.—Others here translate: *the partakers of the benefit* rendered by the servants, i. e. enjoying this benefit; comp. Porphyr. de Abst. 1. 46 μήτε ἐσθίων πλειόνων ἡδονῶν ἀντιλήψεται. See Elsner Obs. in loc.—Others still take εὐεργεσία i. q. χάρις τοῦ θεοῦ, but against the usus loquendi.

ἀντιλέγω, f. ἔω, (λέγω,) *to speak against, to gainsay, to contradict*, c. dat. Acts 13, 45; absol. Acts 13, 45. 28, 19. 22. Tit. 1, 9; c. inf. pragn. Luke 20, 27. (Ecclus. 4, 25. Xen. Mem. 2. 6. 39; c. inf. Thuc. 3. 41.) Also *to contradict, to resist, to disobey*, in word and deed, c. dat. John 19, 12; absol. Luke 2, 34. Rom. 10, 21. Tit. 2, 9. Sept. for רִיף Hos. 4, 4; סִרְיָ Is. 65, 2. So Jos. Ant. 4. 6. 2. Luc. D. Deor. 8 fin.

ἀντίληψις, εως, ῆ, (ἀντιλαμβάνομαι,) *a taking in turn, again*, Thuc. 1. 120; *a laying hold of, seizure*, by disease Thuc. 2. 49.—In N. T. *help, aid, relief*, afforded to the sick and poor, Plur. 1 Cor. 12, 28. This duty devolved on the διάκονοι, both male and female; comp. Acts 6, 1 sq. Rom. 16, 1. Sept. for רִיף Ps. 22, 19; מִצִּוָּה Ps. 108, 9. So Ecclus. 11, 12. 51, 7. Jos. B. J. 4. 3. 10 init.

ἀντιλογία, ας, ῆ, (ἀντιλέγω,) *contradiction, controversy*, Heb. 6, 16. 7, 7. (Pol. 28. 7. 4. Plato Rep. 539. b.) Also *contradiction, opposition, disobedience*, in word and deed, Heb. 12, 3. Jude 11. Sept. for מִרְיָה Num. 20, 13. So Xen. Hell. 6. 3. 20.

ἀντιλοιδορέω, ὦ, f. ἴσω, (λοιδορέω,) *to revile in turn, again*, absol. 1 Pet. 2, 23.—Luc. Conv. 40. Plut. M. Anton. 42.

ἀντίλυτρον, ου, τό, (λύτρον,) pr. ‘an equivalent for redemption,’ i. e. *a ransom*, 1 Tim. 2, 6; comp. Matt. 20, 28.—Anon. Vers. V. T. Ps. 49, 9; where Sept. ἡ τιμὴ τῆς λυτρώσεως.

ἀντιμετρέω, ὦ, f. ἴσω, (μετρέω,) *to measure out in turn, again*, Pass. c. dat. Luke 6, 38. [Matt. 7, 2]; a proverbial phrase, i. q. to render like for like.—Luc. Amos 19.

ἀντιμισθία, ας, ἥ, (μισθός,) *retribution, recompense*; spoken of penalty, Rom. 1, 27; of reward, 2-Cor. 6, 13 τὴν δὲ αὐτὴν ἀντιμισθίαν πλάτυνε καὶ ὑμεῖς *now by way of a like (corresponding) recompense, be ye also enlarged*, i. e. let your hearts be opened towards me, as mine towards you; comp. v. 11.—Found only in N. T.

Ἀντιόχεια, ας, ἥ, *Antioch*, the name of two cities in N. T.

1. *Antioch of Syria* was situated on the southern bank of the river Orontes, about 15 miles above its mouth, and was the royal residence and metropolis of all Syria; Jos. B. J. 3. 2. 4. It was founded by Seleucus Nicanor, and called by him after the name of his father Antiochus. This city is celebrated by Cicero in his oration *pro Archia*, as being opulent and abounding in men of taste and letters. It was also a place of great resort for the Jews, Jos. B. J. 7. 3. 3. A large Christian church was early gathered in Antioch, Acts 11, 19 sq. and the distinctive name of *Christians* was here first applied to the followers of Jesus. The modern city is greatly contracted; its former extent being marked by ruins. It still bears the name *Antakia*. See Miss. Herald, 1841, p. 237. Biblioth. Sacra, 1848, p. 455.—Acts 11, 19. 20. 22. 25. 26. 27. 13, 1. 14, 26. 15, 22. 23. 30. 35. 18, 22. Gal. 2, 11.

2. *Antioch of Pisidia*, was prob. so called, as being then attached to that province; though Strabo places it in Phrygia, and Ptolemy in Pamphylia. It was founded by Seleucus Nicanor, and so named after his father; afterwards it enjoyed, the title and rights of a Roman colony; Strabo 12. 577. Ptol. 5. 5. Plin. H. N. 5. 24. Its site has recently been identified near the modern town of Yalobatch; see Arundell's Discov. in Asia Minor, I. p. 268 sq. Hamilton's Res. in As. Minor, I. p. 472 sq.—Acts 13, 14. 14, 19. 21. 2 Tim. 3, 11.

Ἀντιοχεύς, ἑως, ὁ, *a man of Antioch, an Antiochian*, Acts 6, 5.

ἀντιπαρέρχομαι, aor. 2 ἦλθον, Mid. depon. (παρέρχομαι,) *to pass along over against*, to pass along by turning out of the way; absol. Luke 10, 31. 32.—Wisd. 16, 10. Strato 7, in Anth. Gr. III. p. 70.

Ἀντίπας, α, ὁ, *Antipas*, pr. n. of a martyr, Rev. 2, 13. Contracted for Ἀντίπατρος, Jos. Ant. 14. 1. 2.

Ἀντιπατρίς, ἰδος, ἥ, *Antipatris*, pr. n. of a city of Palestine, situated on the western plain on the military road from Jerusalem to Cesarea, Acts 23, 31. It was built by Herod the Great on the site of a former place called Καφάρσαβὰ, and was so named by him in honour of his father Antipater; Jos. Ant. 16. 5. 2. At the present day a village called *Kefr Saba* is found in the same region, the ancient name having survived that of Herod's city; though it may be doubtful whether the modern village occupies the precise site of Antipatris; see Bibl. Res. in Palest. III. p. 45 sq. Biblioth. Sac. 1843, p. 493 sq. Traces of the ancient Roman road still exist between Gophna and Kefr Saba; ib. p. 480-482.

ἀντιπέραν, adv. (πέραν,) *over against, opposite to*, c. gen. Luke 8, 26. Some Mss. have ἀντιπέρα id.—Jos. Ant. 2. 16. 3. Pol. 9. 41. 11. Xen. Hell. 6. 2. 9.

ἀντιπύττω, f. πεισῶμαι, (πίπτω,) *to fall against or upon*, in a hostile sense. Hdian. 6. 3. 13.—In N. T. trop. *to strive against, to resist*, c. dat. Acts 7, 51. So Sept. Num. 27, 14. Pol. 25. 9. 5.

ἀντιστρατεύομαι, Mid. depon. (στρατεύω,) *to make war against*, c. dat. Xen. Cyr. 8. 8. 26.—In N. T. trop. *to war against, to oppose*, c. dat. Rom. 7, 23. So Hesych. ἀντιστρατεύομενον ἄντιστάμενον.

ἀντιτάσσω v. -ττω, f. ξω, (τάσσω,) *to range in battle against, to array against*, c. dat. Xen. An. 4. 8. 5; Pass. Jos. Ant. 4. 8. 42.—In N. T. Mid. ἀντιτάσσομαι, trop. *to array oneself against, to resist, to oppose*, absol. Acts 18, 6; c. dat. Rom. 13, 2. James 5, 6. 4, 6 and 1 Pet. 5, 5 quoted from Prov. 3, 34, where Sept. for יָצַח. So Sept. Hos. 1, 6. Dem. 507. pen.

ἀντίτυπος, ου, ὁ, ἥ, adj. (ἀντί of corresp. τύπος,) *antitypical, like*, corresponding to a type or model; Neut. as Subst. τὸ ἀντίτυπον, *an antitype, likeness*, that which corresponds to a type or model, Heb. 9, 24 comp. 8, 5. 1 Pet. 3, 21.—Hesych. ἀντίτυπος ἴσος, ὁμοιος. So the bread and wine in the eucharist are called ἀντίτυπα of the body and blood of Christ, Macar. Homil. 27. Greg. Naz. Orat. 11. p. 187.—In Gr. writers ἀντίτυπος (ἀντί of opp. τύπω) signifies: *struck back, repelled*, as by a hard body, *echoed*, Soph. Phil. 695, 1460; also *Act. striking back, repelling*, as a hard body

resisting, solid, Xen. Mag. Eq. 1. 4. Plato Tim. 62. c. Comp. Elsner in 1 Pet. 1. c.

ἀντίχριστος, ου, ὁ, (Χριστός,) *an anti-christ*, i. e. one who denies that Jesus is the Messiah and that the Messiah is come in the flesh; found only in John's epistles, 1 John 2, 18 bis. 22. 4, 3. 2 John 7. What class of persons the writer had in view is unknown; probably Jewish adversaries. Often in the fathers; see Suicer Thes. s. voc.

ἀντλέω, ὤ, f. ἴσω, (ἀντλος,) *pr. to bale out water from the hold of a ship*, Theogn. 673.—In N. T. *to draw out*, e. g. water from a well, wine from a jar, c. acc. John 2, 9. 4, 7; absol. 2, 8. 4, 15. Sept. for נָשַׁף Gen. 24, 13. 20; נָשַׁף Ex. 2, 16. 19. So Xen. Ec. 7. 40. Plato Tim. 79. a.

ἀντλημα, ατος, τό, (ἀντλέω,) 'what is drawn out,' Dioscor. 4. 64.—In N. T. *a vessel for drawing water, a bucket*, John 4, 11. So Plut. de Solert. Anim. 21.

ἀντοφθαλμέω, ὤ, f. ἴσω, (ἀντόφθαλμος, ὀφθαλμός,) *to look in the face*, Barnab. Ep. c. 5 *eis ἀκτίνας τοῦ ἡλίου ἀντοφθαλμῶσαι*.—In N. T. trop. of a ship, *to look the wind in the face, to bear up against, to withstand*, c. dat. τῷ ἀνέμῳ Acts 27, 15. So genr. Wisd. 12, 14. Pol. 2. 47. 1.

ἄνυδρος, ου, ὁ, ἡ, adj. (a priv. ὕδωρ,) *waterless, dry*, e. g. ἄνυδροι τόποι *dry places*, i. e. barren, desert, the abode of evil spirits according to the Jews, Matt. 12, 43. Luke 11, 24; comp. Rev. 18, 2. Tob. 8, 3. Baruch 4, 35. Sept. for מִבְּרֵית Hos. 2, 3; מִבְּרֵית Is. 41, 19. So 2 Macc. 1, 19. Pol. 5. 80. 2.—Trop. πηγαὶ ἄνυδροι *wells without water* 2 Pet. 2, 17, also νεφέλαι ἄνυδροι *clouds without water* Jude 12, i. e. wells or clouds that promise water, but yield none; put as an emblem of those who promise much and perform little, boastful deceivers; comp. 2 Pet. 2, 18. 19.

ἀνυπόκριτος, ου, ὁ, ἡ, adj. (a priv. ὑποκρίνομαι,) *without hypocrisy, unfeigned, sincere*, Rom. 12, 9. 2 Cor. 6, 6. 1 Tim. 1, 5. 2 Tim. 1, 5. James 3, 17. 1 Pet. 1, 22.—Wisd. 5, 18. 18, 16.

ἀνυπότακτος, ου, ὁ, ἡ, adj. (a priv. ὑποτάσσω,) *unsubdued, unsubdued*, i. e. a) Of things, *not made subject to any one*, c. dat. Heb. 2, 8. b) Of persons, *insubordinate, unruly, disobedient*, 1 Tim. 1, 9. Tit. 1, 6. 10. So Symm. for מִבְּרֵית 1 Sam. 2, 12. Arr. Epict. 2. 10. 1. Philo Rer. div. Her. T. I. p. 473.

ἄνω, adv. (ἀνά,) *up, upwards, above*, i. e. 1. Of motion, *up, upwards*, John 11, 41. Heb. 12, 15. Sept. for מִבְּרֵית Is. 8, 21. 1 Chr. 22, 5.—Plut. de Def. Orac. 26. Xen. Ec. 19. 10.

2. Of place where, *up, above*, ἐν τῷ σὺρανῳ ἄνω Acts 2, 19. [Rev. 5, 3.] John 2, 7 ἕως ἄνω *up to the highest part, to the brim, brimful*. Sept. for מִבְּרֵית Deut. 4, 39; מִבְּרֵית רַב, Sept. ἕως ἄνω, 2 Chr. 26, 8. So Pol. 3. 6. 10. Xen. An. 5. 4. 25.—Hence ὁ, ἡ, τὸ ἄνω as Adj. *what is above, the upper*, Buttm. § 125. 6; (genr. Diod. Sic. 4. 55. Xen. Eq. 1. 2 τῆς οἰκίας τὰ ἄνω. An. 7. 4. 11;) in N. T. referred only to heaven, i. q. ἐπουράνιος, *heavenly, celestial*; so τὰ ἄνω *things above*, i. e. either heaven itself John 8, 23 comp. 3, 13; or also *heavenly things, divine things*, Col. 3, 1. 2; ἡ ἄνω Ἱερουσαλὴμ Gal. 4, 26; ἡ ἄνω κλησίς Phil. 3, 14, i. q. ἡ κλ. ἐπουράνιος Heb. 3, 1.

ἀνώγειον v. ἀνώγειον, ου, τό, see in ἀνάγειον.

ἄνωθεν, adv. (ἄνω,) *from above*, i. e.

1. Of place, e. g. ἀπὸ ἄνωθεν ἕως κάτω *from above to below, from the top to the bottom*, Matt. 27, 51. Mark 15, 8; ἐκ τῶν ἄνωθεν δι' ὅλου *from the parts above throughout, from the top throughout*, John 19, 23. Sept. for מִבְּרֵית Ex. 25, 22. So Hdian. 8. 4. 20. Plato Phaed. 110. b. — Elsewhere *from above*, i. q. *from heaven, and so from God*; John 3, 31 ὁ ἄνωθεν ἐρχόμενος. 19, 11. James 1, 17. 3, 15 ἡ σοφία ἄνωθεν κατερχομένη, for which v. 17 ἡ ἄνωθεν σοφία, Buttm. § 125. 6. Here too belongs John 3, 3. 7 γεννηθῆναι ἄνωθεν *to be born from above*, i. e. from God, ἐκ τοῦ Θεοῦ (i. q. ἐκ τοῦ πνεύματος v. 6. 8), in accordance with John's usage; comp. 1, 13. 1 John 2, 29. 3, 9. 4, 7. 5, 1. 4. 18. Sept. for מִבְּרֵית Job 3, 4. So Philo de Profug. I. p. 571. 2, εὐρεῖν σοφίαν ἄνωθεν . . . ἀπ' οὐρανοῦ. Xen. Mem. 4. 3. 14.

2. Of time: a) *from the first, from the beginning*, Luke 1, 3. Acts 26, 5 προγινώσκοντές με ἄνωθεν, *from the first, from my earliest years*. So Hdian. 8. 6. 12. Dem. 1125. 24. b) i. q. *anew, afresh*; Gal. 4, 9 οἷς πάλιν ἄνωθεν δουλεύειν ζέλετε, where ἄνωθεν *strengthens* πάλιν. So Wisd. 19, 6.

ἀνωτερικός, ἡ, ὄν, (ἄνω, ἀνώτερος,) *upper, higher*; Acts 19, 1 ἀνωτερικά μέρη *the higher parts, the inland mountainous parts of Asia Minor*; comp. Acts 18, 23.—Hippocr. 50. 44.

ἀνώτερος, α, ον, (ἀνω,) compar. *higher*, *superior*, Hippocr. 520. 45. Dio Chrys. 74. —In N. T. Neut. ἀνώτερον as adv. compar. of ἀνω, Buttm. § 115. 5; i. e. a) *higher*, in place, dignity, Luke 14, 10. Sept. for לְעֵלְיוֹ Lev. 11, 21. b) *above*, *before*, in a book or passage, Heb. 10, 8. So Pol. 3. 1. 1.

ἀνωφελής, εός, ό, ή, adj. (a priv. ὠφελέω,) *useless*, *unprofitable*, Tit. 3, 9. Heb. 7, 18 τὸ . . . ἀνωφελές, *unprofitableness*. — Sept. Prov. 28, 3. Jos. Ant. 4. 8. 2. Xen. CEC. 1. 20.

ἀξίνη, ης, ή, (a euphon. ξέω,) *an axe*, Matt. 3, 10. Luke 3, 9. Sept. for חֶרֶב Deut. 19, 5. — AEL. V. H. 12. 5. Xen. An. 1. 5. 12.

ἄξιος, ία, ίον, (ἄγω, ἄξω, to weigh,) pr. *of like weight or value*; hence *of like worth*, *worthy*.

1. Spoken of value, price, *of like worth*, *worthy to be compared* with any thing, usually c. genit. but in N. T. with πρὸς τι, e. g. Rom. 8, 18 οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν, i. q. ἄξια . . . τῆς μ. δόξης. — So c. gen. Sept. for חֶרֶב Prov. 3, 15. Hom. Il. 8. 234. Plato Eryx. 393. b. Comp. ἀνάξιος πρὸς τι, Plato Prot. 356. a, τίς ἄλλη ἀναξία ἡδονή πρὸς λύπην ἐστίν.

2. Genr. *worthy*, *deserving*, either of good or evil. a) Of good; spoken of persons, absol. Matt. 10, 11. 13 bis. 22, 8. Luke 7, 4. Rev. 3, 4. With genit. of thing, *worthy of*, Matt. 10, 10 τῆς τροφῆς. Luke 10, 7 and 1 Tim. 5, 18 τοῦ μισθοῦ. Acts 13, 46. 1 Tim. 6, 1. Heb. 11, 8; gen. of pers. οὐκ ἄξίος μου *not worthy of me*, *not worthy to be my disciple*, friend, Matt. 10, 37 bis. 38. (Wisd. 3, 5.) With an infin. aor. Luke 15, 19. 21 οὐκ ἄξιος κληθῆναι υἱός. Acts 13, 25. Rev. 4, 11. 5, 2. 4. 9. 12. Once with ἵνα, John 1, 27. Of things, c. gen. 1 Tim. 1, 15. 4, 9. So c. gen. Wisd. 6, 16. Hdian. 2. 3. 16. Xen. Mem. 1. 2. 62; c. inf. Wisd. 1, 16. Xen. CEC. 21. 12; c. ἵνα comp. Dem. 279. 8 ἀξιοῦν ἵνα βοηθήσῃ. b) Of evil, penalty, spoken of persons, absol. Rev. 16, 6; c. gen. Rom. 1, 32 θανάτου. Of things, deeds, c. gen. ἄξ. πληγῶν Luke 12, 48; θανάτου Luke 23, 15. Acts 23, 29, 45, 11. 25. 26, 31. So Dem. 345. 24. Xen. Mem. 1. 1. 1. ib. 1. 2. 62 θανάτου.

3. Of things, *worthy of*, *suitable to*, *fit*, *meet*, *due*, c. gen. as καρπὸς ἀξίους τῆς μετανοίας Matt. 3, 8. Luke 3, 8. Acts 26, 20; ἄξια γὰρ ὧν ἐπράξαμεν Luke 23, 41. So 1 Macc. 10, 54. Plut. adv. Colot. 17 fin.

Xen. CEC. 12. 19. — Hence ἀξίον ἐστίν, *it is meet, fit, proper*, 2 Thess. 1, 3; c. inf. 1 Cor. 16, 4. So Dem. 82. 9. Xen. CEC. 4. 43.

ἀξιώω, ὦ, f. ὥσω, (ἄξιος,) 1. *to deem or count worthy* of any thing; c. acc. et gen. 2 Thess. 1, 11. Pass. c. gen. 1 Tim. 5, 17. Heb. 3, 3. 10, 29. With acc. and infin. Luke 7, 7. So AEL. V. H. 3. 24. Xen. An. 3. 2. 7; c. inf. Sept. Gen. 31, 28. Xen. Mem. 1. 4. 10.

2. *to deem proper*, *to think good*, c. inf. Acts 15, 38. 28, 22 ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι, *we think it right to hear from thee*, etc. So Jos. 3. 8. 10. Xen. Cyr. 7. 2. 11. — Others in Acts II. cc. *to desire*, *to wish*; as Sept. for חָשָׁה Dan. 1, 8. Xen. An. 1. 7. 8.

ἀξίως, adv. (ἄξιος,) *worthily*, *suitably*, *becomingly*, in a manner *worthy* of any one, c. gen. Rom. 16, 2 ἀξίως τῶν ἀγίων. Eph. 4, 1. Phil. 1, 27. Col. 1, 10. 1 Thess. 2, 12. 3 John 6. — Wisd. 7, 15. Plut. de Exil. 4. Xen. Mem. 4. 5. 9.

ἀόρατος, ον, ό, ή, adj. (a priv. ὁράω,) *unseen*, *invisible*, e. g. God Col. 1, 15. 1 Tim. 1, 17. Heb. 11, 27; τὰ ἀόρατα Col. 1, 16; τὰ ἀόρ. τοῦ Θεοῦ i. e. his spiritual attributes Rom. 1, 20. — 2 Macc. 9, 5. Plut. Romul. 29; of God Xen. Mem. 4. 3. 13.

ἀπαγγέλλω, f. γελῶ, (ἀγγέλλω,) aor. 1 ἀπήγγειλα, Pass. aor. 2 ἀπηγγέλην Luke 8, 20. See Buttm. § 101. n. 4; *to bear or bring away word*, *a message*, *tidings*, pr. from one person or place to another.

1. Of tidings, intelligence, i. q. *to announce*, *to tell*, *to show*, *to relate*; c. acc. et dat. Matt. 28, 11 τινὲς . . . ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. Acts 23, 17; acc. simpl. Matt. 8, 33. Acts 4, 23. 15, 27; dat. simpl. Matt. 28, 8. 10. Acts 5, 25; Pass. c. dat. Luke 8, 20. With dat. of pers. and περί τίνος of things, Luke 7, 18. (Xen. An. 1. 7. 2.) With περί τίνος of pers. and acc. of thing, 1 Thess. 1, 9. With dat. of pers. and εἰτε, Luke 18, 37. John 20, 18; εἰς c. acc. of place, Mark 5, 14. Luke 8, 34. (Xen. An. 6. 4. 25.) With acc. of thing and πρὸς τινα, Acts 16, 36; with an infin. simpl. Acts 12, 14; absol. John 4, 51. — So genr. Sept. for חָשָׁה Judg. 13, 10. 1 Sam. 25, 37. Hdian. 3. 10. 16. Xen. An. 2. 3. 4; c. inf. Plut. Mor. II. p. 17.

2. Of messengers or others who return with an answer, *to bring back word*, *to report*; but the idea *back* lies in the circumstances and not in the prep. ἀπό in compo-

sition. So c. acc. et dat. Matt. 11, 4. Luke 7, 22. 14, 21; c. dat. Matt. 2, 8. Acts 22, 26; absol. Acts 5, 22. Sept. for רָחַץ Ruth 3, 16.—Hdian. 5. 4. 1. Xen. Cyr. 2. 4. 8.

3. Genr. of any thing not before known, i. q. to announce, to tell, to declare, to make known; c. acc. et dat. Matt. 12, 18 κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. 1 John 1, 2. 3. Heb. 2, 12 ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, quoted from Ps. 22, 23 where Heb. פָּרַס Sept. διηγῆσομαι. With dat. of pers. and inf. Acts 26, 20; ὅτι 1 Cor. 14, 25. Sept. for רָחַץ Gen. 24, 49; פָּרַס Ps. 78, 4. 6.—Pol. 1. 14. 1. Plato Protag. 87. p. 345. c. +

ἀπάγχω, f. ξω, (ἀγχω,) to quite choke or strangle, i. e. to death, Od. 19. 230. Pol. 16. 34. 9.—In N. T. Mid. ἀπάγχομαι, to strangle oneself by hanging, to hang oneself, Matt. 27, 5; comp. in λάσκω. Sept. for פָּרַץ 2 Sam. 17, 23. So Ael. V. H. 5. 8. Xen. Hi. 7. 13.

ἀπάγω, f. ξω, (ἀγω,) aor. 2 ἀπήγαγον, Pass. aor. 1 ἀπήχην.

1. to lead off or away, to conduct away; with acc. of pers. and πρὸς τινα, Acts 23, 17; acc. impl. Luke 13, 15; ἐκ τῶν χειρῶν ἡμῶν Acts 24, 7. Pass. trop. πρὸς τὰ εἶδωλα 1 Cor. 12, 2. Sept. for נָחַץ Gen. 31, 18; נָחַץ 1 K. 1, 38. So Ael. V. H. 1. 6. Plato Phæd. 3. p. 60. a.—In a judicial sense, to lead away before a judge, with acc. and πρὸς τινα, Mark 14, 53 καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα. John 18, 13; acc. impl. Matt. 26, 57. Mark 14, 44. John 19, 16; acc. simpl. Matt. 27, 2. Also to lead away to prison or to execution, e. g. αὐτὸν εἰς τὸ σταυρῶσαι Matt. 27, 31; (αὐτὸν) εἰς τὴν παρεμβολὴν Acts 23, 10; αὐτὸν ἔσω τῆς αἰλῆς Mark 15, 16; acc. simpl. Luke 23, 26. Pass. absol. ἀπαχθῆναι, to be led away to death, to be put to death, Acts 12, 19.—Sept. ἀπηγμένος for Heb. רִבּוּץ a prisoner, Gen. 39, 22. Ep. Jerem. 18 ἀπ. ἐπὶ τῷ βασιλῇ. Plato Legg. 879. d, πρὸς τινα. Gorg. 486. a, εἰς τὸ δεσμοτήριον.

2. Intrans. comp. in ἄγω no. 2; spoken of a way, to lead away to a place, with εἰς c. acc. trop. Matt. 7, 13. 14.—So ἄγω Jos. Ant. 8. 7. 4. Philo de Vict. p. 841. a.

ἀπαίδευτος, ου, ό, ή, adj. (a priv. παιδείω,) untaught, uneducated, ignorant, Jos. Ant. 2. 13. 3. Xen. Mem. 4. 1. 4; unwise, foolish, of persons, Sept. for רָחַץ Prov. 17, 22; רָחַץ Prov. 8, 5. 15, 15.—In N. T. of things, foolish, empty, trifling; 2 Tim. 2, 23 ἀπαυδέντους ζηρήσεις. So Aeschin. 7. 13

μαρτυρία. Plato Phædr. 269. b, ῥήμα τι εἰπεῖν ἀπαίδευτον.

ἀπαίρω, f. ἀρῶ, (αἶρω,) to take or lift off, to take away, ξύλα Hdot. 1. 186; to take or lead away, Hdot. 8. 57. Intrans. to take oneself off, to go away, Sept. for נָחַץ Gen. 12, 9. Xen. Hell. 6. 5. 32.—In N. T. only Pass. aor. 1 ἀπήρῃην, to be taken away, c. ἀπό τινος Matt. 9, 15. Mark 2, 20. Luke 5, 35.

ἀπαιτέω, ὦ, f. ἴσω, (αἰτέω,) to ask or demand from any one, to require from or at one's hands, Germ. abfordern; c. acc. et ἀπό τινος Luke 6, 30. 12, 20 τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπό σου, i. e. 3 plur. indef. for Pass. they shall require thy life of thee, i. q. thy life shall be required of thee; Buttm. § 129. 19. Winer § 49. 1. Sept. for נָחַץ Deut. 15, 2. 3.—Ael. V. H. 1. 24. Xen. An. 7. 7. 39; τὴν παρὰ τινος Diod. Sic. 11. 66.

ἀπαλγέω, ὦ, f. ἴσω, (ἀλγέω,) to grieve out, to leave off grieving for any thing, c. acc. Thuc. 2. 61.—In N. T. to be apathetic, to be past feeling, i. e. past any feeling of shame, of conscience, or the like; absol. Eph. 4, 19. So Heliodor. 5. p. 213 ἀπαλγούντες πρὸς τὴν τύχην. Pol. 9. 40. 4.

ἀπαλλάσσω v. -ττω, f. ἄξω, (ἀλλάσσω,) pr. to change from one condition or place to another.—Hence in N. T.

1. to set free, to deliver from a state of fear, bondage, or the like; c. acc. Heb. 2, 15 ἀπαλλάξῃ τοὺτους ὅσοι φόβῳ θανάτου κτλ. Pass. c. ἀπό τινος, Luke 12, 58 ἀπηλλάχθαι ἀπ' αὐτοῦ, sc. from thy opponent, creditor, by private adjustment.—So c. acc. et gen. Jos. Ant. 11. 6. 12. Diod. Sic. 16. 22. Xen. Cyr. 1. 5. 12; of a litigant Plato Legg. 915. c.

2. Mid. to remove oneself from any one, to depart, c. ἀπό τινος Acts 19, 12.—Act. 'to put away or remove from,' Xen. An. 3. 2. 28; intrans. 'to depart,' Sept. Ex. 19, 22. Plato Legg. 938. a. Mid. id. c. ἀπό τινος Xen. An. 7. 1. 4.

ἀπαλλοτριῶ, ὦ, f. ὥσω, (ἀλλοτριῶ,) pr. to abalienate, spoken of persons, to alienate or estrange from; only Pass. to be alienated from, to be a stranger to, c. gen. Eph. 2, 12. 4, 18; absol. Col. 1, 21. Sept. for רָחַץ Ps. 58, 4.—So c. ἀπό τινος Diod. Sic. 11. 48. Aeschin. 29. 20.

ἀπαλός, ή, όν, (kindr. ἀπτω, ἀφή,) soft to the touch, tender, as a shoot, sprout, Matt. 24, 32. Mark 13, 28.—So of raiment Hdian. 5. 8. 2; of fruit Xen. CEC. 19. 18.

ἀπαντάω, ὦ, (ἀντάω,) f. ἴσω Mark 14, 13. Diod. Sic. 18. 15; usually f. ἵσσομαι

Thuc. 4. 77. Xen. Hell. 1. 6. 3; pr. to come over against from the opposite direction, to come or go to meet, to encounter, to meet; c. dat. pers. Matt. 28, 9. Mark 5, 2. 14, 13. Luke 17, 12. John 4, 51. Acts 16, 16. Sept. for פגשׁ 1 Sam. 10, 5. So Plut. Demetr. 36. Xen. An. 2. 3. 17.—In a hostile sense, to meet, to encounter, c. dat. Luke 14, 31. Sept. for פגשׁ Judg. 8, 21. So Xen. Hell. 5. 4. 10.

ἀπάντησις, εως, ἡ, (ἀπαντάω,) a meeting, encountering; only in the construction εἰς ἀπάντησιν for meeting, after a verb of motion, instead of the inf. ἀπαντᾶν to meet; so c. dat. Acts 28, 15; c. gen. Matt. 25, 1. 6. 1 Thess. 4, 17. Sept. for פגשׁ, c. gen. 1 Sam. 9, 14; c. dat. Jer. 41, 6.—Pol. 5. 26. 5. Diod. 18. 59.

ἅπαξ, adv. of time, once, one time, 2 Cor. 11, 25. Heb. 9, 26. 12, 26. 27. v. 27; c. gen. Heb. 9, 7 ἅπαξ τοῦ ἐνιαυτοῦ. Sept. for אֶחָד Ex. 30, 11. (Hdian 1. 10. 8. Plato Conv. 185. e.) So ἅπαξ καὶ δις once and again, several times, Phil. 4, 16. 1 Thess. 2, 18. Sept. for כָּל יְמֵי חַיֵּינוּ Neh. 13, 20. 1 Macc. 3, 30.—Emphat. once and no more, once for all, already, Heb. 6, 4. 9, 27. 28. 10, 2. 1 Pet. 3, 18 [20.] Jude 3. 5. Sept. for אֶחָד Ps. 89, 36. So Jos. Ant. 5. 3. 2. Plato Legg. 711. a.

ἀπαράβατος, ου, ό, ἡ, adj. (a priv. παραβαίνω,) a word of the later Greek, Lob. ad Phryn. p. 313; Act. not having transgressed, not a transgressor, Jos. Ant. 18. 8. 2. contr. Ap. 2. 41; oftener Pass. not to be transgressed, inviolable, Plut. de Fat. 1 λόγος θεῖος ἀπαράβατος. Id. Symp. 9. 14. 6 νόμος.—Hence in N. T. unchangeable, perpetual, spoken of Christ's priesthood as ever remaining to him inviolate, never passing from him to another, ἀδιάδοχος, Heb. 7, 24. So Plut. ascribes to the sun τὴν τάξιν ἀπαράβατον, de Defect. Orac. 3.

ἀπαρασκευάστος, ου, ό, ἡ, adj. (a priv. παρασκευάζω,) unprepared, 2 Cor. 9, 4; comp. v. 3.—Jos. Ant. 4. 8. 41. Hdian. 3. 9. 19. Xen. Cyr. 2. 4. 15.

ἀπαρνέομαι, οὔμαι, f. ἡσομαι, Mid. depon. (ἀρνέομαι.) Pass. fut. 1 ἀπαρνηθήσομαι in Pass. signif. Luke 12, 9. Soph. Phil. 527; see Buttm. § 113. n. 6. Winer § 39. 7. d.—To deny utterly, to deny, e. g. things, c. infin. Luke 22, 34 πρὶν ἢ τοῖς ἀπαρνήσῃ μὴ εἶδέναι με. (Eurip. Hipp. 1280. Plato Gorg. 461. c.) Also persons, to deny, to disown, not to acknowledge; so of Peter

denying his Lord, c. acc. Matt. 26, 34. 35. 75. Matt. 14, 30. 31. 72. Luke 22, 61. John 13, 38; comp. Luke 22, 34 above. Of those whom Christ does not acknowledge, Pass. Luke 12, 9. Sept. for סָמַח Is. 31, 7. So Plato Rep. 468. c. Dem. 575. 25 τὸ ὄνομα.—Also c. ἐάντων, to deny oneself, to abstain from gratifying one's own appetites and desires, Matt. 16, 24. Mark 8, 34. Luke 9, 23. Comp. Phil. 3, 7. 8.

ἀπάρτι, adv. of time, i. q. ἀπ' ἄρτι, for which it is put in later editions; from now, i. q. ἀπὸ τοῦ νῦν.

1. Referring to a future more or less remote, henceforth, hereafter, Matt. 23, 39. 26, 29. 64. John 1, 52; comp. Luke 1, 48.

2. Referring to the future as immediately connected with the present, from now on, even now, John 13, 19. 14, 7. Rev. 14, 13 οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπάρτι, who die in the Lord from now on, i. e. just now under the trial of heavy persecutions.—The Attics prob. did not use ἀπάρτι in respect to time; Lob. ad Phryn. p. 20, 21.

ἀπαρτισμός, ου, ό, (ἀπαρτίζω, a verb of the later Greek, Lob. ad Phryn. p. 447,) a finishing off, completion; Luke 14, 28 εἰ ἔχει τὰ πρὸς ἀρτισμόν, whether he have wherewith to finish.—Dion. Hal. de Comp. 24. p. 370 ed. Schaef.

ἀπαρχή, ἡς, ἡ, (ἀπαρχομαι,) the beginning, first-fruits, viz.

1. Of things, the first part or portion, the earnest of any thing; Rom. 8, 23 τὴν ἀπαρχὴν τοῦ πνεύματος the first-fruits of the Spirit, the earnest (ἀρραβών) of future and higher gifts; comp. 2 Cor. 1, 22. Eph. 1, 14.—So of the first-fruits offered to God, Sept. for ראשית Lev. 23, 10. Plur. Sept. Ex. 23, 19. Ael. V. H. 1. 31. Xen. Œc. 5. 10.

2. Concr. of persons, the first in time or of whom any thing may be predicated; Rom. 11, 16 ἡ ἀπαρχὴ (τοῦ φυλάματος) the first-fruits of the mass or lump, trop. for the patriarchs of the Jewish people, parall. ἡ ρίζα. Rom. 16, 5 ὁς ἐστὶν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν, i. e. the first to believe on Christ. 1 Cor. 15, 20. James 1, 18. Rev. 14, 4. So Christ is ἡ ἀπαρχὴ τῶν κεκοιμημένων the first-fruits of them that slept, the first to rise from the dead in the gospel sense, 1 Cor. 15, 20. 23.

ἅπας, αρα, ω, (ἅμα, πᾶς,) strengthened for πᾶς, quite all, all together, e. g. α) Sing. before a subst. with the art. Luke 3, 21 ἅπαντα τὸν λαόν. 8, 37. 21, 4. Acts 25, 24. Sept. for כָּל Ps. 22, 24. (Hdian. 3. 8. 4. Plato Rep. 442. b.) After a subst. with

the art. Mark 16, 15. Luke 4, 6. 19, 48. So Plato Phil. 21. a. b) Plur. before a subst. or participle with the art. Matt. 28, 11 *ἅπαντα τὰ γυνόμενα*. (Plato Rep. 338. e. 463. d.) With pron. of 2 pers. *ὑμεῖς* Gal. 3 28; 1 pers. *ἡμεῖς* impl. Acts 16, 28. James 3, 2; 3 pers. absol. *ἅπαντες* all, *ἅπαντα* all things, Matt. 24, 39. Mark 11, 33. Luke 3, 16. 5, 11. 26. 28. Acts 2, 44. Eph. 6, 13. al.—Both in Sing. and Plur. *ἅπας* (like *πᾶς*) is spoken indefinitely of a large number, without necessarily including every individual of that number; see Mark 8, 25. 11, 32. Luke 3, 21. 8, 37. 19, 48. +

ἀπασπάζομαι, Mid. depon. (*ἀσπάζομαι*,) to finish taking leave of, c. acc. Acts 21, 6 in Mss.—Himer. 194.

ἀπατάω, ὦ, f. ἦσω, (*ἀπτω*, ἄφη, Buttm.) to deceive, to beguile, to lead astray, c. acc. Eph. 5, 6. James 1, 26; Pass. 1 Tim. 2, 14 bis. Sept. for נִשְׁחָל Gen. 3, 13.—Hdian. 2. 7. 2. Xen. Mem. 1. 7. 5.

ἀπάτη, ης, ἡ (*ἀπατάω*,) *deceit, deceitfulness*, as an attribute e. g. τοῦ πλούτου Matt. 13, 22. Mark 4, 19; τῆς ἀδικίας 2 Thess. 2, 10; τῆς ἁμαρτίας Heb. 3, 13. Also Eph. 4, 22 αἱ ἐπιθυμίαι τῆς ἀπατῆς *deceitful lusts, propensities*, Col. 2, 8. 2 Pet. 2, 13.—Judith 9, 10. Pol. 2. 56. 12. Xen. Cyr. 1. 2. 6.

ἀπαύρω, ὀρος, ὁ, ἡ, adj. (a priv. πατήρ,) *fatherless, orphan*, Eurip. Orest. 304; as disowned by the father, Plato Legg. 929. a.—In N. T. *without father*, i. e. whose father is not mentioned in the genealogies, Heb. 7, 3; see fully in ἀμήτωρ.

ἀπαύγασμα, ατος, τό, (*ἀπανάγω* 'to flash forth' rays or brightness, Callim. H. in Del. 181,) *a flashing forth, radiance, effulgence*; Heb. 1, 3 ἀπαύγασμα τῆς δόξης (τοῦ Θεοῦ) *the effulgence of God's glory*, i. e. in whom, as proceeding from the Father, the divine majesty is manifested; comp. Col. 1, 15. So Wisd. 7, 26 ἀπαύγασμα φωτὸς αἰδίου. Philo de Concup. § 11. T. II. p. 356 Mang. Hesych. ἀπαύγασμα· ἡλίου φέγγος. See Bleek Br. an d. Heb. in loc.—Others: *reflected brightness*; but against both the etymology and the usus loquendi.

ἀπειδον aor. 2, (*εἶδον*, *εἶδω*,) used as aor. of ἀφοράω, Buttm. § 114 *εἶδω*, *ώραω*; to look away from where one is, at or upon any thing, πρὸς τι Thuc. 7. 71; to look at, to have respect to, πρὸς τι Jos. Ant. 2. 6. 1. Plato Soph. 250. b.—In N. T. to see fully, i. e. to the end, to know certainly, c. acc. Phil. 2, 23 ὡς ἂν ἀπιδῶ τὰ περὶ ἐμέ. So

Sept. Jon. 4, 5 ἕως οὐ ἀπιδῇ τί ἔσται τῇ πόλει, for נִשְׁחָל.

ἀπειθεία, as, ἡ, (*ἀπειθής*,) *unpersuadableness, unbelief, disobedience, unwillingness to receive and obey the truth*, Rom. 11, 30. 32. Heb. 4, 6. 11; οἱ υἱοὶ τῆς ἀπειθείας *the children of unbelief or disobedience*, i. e. unbelievers, Eph. 2, 2. 5, 6. Col. 3, 6; see in υἱός A. 4, and comp. Heb. Gr. § 104. 2. Lehrs. p. 647.—Jos. Ant. 3. 15. 2. Plut. Sertor. 25. Xen. Mem. 3. 5. 5.

ἀπειδέω, ὦ, f. ἦσω, (*ἀπειθής*,) to be unpersuadable, unbelieving, disobedient, e. g. a) In respect to Christ and the gospel, not to believe, to reject, c. dat. John 3, 36 ὁ δὲ ἀπειθῶν τῷ υἱῷ. Rom. 2, 8. 1 Pet. 2, 8. 3, 1. 4, 17; absol. Acts 19, 9. Rom. 11, 31; Part. ἀπειθοῦντες *unbelieving* Acts 14, 2. 17, 5. Rom. 15, 31. In respect to God, τῷ Θεῷ Rom. 11, 30; absol. Heb. 3, 18. 11, 31. So Plato Phædr. 271. b, ἡ μὲν (ψυχὴ) πείθεται, ἡ δὲ ἀπειθεῖ. b) Stronger, not to obey, to disobey, pr. in consequence of unbelief; Part. ἀπειθῶν, ἀπειθήσας, *disobedient, rebellious*, 1 Pet. 2, 7. 3, 20. Rom. 10, 21 quoted from Is. 65, 2 where Sept. for נִשְׁחָל. So c. dat. Baruch 1, 18. Dioc. Sic. 5. 71. Xen. Cyr. 1. 2. 2.

ἀπειθής, εὖς, οὖς, ὁ, ἡ, adj. (a priv. πείθομαι) *unpersuadable, unbelieving, disobedient*, c. dat. Acts 26, 19. Rom. 1, 30. 2 Tim. 3, 2; absol. Luke 1, 17. Tit. 1, 16. 3, 3. Sept. for נִשְׁחָל Deut. 21, 18; נִשְׁחָל Num. 20, 10.—So c. dat. Hdian. 2. 4. 10. Plato Legg. 936. b.

ἀπειλέω, ὦ, f. ἦσω, to threaten, absol. 1 Pet. 2, 23 πάσχων οὐκ ἡπειλεί. So Ecclus. 19, 17. Hdian. 6. 8. 13. Xen. Mem. 1. 1. 18.—Later also Mid. depon. ἀπειλέομαι, οὔμαι, f. ἡσομαι, to threaten; once c. dat. of pers. and a noun of like signif. as dat. of manner, intens. Acts 4, 17 ἀπειλῇ ἀπειλησώμεθα αὐτοῖς *let us strongly threaten them*. So Polyæn. 7. 35.

ἀπειλή, ης, ἡ, (*ἀπειλέω*,) a threat, threatening, Acts 4, 17 see in ἀπειλέω. 4, 29. 9, 1. Eph. 6, 9.—Sept. Prov. 19, 12. Hdian. 1. 10. 5. Xen. Cyr. 4. 5. 18.

ἄπειμι, f. ἔσομαι, (*εἶμι* to be,) to be away, absent, Col. 2, 5. Part. ἀπών, absent, 1 Cor. 5, 3. 2 Cor. 10, 1. 11. 13, 2. 10. Phil. 1, 27.—Wisd. 9, 6. Hdian. 2. 7. 8. Xen. Conv. 8. 18.

ἄπειμι, (*εἶμι* to go,) impf. ἀπῆν Buttm. § 108. V. Kühn. § 226; to go away to a place, once εἰς τὴν συναγωγὴν Acts 17, 10.

--Jos. Ant. 1. 2. 1. Plut. de cap. ex inim. util. 5; c. eis Xen. Conv. 1. 2.

ἀπέειπον aor. 2, (εἶπον,) Mid. aor. 1 ἀπειπάμην, Butt. § 114 εἰπεῖν. Kühn. § 167. 7; *to speak off or out*, in full, bluntly, Hom. Il. 7. 416; *to forbid*, Hdt. 1. 155.—In N. T. Mid. *to speak or declare oneself off from any thing, to renounce, to disown*, c. acc. 2 Cor. 4, 2. Sept. for עָזַב Job 10, 3. So Dem. 1133. 7. Diod. Sic. 18. 39. Plato Legg. 928. d.

ἀπειραστος, ου, ό, ή, adj. (a priv. πειράζω,) *untried, untempted, not temptable*, instead of the earlier ἀείρατος. James 1, 13 ό θεός ἀπειραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐδέν, *God cannot be tempted in respect of evils* (i. e. to do evil), and *himself tempteth no man*; for the gen. see Butt. § 132. 10. d. Kühn. § 273. 5. g. Winer § 30. 4. So Ignat. Ep. ad Philipp. τί πειράξεις τὸν ἀπειραστον. (θεόν). Constit. Apost. 1. 8 λέγει ή γραφή· ἄνθρωπος ἀδόκιμος ἀπειραστος παρὰ θεῷ.—Others less well: *God is untried* (inexperienced) in respect of evils, i. q. ἀπειρόκακος Thuc. 5. 105; comp. Jos. B. J. 5. 9. 3 οὐκ ἀπειραστόν ἐστιν αὐτοῖς. Comp. also ἀείρατος κακῶν Diod. Sic. 1. 1; ἀείρατος καλῶν Pind. Ol. 11. 19. See Wetstein in loc.

ἄπειρος, ου, ό, ή, adj. (a priv. πείρα,) *untried, unskilled, ignorant*, c. gen. Heb. 5, 13 ἄπειρος λόγου δικαιοσύνης *unskilled (ignorant) as to the doctrine of righteousness before God*; for the gen. see in ἀείραστος. Sept. for עָזַב 1 Sam. 17, 39.—Wisd. 13, 18. Hdt. 5. 5. 1. Xen. Mem. 4. 7. 1, 3.

ἀπεκδέχομαι, f. ἐξομαι, Mid. depon. (ἐκδέχομαι,) *to wait out, to wait long for, to await, to expect*, c. acc. Rom. 8, 19. 23. 1 Cor. 1, 7. Gal. 5, 5. Phil. 3, 20. Heb. 9, 28; absol. Rom. 8, 25. [1 Pet. 3, 20.]—Heliod. 106. 296. ed. Cor.

ἀπεκδύομαι, f. δύσομαι, Mid. (ἐκδύω,) *to put off wholly, to strip off a garment or the like from oneself*; c. acc. trop. Col. 3, 9 ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον. So Act. Jos. Ant. 6. 14. 2 ἀπεκδύς τὴν βασιλικὴν ἐσθήτα.—Also *to strip any one for oneself, to despoil*; c. acc. τὰς ἀρχάς Col. 2, 15. Comp. Act. ἐκδύω, Plut. Lucull. 33 ἐκδύσαι τοὺς βασιλεῖς. Dem. 763. 26.

ἀπέκδυσις, εως, ή, (ἀπεκδύομαι,) *a putting off*, of a garment or the like; trop. Col. 2, 11 ἀπέκδυσις τοῦ σώματος τῆς σαρκός.—Only in N. T.

ἀπελαύνω, f. ἐλάσω, (ἐλαύνω,) *to drive off or away*, c. acc. et από, Acts 18, 16 καὶ

ἀπῆλασεν αὐτοὺς ἀπὸ τοῦ βήματος. Sept. for עָזַב Ez. 34, 12.—Xen. Mem. 2. 6. 12; c. gen. Plut. C. Mar. 17 ἀπελαύνων τοῦ βήματος.

ἀπελεγμός, ου, ό, (ἀπελέγχω *to refute fully*, Antiph. 131. 35,) *refutation*; Acts 19, 27 eis ἀπελεγμὸν ἐλθεῖν *to come into refutation*; i. e. into disrepute, contempt.—Not found in Gr. writers.

ἀπελευθέρω, ου, ό, ή, adj. (ἐλευθέρω,) *set free from bondage, a freed-man*, 1 Cor. 7, 22.—Jos. Ant. 7. 11. 2. Aeschin. 59. 25. Xen. Athen. 1. 10.

Ἀπελλής, ου, ό, Apelles, pr. n. of a Christian, Rom. 16, 10.

ἀπελπιζω, f. ἴσω, (ἐλπίζω,) *to hope fully, to expect*, sc. from others; c. acc. Luke 6, 35 ἀγαθοποιεῖτε καὶ δανείζετε [παρ' ὧν] μηδὲν ἀπελπίζοντες, *do good and lend expecting nothing in return*, i. e. lend to those from whom (παρ' ὧν) ye can expect nothing; see παρ' ὧν in v. 34, and comp. there ἀπολαβεῖν. The idea back which some insert, belongs to the circumstances, and not to από in composition.—Others, against the analogy of v. 34, *to hope out*, i. e. to have done hoping, *to despair*; hence: *lend never despairing*, not doubting of requital from God, as in the next clause. So 2 Macc. 9, 18. Pol. 1. 19. 12; περί τινος Diod. Sic. 2. 25.

ἀπέναντι, adv. (έναντι,) pr. over against from a person or place, i. e.

1. over against, opposite to, c. gen. Matt. 21, 2. 27, 61 καθήμεναι ἀπέναντι τοῦ τάφου. Sept. for עָזַב Gen. 2, 16; נֶגֶד Neh. 7, 3.—Pol. 1. 86. 3.

2. before, in the presence of, c. gen. Matt. 27, 24 ἀπέναντι τοῦ ὄχλου. Acts 3, 16. Sept. for עָזַב Lev. 6, 14. Josh. 7, 13. Trop. Rom. 3, 18 οὐκ ἔστι φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν, quoted from Ps. 36, 2 where Sept. for עָזַב עָזַב.

3. against, contrary to, c. gen. Acts 17, 7 ἀπ. τῶν δογμάτων Καίσαρος. Comp. Ecclus. 37, 4.

ἀπέπω, see ἀπέειπον.

ἀπέραντος, ου, ό, ή, adj. (a priv. περαίω, πέρας,) *boundless, endless*; 1 Tim. 1, 4 γενεαλογία ἀπέραντοι. Sept. for עָזַב Job. 36, 26.—Pol. 1. 57. 3. Plato Parm. 144. b.

ὑπερισπᾶστος, adv. (a priv. περισπᾶω,) *without distraction, not distracted about worldly things*, 1 Cor. 7, 35; comp. vv. 32-34.—Pol. 2. 20. 11. Arr. Epict. 1. 29. 59.

ἀπερίτμητος, ου, ό, ή, adj. (a priv. περιτέμνω,) *uncircumcised*, pr. Sept. for עָרֵל Gen. 17, 14. 2 Macc. 1, 51.—In N. T. trop. Acts 7, 51 ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν *uncircumcised in heart and ears*, whose heart and ears are still covered so that they neither understand nor hear; comp. Sept. and עָרֵל-לֵב Lev. 26, 41. Ez. 44, 7; עָרֵל-אָזְנוֹ Jer. 6, 10.

ἀπέρχομαι, aor. 2 ἀπῆλθον, (ἐρχομαι,) f. ἀπελεύσομαι Matt. 25, 46. Rom. 15, 28. Sept. Gen. 19, 2; also in epic and later prose writers for the Attic ἀπειμι, Lob. ad Phryn. p. 37, 38. Butt. § 108. V. 5. Winer § 15.

1. *to go away, to depart from a place or person.*

a) Pr. and genr. construed: a) Absol. Matt. 13, 25 ἔσπειρε ζιζάνια ... καὶ ἀπῆλθεν. v. 28. 46. 16, 4. 18, 30. 19, 22. Mark 5, 20. Luke 17, 23. John 16, 7. al. (Dem. 283. 8. Xen. Mem. 4. 2. 39.) Of one departing by water, John 6, 1. 22; comp. on horseback Palæph. Fab. 1. β) With ἀπό c. gen. Mark 5, 17. Luke 1, 38. 8, 37. γ) With εἰς c. acc. of place whither; Matt. 8, 33. 14, 15 εἰς τὰς κόμας. 16, 21. 22, 5 εἰς τὸν ἴδιον ἀγρόν ... εἰς τὴν ἐμπορίαν αὐτοῦ (others ἐπὶ τὴν ἐμπορίαν). 25, 46. 28, 10. John 4, 8. Rom. 15, 28. Gal. 1, 17. (Sept. Josh. 2, 16. Luc. D. Deor. 16. 1.) Also Matt. 10, 5 εἰς ὁδὸν ἔθνων μὴ ἀπελθετε *go not away into the way of the gentiles*, i. e. leading to their territories. 8, 32. Mark 9, 43. So too by water, Matt. 8, 18. Mark 8, 13. John 40, 40; with τῷ πλοίῳ added Mark 6, 32. δ) With ἐπὶ c. acc. of place whither; Luke 23, 33 ἐπὶ τὸν τόπον κτλ. 24, 24 ἐπὶ τὸ μνημεῖον. So Luc. D. Deor. 17. 1. ε) With πρὸς c. acc. of pers. *to go away to any one*; Matt. 14, 25 ἀπῆλθε πρὸς αὐτούς. John 6, 68. Rev. 10, 9. So Xen. An. 1. 9. 29. ς) With ὅπου of place, Matt. 8, 19. ζ) With πέραν c. gen. John 6, 1; with εἰς c. acc. of place added John 10, 40. 3) From the Heb. with ὁπίσω τινός, *to go away after a person or thing, to follow*, e. g. a person Mark 1, 20. John 12, 19; things, σαρκὸς ἐτέρας Jude 7. So Heb. יָחַד, Sept. πορεύομαι ὁπίσω, Judg. 2, 12. 1 Sam. 6, 12.

b) Spec. *to go away apart, to go aside*, Matt. 26, 36. Acts 4, 15.

c) Of those who *go back* to the place whence they came; but the idea *back*, when so expressed, arises from the circumstances, and not from the force of ἀπό in composition; Matt. 8, 21. Luke 7, 24. (Xen. 1. 4.

29.) With εἰς c. acc. of place, Matt. 9, 7. Mark 7, 30. Luke 1, 23. John 4, 3. 28. (Hdian. 8. 8. 18. Xen. An. 4. 8. 6.) With ἀπό τινος added Luke 2, 15. With εἰς τὰ ὀπίσω, *to go away backward from a person*, pr. John 18, 6; trop. 6, 66. With ἐκεῖ Matt. 2, 22.

2. Trop. of things: a) *to go away, to depart from any one*, with ἀπό c. gen. as leprosy, Mark 1, 42. Luke 5, 13; enjoyments, Rev. 18, 14. So Luc. D. Mort. 3. 2. b) Of a report, fame, *to go forth, to be spread abroad*, Matt. 4, 24. c) *to pass away*, aor. 2 *to be past, ended*; e. g. a woe Rev. 9, 12. 11, 14; the present order of things Rev. 21, 1. 4. So Sept. ὁ ἕτερος ἀπῆλθεν for עָלָה Cant. 2, 11. Plato Legg. 954. d, ἀπελθόντος ἐναντοῦ. +

ἀπέχω, f. ἀφέξω, (ἐχω,) *to hold off or keep off*, e. g. a ship from land Hom. Od. 15. 33; *to hold back, to withhold*, Hom. Il. 1. 97. Hdot. 8. 22. Sept. for עָרַב Joel 1, 13.—Hence in N. T.

1. Mid. ἀπέχομαι, *to hold oneself off from any thing, to abstain*, with ἀπό c. gen. of thing, Acts 15, 20 ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων. 1 Thess. 4, 3. 5, 22; genit. simply Acts 15, 29 ἀπέχεσθαι εἰδωλοθύτων. 1 Tim. 4, 3. 1 Pet. 2, 11.—So c. ἀπό Sept. Job 1, 1. Ecclus. 28, 8; c. gen. Hdian. 4. 7. 10. Xen. Mem. 4. 6. 11.

2. Act. intrans. or with ἐαυτόν impl. *to hold off, to keep away, to be far off, distant*; with ἀπό c. gen. Luke 7, 6 ἦδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας. 24, 13; absol. 15, 20. Trop. of the heart, Matt. 15, 8 and Mark 7, 6 ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ, quoted from Is. 29, 13 where Sept. for כָּרַח.—So c. ἀπὸ 2 Macc. 12, 29. Xen. An. 4. 3. 5; c. gen. Diod. Sic. 5. 42. Xen. An. 2. 4. 10.

3. Act. *to have or receive in full*, (ἀπό of compl.) *to have all that one can expect*; of things c. acc. as μισθόν Matt. 6, 2. 5. 16; παράκλησιν Luke 6, 24; πάντα Phil. 4, 18. Of a person, *to have for good*, c. acc. Philom. 15 ἵνα αἰώνιον αὐτὸν ἀπέχης. So Sept. Num. 32, 19. Jos. B. J. 1. 30. 6. Plut. Solon 22 τὸν μισθόν.—Hence impers. ἀπέχει, lit. 'it has in full,' *it is enough, sufficient*, Mark 14, 41; comp. Luke 22, 46. So Anacr. 28. 33 ἀπέχει, βλέπω γὰρ αὐτὴν Hesych. ἀπέχει· ἀπόρη, ἔφαρκε.

ἀπιστέω, ᾧ, f. ἦσω, (ἀπιστος,) *not to believe, to disbelieve*, e. g. persons testifying, c. dat. Luke 24, 11; testimony or the like, absol. Mark 16, 11. Luke 24, 41. Acts 28, 24; the gospel, absol. Mark 16, 16. So

Wisd. 1, 2. Palaph. Procem. 1. Xen. An. 2. 5. 6.—Also, *to be unfaithful, disobedient*, comp. ἀπίστος no. 2. a; absol. Rom. 3, 3. 2 Tim. 2, 13. So Wisd. 10, 7. Xen. Conv. 4. 48.

ἀπιστία, ας, ἡ, (ἀπίστος,) *unbelief, disbelief*, i. e. want of faith in God, in Christ, in the gospel, Matt. 13, 58. 17, 20. Mark 6, 6. 9, 24. 16, 14. Rom. 4, 20. 11, 20. 23. 1 Tim. 1, 13 ἐν ἀπιστίᾳ, i. e. ἀπίστος ὢν. Heb. 3, 12. 19, comp. 4, 2 sq. So genr. Jos. Ant. 2. 4. 3. Dem. 291. 11. Plato Phaed. 88. c.—Also, *unfaithfulness, disobedience*, comp. ἀπίστος no. 2. a. Rom. 3, 3. So Pol. 3. 99. 7. Xen. An. 2. 5. 21.

ἄπιστος, ου, ό, ἡ, adj. (a priv. πίστις.)

1. Act. *unbelieving, disbelieving*, without faith, genr. John 20, 27. So of want of faith in Christ and his gospel, Matt. 17, 17 γενεὰ ἀπίστος. Mark 9, 19. Luke 9, 41; also 2 Cor. 4, 4. Tit. 1, 15. So genr. Hdot. 9. 98. Dem. 349. 15.—Spec. *an unbeliever*, not a Christian, *a gentile, heathen*, 1 Cor. 6, 6. 7, 12. 13. 14 bis. 15. 10, 27. 14, 22 bis. 23. 24, see in σημεῖον no. 2. a. 2 Cor. 6, 14. 15. 1 Tim. 5, 8. Sept. for 77 Is. 17, 10.

2. Pass. *not to be believed or trusted*, e. g. a) Of persons, *unfaithful, faithless, false*; Rev. 21, 8. Luke 12, 46 μετὰ τῶν ἀπίστων, parall. μετὰ τῶν ὑποκριτῶν Matt. 24, 51. So Plut. Dion 47. Xen. Mem. 2. 6. 19. b) Of things, *incredible*; Acts 26, 8 τί ἀπίστον κρίνεται. So Jos. Ant. 6. 10. 2 ἔργον ἀπίστον. Xen. Hi. 1. 9.

ἀπλός οὖς, όη ἡ, όον οὖν, (kindr. ἄμα,) *one-fold, single*, Lat. simplex; opp. διπλός two-fold, double, Lat. duplex, Xen. Cyr. 4. 5. 41; *simple, not complex*, Xen. Cyr. 1. 6. 27.—In N. T. of the eye, *simple, unclouded*, i. e. not affected with disease, *clear, sound*; opp. πονηρός diseased; Matt. 6, 22. Luke 11, 34. Comp. Themist. Or. 22. p. 281 βλέμμα ἀπλοῦν καὶ γενναῖον.

ἀπλότης, τητος, ἡ, (ἀπλός,) *singleness* of mind, *simplicity*, genr. 2 Cor. 1, 12. 11, 3 So ἐν ἀπλότητι καρδίας in singleness of heart, mind, Eph. 6, 5. Col. 3, 22. Sept. for 2 Sam. 15, 11; יִשְׁרָאֵל 1 Chr. 29, 17. So Wisd. 1, 1 ἀπλ. καρδίας. Jos. B. J. 5. 7. 4. Pol. 1. 78. 8.—Spec. as implying *kindness, benevolence, liberality*, Rom. 12, 8. 2 Cor. 8, 2. 9, 11. 13. So Jos. Ant. 7. 13. 4.

ἀπλῶς, adv. (ἀπλός,) *simply*, with singleness of mind, i. e. *kindly, liberally*, see in ἀπλότης ult. James 1, 5 τοῦ διδόντος θεοῦ πάνων ἀπλῶς.—Pol. 32. 13. 14 τοῖς φίλοις

ἀπλῶς χρῆσθαι καὶ γενναῖως. Also 'sincerely,' Dem. 328. 3.

ἀπό, a prep. governing only the genitive, i. q. Lat. *ab, abs*; pr. *from, away from* any place, person, object, *from* which a person or thing goes away, is parted, or is derived. It marks in strictness the separation of such objects only as were before *on, at, by, near, with* another, externally; not *in* or *within* another, for in respect to such ἐκ is used. The relation implied by ἐκ is therefore nearer; that by ἀπό remoter. See note 1 below, Kühner § 288. 1. Ausf. Gr. 598. Winer § 51. p. 443. ed. 5.

1. Of PLACE, which is the primary signification.

a) Before a genit. of place or person, and implying external motion *from, away from*, e. g. a) After verbs of *separating*; Matt. 25, 32 bis, καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων κτλ. 1 Thess. 2, 17 ἀπορφανισζέμεντες ἀφ' ἡμῶν. So Plato χωρίζειν ἀπὸ Phaed. 45. p. 97. b. β) After verbs of *going away, departing from* a place or person; so with gen. of place, e. g. πορεύεσθαι ἀπὸ τοῦ ἱεροῦ Matt. 24, 1; ἀφίστασθαι ἀπὸ τοῦ ἱεροῦ Luke 2, 37; after ἀποβαίνειν Luke 5, 2; φεύγειν Mark 16, 8. So ἀναβαίνειν ἀπὸ τοῦ ὕδατος *from the water* Matt. 3, 16. Mark 1, 10; μεταβαίνειν Matt. 8, 34, comp. 9, 1. Prægn. ἐξέρχεσθαι ἀπὸ, *to go out and away from* a place, *to go out from, to depart from*, Matt. 13, 1 ἐξελθὼν δ' Ἰησοῦς ἀπὸ τῆς οἰκίας. 28, 8. Mark 11, 12. Heb. 11, 15; ἐκπορεύεσθαι ἀπὸ id. Matt. 20, 29. Mark 10, 46. Oftener with gen. of pers. e. g. after ἀπέρχεσθαι Luke 1, 38. 2, 15. 8, 37; ἀποσπᾶσθαι Luke 22, 41. Acts 21, 1; ἀφίστασθαι, ἀποσπῆναι, Luke 4, 13. 13, 27. Acts 12, 10. 15, 38. 19, 9; ἀποχωρεῖν Matt. 7, 23. Luke 9, 39. Acts 13, 13; ἀποχωρίζεσθαι Acts 15, 39; διασπῆναι Luke 24, 51; διαχωρίζεσθαι Luke 9, 33; ἔρχεσθαι John 3, 2; πορεύεσθαι Matt. 25, 41. Luke 4, 42. Acts 5, 41; φεύγειν Mark 14, 52. John 10, 5. James 4, 7. Rev. 9, 6. (Xen. Mem. 2. 6. 11. An. 7. 1. 4.) Prægn. ἐξέρχεσθαι ἀπὸ τινος, *to come or go out from* any one, e. g. ἀπὸ θεοῦ John 13, 3. 16, 30; ἐξέλκε ἀπ' ἐμοῦ Luke 5, 8. So of evil spirits, ἐξέρχεσθαι ἀπὸ τινος *to go out from* a person Matt. 12, 43. 17, 18. Luke 4, 35. 41. 8, 2. 29. 11, 24. Acts 16, 18. Also ἐγείρεσθαι ἀπὸ τῶν νεκρῶν *to rise from with or among the dead* Matt. 14, 2. 27, 64. 28, 7. Prægn. αἰσχύνεσθαι ἀπὸ τινος *to be ashamed from* any one, i. e. *to turn away from him with shame*, 1 John 2, 28. Sept. for 77 בּוֹשָׁה Jer. 22, 22. (Ecclus. 41, 17.) Also of those *avoiding* any one, after ἀπο-

στῆναι 1 Tim. 6, 5; ἐκκλίνειν Rom. 16, 17; προσέχειν Matt. 7, 15. Mark 10, 17. Luke 20, 46; στέλλεσθαι 2 Thess. 3, 6; or of those *turning back* or *forsaking* any one, as after ἀποστῆναι Acts 21, 21. Heb. 3, 12; μετατίθεσθαι Gal. 1, 6. (Xen. Cyr. 5. 4. 1.) Trop. of diseases *departing from* any one, as leprosy, after ἀπαλλάσσεσθαι Acts 19, 12; ἀπέρχεσθαι Mark 1, 42. Luke 5, 13. γ) After verbs implying motion *downwards*, or the like; e. g. with a genit. of place, as ἀποπίπτειν Acts 9, 18; ἀποτινίσσειν Luke 9, 5; καταβαίνειν Matt. 8, 1. 14, 29. 27, 40. 42; κατέρχεσθαι Luke 9, 37; καταρπεύειν Luke 1, 52. Acts 13, 29; πίπτειν Matt. 15, 27. 24, 29. Luke 16, 21. Acts 20, 9; συλλέγειν Matt. 7, 16 bis. (So with ἀφαιρῆναι Theophr. Char. 2; καταβαίνειν Plut. Pericl. 28. Xen. Cyr. 8. 3. 10.) With gen. of pers. as καταβαίνειν ἀπὸ τοῦ Θεοῦ James 1, 17. Rev. 3, 12. 20, 9. δ) After verbs of *rising up*, *returning* from a place; with genit. of place, e. g. ὑποστρέφειν Luke 4, 1. 24, 9. Acts 1, 12; ἐγείρεσθαι ἀπὸ τῆς γῆς Acts 9, 8. So ὑπανίστασθαι ἀπὸ τῶν θάκων Xen. Hi. 7. 2. ε) After verbs of *taking* or *driving away*, *removing*, and the like; with gen. of place, as αἶρειν Matt. 9, 16; of pers. Luke 19, 24; and so αἶρειν ἀπὸ τῆς γῆς, *to take away from the earth*, see in αἶρω no. 4, Acts 8, 33. 22, 22; ἀπαίρειν c. gen. of pers. Matt. 9, 15. Mark 2, 20; ἀπελαύνειν Acts 18, 16 (Xen. Mem. 2. 6. 12); ἀποκυλίνειν Matt. 23, 2. Luke 24, 2; ἀφαιρῆναι ἀπὸ τοῦ ξύλου τῆς ζωῆς Rev. 22, 19; διώκειν Matt. 23, 34; with gen. of pers. after ἀναλαμβάνειν Acts 1, 11. 22. Also ἐκβάλλειν ἀπὸ *to cast out from*, c. gen. pers. Mark 16, 9; gen. of place Matt. 7, 4. Acts 13, 50; after ἐξαλείφειν Rev. 21, 4; ἐξωθεῖν Acts 7, 45. ζ) After verbs of *leading* or *casting away*, *receiving from*, and the like; with gen. of place after ἐπανάγειν Luke 5, 3; gen. of pers. after ἄγειν John 18, 28; ἀπολαμβάνειν Mark 7, 33; βάλλειν Matt. 5, 29. 30; ὑπολαμβάνειν Acts 1, 9. η) After verbs of *loosing*, *letting go*, e. g. c. gen. of thing after λύειν Luke 13, 15. 16. [Acts 23, 30.] Sept. Jer. 40, 4. After ἀπολύεσθαι c. gen. pers. Acts 15, 33; so Plato Phædo 9. p. 65. a. Comp. Matth. Gr. § 353. n.

b) Before a genit. of person, thing, event, or the like, and implying *separation* or *removal* of any kind, not merely external; *from*, *away from*. Several classes of words which sometimes take ἀπό for the sake of clearness, are also construed with the sim-

ple genitive; see Buttm. § 132. 3. Winer § 51. 1. α) After verbs of *separating*, *loosing from*, and the like; as ἀπολύεσθαι ἀπὸ ἀνδρός Luke 16, 18; καταργεῖσθαι Rom. 7, 2. 6. Gal. 5, 4; χωρίζειν 1 Cor. 7, 10. Rom. 8, 35. 39. (Plato Phædo 12. p. 67. c.) Prægn. ἀνάθεμα εἶναι ἀπὸ τοῦ Χρ. *to be accursed from Christ*, i. e. separated from his love, Rom. 9, 3, comp. 8, 35. 39; ἀποζήσκειν ἀπὸ τινος *to be dead from* any thing, i. e. delivered from by death, trop. Col. 2, 20; φθίρεσθαι ἀπὸ τινος *to be corrupted away from* 2 Cor. 11, 3; ὑστεροῦν ἀπὸ τινος *to fall short from*, to fail of, Heb. 12, 15. β) After verbs of *departing from*, *avoiding*, *abstaining*, *desisting from*, and the like; with gen. of thing, as ἀπέρχεσθαι ἀπὸ τῶν ἀλισγημάτων Acts 15, 20; also 1 Thess. 4, 3. 5, 22; ἀποστῆναι ἀπὸ ἀδικίας 2 Tim. 2, 19; id. c. gen. pers. Acts 5, 38. 22, 29. 2 Cor. 12, 8; βλέπειν c. gen. of thing, *to beware of*, Mark 8, 15; gen. of pers. 12, 38; ἐκκλίνειν c. gen. of thing, 1 Pet. 3, 11; παύειν 1 Pet. 3, 10; καταπαύειν Heb. 4, 4. 10. (Plut. Alex. 25. Thuc. 7. 73.) After προσέχειν Matt. 16, 6. 11. 12 bis; προσέχειν ἑαυτῷ Luke 12, 1. Sept. for יִן לְיָהוּ 2 Chr. 35, 21. Eccles. 6, 13. So after φυλάσσεσθαι Luke 12, 15, and φυλάσσειν ἑαυτὸν 1 John 5, 21. Sept. for יִן רַחֲמָיו Ps. 18, 24. (Xen. Cyr. 2. 3. 9.) Also after φέγειν c. gen. of thing, i. q. *to avoid*, 1 Cor. 10, 14. γ) After verbs of *rising up from*, *going forth*, *returning*, with gen. of that with which one was occupied; as ἀποστῆναι ἀπὸ τῆς προσευχῆς Luke 22, 45; ὑποστρέφειν Heb. 7, 1; διεγείρεσθαι ἀπὸ τοῦ ὕπνου Matt. 1, 24. With gen. of pers. *from whom* any thing proceeds; so of thoughts ἐκπορεύεσθαι ἀπ' αὐτοῦ Mark 7, 15; healing power, ἐξέρχεσθαι Luke 8, 46. δ) After verbs of *asking*, *requiring*, *forbidding*, with gen. of pers. as ἀπαρτεῖν Luke 6, 30. 12, 20; ἐκδικεῖν Luke 18, 3. Rev. 6, 10; ἐκζητεῖν Luke 11, 50; κολύειν Luke 6, 29. ε) After verbs of *taking away*, *removing*, *depriving*, and the like; sometimes with simple genit. Matth. § 418. n. So with gen. of pers. after αἶρειν Matt. 13, 12. John 10, 18. Eph. 4, 31; ἀφαιρῆναι Luke 10, 42. 16, 3; ἀπόλεσθαι ἀπὸ, prægn. *to perish away from*, Rev. 18, 14; comp. Sept. for יִן אֶרֶץ Jer. 18, 18. Also ἀφανὸς γίνεσθαι ἀπὸ τινος *to disappear from* any one, Luke 24, 31. With gen. of thing, as αἶρειν Luke 8, 12; παρέρχεσθαι ἀπὸ *to pass away* (be taken away) *from* Matt. 5, 18; μετακινεῖσθαι Col. 1, 23;

σαλεύεσθαι 2 Thess. 2, 2. ζ) After verbs of *turning away, averting*, and the like; sometimes with the simple gen. Matth. § 354. γ. So with gen. of pers. after ἀποστρέφειν Rom. 11, 26; κλείειν τὰ σπλάγχνα ἀπὸ τινος 1 John 3, 17; ἐπιστρέφειν Acts 15, 19. With gen. of thing, after ἀποστρέφειν Acts 3, 26; διαστρέφειν Acts 13, 8; ἐπιστρέφειν 1 Thess. 1, 9. Acts 14, 15; also 26, 18. 2 Tim. 4, 4. Prægn. μετανοεῖν ἀπὸ *to repent and turn from*, Acts 8, 22. Heb. 6, 1. η) After verbs of *hiding, concealing*, and the like; with gen. of pers. after ἀποκρύπτειν Matt. 11, 25. Luke 10, 21, 18, 34; κρύπτειν Luke 19, 42. John 12, 36; gen. of thing Rev. 6, 16; παρακαλύπτειν ἀπὸ of pers. Luke 9, 45. Sept. for כִּן יִיחַדִּי Gen. 4, 14; כִּן יִיחַדִּי 2 K. 4, 27. So Ecclus. 17, 15. 20. Hom. Od. 23. 110. 2) After adjectives and verbs of *freeing from, cleansing, healing, escaping*, and the like, which are also construed by Gr. writers with the simple genitive; Matth. § 353 and note. Winer § 30. 6. So after adjectives, ἀπὸ c. gen. of thing, as ἀσῶος Matt. 27, 24; ἄσπιλος James 1, 27; ἐλεύθερος Rom. 7, 3; καθαρός Acts 20, 26; ἡγιός Mark 5, 34. After verbs, with gen. of thing; as δικαιοῦν Acts 13, 39. Rom. 6, 7; ἐκκαθαίρειν 2 Tim. 2, 21; ἑλευθεροῦν Rom. 6, 18. 22. 8, 2. 21; θεραπεύειν Luke 5, 15. 7, 21. 8, 2; ἰάσθαι Mark 5, 29. Luke 6, 17; καθαρίζειν 2 Cor. 7, 1. Heb. 9, 14. 1 John 1, 7. 9; λούειν Rev. 1, 5; λυτροῦν Tit. 2, 14; ραντίζειν Heb. 10, 22; ρύεσθαι Matt. 6, 13. 1 Thess. 1, 10. 2 Tim. 4, 18; σώζειν Matt. 1, 21. Rom. 5, 9; φεύγειν ἀπὸ *to flee or escape from* Matt. 3, 7. 23, 33; φυλάσσειν 2 Thess. 3, 3. With gen. of pers. after ἀπαλλάσσεσθαι Luke 12, 58; ρύεσθαι Rom. 15, 31. 2 Thess. 3, 2; σώζειν Acts 2, 40. Prægn. ἐνδυναμοῦσθαι ἀπὸ ἀσθενείας *to be made strong (healed) from weakness* Heb. 11, 34. Acts 16, 33 ἔλουσεν (αὐτοὺς) ἀπὸ τῶν πληγῶν *he washed (cleansed) them from their stripes*, from the blood and filth of their wounds. So perh. once Heb. 5, 7 εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας *being heard and delivered from his fear*; but see in εὐλάβεια, and below in no. 3. e.

c) Before a genit. of place or person from which one goes or comes away, sets off, or the like, and expressing the *terminus a quo*. a) Pr. and genr. implying the direction from which one goes or comes to another place; after verbs of *departing* or *going, coming, rising, sending, following*, and the like. So with gen. of place, after ἀναβαίνειν. Luke 2, 4 ἀνέβη δὲ καὶ Ἰωσήφ

ἀπὸ τῆς Γαλιλαίας... εἰς τὴν Ἰουδαίαν, see below in note 1. Acts 25, 1; ἀναγεσθαι Acts 13, 16, 11; ἀνατέλλειν Luke 12, 54; ἀποστέλλειν Acts 11, 11; διέρχεσθαι Acts 13, 14; ἐκπλεῖν Acts 20, 6; ἐξέρχεσθαι Rev. 16, 17 bis; ἐπέρχεσθαι Acts 14, 19; ἔρχεσθαι Mark 1, 9. 7, 1. 2 Cor. 1, 16; impl. Mark 7, 4 καὶ [ἐλθόντες] ἀπὸ ἀγορᾶς, see in ἀγορά. So after ἦκειν Matt. 8, 11. Luke 13, 29 bis; impl. Rev. 16, 12; καταβαίνειν Mark 3, 22. Luke 10, 30; κατατῆν Acts 21, 7; κατέρχεσθαι Acts 11, 27. 12, 19. 15, 1; μεταίρειν Matt. 19, 1; παραγίνεσθαι Matt. 3, 13; πέμπειν Acts 20, 17; συναναβαίνεισθαι Acts 13, 31; συνέρχεσθαι Acts 21, 16; συντρέχειν Mark 6, 33. So ἀκολουθεῖν ἀπὸ *to follow one from a place*, Matt. 27, 55. Luke 23, 49. Trop. after μεταμορφοῦσθαι, 2 Cor. 3, 18 ἀπὸ δόξης εἰς δόξαν. With gen. of pers. id. as οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου Acts 10, 17; after ἐξηγεῖσθαι 1 Thess. 1, 8; ἐξέρχεσθαι 1 Cor. 14, 36; ἔρχεσθαι Mark 5, 35. Gal. 2, 12. 1 Thess. 3, 6; impl. Matt. 26, 47; ἐπιφέρεσθαι Acts 19, 12. So Luc. D. Deor. 14. 2. ib. 24. 2 ἦκοντα με ἀπὸ Σιδῶνος. Xen. Hell. 6. 4. 3. β) By Hebraism, like Heb. כִּן, it once marks the quarter or direction *in or towards* which a thing is; Rev. 21, 13 quater, ἀπὸ ἀνατολῆς πυλῶνες τρεῖς, ἀπὸ βορρᾶ κτλ. lit. *from the east, from the north*, etc. where we say *on the east, on the north*. The oriental passes in mind from the place specified to himself; we *from* ourselves *to* the place specified. So Heb. כִּן Sept. ἀπὸ βορρᾶ Judg. 7, 1; כִּן Sept. κατ' ἀνατολᾶς Gen. 2, 8. 12, 8; see Heb. Lex. כִּן no. 3. h. Comp. Diod. Sic. 1. 31 init. Comp. also Lat. a fronte, a tergo; Fr. dessous, dessus, dehors, dedans. γ) Spec. with gen. of the place from which any thing proceeds, begins, is done, and the like; as Acts 15, 38 τὸν ἀποστάνα ἀπ' αὐτῶν ἀπὸ Παμφυλίας. So after ἄρχεσθαι Luke 24, 27; δέχεσθαι τι Acts 28, 21; τρέφεσθαι Acts 12, 20. Also ἀπὸ... ἔως, after ἐξέρχεσθαι Matt. 24, 27; ἐπισυνάγειν v. 31. Mark 13, 27; ἀπὸ... μέχρι after πληροῦν Rom. 15, 19. (So ἀπὸ... ἔως Diod. Sic. 1. 31; ἀπὸ... ἄχρι Xen. An. 5. 5. 4.) In the phrase ἀπὸ τοῦ οὐρανοῦ, ἀπ' οὐρανοῦ, *from heaven*, Mark 8, 11. Luke 21, 11. 22, 43. Acts 9, 3. Rom. 1, 18. 2 Thess. 1, 7. 1 Pet. 1, 12. al. Sometimes, as in poetic and later usage, ἀπὸ is prefixed to an adv. of place in -θεν, e. g. ἄνωθεν, Matt. 27, 51 ἀπὸ ἄνωθεν ἔως κάτω. Mark 15, 38. Comp. Hom. Il. 8. 365 ἀπ' οὐρανόθεν. ib. 24. 492. Lob. ad Phryn. p. 45 sq. Winer § 54. 7. n. 1.

Kühner's Ausf. Gr. § 512. n. 3.—Hence δ) Trop. of *order* or *succession*, i. e. as marking the person or place *from* which the order begins to be reckoned; so with gen. of pers. Jude 14 ἐβδόμος ἀπὸ Ἀδάμ. Matt. 2, 16 ἀπὸ διετούς καὶ κατωτέρω. So with εὖς, Acts 8, 10 ἀπὸ μικροῦ εὖς μεγάλου. Matt. 20, 8. John 8, 9. Heb. 8, 11. Also ἄρχεσθαι ἀπὸ c. gen. of place or thing, Luke 24, 27. Acts 8, 35. 10, 37; with εὖς Luke 23, 5. So with ἀρξάμενος impl. after διαλέγεσθαι, πείθειν, Acts 17, 2. 28, 23; comp. Luke 24, 27. Comp. Plato Phædr. 228. d, ἀρξάμενος ἀπὸ τοῦ πρώτου. Xen. Mem. 2. 1. 1.

d) Implying *distance* of one object *from* another, with or without the idea of previous motion; *from, away from, far from*; so ἀπὸ προσώπου τινος *far from the presence of* any one 2 Thess. 1, 9. Rev. 12, 14. (Xen. An. 3. 3. 9.) After ἀπέχειν Matt. 15, 8. Mark 7, 6. Luke 7, 6. 24, 13; so Diod. Sic. 5. 42. Xen. An. 4. 3. 5. Also μακρὰν ἀπὸ Matt. 8, 30. Mark 12, 34. John 21, 8. Acts 17, 27; so Pol. 5. 99. 3. Arr. Alex. 1. 1. 5.—In the later Gr. manner ἀπὸ is likewise prefixed to the noun of measure marking the distance, as John 11, 18 ἦν δὲ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε, instead of ὡς σταδίου δεκ. ἀπὸ Ἱεροσ. in Luke 24, 13; also John 21, 8. Rev. 14, 20. So Jos. Ant. 5. 1. 4. Plut. Philop. 4 ἦν ἀγρός... ἀπὸ σταδίων εἴκοσι τῆς πόλεως. Diod. Sic. 1. 51. See Winer § 65. 4 ult.—Put before adv. of distance in -θεν, e. g. ἀπὸ μακρόθεν *from afar, afar off*, Matt. 26, 58. 27, 55. Mark 5, 6. 14, 54. 15, 40. Luke 16, 23. Rev. 18, 10. 15. 17. Sept. for בְּרִיחָא Ps. 138, 6. Also Sept. Ps. 139, 2. Ezra 3, 13. Polemo Physiogn. 1. 6. See Lob. ad Phryn. p. 45 sq. Winer § 54. 7. n. 1.

e) Before a genit. expressing a *whole* from which a *part* is taken away; i. e. in a *partitive* sense, like ἐκ and Heb. מִן. a) With a gen. of the number or class to which a person belongs; e. g. Matt. 27, 9 ὁ ἐτιμήσαντο (τινὲς) ἀπὸ νῶν Ἰσραὴλ. v. 21 τίνα... ἀπὸ τῶν δύο. Luke 6, 13. 9, 38. 16, 30. 19, 39. Heb. 7, 2. 13. So Sept. and ἡ Ex. 17, 5. Hdot. 6. 27. Thuc. 1. 116 λαβὼν ἐξήκοντα ναῦς ἀπὸ τῶν ἐφορμουσών. But usually Gr. writers here employ the simple genitive; Buttm. § 132. 5. Kühner § 273. 3. a. β) After the verbs ἐσθίειν, πίνειν, *to eat or drink of (from)* any thing, to partake of it, Matt. 15, 27. Mark 7, 28. Luke 22, 18. Sept. ἐσθίειν ἀπὸ for יָצַח Jer. 51

Lev. 11, 40; πίνειν ἀπὸ for יָצַח Jer. 51 7. So ἀπολαύειν ἀπὸ τινος Plato Apol. Socr. 10. p. 31. b. But the usual construction of these verbs in Greek writers is with the simple genitive; Buttm. § 132. 10. i. Kühner § 273. 4. c. γ) After verbs of *giving, imparting, receiving, taking away*, and the like, i. e. *to give or take of* any thing, a part of it; e. g. after αἶρειν Mark 6, 43; ἀφαιρεῖν, as ἀφ. ἀπὸ τῶν λόγων κτλ. Rev. 22, 19; δίδοναι Luke 20, 10. Rev. 2, 17; ἐκχεῖν Acts 2, 17. 18; ἐπιδιδόναι Luke 24, 42; λαμβάνειν Mark 12, 2; νοσφίζεσθαι Acts 5, 2. 3; φέρειν John 21, 10. So Sept. λαμβάνειν ἀπὸ Ex. 12, 7; comp. Gen. 25, 30. Greek writers employ here only the simple genitive; see Matth. § 323. Buttm. § 132. 5. c. Kühner § 273. 3. b. Winer § 30. 7.

NOTE 1. The mutual relation of ἐκ as the nearer and ἀπὸ as the remoter preposition,—the former referring to what is inner and special, and the latter to what is outer and general,—is seen in Luke 2, 4 ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέτ, comp. also Acts 23, 34. On the other hand ἀπὸ and ἐκ are used apparently without distinction John 11, 1: Ἀδάρος ἀπὸ Βηθανίας ἐκ τῆς κόμης Μαρίας κτλ. comp. also Rev. 9, 18. 1 Thess. 2, 6. In other instances ἀπὸ is employed interchangeably with ἐκ in the same constructions, either because the more general is put for the special as including it, or because of less precision on the part of the writer; comp. Winer § 51. 5. Thus Matt. 7, 4 ἐκβάλλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ, comp. v. 5 ἐκ τοῦ ὀφθ. Luke 9, 5 ἐξερχομένου ἀπὸ τῆς πόλεως, comp. John 4, 30 ἐκ τῆς πόλεως. Luke 4, 35 of an evil spirit: ἔξελε ἐκ αὐτοῦ... ἐξῆλθεν ἀπ' αὐτοῦ, and so Matt. 17, 18 comp. Mark 1, 25. 26. Matt. 1, 24 διεγερθεὶς ἀπὸ τοῦ ὕπνου, comp. Rom. 13, 11 ἐξ ὕπνου ἐγερθῆναι. Matt. 14, 2 ἡγέρθη ἀπὸ τῶν νεκρῶν and so 27, 64. 28, 7, comp. Mark 6, 14. 16 ἐκ νεκρῶν and so John 12, 1. 9. Acts 3, 15. 13, 30. etc.—So Xen. Mem. 2. 7. 2 λαμβάνομεν οὔτε ἐκ τῆς γῆς οὐδέν... οὔτε ἀπὸ τῶν οἰκιῶν. Hi. 1. 38.

2. Of ΤΙΜΕ, as marking the point or epoch from which time is reckoned.

a) Before the genit. of nouns, *from*, e. g. α) With gen. of a noun implying time, as ἀπὸ τῆς ὥρας ἐκείνης *from that very hour* Matt. 9, 22. 15, 28. 17, 18; ἀπὸ τῆς ἑκτῆς ὥρας Matt. 27, 45; ἀπ' ἐκείνης τῆς ἡμέρας Matt. 22, 46. John 11, 53. (Xen. An. 7. 5. 6.) Acts 20, 18. Phil. 1, 5. Acts 15, 7 ἀφ' ἡμερῶν

ἀρχαίων. (Diod Sic. 1. 6.) Luke 8, 43 ἀπὸ ἐτῶν δώδεκα. Rom. 15, 23. Also ἀπ' αἰῶνος Luke 1, 70. Acts 3, 21; ἀπὸ τῶν αἰώνων Eph. 3, 9. Col. 1, 26; ἀπ' ἀρχῆς Matt. 19, 4. 8. Luke 1, 2. John 8, 44. 2 Pet. 3, 4. al. So Dem. 288. 10. Plato Crit. 112. e, ὡς ἀπ' ἀρχῆς ἐγένετο. β) With a gen. of pers. from whom time is reckoned; Matt. 1, 17 ἀπὸ Ἀβραάμ, ... ἀπὸ Δαυίδ. Acts 3, 24. Rom. 5, 14. (Hdian. 6. 2. 5.) Also ἀπὸ βρέφους from a child 2 Tim. 3, 15; so ἀπὸ παίδων Xen. Cyr. 1. 5. 11. γ) With gen. of an event or condition from which time counts; as ἀπὸ τοῦ αἵματος Ἀβελ Matt. 23, 35; ἀπὸ καταβολῆς κόσμου Matt. 13, 35. 25, 34. Luke 11, 50. al. Matt. 1, 17. Acts 1, 22. Rom. 1, 20. Of a condition, Luke 2, 36 ἀπὸ τῆς παρθενίας αὐτῆς. Comp. Thuc. 7. 43 ἀπὸ τοῦ πρώτου ἔκρου.

b) Before the gen. of a relat. pronoun, with or without the antecedent expressed; as ἡμέρα ἀφ' ἧς Acts 20, 18; ἀφ' ἧς ἡμέρας from what day or time, since, Col. 1, 6. 9 (Plato Rep. 461. d); simpl. ἀφ' ἧς id. Luke 7, 45. Acts 24, 11. 2 Pet. 3, 4; so Plut. Pelop. 15. Xen. Hell. 4. 6. 6.—Also ἀφ' οὗ (χρόνου) from what time, since, Luke 24, 21. Rev. 16, 18; ἀφ' οὗ ἂν from whatever time Luke 13, 25. Sept. for יְהִי־עַל Ex. 5, 23. So Luc. D. Mort. 26. 1. Xen. Conv. 4. 62.

c) Before adverbs of time, e. g. α) With the art. where the adv. then becomes an adjective; Buttm. § 125. 6. Matth. § 272. So ἀπὸ τοῦ νῦν (χρόνου) from now, henceforth, Luke 1, 48. 5, 10. Acts 18, 6. al. β) Without the art. as ἀπὸ πέρυσι from a year ago, since the past year, 2 Cor. 8, 10. 9, 2; ἀπὸ πρῶτ' Acts 28, 23; ἀπὸ τότε from then, from that time, Matt. 4, 17. 16, 21. 26, 16. Luke 16, 16.—This is a later usage, not found in the best Gr. writers; see Sturz de Dial. Alex. p. 210. Lob. ad Phryn. p. 47. Winer § 54. 7. n. 1.

3. OF ORIGIN, SOURCE, CAUSE, that from which a person or thing proceeds or is derived. Here too ἀπό marks the remoter, mediate, ultimate origin or cause; while the nearer, immediate, direct source or cause is expressed by ἐκ, ὑπό, παρά; see Herm. ad Soph. Electr. 65. Winer § 51. p. 437, 444, edit. 5.

a) Of the person from whom or the place whence any one is derived or comes. α) With genit. of the person from whom one is descended by birth, after γενῆσθαι, Heb. 11, 12 ἀφ' ἐνὸς ἐγενήσθην κτλ. β) With genit. of place, i. e. of the home, city, country, people, whence one comes, where

he belongs; so after εἶναι, John 1, 45 ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά; elsewhere often with part. ὦν impl. as Matt. 2, 1 μάγοι ἀπὸ ἀνατολῶν. 4, 25. 15, 1. 27, 57. Luke 23, 51. John 11, 1. Acts 2, 5. 23, 34. 24, 18; after ἔρχεσθαι John 7, 42. Once of a covenant, Gal. 4, 24 μία μὲν ἀπὸ ὅρων Σινᾶ. (Xen. Hell. 3. 2. 17. Comp. Lat. 'pastor ab Amphryso,' Virg. Georg. 3. 2.) With the art. inserted before ἀπό, as Matt. 21, 11 ὁ προφήτης ὁ ἀπὸ Ναζαρέτ. Mark 15, 43. John 1, 46. 12, 21. 19, 38. Acts 6, 9. al. So Pol. 5. 70. 8. Xen. Cyr. 2. 1. 5. γ) With gen. of a collective noun, expressing the body or sect to which one belongs; Acts 12, 1 τῶν ἀπὸ τῆς ἐκκλησίας. 15, 5 τῶν ἀπὸ τῆς αἰρέσεως κτλ. So Plut. Brut. 2. Hdian. 7. 1. 11 τῶν ἀπὸ τῆς βουλῆς. 7. 9. 2.—Of things, e. g. with gen. of a ship, τὰ ἀπὸ τοῦ πλοίου things from the ship, i. e. the broken pieces, furniture, Acts 27, 44; of a garment, Luke 5, 36 τὸ ἀπὸ τοῦ καινοῦ.

b) Of a person or thing as the source of information or knowledge, i. e. from whom one hears, learns, knows any thing. So with gen. of pers. after ἀκούειν Acts 9, 13. 1 John 1, 5. (Thuc. 1. 25.) Luke 22, 71 ἀπὸ τοῦ στόματος αὐτοῦ, i. q. ἀπ' αὐτοῦ. Also after γινώσκειν Mark 15, 45; μανθάνειν Matt. 11, 29. Gal. 3, 2. Col. 1, 7. (Plato Ion 537. e.) So λατρεύειν, 2 Tim. 1, 3 ὃ λατρεύω ἀπὸ προγόνων whom I serve from my forefathers, as I have received and learned from them. (Pol. 5. 55. 9.) With gen. of thing, after ἐπιγινώσκειν Matt. 7, 16. 20; μανθάνειν Matt. 24, 32. Mark 13, 28. Heb. 5, 8.

c) Of a person as the ultimate cause or agent from whose will or efficiency any thing proceeds, comes, is done, or the like; strictly through some intervening agency or means, i. e. mediately. α) With gen. of pers. from or by whose will, power, authority, any thing takes place; Matt. 12, 38 ἐλέομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. Gal. 1, 1 ἀπόστολος οὐκ ἀπ' ἀνθρώπων. So ἀπ' ἑμαυτοῦ, ἀπ' ἑαυτοῦ, of myself, of oneself, i. e. of one's own will or accord, without authority or command from another, e. g. after ἔρχεσθαι John 8, 42; λαλεῖν 7, 17. 18. 14. 10. 16, 13; ποιεῖν 5, 19. 30. 8, 28; τιθεῖν 10, 18; also, without help from others, after γινώσκειν Luke 21, 30; εἰπεῖν John 11, 51; λέγειν 18, 34; λογιζέσθαι 2 Cor. 10, 7. So Thuc. 5. 60. Xen. Mem. 2. 10. 3. β) With gen. of pers. from whom one asks, receives, has, or becomes any thing; so after ἀπολαμβάνειν Col. 3, 24. 3 John 7; δανείζεσθαι Matt. 5, 42; ἔχειν 1 Cor. 6, 19. 2

Cor. 2, 3. 1 Tim. 3, 7. 1 John 2, 20. 4, 21. (Plut. Mor. II. p. 398.) After ἔρχεσθαι, Acts 3, 19; ζητεῖν 1 Thess. 2, 6, see in note 1; λαμβάνειν Matt. 17, 25. 26, see Winer § 51 p. 444. edit. 5; μεταλαμβάνειν Heb. 6, 7; παραλαμβάνειν 1 Cor. 11, 23; in anacoluthon Gal. 2, 6. (Plut. Æm. Paul. 5. Moral. II. p. 100.) In all such cases ἀπό implies pr. a receiving by means of some intervening person or thing; see Winer l. c. Also after εἶναι, γίνεσθαι, Rom. 13, 1. 1 Cor. 1, 30. So Xen. Hi. 1. 38. γ) After passive and neuter verbs, where ἀπό c. gen. marks the remote author or source of the action, not the immediate and direct agent; the latter idea being denoted by ὑπό or παρά, Winer p. 444. edit. 5; comp. note 2 below. After passive verbs, as ἀναπαύεσθαι, 2 Cor. 7, 13; ἀποδείκνυσθαι Acts 2, 22; δικαιоοῦσθαι Matt. 11, 19. Luke 7, 35; ἐτοιμάζεσθαι Rev. 12, 6; μεταμορφοῦσθαι, καθάπερ ἀπὸ κυρίου πνεύματος 2 Cor. 3, 18; πειράζεσθαι James 1, 13. So Jos. Ant. 7. 14. 5 ἵνα γνῶ ὁ λαὸς ἀποδεικνυμένον αὐτὸν ἀπὸ τοῦ πατρὸς βασιλεία. Comp. Thuc. 3. 36 γνῶμαι ἀφ' ἐκίστων ἐλέγοντο. See note 2 below.—After neuter verbs, as πάσχειν Matt. 16, 21. (Luc. D. Deor. 6. 4.) So γίνεσθαι ἀπὸ τοῦ θεοῦ 1 Cor. 4, 5; also with γένοιτο or the like implied in the formula: χάρις καὶ εἰρήνη ἀπὸ θεοῦ κτλ. Rom. 1, 7. 1 Cor. 1, 3. 2 Cor. 1, 2. Gal. 1, 3. Eph. 1, 2. 6, 23. Phil. 1, 2. al. Here belongs also φοβεῖσθαι ἀπὸ τινος to be put in fear from any one, i. e. to be afraid of, to fear, Matt. 10, 28. Luke 12, 4. Sept. for יְהוָה Jer. 1, 17. So 1 Macc. 8, 12; φόβος ἀπὸ τινος Xen. An. 7. 2. 37.

d) Of the motive or inciting cause, especially an emotion of mind, from, by reason of; so ἀπὸ τοῦ φόβου Matt. 14, 26. Luke 21, 26; ἀπὸ τῆς χαρᾶς Luke 24, 41. Acts 12, 14. Matt. 13, 44. So Sept. and יְהוָה Ex. 2, 23. Plut. Mor. II. p. 101 μὴ ἀπὸ δουλίας ἦξεν.

e) Of the occasion or incidental cause, from, i. e. because of, by reason of, on account of; so after passive verbs, as ἀποκτείνεσθαι Rev. 9, 18; διασπείρεσθαι Acts 11, 19; καταφέρεισθαι Acts 20, 9; στείεσθαι Matt. 28, 4; σπιδουσθαι Jude 23. Heb. 5, 7 εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας was heard because of his fear of God, his piety; others as in no. 1. b. 3; see in ἐνλάβεια. After neuter verbs, as κοιμώμεσθαι ἀπὸ τῆς λύπης Luke 22, 45; after φεύγειν i. q. to vanish away, Rev. 20, 11; after verbs implying inability, Luke 19, 3. John 21, 6. Acts 22, 11. So Jos. Ant. 9. 4. 3 ἀχλὺν

ἀφ' ἧς ἀγνοήσῃ αὐτὸν ἐμελλον.—Once, οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων Matt. 18, 7.

f) Of the instrument or means from or with which any thing is done; so after διακονεῖν Luke 8, 3; γεμίζειν 15, 16; χορτάζεσθαι 16, 21; πλουτεῖν Rev. 18, 15 οἱ πλουτήσαντες ἀπ' αὐτῆς.—Ecclus. 11, 18. Xen. Mem. 1. 2. 9. An. 1. 1. 9.

g) Of the material from or of which any thing is made; Matt. 3, 4 ἔνδυμα ἀπὸ τριχῶν καμήλου.—1 Esdr. 8, 57. Luc. D. Deor. 7. 4. Hdot. 7. 65 εἴματα ἀπὸ ξύλων πεποιημένα.

h) Of the manner; as Matt. 18, 35 εἰ μὴ ἀφήτε ... ἀπὸ τῶν καρδιῶν ὑμῶν, if ye forgive not from your hearts. So ἀπὸ ψυχῆς φιλεῖν Theophr. Char. 17 or 19. 1.—Luke 14, 18 ἤρξαντο ἀπὸ μᾶς παραιτεῖσθαι, i. e. either for ἀπὸ μᾶς γνώμης with one consent, as Philo de Legg. spec. II. p. 311. b; or for ἀπὸ μᾶς φωνῆς with one voice, as Diod. Sic. 16. 10 τὸ πλῆθος ὥσπερ ἀπὸ μᾶς φωνῆς ἀνέβησεν.—Hence ἀπὸ μέρους, Lat. ex parte, in part, partly, Rom. 11, 25. 15, 15. 24. 2 Cor. 1, 14. 2, 5. So Diod. Sic. 13. 108.

NOTE 2. In a few instances ἀπό after a passive verb is thought to stand for ὑπό as denoting the immediate agent; so Luke 9, 22 δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων κτλ. 17, 25. Mark 8, 31. But here it is implied that he was 'to suffer and be rejected on the part of the elders,' i. e. through their machinations and emissaries. James 5, 4 ὁ μισθός ... ὁ ἀπεστερημένος ἀφ' ὑμῶν, i. e. by your agents or orders. Rom. 13, 1 εἰ μὴ ἀπὸ θεοῦ, see above in no. 2. c. β. In Luke 6, 18 οἱ ὀχλούμενοι ἀπὸ [ὑπὸ] πνευμάτων ἀκαθάρτων, the reading is doubtful, and ὑπό is to be preferred. Very often ἀπό and ὑπό were confounded by copyists; see Bast ad Greg. Corinth. ed. Schaeff. p. 794, 823. Schweigh. Not. ad Pol. 1. 34. 8. Winer p. 444. n. edit. 5.

NOTE 3. In composition ἀπό implies: a) Separation, from, off, asunder; as ἀπολύω, ἀποτίμνω. b) Removal, departure, from, away from; as ἀποβάλλω, ἀποβαίνω. c) Cessation, leaving off; as ἀπαλγέω. d) Completeness, in full, thus strengthening the simple verb; as ἀπέχω, ἀπολαμβάνω, ἀποσπένσκω. e) Almost like a priv. it sometimes reverses the signification of the simple word; as ἀποδοκιμάζω, ἀποκαλύπτω.—Some assign also to ἀπό in comp. the meaning back again, and cite ἀποδίδωμι, ἀπέρχομαι, and the like. But this sense

lies in the context and circumstances, and not in ἀπό itself. +

ἀποβαίνω, f. βήσομαι, (βαίνω,) *to go away, to depart*, c. ἀπό Pol. 23. 11. 4. Xen. Mag. Eq. 1. 16.—Hence in N. T.

1. Spec. *to go away* from a ship or boat, *to disembark, to land*, e. g. ἀπ' αὐτῶν (τῶν πλοίων) Luke 5, 2; εἰς τὴν γῆν John 21, 9.—Pol. 3. 19. 2. Xen. Hell. 1. 1. 18.

2. Trop. like Lat. *evenire, to turn out, to result*, c. εἰς, Luke 21, 13 ἀποβήσεται ὑμῖν εἰς μαρτύριον. Phil. 1, 19. Sept. for לִי לִי הִרְיָה Job 13, 5.—Pol. 1. 71. 2. Xen. Mem. 4. 8. 8.

ἀποβάλλω, aor. 2 ἐπέβαλον, (βάλλω,) *to cast away, to throw off*, c. acc. τὸ ἱμάτιον Mark 10, 50. So Sept. Is. 1, 30. Luc. D. Deor. 20. 6. Plato Conv. 179. a, τὰ ὅπλα.—Trop. i. q. *to lay aside, to lose*, e. g. τὴν παρρησίαν Heb. 10, 35. So Plato Crit. 44. e, πᾶσαν τὴν οὐσίαν. Xen. Hell. 6. 2. 9 μέγα ἀγαθόν.

ἀποβλέπω, f. ψῶ, (βλέπω,) *to look away, c. εἰς towards any person or thing, to look steadfastly upon*, Pol. 6. 50. 3. Plato Euthyd. 273. b.—In N. T. trop. *to regard, to have respect to, εἰς τὴν μισθοδοσίαν* Heb. 11, 26. Sept. for הִתְיָח Ps. 11, 4; הִתְיָח Hos. 3, 11. So Pol. 2. 39. 10. Plato Rep. 545. c.

ἀπόβλητος, ου, ὅ, ἡ, adj. (ἀποβάλλω,) *to be cast away as worthless; trop. to be rejected, refused, despised*, 1 Tim. 4, 4.—Hom. Il. 3. 65. Luc. Tim. 37 οὗτοι ἀπόβλητά εἰσι τὰ δῶρα τὰ παρὰ τοῦ Διός. Plato Phædr. 260. a.

ἀποβολή, ἡς, ἡ, (ἀποβάλλω,) *a casting away*, e. g. τῶν ὅπλων Plato Rep. 943. e.—In N. T. trop. *a casting away, rejection*, Rom. 11, 15. Spec. *loss of life* Acts 27, 22. So Hdian. 4. 14. 8. Plato Phædr. 246. d.

ἀπογινομαι, aor. 2 ἀπεγένεμην, (γίνομαι,) *to be away from, c. gen. τῆς μάχης* Hdot. 9. 69; *to become absent, to depart*, Plato Tim. 82. b; hence *to depart from life, to die*, Thuc. 2. 34.—In N. T. trop. *to die to any thing, to renounce*, c. dat. ταῖς ἁμαρτίαις 1 Pet. 2, 24; comp. Rom. 6, 4 sq.

ἀπογραφή, ἡς, ἡ, (ἀπογράφω,) *a writing off, a register, enrolment*, as of property, Plato Legg. 745. d; of persons capable of military service Pol. 2. 23. 9; of citizens, their names and property, *a census*, Jos. Ant. 18. 1. 1.—Hence in N. T. *an enrolment, census*, Luke 2, 2. Acts 5, 37. In the latter passage it included persons and property, Jos. l. c. In the former it may

have been a mere enumeration of persons; see more in art. Κυρήνιος.

ἀπογράφω, f. ψω, (γράφω,) *to write off, to copy, to delineate a coast*, Hdot. 3. 136; *to write down*, Sept. for כָּתַב Judg. 8, 14.—In N. T. *to write off* in a register, *to inscribe, to enrol*; Pass. part. Heb. 12, 23 ἀπογεγραμμένων ἐν οὐρανοῖς, in allusion to the book of life, כְּסֵפֶר חַיִּים Ps. 69, 29. (Hdot. 7. 100. Xen. Hell. 3. 3. 11.) Mid. *to enrol oneself, to give one's name to the census*, Luke 2, 1. 3. 5. So Pol. 2. 17. 10. Xen. Hell. 2. 4. 8.

ἀποδείκνυμι, f. δείξω, (δείκνυμι,) *to point away from other objects to or at one, to point out, to show*, Sept. Job 33, 21. Xen. Hell. 4. 4. 8.—Hence in N. T.

1. Of persons, *to show forth, to set forth, to declare*, with two acc. of object and predicate; see Winer § 32. 4. b. Kühner § 280. 4. 1 Cor. 4, 9 ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν κτλ. With acc. and ὅτι, 2 Thess. 2, 4 ἀποδεικνύοντα ἑαυτὸν ὅτι ἐστὶ θεός.—So c. dupl. acc. Jos. Ant. 6. 3. 3. Hdian. 3. 9. 1. Xen. An. 1. 1. 2.

2. Genr. *to show forth* by arguments, *to prove*, c. acc. Acts 25, 7 ἃ οὐκ ἴσχυον ἀποδείξαι. Pass. part. ἀποδεδειγμένους δυνάμει approved by miracles, proved to be what he claims to be, Acts 2, 22.—Plut. non posse suav. vivi sec. Epic. 2. Xen. Hell. 7. 1. 23.

ἀποδείξεις, εως, ἡ, (ἀποδείκνυμι,) *a showing forth, manifestation, demonstration*, 1 Cor. 2, 4.—Pol. 5. 16. 7. Xen. Mem. 4. 6. 13.

ἀποδεκατόω, ῶ, f. ὠσω, (δεκατόω,) *to tithe off*, i. e.

1. Of things, *to pay or give tithes of*, c. acc. Luke 18, 12 ἀποδεκατῶ πάντα ὅσα κτῶμαι. 11, 42. Matt. 23, 23. Sept. for תְּשַׁע Pi. and Hiph. Gen. 28, 22. Deut. 26, 12.

2. Of persons, *to take or levy tithes of any one*, Heb. 7, 5, comp. v. 8. Comp. Sept. for תְּשַׁע 1 Sam. 8, 15. 17.

ἀπόδεκτος, ου, ὅ, ἡ, adj. (ἀποδέχομαι,) *accepted, acceptable*, 1 Tim. 2, 3. 5, 4.—Hesych. ἀπόδεκτον ἑπαινετον.

ἀποδέχομαι, f. δέξομαι, Mid. depon. (δέχομαι,) pr. *to accept or receive as in full*; hence

1. Of persons, *to receive gladly, to welcome*, c. acc. Luke 8, 40. Acts 15, 4. 18, 27. 28, 30.—2 Macc. 3, 9. Pol. 3. 66. 8. Diod. Sic. 1. 18.

2. Of things, *to receive, to approve*, c. acc. as τὸν λόγον Acts 2, 41; acc. impl. μετὰ ... εὐχαριστίας Acts 24, 3.—1 Macc. 9, 71.

Diod. Sic. 4. 42, 46. Plato Phæd. 41. p. 92. a.

ἀποδημέω, ᾧ, f. ἦσω, (ἀπόδημος,) *to be away from one's people or country*, Xen. Mem. 2. 3. 12.—In N. T. genr. *to go abroad, to go on one's travels*, absol. Matt. 21, 33. 25, 14 (comp. Luke 19, 12). Matt. 25, 15. Mark 12, 1. Luke 20, 9; with εἰς τι of place Luke 15, 13. So Jos. Ant. 8. 13. 5. Xen. Cyr. 8. 5. 1; εἰς c. acc. Diod. Sic. 1. 67. Plato Crit. 54. a.

ἀπόδημος, ου, ὁ, ἡ, adj. (δῆμος,) *away from one's people or country, absent in foreign lands, abroad*, Mark 13, 34.—Pind. Pyth. 4. 8. Artemid. 2. 8.

ἀποδίδωμι, f. δώσω, (δίδωμι,) impf. 3 pers. plur. ἀπεδίδουν Acts 4, 33, see Winer § 14. 1. c. Buttm. § 106. n. 5; aor. 1 ἀπέδωκα Luke 9, 42, see Buttm. § 106. 11. § 107. n. I. 8; aor. 2 ἀπέδωκ, Opt. ἀποδώην 2 Tim. 4, 14, a late form, Buttm. § 107. n. I. 3. Lob. ad Phryn. p. 345 sq.

1. *to give away, to give up or over to another*, e. g.

a) Pr. *to deliver* to any one, with acc. and dat. Luke 4, 20 τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ. 9, 42. In these two passages some find the idea of *back, again*; but this lies in the circumstances, and not in ἀπό. Pass. Matt. 27, 58 ἐκέλευσεν ἀποδοῖν τὸ σῶμα. Trop. στέφανον τῆς δικαιοσύνης 2 Tim. 4, 8. Sept. for נָתַן 2 Sam. 3, 14. Gen. 30, 26. So Pol. 1. 7. 13. Xen. Cyr. 4. 5. 26. Hell. 2. 2. 9.—Trop. of testimony, *to give forth, to give, to render*, c. acc. τὸ μαρτύριον Acts 4, 33. (So ὅρκους ἀποδ. Dem. 234. 5.) Also ἀποδιδόναι λόγον *to give account, to render an account*, pr. Luke 16, 2; trop. Matt. 12, 36. Acts 19, 40. Heb. 13, 17. 1 Pet. 4, 5. [Rom. 14, 12.] So Sept. pr. Dan. 6, 2. Plut. Mor. II. p. 40 λόγους.

b) Of trees, *to give forth fruit, to yield*, c. acc. Rev. 22, 2. Trop. Heb. 12, 11. Sept. pr. for נָתַן Lev. 26, 4.—Of the earth, Hdot. 1. 193. Xen. Cyr. 8. 3. 38.

c) Mid. *to give away of one's own*, sc. for a price, *to sell*, with acc. and gen. of price, Acts 5, 8 εἰ τοσούτον τὸ χαρίον ἀπέδοσθε. Also with acc. and ἀντί c. gen. of price Heb. 12, 16; acc. et εἰς Acts 7, 9. Sept. for נָתַן c. acc. et gen. Am. 2, 6; acc. et dat. Gen. 37, 27; c. εἰς v. 36. So c. acc. et gen. Dem. 349. 24. Xen. Hell. 2. 3. 48; acc. et εἰς Hdot. 2. 56.

2. *to give in full, to render fully, to pay off*, e. g.

a) In a pecuniary sense, with acc. and dat. as wages, Matt. 20, 8 ἀπόδος αὐτοῖς

τὸν μισθόν. Sept. for נָתַן Deut. 24, 15. (Xen. 1. 2. 12.) Of rents, τοὺς καρποὺς Matt. 21, 41; of tribute and the like, Matt. 22, 21. Mark 12, 17. Luke 20, 25. Rom. 13, 7. (So τοὺς φόρους Jos. Ant. 9. 13. 3. Xen. Hell. 3. 1. 11.) Of debts, *to pay off or up in full*, c. acc. et dat. Matt. 18, 28. 29. Luke 10, 35; acc. simpl. Matt. 5, 26. 18, 25 bis. 26. 30. 34. Luke 7, 42. 12, 59. 19, 8. Sept. for נָתַן Num. 5, 7. 8. So Dem. 911. 10.—Trop. of duties, obligations, c. acc. et dat. 1 Tim. 5, 4 ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις, see in art. ἀμοιβή. 1 Cor. 7, 3. (Hdian. 3. 6. 6 ἀμοιβὰς. Xen. Mem. 2. 2. 13 χάριν.) Of vows, Matt. 5, 33 ἀποδώσεις τῷ κυρίῳ τοὺς ὅρκους σου. Sept. for נָתַן Deut. 23, 22. So Xen. Mem. 2. 2. 10. εὐχάς.

b) Trop. *to render* to any one good or evil, *to requite, to reward*. a) Of God or his minisers, with dat. and κατὰ τι, Matt. 16, 27 ἀποδώσει ἑκάστῳ κατὰ τὴν πράξιν αὐτοῦ. Rom. 2, 6. Rev. 22, 12. Sept. for נָתַן Prov. 24, 12. (Ecclus. 11, 26.) So in the sense of *rewarding*, with dat. and ἐν τῷ φανερῷ Matt. 6, 4. 6. 18; in the sense of *punishing*, c. dat. et κατὰ 2 Tim. 4, 14; dat. or absol. Rev. 18, 6 bis, comp. Is. 40, 2. 61, 7. Sept. for נָתַן Ps. 94, 23. Ecclus. 12, 6. β) Genr. of evil, *to render, to requite*, with acc. and dat. and also ἀντί c. gen. Rom. 12, 17 μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες. 1 Thess. 5, 15; dat. once 1 Pet. 3, 9.

ἀποδιορίζω, f. ἴσω, (διορίζω,) pr. *to set off by drawing a boundary through or between*; hence *to divide off, to separate*, i. e. to create schism, c. acc. ἐάντροις Jude 19. Comp. ἀφορίζω Gal. 2, 12.—Found only in N. T.

ἀποδοκιμάζω, f. ἴσω, (δοκιμάζω,) *to reject on proof or trial, to disapprove, to disallow*; so of things, c. acc. Matt. 21, 42 λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, and so Mark 12, 10. Luke 20, 17. 1 Pet. 2, 7, quoted from Ps. 118, 22, where Sept. for נִבְזָה; also 1 Pet. 2, 4. So Hdian. 4. 3. 21. Xen. Cyr. 6. 2. 16.—Of persons, *to reject, to refuse*; so of Jesus rejected by the Jews, Pass. with ἀπό c. gen. see art. ἀπό note 2. Mark 8, 31 ἀποδοκιμασθήναι ἀπὸ τῶν πρεσβυτέρων. Luke 9, 22. 17, 25. Absol. of Esau Heb. 12, 17. Sept. for נִבְזָה Jer. 6, 30. So Pol. 3. 86. 3. Xen. Cyr. 6. 2. 36.

ἀποδοχή, ἡς, ἡ, (ἀποδέχομαι,) *a receiving in full* Thuc. 4. 81; *reception* of a guest Diod. Sic. 4. 51.—In N. T. trop.

reception, acceptance, 1 Tim. 1, 15. 4, 9. So Pol. 1. 5. 5. Diod. Sic. 4. 84.

ἀπόδεσις, εως, ἡ, (ἀποτίθημι), *a putting off, a laying aside*, trop. 1 Pet. 3, 21. 2 Pet. 1, 14.—Plato, *a laying by for preservation*, Legg. 844. d.

ἀποθήκη, ης, ἡ, (ἀποτίθημι), ‘*place of laying by or up, a repository*, e. g. of arms, *an arsenal* Hdian. 7. 11. 14. Thuc. 6. 97; *a treasury* Sept. 1 Chr. 29, 8.—In N. T. *a storehouse for grain, a granary, barn*, Matt. 3, 12. 6, 26. 13, 30. Luke 3, 17, 12, 18. 24. So Sept. for חֲבֵצֵת Jer. 50, 26.

ἀποθησαυρίζω, f. ἴσω, (θησαυρίζω), *to treasure away, to lay up in store*, trop. c. acc. 1 Tim. 6, 19; comp. Matt. 6, 20.—Pr. Ecclus. 3, 4. Diod. Sic. 5. 40.

ἀποθλίβω, f. ψω, (θλίβω), *to press wholly, from every side, to crowd*, c. acc. Luke 8, 45. Sept. for גָּחַץ Num. 22, 25.—Plut. Æm. Paul. 14; comp. Jos. Ant. 2. 5. 2 βότρυς... ἀποθλίβειν εἰς φιάλην. Diod. Sic. 3. 62.

ἀποθνήσκω, f. θανῶμαι, (θνήσκω), aor. 2 ἀπέθανον, *to die off or out, to become quite dead*; stronger than θνήσκω and commonly used instead of it, i. e. *to die*.

1. Pr. and genr. a) Of persons who die a natural death, absol. Matt. 9, 24. 22, 24. 27. Mark 9, 26. 15, 44. John 4, 47. Phil. 1, 21. al. sæp. Luke 8, 42 καὶ αὕτη ἀπέθνησκεν and she was dying; so from the force of the imperfect tense. Heb. 7, 8 ἀποθνήσκοντες ἄνθρωποι *dying men*, mortal. Rev. 14, 13 οἱ ἐν κυρίῳ ἀποθνήσκοντες *those who die in the Lord*, believing and trusting in him, i. e. as true Christians. Sept. for מָוֹת Gen. 2, 17. 3, 3. 4. So Æschin. 20. 23. Xen. Hell. 3. 1. 10. b) Of a violent death, *to die, to be put to death*; of persons, Acts 21, 13. 25, 11. Rom. 5, 6. 7. 8. 14, 15. 1 Thess. 5, 10. Heb. 11, 37. So as a punishment, John 19, 7. Heb. 10, 28. With dat. Rom. 6, 10 τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ *he died for sin once*, i. e. on account of sin. With ἐκ c. gen. of cause, Rev. 8, 11 ἀπέθανον ἐκ τῶν ὑδάτων. Sept. for מָוֹת Deut. 17, 6. 12. (Hdian. 3. 15. 8. Xen. Mem. 4. 8. 9; comp. δ ἐκ πληγῆς θάνατος Plut. Arat. 26.) Matt. 26, 35 κἀν δέη με σὺν σοὶ ἀποθάνειν *though I should die with thee*; so Luc. Tim. 43 ἦν δέη ἀποθάνειν. Jos. Ant. 6. 6. 2 κἀν ἀποθάνειν δέοι. Spoken of animals, Matt. 8, 32. Rev. 8, 9. 16, 3. c) Of any kind of death; c. dat. Rom. 14, 7. 8 οὐδεὶς ἐαυτῷ ἀποθνήσκει... τῷ κυρίῳ ἀποθνήσκομεν κτλ. *for oneself, for the Lord*,

i. e. not as his own but as the Lord's, i. q. τοῦ κυρίου ἐσμέν. 1 Cor. 15, 22. Heb. 9, 27. 11, 4. d) Implying constant exposure to death; 1 Cor. 15, 31 καὶ ἡμέραν ἀποθνήσκω. 2 Cor. 6, 9. Comp. Sept. and מָוֹת Gen. 48, 21.

2. Trop. of eternal death, comp. ‘*the second death*’ Rev. 20, 14. So John 11, 26 ὁ πιστεύων εἰς ἐμέ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα, comp. v. 25. John 6, 50 comp. v. 51. Rom. 7, 10 comp. v. 9. Rom. 8, 13.

3. Trop. c. dat. *to die to any thing, to renounce it, to be no longer under its influence and power*; Rom. 6, 2 ἀπεζάνομεν τῇ ἁμαρτίᾳ. Gal. 2, 19 νόμῳ. So with dat. impl. Rom. 6, 7 ὁ γὰρ ἀποθανὼν (sc. τῇ ἁμαρτίᾳ v. 2. 6) δεδικαίωται ἀπὸ τῆς ἁμαρτίας, *he who is dead to sin is alone freed from sin*. Col. 3, 3 ἀπεζάνετε γάρ σε. τοῖς ἐπὶ τῆς γῆς, comp. v. 2; absol. Rev. 3, 2.—Once with ἀπό c. gen. *to die from any thing, to be delivered from it*, Col. 2, 20. See in ἀπό no. 1. b. a.

4. Of vegetable nature, *to die*; e. g. trees, Jude 12 δένδρα... δις ἀποθανόντα *twice dead*. Of seeds, trop. i. q. *to be decomposed, dissolved*, John 12, 24. 1 Cor. 15, 36. +

ἀποκαθίστημι, f. ἀποκαταστήσω, (καθίστημι, ἵστημι), Pass. aor. 1 ἀποκατεστάην, or ἀπεκατεστάην with double augm. Buttm. § 86. n. 5. Kühner § 126. There is likewise a form of the Pres. contr. in -άω Mark 9, 12; comp. καθιστᾷ Dan. 2, 21, ιστᾷ Hdot. 4. 103. Buttm. § 106. n. 5. § 107. I. 2. Also a Pres. in -άνω Acts 1, 6. Pol. 3. 98. 9, found only in late writers, Buttm. § 112. 10. *To set or put down fully*; and so *to bring fully into any state or condition*; *to make, constitute, establish fully*; see in καθίστημι.—In N. T. only trans. and Pass. and spoken of recovery from a state of disease, decay, or the like; hence i. q. *to restore, to re-establish*, viz. a) From disease; Pass. Luke 6, 10 καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὴς ὥς ἡ ἄλλη, lit. *and his hand was established (made) quite whole as the other*, i. q. *was restored whole*. Matt. 12, 13. Mark 3, 5. 8, 25. Sept. for מָוֹת Ex. 4, 7. So Diod. Sic. 1. 25. Xen. Lac. 6. 3. b) Of the expected restoration and glory of the Jewish theocracy in the times of the Messiah; Act. c. acc. Matt. 17, 11. Mark 9, 12. Acts 1, 6. Sept. for מָוֹת Ez. 16, 57. So 1 Macc. 15, 3. Pol. 25. 1. 1. c) Of restoration to one's friends and country; Pass. Heb. 13, 19. Sept. for מָוֹת Jer. 16, 15. So Jos. Ant. 11. 1.

1 εἰς τὴν πατρίον γῆν. Pol. 8. 29. 6 εἰς οἶκον.

ἀποκαλύπτω, f. ψω, (καλύπτω,) to uncover, Sept. for פָּתַח Ruth 3, 4. 7. Hdian. 7. 4. 10.—In N. T. trop.

1. to reveal, to bring to light, to make known or manifest; so of God or Christ as revealing what was before unknown, c. acc. et dat. Matt. 11, 25 ἀπεκάλυψας αὐτὰ νηπίοις. Luke 10, 21. Phil. 3, 15; dat. c. acc. impl. Matt. 11, 27. 16, 17. Luke 10, 22. 1 Cor. 2, 10. Also Gal. 1, 16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, i. e. in my soul, spirit, consciousness. Sept. for פָּתַח Jer. 11, 20. So genr. Plato Gorg. 455. d. 460. a.—Pass. of things, to be revealed, made known, absol. Matt. 10, 26. Luke 12, 2. Rom. 1, 18. Gal. 3, 23. 1 Pet. 1, 5. 5, 1; c. dat. John 12, 38. Spec. from God, c. dat. 1 Cor. 14, 30. Eph. 3, 5. 1 Pet. 1, 12. Also c. ἔκ τινος of place whence, Luke 2, 35; ἐν c. dat. of instr. 1 Cor. 3, 13; εἰς ἡμᾶς in our behalf Rom. 8, 18. With ἐκ and εἰς, Rom. 1, 17 δικαιοσύνη θεοῦ... ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, where ἐκ πίστεως from or through faith marks the condition; and εἰς πίστιν unto faith marks either the object, i. q. εἰς τοὺς πιστεύοντας, comp. 3, 22; or, better, the purpose, i. q. for the furtherance of faith, comp. τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν 6, 19; also 2 Cor. 2, 16.

2. Pass. of persons, to be revealed, to appear, e. g. the Son of man Luke 17, 30; antichrist 2 Thess. 2, 3. 6. 8. Sept. for פָּתַח of Jehovah 1 Sam. 3, 21.

ἀποκάλυψις, εως, ἡ, (ἀποκαλύπτω,) an uncovering, Sept. 1 Sam. 20, 30. Plut. Æmil. Paul. 14.—In N. T. only trop.

1. a revealing, revelation, manifestation; so from God of things before unknown, Rom. 16, 25 κατὰ ἀποκάλυψιν μυστηρίου. 1 Cor. 14, 6. 26. 2 Cor. 12, 1. 7. Gal. 1, 12. 2, 2. Eph. 3, 3. (Comp. Eccles. 11, 27. 42, 1.) Eph. 1, 17 πνεῦμα ἀποκάλυψεως a spirit of revelation, i. e. which can fathom and unfold the deep things of God. Rom. 2, 5 ἐν ἡμέρᾳ... ἀποκάλυψεως δικαιοκρισίας τοῦ θεοῦ. 8, 19 ἡ ἀποκάλυψις τῶν υἱῶν τοῦ θεοῦ, put for ἡ ἀποκ. τῆς δόξης τῶν υἱῶν τοῦ θεοῦ, comp. v. 18. 21. Of the Messiah, Luke 2, 32 φῶς εἰς ἀποκάλυψιν ἔθνων a light for revelation to the Gentiles, to reveal to them the will of God in the gospel. Once of future events, revelation, apocalypse, Rev. 1, 1.

2. Of persons, manifestation, appearance, so of Christ's future coming, 2 Thess. 1, 7. 1 Cor. 1, 7. 1 Pet. 1, 7. 13. 4, 13.

ἀποκαρδοκία, ας, ἡ, earnest expectation, Rom. 8, 19. Phil. 1, 20.—It comes from ἀποκαρδοκέω, i. q. τῇ κεφαλῇ προβλέπειν Etym. Mag. i. e. 'to look away towards any thing with the head bent forward'; hence to ἀναῖ, to expect earnestly, Aquil. for פָּתַח Ps. 37, 7. Jos. B. J. 3. 7. 26. Pol. 18. 31. 4.

ἀποκαταλλάσσω v. -πτω, f. ξω, (καταλλάσσω,) to reconcile fully, c. acc. Col. 1, 21; acc. and dat. Eph. 2, 16; acc. and εἰς εἰντόν Col. 1, 20; comp. Eph. 1, 10.—So καταλλάσσω c. dat. Xen. An. 1. 6. 2; c. πρὸς τινα Jos. Ant. 14. 11. 3.

ἀποκατάστασις, εως, ἡ, (ἀποκαθίστημι,) pr. full establishment; hence restoration, restitution, from decay or ruin; Acts 3, 21 χρόνοι ἀποκαταστάσεως πάντων, i. q. καιροὶ ἀναψύξεως in v. 19; comp. Heb. 9, 10.—Jos. Ant. 11. 4. 6. Pol. 4. 23. 1. Plato Ax. 370. b.

ἀπόκειμαι, f. κείσμαι, (κείμεν,) to be laid away, laid up, in store or for preservation; Luke 19, 20 ἀποκειμένην ἐν σουδαρίῳ. So Dem. 1040. 26. Xen. An. 5. 4. 27 σίτον ἀποκείμενον.—Trop. of things, c. dat. of pers. to be laid up, prepared, appointed, for any one, Col. 1, 5. 2 Tim. 4, 8. (2 Macc. 12, 45. Plut. Lucull. 24.) Of death, Heb. 9, 27 ἀπόκειται τοῖς ἀνθρώποις ἀπαξ ἀποθανεῖν. So Dion. Hal. Ant. 5. 8 τοῖς κακούργοις ἀπόκειται παθεῖν.

ἀποκεφαλίζω, f. ἴσω, (κεφαλίζω, κεφαλῇ,) to behead, c. acc. Matt. 14, 10. Mark 6, 16. 27. Luke 9, 9.—Arr. Epict. 1. 1. 29 ὑπὸ τοῦ Νέρωνος ἀποκεφαλίσθη. Dion. Cass. 71. 28. Not found in Attic writers, Lob. ad Phryn. p. 341.

ἀποκλείω, f. εἴσω, (κλείω,) to shut off from, to exclude, τινὰ πλέων Hdor. 5. 104.—In N. T. to shut fully, to shut fast, e. g. τὴν σύραν Luke 13, 25. Sept. for פָּתַח Gen. 19, 10. So Hdian. 1. 12. 16. Xen. Mem. 2. 1. 16.

ἀποκόπτω, f. ψω, (κόπτω,) to cut off, e. g. a member of the body, c. acc. Mark 9, 43. 45. John 18, 10. 26; the ropes of a boat Acts 27, 32. Sept. for פָּתַח 1 Sam. 31, 9. So Æl. V. H. 2. 9. Xen. Cyr. 7. 3. 8.—Mid. Gal. 5, 12 φελον καὶ ἀποκόψονται, spoken of Judaizing teachers, would that for themselves they would (not only circumcise but) even cut off sc. the parts usually circumcised, i. e. make themselves eunuchs: comp. the allusions to their impurity in vv. 13. 19. 24. So Chrysost. εἰ βούλονται, μὴ περιτεμένεσθωσαν μόνον, ἀλλὰ καὶ περικο-

πέσσωσαν. Jerome: 'Si putant sibi hoc prodesse, non solum circumcidantur, sed etiam abscindantur. Si enim exspoliatio membri proficit, multo magis abolito.' So Sept. and חַיִּי Deut. 23, 1. Arr. Epict. 2. 20. 19 οἱ ἀποκοπόμενοι τὰς γε προσημίας τὰς τῶν ἀνδρῶν ἀποκόψασθαι οὐ δύναται. Lucian Eun. 8. Hesych. Γάλλος, ὁ ἀπόκοπος, ἥτοι δ' εὐνοῦχος.—Others: *would that they might cut themselves off* sc. from the Christian community, separate themselves. But this is feeble; and besides, καί here implies antithetic gradation from v. 11.

ἀπόκριμα, atos, τό, (ἀποκρίνομαι,) a response, sentence, Jos. Ant. 14. 10. 6. Ael. H. An. 9. 15.—In N. T. τὸ ἀπόκριμα τοῦ θανάτου, the death-response, sentence of death, i. e. utter despair of life, 2 Cor. 1, 9; comp. v. 8. So Hesych. ἀπόκριμα· κατάκριμα, ψήφος.

ἀποκρίνομαι, Mid. depon. (κρίνω,) from Act. ἀποκρίνω to separate from something else, Theophr. de Caus. Plant. 1. 6 οἶνος ὁσμὴν λαμβάνει ὅταν ἀπεκρίσῃ τι ἰδατώδες αὐτοῦ. Plato Polit. 303. d; to distinguish, to make different, Hdot. 1. 194; to select or choose out from, Hdot. 6. 130; to judge off, i. e. to reject after inquiry, Plato Legg. 751. d. Mid. to give response, as expressing one's judgment or sentence after inquiry and deliberation, e. g. kings to suppliants Xen. Cyr. 7. 5. 37; magistrates or others to ambassadors Xen. An. 2. 1. 9, 10; an oracle Xen. Mem. 4. 3. 16.—Hence in N. T. Mid. genr. to respond, to answer; with aor. 1 ἀπεκρινάμεν Luke 23, 9. al. Pass. aor. 1 ἀπεκρίσθην, fut. 1 ἀποκριθήσομαι, the two latter forms being found only in late writers (Diod. Sic. 4. 31. Luc. Demon. 26), and censured by the grammarians, Lob. ad Phryn. p. 108.

1. Pr. to answer, to reply, e. g. a) As a judge, or to complaints, charges, etc. c. inf. Acts 25, 4 ὁ μὲν οὖν Φίλοστος ἀπεκρίθη, τηροῦσθαι τὸν Παῦλον κτλ. (Xen. Hell. 2. 2. 18.) With πρός τινα ὅτι Acts 25, 16; dat. John 5, 17. Col. 4, 6; dat. and λέγοντες Matt. 25, 37. b) To an inquiry, e. g. c. dat. Mark 11, 30. 12, 28. 34. Luke 22, 68. (Plato Parm. 137. b.) So with acc. and dat. Matt. 15, 23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. 22, 46. Mark 14, 40; acc. simpl. οὐδέν Matt. 26, 62. 27, 12. Mark 14, 61. (Acc. and dat. Xen. An. 1. 4. 14.) So with dat. of pers. and πρός τι, Matt. 27, 14 οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥήμα. (πρὸς τι Plato Gorg. 447. c.) Other constructions are: ἀπεκρίθη καὶ εἶπεν αὐτοῖς John 2, 19; ἀπο-

κρισεῖς εἶπεν Matt. 16, 16. 17, 17; ἀποκρισεῖς εἶπεν αὐτοῖς Matt. 11, 4. 13, 11. 19, 4; ἀποκρισεῖς πρὸς αὐτοὺς εἶπε Luke 6, 3. c) To a request, entreaty, exhortation, or the like, in various phrases: ἀποκρισεῖς λέγων Matt. 25, 9. Luke 23, 40; ἀποκρισεῖς εἶπεν τινί Matt. 12, 39. 48. 13, 37. Mark 10, 20; ἀποκρισεῖς εἶπε (ἔφη) Matt. 4, 4. 8, 8. 15, 13; ἀπεκρίθη καὶ λέγει (εἶπεν) αὐτῷ Mark 7, 28. John 2, 18. 3, 9; ἀποκρισεῖς εἶπεν πρὸς αὐτόν Matt. 3, 15; ἀπεκρίθη πρὸς αὐτὸν λέγων Luke 4, 4; ἀποκρισεῖς πρὸς αὐτοὺς εἶπε 14, 5.

2. By Hebr. like קָמַץ, to speak up, to begin to speak, to speak, perh. with reference to what has been said by another, but not recorded; see Heb. Lex. art. קָמַץ I. no. 2. So c. dat. John 5, 17; πρὸς τινα Acts 3, 12; also ἀποκρισεῖς εἶπε (λέγει) Matt. 11, 25. Mark 12, 35. Luke 1, 60; id. c. dat. Matt. 17, 4. 26, 63. 28, 5. Mark 9, 5. 10, 51. 11, 14; ἀπεκρίθη λέγων μοι Rev. 7, 13; ἀποκρισεῖς εἶπε πρὸς τινα Luke 14, 3. So Sept. and קָמַץ Deut. 26, 5. 27, 14. Cant. 2, 10. Is. 14, 10. al.—1 Macc. 8, 19. +

ἀπόκρισις, εως, ἡ, (ἀποκρίνομαι,) an answer, a reply, Luke 2, 47. 20, 26. John 1, 22. 19, 9. Sept. for קָמַץ Job 32, 5.—Diod. Sic. 14. 25. Xen. CEC. 12. 20.

ἀποκρύπτω, f. ψω, (κρύπτω,) to hide away, to conceal; c. acc. τὸ ἀργύριον Matt. 25, 18. So 2 Macc. 10, 37. Xen. An. 4. 4. 11.—Trop. to hide, i. e. not to reveal or make known, e. g. τὸ μυστήριον τὸ ἀποκρυμμένον Eph. 3, 9. Col. 1, 26; ἡ σοφία ἡ ἀποκεκρ. 1 Cor. 2, 7. (Plato Theæt. 155. e.) With acc. and ἀπό c. gen. of pers. Matt. 11, 25 ἀπέκρυψας ταῦτα ἀπὸ σοφῶν. Luke 10, 21. (Comp. ἐκρύβη ἀπ' αὐτοῦ Ecclus. 42, 20.) Sept. for קָמַץ 2 K. 4, 27; קָמַץ Ps. 119, 19. So Dem. 73. 17. Xen. Mem. 4. 4. 1.

ἀπόκρυφος, ου, ὁ, ἡ, adj. (ἀποκρύπτω,) hidden away, hid, pr. Eurip. Herc. F. 1071.—In N. T. trop. a) not revealed, not known, Mark 4, 22. Luke 8, 17. So Sept. Dan. 2, 22. Xen. Conv. 8. 11. b) laid up, treasured up, Col. 2, 3. So Sept. and קָמַץ Is. 45, 3; pr. 1 Macc. 1, 23.

ἀποκτείνω, f. κτενῶ, (κτείνω,) also Pres ἀποκτέννω in later editions Rev. 6, 11, as elsewhere in Mss. and Sept. Dan. 2, 13. Hab. 1, 17: 1 Esdr. 4, 7. Wisd. 16, 14, a form used by the later Greeks, who often resolved εἰν into ενν, see Greg. Corinth. ed. Schaefer. p. 588, 597. Sturz de Dial. Alex. p. 119, 128. Winer p. 94. ed. 5. Part. plur.

genit. ἀποκτενόντων Matt. 10, 28. Luke 12, 4 in some editions, is prob. corrupted for ἀποκτενώντων, or better for ἀποκτενύντων as found in some Mss. and editions; see Winer l. c. Pass. aor. 1 ἀπεκτάνειν Matt. 16, 21. Mark 8, 31. al. is also a late form; comp. Dion Cass. 65. 4; Lob. ad Phryn. p. 36, 756. Buttm. § 101. n. 6. § 114 κτείνω. Ausf. Sprachl. II. p. 227. Winer l. c.

1. to kill off, to slay outright, i. q. κτείνω strengthened; so of persons, to kill, to slay, c. acc. Matt. 10, 28. Mark 12, 5. 8. Luke 13, 31. John 16, 2. Acts 21, 31. al. sep. John 8, 22 μήτι ἀποκτενεί εαυτὸν; will he kill himself? Subj. Matt. 21, 38 ἀποκτείνωμεν αὐτὸν let us kill him. Mark 12, 7. Luke 20, 14; see Buttm. § 139. m. 3. Pass. Rev. 9, 18 see in ἀπό no. 3. e, and note 1. Once of a falling tower, Luke 13, 4. Sept. for יִרְדָּ Gen. 4, 8; יִרְדָּ Gen. 18, 25; יִרְדָּ Josh. 11, 11. So Hdian. 2. 12. 1. Xen. An. 2. 3. 19.—Spoken of death as a punishment, to kill, to put to death, c. acc. Matt. 14, 5. Mark 8, 31. Luke 9, 22. John 5, 18. Acts 3, 15. Rom. 11, 3. 1 Thess. 2, 15. al. sep. With ἐν θανάτῳ added like Heb. inf. absol. Rev. 2, 23. Sept. for יִרְדָּ Num. 35, 19. 21. So Xen. Mem. 1. 1. 18. Plato Gorg. 24. p. 468. d.

2. Trop. to kill, to destroy, e. g. a) With acc. ψυχὴν life, Mark 3, 4. With acc. τὴν ψυχὴν the soul, i. q. to bring under sentence of eternal death, Matt. 10, 28, comp. Luke 12, 5; also Rom. 7, 11. 2 Cor. 3, 6. b) With acc. τὴν ἐχθράν Eph. 2, 16. +

ἀποकुέω, ὦ, f. ἴσω, (κυέω), to breed out or forth, to bring forth offspring, 4 Macc. 15, 17. Hdian. 1. 5. 14.—In N. T. trop. e. g. θάνατον James 1, 15; so God his children, to beget, ἡμᾶς λόγῳ ἀληθείας James 1, 18.

ἀποकुλίω, f. ἴσω, (κυλίω), to roll away, e. g. τὸν λίθον ἀπὸ τῆς θύρας Matt. 28, 2, and Pass. Luke 24, 2; τὸν λ. ἐκ τῆς β. Mark 16, 3; Pass. absol. 16, 4. Sept. for יִרְדָּ Gen. 29, 3.—Judith 13, 9. Apollod. Bibl. 3. 14. 7.

ἀπολαμβάνω, f. λήψομαι, (λαμβάνω), aor. 2 ἀπέλαβον.

1. to take or have from any one, to receive. a) Genr. c. acc. of thing, Luke 6, 34. 18. 30. 23, 41; id. c. παρά τινος 6, 34; acc. of pers. 15, 27. Sept. for יִרְדָּ Num. 34, 13. So τὶ παρά τινος Diod. Sic. 13. 31. Thuc. 5. 30; acc. Plato Legg. 956. d. b) Spec. of those who receive what is laid up or prepared for them; c. acc. of thing, Gal.

4, 5 τὴν νόστον. 2 John 8; with ἐν εαυτοῖς Rom. 1, 27; with ἀπό c. gen. Col. 3, 24. c) Of persons, to receive as a guest, c. acc. 3 John 8.

2. to take apart or aside, Mid. with ἀπὸ τοῦ ὄχλου κατ' ἰδίαν Mark 7, 33.—2 Macc. 6, 21. Jos. B. J. 2. 7. 2. Hdot. 1. 209.

3. to receive in full, (ἀπὸ of compl.) c. acc. Luke 16, 25 ἀπέλαβες τὰ ἀγαθὰ σου. Comp. ἀπέχω no. 3.

ἀπόλαυσις, εὖς, ἡ, (ἀπολαύω), enjoyment; with gen. of object, Heb. 11, 25 πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν to have the enjoyment of sin for a season, i. e. to enjoy the sinful pleasures of the Egyptian court. Absol. 1 Tim. 6, 17 πάντα πλουσίως εἰς ἀπόλαυσιν all things richly for enjoyment, i. e. richly to enjoy.—Jos. Ant. 2. 7. 3. Hdian. 6. 3. 8. Xen. Mem. 2. 1. 33. Hi. 1. 26.

ἀπολείπω, ψω, (λείπω), to leave away from oneself, i. e.

1. to leave behind, with acc. and ἐν of place, 2 Tim. 4, 13 ὁ ἀπελείπον ἐν Τρωάδι. 4, 20. Tit. 1, 5 Lachm. Pass. to be left, to remain, Heb. 4, 6. 9. 10, 26. Sept. Pass. for יִרְדָּ Ex. 14, 28.—Comp. Jos. Ant. 4. 8. 21. Xen. An. 6. 5. 4. Pass. Pol. 3. 39. 12. Plato Tim. 19. a.

2. to forsake, to abandon, τὸ ἴδιον οἰκήριον Jude 6. Sept. for יִרְדָּ Prov. 2, 17.—Luc. D. Deor. 5. 2. Xen. Ag. 2. 29.

ἀπολείχω, f. ξω, (λείχω), to lick off, c. acc. Luke 16, 21 οἱ κύνες... ἀπέλειχον τὰ ἐλκη αὐτοῦ.—Aristoph. Vesp. 27. Athen. 6. p. 250. a.

ἀπόλλυμι, f. ὀλώ 1 Cor. 1, 19, (ὀλλυμι,) also later fut. ἀπολέσω Matt. 21; 41. al. Luc. Asin. 33. Longin. 3. 17; see Buttm. Ausf. Sprachl. II. p. 254. Aor. 1 ἀπόλεσα, Perf. 2 part. ἀπολωλώς. Imperat. ἀπόλλυε Rom. 14, 15 is from a Pres. ἀπολλύω. Mid. f. ἀπολοῦμαι, aor. 2 ἀπολόμην.

1. to destroy utterly, (ἀπὸ of compl.) i. q. ὀλλυμι strengthened; Mid. to perish utterly, to perish.

a) Of persons e. g. a) i. q. to put to death, to kill, to slay; c. acc. Matt. 2, 13 τοῦ ἀπολέσαι αὐτόν. 12, 14. 22, 7. 27, 20. Mark 3, 6. 9. 22. 11, 18. 12, 9. Luke 17, 27. 29. 19, 47. 20, 16. Mid. to perish, to be killed, to die, Matt. 8, 25. Mark 4, 38. Luke 8, 24. 11, 51. 13, 33. Acts 5, 37; so ἀπολέσθαι ἐν μαχαίρᾳ Matt. 26, 52; ἀπ. λιμῷ Luke 15, 17; ὀδατι 2 Pet. 3, 6; ὑπὸ τινος 1 Cor. 10, 9. 10; also ὑπὲρ τινος John 18, 14. Sept. for יִרְדָּ Esth. 9, 12; יִרְדָּ

Esth. 9, 16. So ῥ Macc. 2, 37. Xen. Cyr. 4. 6. 5. Mid. Jos. Ant. 1. 2. 1. Xen. An. 7. 4. 5 τῷ λαμῶ. β) Genr. to destroy, to let perish, to put an end to; c. acc. Mark 1, 24. Luke 4, 34. 6, 9. 9, 56. Jude 5; absol. John 10, 10. Intens. κακούς κακῶς ἀπολέσαι αὐτούς Matt. 21, 41. (Comp. ἀπόλλυται κακῶς Ceb. Tab. 32. Plut. Cic. 26.) Mid. to perish, to come to an end, John 11, 50 μὴ ὅλον τὸ ἔθνος ἀποληται. Luke 13, 3. 5. 2 Cor. 4, 9. Jude 11. Sept. for אָבַד Jos. 23, 13; יָרַח Jer. 48, 35. So Ecclus. 10, 3. Xen. Mem. 2. 6. 38. Plato Rep. 421. a. γ) Of eternal destruction; the second death; see in ἀποσύνθω no. 2. So c. acc. Matt. 10, 28 comp. 5, 29. Rom. 14, 15. James 4, 12. Mid. John 3, 15. 16. 10, 28. Rom. 2, 12. 1 Cor. 8, 11. 15, 18. 2 Pet. 3, 9. So οἱ ἀπολλύμενοι, those that perish, who are exposed to eternal death, the lost, 1 Cor. 1, 18. 2 Cor. 2, 15. 4, 3. 2 Thess. 2, 10.

b) Of things, to destroy, to bring to an end or to nought; c. acc. 1 Cor. 1, 19 ἀπολῶ τὴν σοφίαν τῶν σοφῶν, quoted from Is. 29, 14 where Sept. for אָבַד. (Pol. 1. 43. 7.) Mid. to perish, to come to an end, to pass away, e. g. ἐν τῶν μελῶν σου Matt. 5, 29. 30; ἡ εὐπρέπεια James 1, 11; βρώσις John 6, 27; χρυσίον 1 Pet. 1, 7. So οἱ ἀσκοί Matt. 9, 17. Mark 2, 22. Luke 5, 37; οἱ οὐρανοὶ Heb. 1, 11, quoted from Ps. 102, 27 where Sept. for אָבַד. Rev. 18, 14 τὰ λαμπρά ἀπόλετο ἀπὸ σοῦ, see in ἀπό no. 1. b. e. —Dem. 262. 19. Xen. Mem. 1. 1. 14. Hell. 1. 1. 36.

2. to lose utterly, to lose; Mid. to lose oneself, to be lost.

a) Pr. of things, c. acc. as τὸν μισθόν Matt. 10, 42. Mark 9, 41; πρόβατον Luke 15, 4; δραχμὴν v. 8. 9; also 2 John 8. Mid. τὸ πρόβατον τὸ ἀπολωλός Luke 15, 4. 6; εἰς Luke 21, 18. Acts 27, 34; τὸ John 6, 12. Sept. for אָבַד Prov. 29, 3. So Ecclus. 6, 4. Ael. V. H. 5. 10. Xen. Hell. 1. 1. 25.—Spec. τὴν ψυχὴν in sententious sayings, Matt. 10, 39 bis. 16, 25 bis. Mark 8, 35 bis. Luke 9, 24 bis. 17, 33 bis. John 12, 25.

b) Of persons, e. g. a) Of the prodigal son, Mid. Luke 15, 24 ἀπολωλὸς ἦν καὶ εἰρένη. v. 32. So Israel forsaking God is likened to a flock wandering and lost, Mid. Matt. 10, 6. 15, 24. 18, 11. 14. Luke 19, 10; so in O. T. comp. Sept. and יָרַח Ez. 34, 4. 16. Jer. 50, 6. Ps. 119, 176. β) Of those lost eternally, exposed to the second death; comp. in no. 1. a. γ. Luke 9, 25 ἐαυτῶν. John 6, 39. 18, 9. Mid. John

17, 12. Comp. Ecclus. 20, 22. Here too might be referred Part. οἱ ἀπολλύμενοι the lost; see in no. 1. a. γ.

Ἀπολλύων, οἶτος, ὁ, (ἀπολλύω, pres. part.) Apollyon, pr. 'the destroyer,' i. q. Ἀβαδδὼν where see. Rev. 9, 11.

Ἀπολλωνία, ας, ἡ, Apollonia, a city of Macedonia in the province Mygdonia, situated nearly midway between Amphipolis and Thessalonica, Acts 17, 1. See Plin. H. N. 4. 17. Itin. Antonin. ed. Wess. p. 320, 330. Leake's Trav. in Northern Greece, III. p. 458.

Ἀπολλῶς, ὦ, ὁ, Apollon, pr. n. of a Jewish Christian, born at Alexandria, distinguished for his eloquence and for the influence of his preaching upon the Jews. For his history and character as given by Luke, see Acts 18, 24 sq. 19, 1; he is mentioned also by Paul, 1 Cor. 1, 12. 3, 4. 5. 6. 22. 4, 6. 16, 12. Tit. 3, 13.

ἀπολογέομαι, οὔμαι, f. ἵσσομαι, Mid. depon. (λόγος,) to talk oneself off, to plead or answer for oneself, to defend oneself, before a tribunal or elsewhere; absol. Luke 21, 14. Acts 26, 1. Rom. 2, 15; c. εἰ Acts 25, 8; acc. of thing uttered Luke 12. 11. Acts 24, 10. 26, 24. (So absol. Jos. Ant. 4. 7. 3; c. εἰ Xen. Œc. 11. 22; acc. Dem. 407. 19. Xen. Mem. 4. 8. 4.) Also with περί c. gen. of thing charged, Acts 26, 2; with dat. of pers. to or before whom one speaks, Acts 19, 33. 2 Cor. 12, 19. So c. περί Dem. 407. pen. Xen. Cyr. 2. 2. 13; c. dat. Plato Prot. 359. a.

ἀπολογία, ας, ἡ, (ἀπολογέομαι,) a plea, defence, before a tribunal or elsewhere, absol. Phil. 1, 7. 16 [17]. 2 Cor. 7, 11. 2 Tim. 4, 16; with περί c. gen. of the charge Acts 25, 16; with dat. of pers. to or before whom, 1 Cor. 9, 3. 1 Pet. 3, 15; c. πρὸς τινα id. Acts 22, 1.—So absol. Wisd. 6, 10. Xen. Mem. 4. 8. 4; πρὸς τινα ib. 4. 8. 5.

ἀπολούω, f. λούσω, (λούω,) to wash off or away, to wash clean, e. g. gore Hom. Il. 18. 345. Mid. Luc. Lexiph. 2 et 4.—In N. T. trop. to wash away sin, to cleanse from sin; c. acc. τὰς ἁμαρτίας Acts 22, 16; Mid. 1 Cor. 6, 11. So Sept. Job 9, 30. Plato Crat. 405. b, ὁ καθαίρων θεὸς καὶ ὁ ἀπολούων.

ἀπολύτρωσις, εως, ἡ, (ἀπολυτρώω,) pr. 'a letting off for a ransom,' i. e. redemption, deliverance on account of a ransom paid; Hesych. ἀπολύτρωσιν ἀπόλυτον.—In N. T. 1. redemption, e. g. from the power and

consequences of sin through Christ, who gave his life as a ransom, λύτρον (Matt. 20, 28); Rom. 3, 24. Eph. 1, 7. Col. 1, 14. Heb. 9, 15. Meton. *the author of redemption* 1 Cor. 1, 30.

2. Genr. *deliverance*, the idea of a ransom being dropped; e. g. from calamities and death, Luke 21, 28. Heb. 11, 35; of believers from the body and from the power of this world, Rom. 8, 23 (comp. 7, 24). Eph. 1, 14, 4, 30.

ἀπολύω, f. ὑσω, (λύω,) *to loose from, to loosen, to unbind*, c. acc. et gen. pr. Hom. Od. 21, 46.—In N. T. *to free from, to set free*, i. e.

1. *to loose or relieve from any evil*, as disease; Pass. c. gen. τῆς ἀσθενείας Luke 13, 12.—2 Macc. 6, 30. Diod. Sic. 4, 11. Xen. Mem. 2, 1, 5.

2. *to let go free, to set free, to release from bonds or arrest*; with acc. of pers. Luke 22, 68, 23, 16, 20, 22. John 19, 10, 12 bis. Acts 3, 13, 4, 21, 5, 40, 16, 35, 17, 9, 28, 18; acc. and dat. of pers. Matt. 27, 15, 17, 21, 26. Mark 15, 6, 9, 11, 15. Luke 23, 17, 18, 25. John 18, 39 bis. Once from arrest for debt, Matt. 18, 27. Pass. Acts 4, 23, 16, 36, 26, 32; also Heb. 13, 23 τιμώμενον ἀπολελυμένον, where others: *is let go, is gone away*, as in no. 3. So 2 Macc. 12, 25. Plut. Phocion 18. Xen. Hell. 4, 8, 21.—Trop. i. q. *to forgive*, absol. and Pass. Luke 6, 38 bis. Comp. 2 Macc. 12, 45 τῆς ἀμαρτίας ἀπολυθῆναι.

3. *to let go, to dismiss, to send away from attendance on any one, from a person or from any place*. a) Pr. and with acc. of pers. Matt. 14, 15 ἀπόλυσον τοὺς ὄχλους. v. 22, 23, 15, 23, 39. Mark 6, 36, 45, 8, 9, Luke 8, 38, 9, 12. Acts 15, 30, 19, 41, 23, 22; acc. impl. Luke 14, 4. Acts 13, 3. With acc. and predic. Mark 8, 3 ἐν ἀπολύσω αὐτοὺς νήστευς. Matt. 15, 32. (Sept. Ps. 37, 1. Jos. Ant. 5, 2, 8. Xen. Hell. 6, 5, 21.) Pass. *to be let go, to go away, to depart*, Acts 28, 25; ἀπό τιως 15, 33. So Jos. Ant. 5, 1, 25. Pol. 2, 34, 12. b) Spec. *to let depart this life, to let die*; c. acc. Luke 2, 29 νῦν ἀπολύεις τὸν δοῦλόν σου ἐν εἰρήνῃ. Sept. Pass. for 2 Sam. 19, 20, 29. So 2 Macc. 7, 9. Plut. Consol. ad Apoll. 13. T. I. p. 251. Pass. AEL. V. H. 13, 19.

4. *to let go, to put away, to divorce from the marriage tie*; c. acc. τὴν γυναῖκα Matt. 5, 31, 32, 19, 3, 7, 8, 9. Mark 10, 2, 4, 11. Luke 16, 18; once of a woman betrothed, Matt. 1, 19. Pass. part. ἀπολελυμένη Matt.

5, 32, 19, 9. Luke 16, 18. Once vice versa, c. acc. τὸν ἄνδρα Mark 10, 12.—Diod. Sic. 12, 18 νόμος ὁ διδοὺς ἐξουσίαν τῇ γυναικὶ ἀπολύειν τὸν ἄνδρα.

ἀπομάσσω v. -ττω, f. ξω, (μάσσω,) *to wipe off*, τὰ δάκρυα Pol. 15, 26, 3.—In N. T. Mid. *to wipe off from oneself*; c. acc. et dat. incommodi, Luke 10, 11 τὸν κοινορτόν . . . ἀπομασσόμεθα ἑμῖν.

ἀπονέμω, f. μῶ, (νέμω,) *to divide off or out, to distribute, to assign*, Sept. for פָּזַח Deut. 4, 19. Pol. 14, 4, 2.—In N. T. simply, *to assign, to bestow*, c. acc. 1 Pet. 3, 7 ἀπονέμειν τιμὴν. So Jos. Ant. 1, 7, 1 τιμὴν. Plato Prot. 341, e.

ἀπονίπτω, f. ψω, (νίπτω,) *to wash off*, e. g. αἷμα Sept. 1 K. 22, 38.—In N. T. Mid. *to wash off oneself, to wash*; c. acc. of the members, Matt. 27, 24 ἀπενίψατο τὰς χεῖρας *he washed his own hands*, as a symbol of his innocence; see Deut. 21, 6, 7. Jos. Ant. 4, 8, 16. Schol. in Soph. Ajac. 663.—Hom. Od. 22, 478 χεῖρας. Absol. Plato Conv. 223, d.

ἀποπίπτω, aor. 2 ἀπέπεσον, (πίπτω,) *to fall off from*, with ἀπό c. gen. Acts 9, 18.—Sept. Job 24, 24. Xen. Hell. 1, 6, 33.

ἀποπλανάω, ᾧ, f. ἦσω, (πλανάω,) *to make wander away, to cause to go astray*, Sept. for פָּזַח Jer. 50, 6.—In N. T. trop. *to lead astray, to seduce*, c. acc. Mark 13, 22. Pass. *to go astray, to err*, ἀπὸ τῆς πίστεως 1 Tim. 6, 10. Sept. for פָּזַח Prov. 7, 21. So Pol. 3, 57, 4. Aeschin. 79, 6. Pass. Ecclus. 4, 19. Plato Ax. 369, d.

ἀποπλέω, f. πλεύσω, (πλέω,) *to sail away*, with εἰς c. acc. of place whither, Acts 13, 4, 14, 26, 27, 1; *κάκειθεν* of place whence, Acts 20, 15.—Dem. 932, 17. Xen. An. 5, 4, 12.

ἀποπλύνω, f. πῶ, (πλύνω,) *to wash off or out, to rinse*, e. g. nets, c. acc. Luke 5, 2. Sept. for פָּזַח 2 Sam. 19, 24.—Jos. Ant. 8, 15, 6. Plato Tim. 65, d.

ἀποσπνίγω, f. ξω, (σπνίγω,) *to quite choke or strangle*, i. q. πνίγω strengthened; e. g. by drowning, Pass. Luke 8, 33. Trop. of plants, c. acc. Matt. 13, 7. Luke 8, 7.—Tob. 3, 8. Hdian. 1, 17, 24. Xen. Hell. 3, 1, 14.

ἀπορέω, ᾧ, f. ἦσω, (ἀπορός; a priv. πόρος,) *to be without way or means, to be at a loss*, Jos. Ant. 1, 21, 1. AEL. V. H. 8, 5. Xen. Mem. 4, 4, 5.—In N. T. Mid. ἀποροῦμαι, *to be at a loss with oneself, to be in doubt*,

perplexed; absol. John 13, 22. 2 Cor. 4, 8; ἐν ὑμῖν *as to you* Gal. 4, 20; εἰς c. acc. id. Acts 25, 20; περί c. gen. Luke 24, 4 Lachm. So Sept. Gen. 32, 7. Pol. 20. 5. 8. Xen. An. 7. 3. 29.

ἀπορία, *as, ἡ, (ἀπορέω), 'the being at a loss,' i. e. doubt, perplexity of mind*, Luke 21, 25. Sept. for ἡρῶ Is. 8, 22.—Hdian. 2. 12. 5. Xen. Cyr. 1. 3. 13.

ἀπορρίπτω, *f. ψω, (ρίπτω), 'to throw off or away, τὰ ὅπλα Hdian. 8. 4. 27. Sept. for ἡρῶ Ex. 22, 31.—In N. T. reflex. with ἐαυτὸν impl. to throw oneself off, e. g. from a ship into the sea; Acts 27, 43 ἐκέλευσε τοὺς . . . ἀπορρίψαντας [ἐαυτοὺς] πρώτους κτλ. So. Luc. V. Hist. 1. 30 καὶ ἀπορρίψαντες ἐνηχόμεθα.*

ἀπορφανίζω, *f. ἴσω, (ὀρφανίζω), 'to make wholly orphan, to bereave wholly, Pass. Aeschyl. Choeph. 247.—In N. T. Pass. trop. to be wholly bereaved,' prægñ. c. ἀπὸ τινος, 1 Thess. 2 17, ἀπορφανισθέντες ἀφ' ὑμῶν being bereaved and separated from you.*

ἀποσκευάζω, *f. ἄσω, (σκευάζω, σκεῦος), 'to pack away, to clear away, Sept. for ἡρῶ Lev. 14, 36; τὴν ὁροφὴν Lycurg. 166. 9. Mid. id. in respect to oneself, Jos. Ant. 14. 6. 2. B. J. 1. 13. 5 τὴν ὑποψίαν. ib. 1. 31. 1. Hdian. 1. 9. 1. Pol. 2. 26. 6.—In N. T. Mid. Acts 21, 15 ἀποσκευασάμενοι ἀνελθόντες εἰς Ἱερουσαλὴμ, lit. having packed away we went up to Jerusalem, i. e. prob. having deposited or stored away in Caesarea the luggage which had been necessary on a long sea-voyage. Later editions read ἐπισκευασάμενοι q. v.*

ἀποσκίασμα, *ατος, τό, (ἀποσκιάζω), a shading off, shadow, obscuration; James 1, 17 οὐκ ἔστι παραλλαγή ἢ τροπὴς ἀποσκίασμα, in whom is no alternation neither shadow from change, i. e. obscuration connected with the changes or revolutions of a heavenly body, as the moon, or as in the case of eclipses. See Wetst. in loc.*

ἀποσπᾶω, *ω, f. ἄσω, (σπᾶω), 'to draw from or out, to draw away, viz.*

1. Of things, *to draw out, e. g. a sword from the scabbard, τὴν μάχαιραν, Matt. 26, 51. Comp. Dem. 845, 18 τὰ βυρῶματα.*

2. Of persons, *e. g. disciples, to draw away from any one, c. acc. et ὀπίσω τινός Acts 20, 3. (Ael. V. H. 13. 31.) Pass. aor. 1 ἀπεσπάζην in Mid. sense, to draw off oneself, to go away, to depart; with ἀπὸ c. gen. Luke 22, 41. Acts 21, 1. So 2 Macc. 12, 10. 17. Diod. Sic. 20. 39. Act. c. acc. Xen. An. 1. 8. 13.*

ἀποστασία, *as, ἡ, (ἀφίστημι), apostasy, defection, a falling away, Acts 21, 21. 2 Thess. 2, 3. Sept. for ἡρῶ Jer. 29, 32.—Plut. Galb. 1. A later word for the earlier ἀπόστασις, Lob. ad Phryn. p. 528.*

ἀποστάσιον, *ιον, τό, (ἀφίστημι), defection, desertion, e. g. of a freedman from his patron Dem. 940. 15.—In N. T. a putting away, divorce; hence βιβλίον ἀποστασίου a bill of divorce, Matt. 19, 7. Mark 10, 4. Meton. simply ἀποστάσιον id. Matt. 5, 31. So Sept. βιβλίον ἀποστασίου for ἡρῶ Deut. 24, 1. 3. Is. 50, 1.*

ἀποστεγάζω, *f. ἄσω, (στεγάζω), to uncover, i. e. to dig through (ἐξορύσσειν) the flat roof of an oriental house, c. acc. τὴν στέγην Mark 2, 4; comp. Luke 5, 19.—Strabo 4. p. 303. a. ib. 8. p. 542. e, ἀποστεγᾶσιν τὸν νεών.*

ἀποστέλλω, *f. ἐλῶ, (στέλλω), aor. 1 ἀπέστειλα, Perf. ἀπέσταλκα, Pass. aor. 2 ἀπεστάλην.*

1. *to send off or away, to send forth.* a) Genr. of persons, *as sent with a message or commands, i. e. a messenger, agent, or the like; c. acc. Matt. 10, 5 τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς. v. 16. 40. 24. 31. Mark 9, 37. 11, 1. Luke 10, 3. 16. John 3, 34. 7, 29. Acts 3, 20. al. ssep. Pass. John 1, 24. Rom. 10, 15. al. Sept. for ἡρῶ Gen. 28, 5. (Diod. Sic. 11. 28. Thuc. 1. 91. Xen. Hell. 5. 4. 9.) Mark 6, 7 ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο to send them forth two and two. So with two accus. of pers. and predic. Acts 7, 35 τοῦτον ὁ θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέστειλεν. 1 John 4, 10. Acts 3, 26. Mark 12, 3. With acc. and an adjunct of pers. *to whom* or of place *whither*; e. g. acc. and dat. of pers. Matt. 22, 16 ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν (see Winer § 31. 2. par. 2). So with acc. and εἰς c. acc. of place Matt. 20, 2. Luke 1, 26. John 3, 17. Acts 7, 34. al. or εἰς c. acc. of pers. Matt. 15, 24. Luke 11, 49; or εἰς c. acc. of purpose, Pass. Luke 4, 43. Heb. 1, 14. With acc. and πρὸς c. acc. of pers. Matt. 23, 34 ἀποστέλλω πρὸς ὑμᾶς προφῆτας Mark 12, 6. Acts 8, 14. 9, 38. 2 Cor. 12, 17; Pass. Matt. 23, 37. Luke 13, 34. With acc. and πρὸς πρόσωπον τινος Matt. 11, 10 (comp. Mal. 3, 1). Mark 1, 2. Luke 7, 27. 10, 1. (Sept. Ex. 23, 20.) Also ἔμπροσθέν τινος John 3, 28; ὀπίσω τινος Luke 19, 14. Also with acc. and an adjunct of place *whence*; e. g. acc. and ἐκ c. gen. of place, John 1, 19; or ἀπὸ c. gen. of place 1 Pet. 1, 12; also c. πρὸς τινα Acts 11, 11; or ἀπὸ c. gen. of pers. Acts 10, 17;*

also with παρά c. gen. of pers. John 1, 6; ἔξω c. gen. of place Mark 5, 10. Further, with acc. and infin. of purpose, Matt. 22, 3 ἀπέστειλε τοὺς δούλους αὐτοῦ καλεῖσθαι κτλ. Mark 3, 14. Luke 1, 19, 4, 18. John 4, 38. 1 Cor. 1, 17. al. and so infin. after acc. and εἰς τινα Acts 26, 17; also after acc. and πρὸς τινα Matt. 21, 34. With acc. of pers. and ἵνα, John 7, 32; also ἵνα after acc. and πρὸς τινα Mark 12, 2, 13. Luke 20, 10. With acc. of pers. and ὥτως, Acts 9, 17; also ὥτως after acc. and πρὸς τινα Luke 7, 3. b) Spec. to send away a prisoner to another tribunal; with acc. and πρὸς τινα, John 18, 24 ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν, i. e. Annas had sent him; see Buttm. § 137. 3. Winer § 41. 5. c) Intrans. or with acc. impl. to send off or forth, to dispatch a messenger or agent for some purpose; Matt. 2, 16 καὶ ἀποστείλας ἀνέιλε πάντας τοὺς παῖδας κτλ. and sending forth he slew all the children. Mark 6, 17. Acts 7, 14. Rev. 1, 1. (Comp. Plut. de Puer. educ. 14 pen. πέμψας ἀνέιλε τὸν Θεόκριτον. Xen. Cyr. 3. 1. 6.) With εἰς c. acc. of place, Matt. 14, 35. Acts 5, 21, 11, 13; πρὸς c. acc. of pers. Matt. 27, 19. Mark 3, 31. John 5, 33. 11, 3. Acts 11, 30. 13, 15; ἵνα Acts 16, 36. So Sept. intrans. Gen. 20, 2. 1 Sam. 16, 11. 12. al. sæp. d) i. q. to dismiss, to let go; c. acc. et εἰς, Mark 8, 26 ἀπέστειλεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ. Matt. 8, 31 Griesb. ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην. Also Luke 4, 19 [18] ἀποστεῖλαι τετρασμένους ἐν ἀφέσει, quoted from Is. 58, 6 where Sept. for עֲזַבְתָּ עַמִּי צָרָה חֲזַבְתָּ. So Pol. 5. 10. 4. Xen. An. 2. 1. 5.

2. Of things, to send away, to send forth, e. g. from one person to another; as a beast, c. acc. Matt. 21, 3. Mark 11, 3. (So τὴν ἐπιστολὴν Æl. V. H. 12. 51; τὰ πλοῖα Xen. Hell. 5. 1. 23.) Mark 4, 29 ἀποστελλει τὸ δρέπανον, he sendeth forth the sickle; comp. Joel 4, 9 [3, 13], where Heb. הָרַב חֲזַבְתָּ, Sept. ἐξαποστέλλω δρέπανα. Sept. ἀποστέλλω τὴν χεῖρα for חֲזַבְתָּ Ex. 9, 15. Also John 9, 7 Σιλωάμ δ' ἐρμεισέεται ἀπεσταλμένος, i. e. Heb. חֲזַבְתָּ pr. a sending forth of water, a conduit, aqueduct; see in Σιλωάμ. With acc. and dat. of pers. to send any thing to a person; Acts 10, 36 τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ. Pass. c. dat. Acts 13, 26. 28, 28. Also with acc. and ἐπὶ τινα, as a thing promised, τὴν ἐπαγγελίαν... ἐφ' ἧς Luke 24, 49. —Æl. V. H. 12. 57 οἱ μὲν θεοὶ σημεῖα αὐτοῖς καὶ τέρατα ἀπέστελλον. +

ἀποστερέω, f. ἴσω, (στερέω,) to deprive, to defraud, to despoil, ἀπὸ being thus ex-

pressed by Lat. *de* in composition; absol. Mark 10, 9; c. acc. of pers. 1 Cor. 6, 8 ἀποστερεῖτε... ἀδελφοί. 1 Cor. 7, 5, comp. Ex. 21, 10. Mid. or Pass. to let defraud oneself, to be defrauded; absol. 1 Cor. 6, 7; with gen. of thing, 1 Tim. 6, 5 ἀπεστηρημένων τῆς ἀληθείας defrauded (destitute) of the truth. So with acc. of pers. Hdot. 7. 155; acc. of pers. and gen. of thing Ecclus. 29, 6. Dem. 207. 9. Xen. Mem. 1. 2. 63.—Also pr. with acc. of thing; Pass. James 5, 4 ὁ μισθὸς... ὁ ἀπεστηρημένος, the hire... kept back by fraud. So Act. c. acc. μισθόν, Sept. for מִשְׁכָּן Deut. 24, 14. Jos. Ant. 4. 8. 38. Plut. Demosth. 4.

ἀποστολή, ἡς, ἡ, (ἀποστέλλω,) a sending off, expedition, of ships Thuc. 8. 9; of a person Plut. Timol. 1.—In N. T. apostleship, the office of an apostle, Acts 1, 25. Rom. 1, 5. 1 Cor. 9, 2. Gal. 2, 8.

ἀπόστολος, ου, ὁ, (ἀποστέλλω,) one sent forth, a messenger, apostle.

1. Genr. of any messenger, John 13, 16. 2 Cor. 8, 23. Phil. 2, 25, comp. 4, 18. Sept. for מַלְאָךְ 1 K. 14, 6.—Hdot. 1. 21.

2. Of messengers or ambassadors sent from God, joined with προφήται, Luke 11, 49. Eph. 3, 5. Rev. 2, 2. 18, 20. So of the Messiah, Heb. 3, 1.

3. Spec. an apostle of Christ, e. g. a) οἱ δώδεκα ἀπόστολοι, the twelve apostles, Matt. 10, 2. Luke 6, 13. 9, 10. 22, 14. 1 Cor. 12, 28. 2 Pet. 3, 2. Jude 17. Rev. 21, 14. al. These are called by Paul οἱ ὑπερλίαν ἀπόστολοι, 2 Cor. 11, 5. 12, 11; and are also spoken of after the fall of Judas as οἱ ἑνδεκα ἄπ. Acts 1, 26, comp. Mark 16, 14. So of Paul, as being κατ' ἐξοχὴν the apostle of the gentiles, Rom. 11, 13. 1 Tim. 2, 7. 2 Tim. 1, 11; also Rom. 1, 1. Gal. 1, 1. Eph. 1, 1. al. β) In a wider sense of the helpers and companions of the twelve or of Paul; e. g. of Paul and Barnabas Acts 14, 4. 14; perh. of Andronicus and Junias, Rom. 16, 7. +

ἀποστοματίζω, f. ἴσω, (στόμα,) lit. to mouth it off, pr. i. q. ἀπὸ στόματος εἶπεν, to speak or repeat from the lips, by heart, off-hand; so of teachers dictating to their pupils, as was the custom at Athens, Plato Euthyd. 276. c. 277. a; comp. Ruhnke ad Plat. Tim. p. 43, 44. So too of teachers causing their pupils to repeat by heart; Suid. ἀποστοματίζειν φασὶ τὸν διδάσκαλον, ὅταν κελεύει τὸν παῖδα λέγειν ἅττα ἀπὸ στόματος. Also of the Sybil repeating or dictating an oracle or response, Plut. Thea. 24 fin.—Hence in N. T. to make one ansu-

off hand, to draw out by artful questions, c. acc. Luke 11, 53.

ἀποστρέφω, f. ψω, (στρέφω,) 1. to turn away or aside; c. acc. et ἀπό c. gen. 2 Tim. 4, 4 ἀπό τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέφουσιν. Luke 23, 14 ἀποστρέφοντα τὸν λαόν sc. ἀπὸ τοῦ καίσαρος v. 2. Trop. Acts 3, 26. Rom. 11, 26 ἀποστρέψει ἀδικίας ἀπὸ Ἰσραὴλ, quoted from Sept. Is. 59, 20 where Sept. for שׁוּב פָּנָיו. Sept. for הִסִּיר Ex. 23, 25. Prov. 4, 27.—1 Macc. 3, 8; c. acc. Diod. Sic. 4. 35. Xen. Cyr. 2. 4. 25.

2. Mid. ἀποστρέφομαι, Pass. aor. 2 ἀπειστέραςθην with Mid. signif. to turn oneself away from, c. acc. see Buttm. § 113. 4. Kühner § 197. 3. Hence genr. to turn away from, to refuse, to reject, c. acc. Matt. 5, 42. Tit. 1, 14. Heb. 12, 25; to forsake, c. acc. 2 Tim. 1, 15. Sept. for נָתַן Hos. 8, 3; שָׁנַן Jer. 15, 6.—Jos. Ant. 2. 4. 3. Plut. Cato Maj. 24 pen. Pol. 9. 39. 6.

3. Spec. and from the context, to turn away back, to return, see in ἀπό note 3; c. acc. et eis, Matt. 26, 52 ἀποστρεφόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς. So acc. et dat. Matt. 27, 3 τὰ ἀργύρια τοῖς ἱερεῦσι. Sept. for שָׁנַן Gen. 24, 5. 28, 15. Comp. Dem. 1491. 9 εἰς κεφαλὴν αὐτῶν ἀποστρέψαν οἱ θεοί.

ἀποστρυγέω, ὦ, f. ἦσω, (στρυγέω,) to hate utterly, to abhor, c. acc. Rom. 12, 9.—Eurip. Ion 500 τὸν ἄπαιδα δ' ἀποστρυγὼ βίον. Hdot. 6. 129.

ἀποσυνάγωγος, ου, δ, ἡ, adj. (συναγωγή,) put away, out, from the synagogue, excommunicated, John 9, 22. 12, 42. 16, 2.—The Rabbins speak of three kinds of excommunication, called נִדָּה, חֲרֵק, שִׁמְעָה. The first continued for 30 days; the person might not bathe, nor shave his head, nor approach another nearer than four cubits; he was as a mourner, but might be present at public assemblies. If he remained obstinate at the end of the 30 days, the second kind was superadded; by which he was laid under a heavy curse, was excluded from all assemblies, and from all intercourse with others. The third species is mentioned only by the later Rabbins, who describe it as an utter and perpetual exclusion from all the privileges of the Jewish people, both civil and religious. See Buxtorf Lex. Chald. col. 1303, 827, 2466. Lightfoot Hor. Heb. in Joh. 9, 22 et 1 Cor. 5, 5. Winer Realw. art. Bann.

ἀποτάσσω v. -τω, f. ξω, (τάσσω,) to set off in a certain order, to assign separately, to separate, 1 Macc. 11, 3. Jos. B. J.

3. 4. 2. Plato Theæt. 153. e.—In N. T. Mid. ἀποτάσσομαι, f. ξομαι, to separate oneself, and so to take leave, to bid farewell, a signif. of the Alexandrian dialect and espec. in Josephus and Philo; see Lob. ad Phryn. p. 23, 24. a) Pr. of a person who himself goes away, c. dat. Luke 9, 61. Acts 18, 18. 21. 2 Cor. 2, 13. So Jos. Ant. 8. 13. 7. Liban. Decl. 30. p. 699. a. b) Of one who sends others away, i. q. to send away, to dismiss, c. dat. Mark 6, 46; parall. is ἀπολύω Matt. 14, 23. So Jos. Ant. 11. 8. 6. c) Trop. i. q. to forsake, c. dat. Luke 14, 33. So Jos. Ant. 11. 6. 8. Jamblich. Vit. Pyth. 28. p. 145.

ἀποτελέω, ὦ, f. ἔσω, (τελέω,) to finish off, to complete fully, 2 Macc. 15, 39. Xen. Hell. 3. 2. 10.—In N. T. Pass. to be finished off, completed; James 1, 15 ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκείναι θάνατον, sin when completed, i. e. brought out into full exercise; comp. τελεῖν ἐπιθυμίαν σαρκός Gal. 5, 16. So Plato Gorg. 503. d. τὰς ἐπιθυμίας ἀποτελεῖν. Xen. Conv. 8. 34.

ἀποτίδῃμι, f. τίσω, (τίδῃμι,) to put off or away, a crown Sept. Cod. Alex. for תִּרְיִי Ez. 21, 31 [26]; to expose a child, Plato Theæt. 161. a.—In N. T. only Mid. to put off from oneself, to lay aside, c. acc. τὰ ἱμάτια Acts 7, 58. (2 Macc. 8, 35. Ael. V. H. 3. 3. Xen. Cyr. 4. 4. 11.) Trop. to put off or away, to renounce, c. acc. Rom. 13, 12 τὰ ἔργα τοῦ σκότους. Eph. 4, 22. 25. Col. 3, 8. Heb. 12, 1. James 1, 21. 1 Pet. 2, 1. Luc. D. Mort. 10. 8 τὸ ψεῦδος. Dion. Hal. 9. 33 τὴν ὀργήν.

ἀποτινάσσω, f. ξω, (τινάσσω,) to shake off, c. acc. et ἀπό Luke 9, 5; acc. et eis Acts 28, 5. Sept. Mid. for תִּנְיִן Niph. Judg. 16, 20.—Eurip. Bacch. 253 οὐκ ἀποτινάξεις κισσόν.

ἀποτίνω, f. ἴσω, (τίνω,) to pay off or in full, and so to repay, absol. Philem. 19. Sept. for תִּנְיִן Prov. 22, 27.—Hdian. 2. 11. 14. Xen. Mem. 2. 9. 5.

ἀποτολμάω, ὦ, f. ἴσω, (τολμάω,) to have full courage, to be quite bold, very bold, i. q. toλμάω strengthened; absol. Rom. 10, 20 Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει but Esaias is very bold and saith, comes out boldly.—Æschin. 72. 17 ἀποτολμᾶν λέγειν. Diod. Sic. 12. 17. Plato Rep. 503. b.

ἀποτομία, as, ἡ, (ἀπότομος, ἀποτέμνω,) pr. a cutting off, and hence steepness, comp. ὄρη ἀπότομα Xen. An. 4. 1. 2.—In N. T. trop. decisiveness, severity, Rom. 11, 22 bis. So Diod. Sic. 12. 16 ἀπ. τῶν νόμων. Plut. de Puer. educ. 18.

ἀποτόμως, adv. (ἀπότομος,) pr. *with a cutting off, utterly*, Wisd. 5, 22; *absolutely* Dem. 1402. 16.—In N. T. trop. *decisively, severely*, 2 Cor. 13, 10. Tit. 1, 13. So Pol. 17. 11. 2.

ἀποτρέπω, f. ψω, (τρέπω,) *to turn away or aside*, trans. Eccles. 20, 29. Xen. Conv. 4. 7.—In N. T. only Mid. *to turn oneself away from any one*, i. q. *to turn away from, to avoid*, c. acc. 2 Tim. 3, 5; see Buttm. § 135. 4. Kühner § 250. 1. b. So Aeschyl. Sept. adv. Theb. 1060 φοβούμαι κάποτρέπομαι δέμα πολίων. Antiphon. 721. 6. Plut. Cleom. 9.

ἀπουσία, as, ἡ, (ἀπειμι,) *absence*, Phil. 2, 12.—Jos. Ant. 2. 4. 5. Dem. 10. 5. Xen. Vect. 9. 10.

ἀποφέρω, (φέρω,) aor. 1 ἀπήνεγκα Mark 15, 1; aor. 2 infin. ἀπενεγκεῖν 1 Cor. 16, 3; Pass. aor. 1 inf. ἀπενεχθήναι Luke 16, 22; *to bear or carry away from one place or person to another; with acc. and eis of place*, 1 Cor. 16, 3. Rev. 17, 3; Pass. Luke 16, 22; acc. and ἐν c. acc. of place Rev. 21, 10. [Acts 19, 12]; acc. impl. Mark 15, 1. Sept. for אָפֶה 2 Chr. 36, 7.—Lys. 395. 2. Xen. Cyr. 2. 4. 19.

ἀποφεύγω, f. ξω, (φεύγω,) *to flee away, to escape from any thing*, c. acc. 2 Pet. 2, 18. 20. (Plato Tim. 44. c. Xen. Mem. 3. 11. 8.) Once with gen. because of ἀπό in comp. 2 Pet. 1, 4 τῆς φθορᾶς. See Winer § 56. 4. c.

ἀποφθέγγομαι, f. ξομαι, Mid. depon. (φθέγγομαι,) *to utter forth, to speak out, to declare*, absol. Acts 2, 4; acc. of thing Acts 26, 25; dat. of pers. Acts 2, 14. Sept. for אָפֶה 1 Chr. 25, 1.—Diog. Laert. 1. 63. Philo de Mos. II. p. 139. 32.

ἀποφορτίζομαι, f. ίσομαι, Mid. (φορτίζω,) *to unload one's own burden, to unlade, so of a ship*, c. acc. Acts 21, 3 ἀποφορτιζόμενον τὸν γόμον, i. e. *about to unlade her burden*.—Philo de Præm. p. 915. b. Dion. Hal. 3. 44 αἱ δὲ μείζους (νῆες) . . . ἀποφορτίζονται σκάφαις.

ἀπόχρησις, εως, ἡ, (ἀποχράομαι,) *a using up, consumption by use*; Col. 2, 22 ἃ ἐστί πάντα εἰς φθορὰν τῇ ἀποχρήσει, *which all are to perish with the using*, i. e. *all which things so forbidden perish in being used up, consumed*. The clause is parenthetical; and the next words, κατὰ τὰ ἐντάλματα κτλ. are then to be connected with v. 20. (Plut. Quæst. Rom. 18 χαίρειν ταῖς τοιαύταις ἀποχρήσεσι καὶ συστολαῖς τῶν περιττῶν. Dion. Hal. 1. p. 47.) Others

connect κατὰ τὰ ἐντάλματα directly with τῇ ἀποχρήσει, thus: *which all are for perdition in the using* (comp. Gal. 6, 8), *according to the precepts of men*; see Kypke, De Wette, in loc.

ἀποχωρέω, ω, f. ἦσω, (χωρέω,) *to give way from, to go away, to depart*; with ἀπό c. gen. Matt. 7, 23 (comp. Ps. 6, 8). Luke 9, 39. Acts 13, 13. Sept. for יָצָא Jer. 46, 5.—Pol. 1. 11. 15. Xen. Mem. 4. 2. 3.

ἀποχωρίζω, f. ίσω, (χωρίζω,) *to separate off or out*, Plato Soph. 226. d; *to set apart, to appoint*, Sept. Ez. 43, 21. Lys. 147. 17.—In N. T. genr. *to separate, to part asunder*; Pass. aor. 1 ἀπεχωρίσθην with Mid. signif. Rev. 6, 14 καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐιδυσσόμενον, *and the heavens parted asunder as a scroll rolled up*, i. e. *the heavens were rent and the parts rolled away as a scroll*; comp. Is. 34, 4. With ἀπό c. gen. Acts 15, 39 ἀποχωρίσθησαν αὐτοὺς ἀπ' ἀλλήλων.

ἀποψύχω, f. ξω, (ψύχω,) *to leave off breathing, and so to faint, to swoon*, Od. 24. 348. Jos. Ant. 19. 1. 15; *to expire, to die*, Thuc. 1. 134.—In N. T. trop. *to faint, to fail at heart*; absol. Luke 21, 26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου, parall. is ὥσει νεκροί Matt. 28, 4. So Lat. expiro Senec. Nat. Quæst. 2. 59.

Ἀππίος, ου, ὁ, Appius, i. e. Appius Claudius Cæcus, a censor of Rome, who built the celebrated Appian way leading from Rome to Brundisium; portions of which remain at the present day in many places.—In N. T. Ἀππίου φόρον, Lat. Appii Forum, Acts 28, 15; the name of a small town on the Appian way, 43 Roman miles from Rome according to the Itin. Anton. p. 107, or 37 R. miles according to the Itin. Hieros. p. 611, ed. Wesseling. It lay in the Pontine marshes; and is described by Horace as 'differtum nautis, cauponibus atque malignis,' Sat. 1. 5. 4.—The place called Τρεῖς Ταβέρναι, Lat. Tres Tabernæ, Engl. the Three Taverns, Acts 1. c. lay on the same road, 10 R. miles nearer to Rome; Itin. Anton. 1. c.—Cicero writes, ad Att. 2. 10 'Ab Appii Foro, hora quarta; dederam aliam paulo ante Tribus Tabernis.' ib. 2. 12 'Emerseram commodè ex Antiat in Appiam ad Tris Tabernas.'

ἀπρόσιτος, ου, ὁ, ἡ, adj. (a priv. πρόσ-εμι,) *not to be approached, unapproachable*; 1 Tim. 6, 16 φῶς ἀπρόσιτον *light unapproachable, excessive*; comp. Ez. 1, 4. 26-28.—Pol. 3. 49. 7 ἀπρόσιτα ὄρη. Diod. Sic. 19. 96.

ἀπρόσκοπος, ου, ὁ, ἡ, adj. (α priv. προσκόπτω,) *not striking against, not stumbling, i. e.*

1. Act. *not causing to stumble*; trop. *not causing to fall*, not leading into sin, 1 Cor. 10, 32.—Pr. of a way, Eccles. 35, 21.

2. Pass. *not made to stumble*; trop. *not falling into sin, faultless*, Acts 24, 16. Phil. 1, 10.

ἀπροσωπολήπτως, adv. (α priv. προσωπολήπτω,) *without respect of persons, impartially*, 1 Pet. 1, 17. For this Hebraism see in λαμβάνω and πρόσωπον.

ἀπταιστος, ου, ὁ, ἡ, adj. (α priv. πταίνω,) *not stumbling, of a horse* Xen. Eq. 1. 6.—In N. T. trop. *not falling into sin, faultless*, parall. ἁμωμος, Jude 24. So 3 Macc. 6, 39. Luc. Amor. 46 δι' ἀπταιστου καὶ ἀκλινούς βίον.

ἄπτω, f. ψω, *to adapt, to apply* one thing to another, *to fix or fasten upon*, pr. Hom. Od. 21. 408.—In N. T.

1. Of fire as *applied* to any thing, *to set fire to, to kindle, to light*, c. acc. λύχρον Luke 8, 16. 11, 33. 15, 8; πῦρ 22, 55; τινά Acts 28, 2 Lachm.—Judith 13, 13 πῦρ. Æschin. 27. 7. Thuc. 4. 100.

2. More freq. is Mid. ἄπτομαι, *to apply oneself to*, i. q. *to touch*, constr. with a gen. of pers. or thing, or of the part touched; Buttm. § 132. 5. e. Kühner § 273. 3. b.

a) Pr. and genr. c. gen. of pers. some part of whom is touched; Matt. 8, 3 ἡ ψατο αὐτοῦ ὁ Ἰησοῦς. 17. 7. Mark 1, 41. 3, 10. 5, 31. 6, 56. 8, 22. 10, 13. Luke 5, 13. 6, 19. 7, 39. 8, 45 bis. 46. 47. 18, 15. John 20, 17 μή μου ἄπτο, comp. Matt. 28, 9. With gen. of the member touched, Matt. 8, 15 ἡ ψατο τῆς χειρὸς αὐτῆς. 9, 29, 34. Mark 7, 33. Luke 22, 51. With gen. of a garment, τοῦ ἱματίου Matt. 9, 21. Mark 5, 27. 30. 31; also τοῦ κρασπέδου τοῦ ἱματίου Matt. 9, 20. 14, 36. Mark 6, 56. Luke 8, 44; id. impl. Matt. 14, 36. Once τῆς στοροῦ Luke 7, 14. Sept. for שָׁבַד 2 K. 13, 21. Is. 6, 7. So Antiphon. 785. pen. ἐμοῦ. Xen. Mem. 2. 1. 24.—Spec. *to touch* in order to do harm or violence, c. gen. 1 John 5, 18. Sept. for שָׁבַד 1 Chr. 16, 22. So Æschin. 73. 30. Plato Conv. 221. b.

b) In the Levitical sense, *to touch*, to come in contact with; see Lev. 5, 2. 3, where Sept. for שָׁבַד. So c. gen. 2 Cor. 6, 17 ἡκαθάρατον μὴ ἄπτεσθαι, in allusion to Is. 52, 11 where Sept. for שָׁבַד. Absol. Col. 2, 21 μὴ ἄψη, μηδὲ γέυση, μηδὲ ζίγη, sc. forbidden food or other like things; a precept of Judaizing teachers; see in ἀπόχρησις.

(Xen. Cyr. 1. 3. 5.) Others: *to touch food*, i. q. *to eat*; so Kypke in loc. comp. Hom. Od. 4. 60 σίτου δ' ἄπτεσθον. Xen. Mem. 2. 1. 2. Diog. Laert. 8. 1. 19 ἀλεκτρύνους μὴ ἄπτεσθαι λευκοῦ.

c) Spec. ἄπτεσθαι γυναικός, *to touch a woman*, to have carnal intercourse with her, 1 Cor. 7, 1. Sept. for שָׁבַד Gen. 20, 6; קָרַב Gen. 20, 4.—Jos. Ant. 1. 8. 1. Plut. Alex. M. 21. Xen. Mem. 1. 3. 8.

Ἀπφία, as, ἡ, Apphia, Appia, pr. n. fem. Philem. 2. According to Chrysostom and Theodoret she was the wife of Philemon.

ἀπωθέω, ὦ, f. ἀπόσω, (ὠσέω,) *to thrust away, to cast off*, Sept. for פָּרַץ Ps. 43, 2. Hdot. 1. 173.—In N. T. Mid. ἀπωσέομαι, οὔμαι, aor. 1 ἀπωσάμην (in Attic writers always with the augment, ἔω- Thuc. 7. 52. Xen. Cyr. 6. 1. 26. Thom. Mag. p. 403,) *to thrust away from oneself, i. e.* a) Genr. *to thrust away, to drive off*, c. acc. Acts 7, 27. Sept. for פָּרַץ Ez. 11, 16. So Hdian. 4. 14. 18. Pol. 12. 23. 4. b) Spec. i. q. *to reject, to refuse*, c. acc. of pers. or thing, Acts 13, 46. Rom. 11, 1. 2. 1 Tim. 1, 19; acc. impl. Acts 7, 39. Sept. for שָׁבַד Hos. 9, 17. Jer. 6, 19. So Plut. J. Cæs. 61. Xen. Cyr. 6. 1. 26.

ἀπώλεια, as, ἡ, (ἀπόλλυμι,) *utter destruction, perdition, viz.*

1. Of persons: a) Pr. *destruction, death*; Acts 25, 16 R. χαρίζεσθαι τινα... εἰς ἀπώλειαν. Sept. for שָׁבַד Esth. 7, 4; שָׁבַד Is. 34, 5. So Hdian. 8. 8. 9. Æsop. Fab. 48. b) Spec. *eternal destruction, perdition, the second death*; see in ἀπόλλυμι no. 1. a. γ, and ἀποσνήσκω no. 2. Matt. 7, 13 ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, opp. εἰς τὴν ζωὴν v. 14. Acts 8, 20. Rom. 9, 22. Phil. 1, 28. 3, 19. 1 Tim. 6, 9. Heb. 10, 39. 2 Pet. 2, 1 fin. 3. 3, 7. 16. Rev. 17, 8. 11. So 2 Pet. 2, 1 αἵρεσις ἀπωλείας *destructive heresies*, destroying the soul. Meton. id. v. 2, where later edit. ταῖς ἀσελγείαις. Also ὁ υἱὸς τῆς ἀπωλείας *the son of perdition*, by Hebr. 'one doomed to perdition,' John 17, 12. 2 Thess. 2, 3. So Sept. τέκνα τῆς ἀπωλείας for שָׁבַד יִרְיָ Is. 57, 4.

2. Of things, *destruction, a consuming*, Hdian. 1. 14. 11; and so *loss, waste*, Matt. 26, 8. Mark 14, 4. Sept. for שָׁבַד *loss, a thing lost*, Lev. 5, 22. 23 [6, 3. 4].

ἀρά, as, ἡ, prayer, supplication, Hom. Il. 15. 598. Hdot. 6. 63.—In N. T. *imprecation, execration, cursing*, Rom. 3, 14. Sept. for שָׁבַד Num. 5, 23. Is. 24, 6. So Pol. 9. 40. 6. Plato Legg. 742. b.

ἀρα, pr. an illative particle; see Buttm. § 149. 2. m. 26. Kühner § 324. 3. Herm. ad. Vig. p. 820 sq.

1. In a direct conclusion, *therefore, then, now*, marking transition to what naturally follows by inference from what precedes. Thus

a) As in Gr. usage, not first in a clause, Winer § 65. 5. Rom. 7, 21 εὐρίσκω ἀρα τὸν νόμον κτλ. 8, 1. Gal. 3, 7; ἐπεὶ ἀρα since then, since in that case, 1 Cor. 5, 10. 7, 14. So Wisd. 6, 20. Luc. D. Mort. 18. 1. Xen. Hell. 4. 8. 4. Plato Lys. 213. a.

b) Contrary to Gr. usage ἀρα stands also first in a clause; Winer l. c. So genr. Luke 11, 48 ἀρα μαρτυρεῖτε καὶ κτλ. Rom. 10, 17. 2 Cor. 7, 12. Gal. 4, 31. Heb. 4, 9. (So Sept. Ps. 139, 11. Xen. Ephes. 1. 11.) After εἰ in a conditional clause, ἀρα begins the apodosis, *then*, Matt. 12, 28. Luke 11, 20. 1 Cor. 15, 18. 2 Cor. 5, 14. Gal. 2, 21. 3, 29. 5, 11. Heb. 12, 8. Once ἀρα in apodosis does not stand first, 1 Cor. 15, 14.

c) With other particles subjoined, e. g. α) ἀρα γε or ἀραγε, i. e. ἀρα strengthened, *therefore then, so then*, at the beginning of a clause, Matt. 7, 20. 17, 26. Acts 11, 18; see also in no. 2. β) ἀρα οὖν, *therefore then, so then, wherefore*, at the beginning of a clause, often used by Paul, Rom. 5, 18. 7, 3. 25. 8, 12. 9, 16. 18. 14, 12. 19. Gal. 6, 10. Eph. 2, 19. 1 Thess. 5, 6. 2 Thess. 2, 15. In Gr. writers ἀρ' οὖν does not stand first in a clause; or, if so, is to be changed to ἀρ' οὖν interrogative; see Herm. ad Vig. p. 821. Buttm. § 149. 2. marg.

2. In an indirect conclusion, after interrogative words, and expressing only a slight consequence or reference to what precedes, *then, indeed, perhaps*; sometimes not rendered in English; see Kühner § 324. 3. So after τίς, τί, as τίς ἀρα who then? who? Matt. 18, 1. 19, 25. 24, 45. Mark 4, 41. Luke 8, 25. 12, 42. 22, 23; τί ἀρα what then? what? Matt. 19, 27. Luke 1, 68. Acts 12, 18. (Eurip. Iph. in Aul. 797. Luc. Amor. § 20.) So εἰ ἀρα if perhaps, in an oblique clause, Mark 11, 13. Acts 7, 1. 8, 22; once εἴπερ ἀρα id. 1 Cor. 15, 15. Once strengthened, εἰ ἀραγε if perhaps, if haply, Acts 17, 27. (Sept. Gen. 18, 3. Num. 22, 11. Xen. Mem. 2. 2. 2.) Also οὐκ ἀρα interrog. Acts 21, 38; μῆτι ἀρα 2 Cor. 1, 17.

ἀρα, interrog. part. (ἀρα with the accent strengthened,) i. q. Lat. *num*, marking an interrogation to be answered in the negative, like Engl. *then*; see Kühner § 344. 5. b. Ausf. Gr. § 834. 2. Winer § 61. 2. n. So

Luke 18, 8 ἀρα εἰρήσει τὴν πίστιν ἐπὶ τῆς γῆς; Gal. 2, 17. Sept. for הָא Neh. 3, 34 [4, 2]. So Xen. Cyr. 1. 4. 11. Plato Phaed. 103. d.—Once strengthened, ἀρά γε, Acts 8, 30 ἀρά γε γινώσκεις ἀ ἀναγνώσκεις; understandest thou then what thou readest? Sept. for הָ Gen. 18, 13. 26, 9. So Xen. Œc. 1. 1. Plato Conv. 192. d.

Ἀραβία, as, ἡ, Arabia, (Heb. אַרָבִיָּה,) the name of a vast region, including, as used by geographers, the desert and peninsula extending between Syria, Palestine, and the Red Sea on the one side, and the Indian ocean, the Persian gulf, and Babylonia on the other. It is usually divided into Arabia Felix occupying the peninsula in the South; Arabia Petraea, so called from the city Petra (Jos. B. J. 1. 6. 2), south of Palestine, along the 'Arabah, and including the peninsula of Sinai; and Arabia Deserta, the great inland tract of desert, extending from Arabia Petraea and Palestine to the Persian gulf and Babylonia. In the O. T. the name Arabia seems to have comprised only the two latter divisions; comp. Jer. 25, 23. 24. Gesen. Comm. in Is. 21, 13. So also apparently in N. T. for Eusebius in the fourth century says of Midian: κείται ἐπέκεινα τῆς Ἀραβίας πρὸς νότον ἐν ἐρήμῳ τῶν Σαρακήνων τῆς ἐρυθρᾶς θαλάσσης ἐπ' ἀνατολῆς, Onomast. art. Μαδιάν. For Arabia Petraea, see Bibl. Res. in Pal. II. p. 559 sq.—In N. T. spoken: a) Of Arabia Petraea, Gal. 4, 25. b) Prob. of Arabia Deserta, i. e. the northern portion adjacent to the territory of Damascus, Gal. 1, 17.

ἀραγε, see in ἀρα no. 1. c.

Ἀράμ, indec. Aram, Heb. אֲרָם (high), pr. n. of an ancestor of David, Matt. 1, 3. 4. Luke 3, 33. Comp. Ruth 4, 19.

Ἀραβί, αβος, ὁ, an Arabian, Acts 2, 11

ἀργέω, ὦ, f. ἴσω, (ἀργός,) not to work, to be idle, Xen. Mem. 1. 2. 57. Plato Rep. 561. d.—In N. T. trop. to be inactive, slow, to linger; absol. 2 Pet. 2, 3 οἷς τὸ κρίμα... οὐκ ἀργεῖ. Sept. for אַרְגָּל Ecc. 12, 3. So 1 Esdr. 2, 30. Pol. 3. 5. 8.

ἀργός, ἡ, ὁ, (ἀεργός; a priv. ἔργον,) a later form occurring in Plut. Aristid. 16 ἡμέρα ἀργή. Aristot. H. An. 10. 27. Artmid. 1. 32; instead of the earlier ὁ, ἡ ἀργός, Xen. Cyr. 1. 6. 17 σπαρίαν ἀργόν. Plato Euthyd. 272. a. μάχη ἀργός. See Lob. ad Phryn. p. 104.

1. not working, unemployed, idle; of persons, Matt. 20, 3. 6 bis. With the idea of choice, habit, 1 Tim. 5, 13 bis. So Lyeurg.

172. 8. Xen. Mem. 1. 2. 57.—Hence, *indolent, slothful, slow*, e. g. in christian duty 2 Pet. 1, 8. Trop. Tit. 1, 12 γαστέρες ἀργαί *slow bellies, lazy gormandizers*. So Eccclus. 37, 11. Æl. V. H. 10. 14. Plato Rep. 421. d.

2. Of things, *idle, useless, fruitless*; so pr. of land untilld Xen. Cyr. 3. 2. 2; of money lying without interest Dem. 815. 15.—Hence in N. T. trop. Matt. 12, 36 πᾶν ῥῆμα ἀργόν *every idle word*, i. e. morally useless, and so by force of the context, *evil*, i. q. *πονηρόν* in v. 35, which is read in some Mss. for ἀργόν. So Symm. for לִבְיָדָה Lev. 19, 7 where Sept. δύνον. Comp. Xen. Mem. 1. 2. 57 τὸ μὲν ἐργάτην εἶναι, ὠφέλι- μόν τε ἀνθρώπῳ καὶ ἀγαθόν εἶναι· τὸ δὲ ἀργόν, βλαβερὸν τε καὶ κακόν. Comp. also the sophism, ἀργὸς λόγος, Cic. de Fat. 12.—Also James 2, 20 Lachm. ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστὶ, where other editt. νεκρά.

ἀργύρεος οὖς, ἑα ᾧ, εὖν οὖν, adj. (ἀργυρος), *silver, of silver*, Acts 19, 24. 2 Tim. 2, 20. Rev. 9, 20.—Sept. Gen. 24, 53. Xen. An. 4. 7. 27.

ἀργύριον, ἰόν, τό, (dim. ἀργυρος,) *silver*, genr. Sept. for הַכֶּסֶף Job 28, 1. Xen. Vect. 4. 10. Ag. 8. 6.—In N. T. meton. *silver for silver money*.

1. Genr. Matt. 25, 18. 27. Mark 14, 11. Luke 9, 3. 19, 15. 23. 22, 5. Acts 7, 16. 8. 20; also Acts 19, 19, see in no. 2 fin. Sept. for הַכֶּסֶף Gen. 23, 9. 12. So Hdian. 2. 13. 12. Xen. An. 7. 3. 5.—Coupled with gold, τὸ χρυσίον, Acts 3, 6. 20, 33. 1 Pet. 1, 18. So Sept. Gen. 13, 2. Xen. Athen. 3. 3.

2. Spec. *a silverling, a piece of silver*, a silver coin, put usually for the Jewish *shekel*, כֶּסֶף, σίκλος, *siclus*, only Plur. τὰ ἀργύρια Matt. 26, 15. 27, 3. 5. 6. 28, 12. 15. So Matt. 27, 9, comp. Zech 11, 13 where Sept. τοὺς τριάκοντα ἀργυροὺς for Heb. כֶּסֶף הַכֶּסֶף.—The Jewish shekel was originally a weight; and both gold and silver in bars or bits passed current by weight, and not by tale; Gen. 23, 15. 16. Ex. 21, 32. Josh. 7, 21. The first mention of coined money among the Hebrews is in the time of the Maccabees; when Simon received authority from Antiochus king of Syria to stamp money in his own name; 1 Macc. 15, 6. Silver coins equivalent to the shekel and its parts, were accordingly struck, bearing the inscription: שֶׁקֶל יִשְׂרָאֵל *shekel of Israel*; specimens of which are still extant in modern cabinets; Boeckh

Metrolog. Untersuchungen p. 56. Bayer de nummis Hebr. Samar. p. 171. Valent. 1781. The LXX often translate the Heb. כֶּסֶף by διδραχμον *a double drachma* Josh. 7, 21. Neh. 5, 15; and this compares well with the ancient didrachm of Ægina; the heaviest specimen extant of the shekel weighing 271½ Paris grains, and the calculated weight of the Æginetan didrachm being 274 Par. grains; Boeckh l. c. p. 55–57. But Josephus and later writers give the value of the shekel at four Attic drachmæ; Ant. 3. 8. 2 ὁ δὲ σίκλος, νόμισμα Ἑβραίων ὢν, Ἀττικῆς δέχεται δραχμὰς τέσσαρας. This statement is reconciled with the usage of the LXX, by the fact that the Attic drachma was originally less than that of Ægina; and that after the East came under the sway of the Roman emperors, the Roman *denarius* was regarded and became current as equivalent to the Attic drachma. Under Augustus the denarius averaged 71.2 Par. grains of silver; under Tiberius 69.5; under Nero 65.85; and under Vespasian, when Josephus wrote, 63.45 Par. grains; while the fourth part of the shekel, as also the fourth part of the Æginetan didrachm, was 68.5 Par. grains; Boeckh l. c. p. 62, 63, 299. Comp. Plin. H. N. 21. 109 ‘Drachma Attica denarii argentei habet pondus.’ From these data the value of the earlier denarius is reckoned at 8½d. sterling, or 17 cents; the later denarius at 7½d. or 15 cents. The latter value is that of the time of Josephus; and the shekel is therefore rightly estimated at 2s. 6d. sterling, or 60 cents; comp. Dict. of Antt. art. *Denarius*.—In Acts 19, 19 καὶ εὖρον ἀργυρίον μυριάδας πέντε i. e. *fifty thousand of money*, prob. not the shekel, but the drachma or denarius is to be understood, making an amount of £1562½ sterling, or \$7500. Others understand the shekel; which would quadruple the amount. In any case we must take into account the very high price of all ancient books; and especially of those prepared by the γόητες or magicians.

ἀργυροκόπος, ου, ὁ, (ἀργυρος, κόπτω,) *a worker in silver, a silver-smith*, Acts 19, 24.—Sept. Jer. 6, 29. Plut. de vitand. Ære alien. 7.

ἀργυρος, ου, ὁ, (kindr. ἀργός white,) *silver*, as wrought, e. g. a) *silver work*, shrines, plate, vessels, Acts, 17, 29. 1 Cor. 3, 12. James 5, 3. Rev. 18, 12. Sept. for כֶּסֶף Is. 60, 9. So Hdian. 1. 14. 4. Xen. Cyr. 8. 7. 25. b) *silver money*, Matt. 10, 9. So Jos. Ant. 9. 4. 4. Hdian. 2. 6. 11. Pel. 16. 31. 3. 5.

Ἄρειος, ου, ὁ, ἡ, adj. (Ἄρης,) consecrated to Mars, of Mars; in N. T. only Ἄρειος πάγος, Gen. Ἀρείου πάγου, Areopagus, Mars' Hill, pr. n. of a hill in Athens, where the supreme judicial tribunal, instituted by Solon, was held in the open air, Acts 17, 19, 22; see Potter's Gr. Antt. I. p. 101 sq. Dict. of Antt. sub voc. So Dem. 641. 17. Xen. Mem. 3. 5. 20.—The hill of the Areopagus is a narrow ridge of naked limestone rock, rising gradually from the northern end, and terminating abruptly on the south over against the west end of the Acropolis, from which it bears about north; being separated from it by an elevated valley. This southern end is fifty or sixty feet above the said valley; though yet much lower than the Acropolis. On its top are still to be seen the seats of the judges and parties, hewn in the rock; and towards the S. W. is a descent by a flight of steps, also cut in the rock, into the valley below. See more in Bibl. Res. in Palest. I. p. 10 sq.

Ἀρεοπαγίτης, ου, ὁ, an Areopagite, a judge of the court of the Areopagus, Acts 17, 34; see the preced. art.—Æschin. 11. ult. Luc. Hermot. 64. For other less approved forms, see Lob. ad Phryn. p. 599, 698.

ἀρέσκεια, as, ἡ, (ἀρεσκος, ἀρέσκω,) act of pleasing, a pleasing of any one; Col. 1, 10 εἰς πᾶσαν ἀρέσκειαν unto all pleasing sc. of him, the Lord. Sept. for רַחֵם of a pleasing person and address, Prov. 31, 30.—Philo de Opif. Mundi p. 33. c, εἰς ἀρέσκειαν τοῦ πατρὸς καὶ βασιλέως. Pol. 6. 2. 12 τοῦ βασιλέως.

ἀρέσκω, f. ρέσω, (ἄρω,) aor. 1 ἤρεσα, comp. Butt. § 114; to please, to gratify, to make oneself acceptable; c. dat. to any one, Matt. 14, 6. Mark 6, 22. Rom. 8, 8. 15, 1. 3. 1 Cor. 7, 32. 33. 34. Gal. 1, 10 bis. 1 Thess. 2, 15. 4, 1. 2 Tim. 2, 4. Pres. de conatu, Rom. 15, 2. 1 Cor. 10, 33. 1 Thess. 2, 4. Sept. for רַחֵם Josh. 22, 30. 33. So Æl. V. H. 2. 6. Xen. Mem. 1. 2. 47.—Once with ἐνώπιόν τινος, id. Acts 6, 5. So Sept. for רַחֵם דֵּינִי Dent. 1, 23. 1 K. 3, 10; also 1 Macc. 8, 21.

ἀρεστός, ἡ, ὄν, adj. (ἀρέσκω,) pleasing, acceptable; c. dat. to any one, John 8, 29 τὰ ἀρεστὰ τῷ θεῷ. (Ecclus. 48, 25. Plut. Fab. M. 14. Xen. Conv. 8. 42.) With ἐνώπιόν τινος, id. 1 John 3, 22; comp. in ἀρέσκει. So Sept. for רַחֵם Is. 38, 3; רַחֵם Ezra 10, 11.—Hence, ἀρεστόν ἐστι, placet, to be pleasing, to please, c. dat. Acts

12, 3; with acc. and inf. to be well, right, Acts 6, 2. Sept. for רַחֵם Gen. 16, 6.

Ἀρέτας, α, ὁ, Aretas, pr. n. of a king of Arabia Petraea, whose daughter Herod Antipas married, but afterwards repudiated in order to marry Herodias; see Matt. 14, 3. 4. Mark 6, 17. 18. Luke 3, 19. Upon this Aretas made war upon Herod and to tally defeated him. Vitellius, then proconsul of Syria, undertook to chastise him; but on the death of Tiberius withdrew his troops and went to Rome. It was probably about this time, in A. D. 38 or 39, that Aretas made an incursion into Syria and seized upon Damascus; which he held for a time under the rule of an ethnarch, as related by Paul, 2 Cor. 11, 32; comp. Acts 9, 24. 25. See Jos. Ant. 18. 5. 1–3. Bibl. Res. in Palest. II. p. 560 sq.

ἀρετή, ἡς, ἡ, (ἀρετῆς, ἀρετήν,) manliness valour in war, Lat. virtus, Xen. Ag. 10. 2; good quality, excellence, of any kind, as of land Jos. Ant. 4. 5. 3; of a chariot Xen. Hi. 2. 2.—In N. T. virtue, i. e. a) i. q. efficacy, power; 2 Pet. 1, 3 διὰ δόξης καὶ ἀρετῆς through his glory and power. Plur. 1 Pet. 2, 9. So plur. of deity Diod. Sic. 5. 71. b) Genr. moral goodness, excellence, Phil. 4, 8. 2 Pet. 1, 5 bis. Comp. Wisd. 4, 1. Xen. Mem. 4. 8. 11. ib. 2. 6. 39.

ἀρήν obsol. nom. whence gen. ἀρνός. dat. ἀρνί, acc. ἀρνα, by sync. for ἀρνός, etc. Butt. § 58; a lamb, trop. Luke 10, 3. Sept. for רֶמֶשׂ Gen. 30, 32.—Æl. V. H. 1. 29. Plato Phædr. 241. d. Others derive the forms from an obsol. nom. ἄρps.

ἀριθμέω, ᾠ, f. ἡσω, (ἀριθμός,) to number, to count, c. acc. Rev. 7, 9. Pass. Matt. 10, 30. Luke 12, 7. Sept. for סָפַר Gen. 15, 5.—Dem. 1303. 1. Xen. Conv. 4. 43.

ἀριθμός, οῦ, ὁ, number, a number, Luke 22, 3. Acts 4, 4. 5. 36. 6, 7. 11, 21. 16, 5. Rom. 9, 27. Rev. 5, 11. 7, 4. 9, 16 bis. 20, 8. So John 6, 10 οἱ ἄνθρωποι τὸν ἀριθμὸν ὥσει πετακισχίλιοι, i. e. in number, Butt. § 131. 7. Rev. 13, 17 and 15, 2 ὁ ἀριθμὸς τοῦ ὀνόματος the number of the name, i. e. which the letters of the name make out. 13, 18 ter, ἀριθμὸς ἀνθρώπου a man's number, made out by the letters of a man's name. Sept. for סָפַר 1 Sam. 6, 4. Hos. 1, 10.—Hdian. 7. 2. 2. Xen. An. 1. 7. 10.

Ἀριμαθαία, as, ἡ, Arimathea, pr. n. of a town in Palestine, Heb. רָמָה Ramah; perh. the Ramah of Samuel, called also

חַרְמַתַּיִם *Haramathaim-zophim*, 1 Sam. 1, 1, whence the Gr. Ἀρμαθαία is readily derived. But the position of this place is yet unsettled; see Heb. Lex. art. חַרְמַת no. 2. b. Eusebius and Jerome mention an *Armatha-sophim* near to Lydda, prob. towards the east, and regard it as the *Arimathea* of Scripture; but they also suppose it to be the Ramah of Samuel in Mount Ephraim, which is impossible; Onomast. sub v. The same is doubtless the Παμαζέμ of 1 Macc. 11, 34, and the Παμαζά of Jos. Ant. 13. 4. 9. It may have been the Arimathea of the N. T. Its site has not been found; but it was not the same with Ramleh, as some suppose; this latter being a modern place. See Bibl. Res. in Palest. III. p. 33, 40, 43, 44.—Matt. 27, 57. Mark 15, 43. Luke 23, 51. John 19, 38.

Ἀρίσταρχος, ου, ὁ, (ἀριστος, ἄρχω,) *Aristarchus*, pr. n. of a Thessalonian, one of Paul's companions, who was seized in the tumult at Ephesus, and was afterwards carried as a prisoner with Paul to Rome; Acts 19, 29. 20, 4. 27, 2. Col. 4, 10. Phil. 1. 24.

ἀριστάω, ὦ, f. ἦσα, (ἀριστον,) to *breakfast*, to *lunch*, i. e. to take an early meal before the δειπνον or chief meal, John 21, 12. 15, comp. v. 4; also Luke 11, 37. See in ἀριστον. Sept. for אֶרֶב Gen. 43, 25.—So of an early breakfast, Xen. Cyr. 6. 3. 21; of a later lunch, AEL. V. H. 9. 19. Xen. Mem. 2. 7. 12.

ἀριστερός, ὁ, ὄν, (ἀρις, left, laevus; Matt. 6. 3 ἡ ἀριστερά sc. χεῖρ. (Xen. Cyr. 8. 4. 3.) Plur. Luke 23, 33 ἐξ ἀριστερῶν sc. μέρων. 2 Cor. 6, 7. So Xen. Eq. 7. 11.

Ἀριστόβουλος, ου, ὁ, (ἀριστος, βουλή,) *Aristobulus*, pr. n. of a Christian, Rom. 16, 10.

ἀριστον, ου, τό, (kindr. ἦρι, ear-ly,) *breakfast*, a morning meal, at sunrise Hom. Il. 24. 124. Od. 16. 2. Later, *breakfast*, *lunch*, Lat. *prandium*, taken about the middle of the day; the principal meal being the δειπνον *dinner*, taken late in the afternoon or early in the evening, after the heat and business of the day were over; as at the present day in London and Paris; see Potter's Gr. Ant. II. p. 352 sq. Adam's Rom. Ant. p. 433. Dict. of Ant. art. *Deipnon*.—In N. T. *breakfast*, *lunch*, Luke 11, 38. 14, 12. Matt. 22, 4. So Sept. 2 Sam. 24, 15. Thuc. 4. 90. Xen. Cyr. 1. 3. 11; comp. 1. 2. 11; espec. Plut. Symp. 8. 6. 4.

ἀρκετός, ἡ, ὄν, (ἀρκέω,) *sufficient*, *enough*; c. dat. 1 Pet. 4, 3. Matt. 10, 25

ἀρκετὸν τῷ μαθητῇ, ἵνα κτλ. *enough for the disciple, that*, etc. 6, 34 ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς, where for the neut. see Butt. § 129. 8. Kühner § 241. 2.—Aquil. for יָד Deut. 25, 2. Anthol. Gr. III. p. 110 ἀρκετὸν οἶνον αἰεσεῖν κραδίην. Athen. 113. b.

ἀρκέω, ὦ, f. έσω, to *keep off*, to *ward off*, something from a person, τί τινι Hom. Il. 6. 16. ib. 15. 534; to *help*, to *assist*, c. dat. Hom. Il. 21. 131. Od. 16. 261.—In N. T. to *avail*, to *suffice*, to *be enough* for any purpose or thing. a) Genr. with nom. of thing and dat. of pers. 2 Cor. 12, 9 ἀρκεῖ σοι ἡ χάρις μου. John 6, 7. Matt. 25, 9 μήποτε οὐκ ἀρκέσῃ (τὸ ἔλαιον) ἡμῖν καὶ ἡμῖν. So Sept. 1 K. 8, 27. Hdian. 4. 7. 9. Xen. Mem. 3. 6. 12. b) Impers. ἀρκεῖ ἡμῖν, it *sufficeth us*, we are content, John 14, 8. Sept. Prov. 30, 16. Plato Prot. 355. a. c) Pass. ἀρκοῦμαι, to *be sufficed*, *satisfied*, *content*, with any thing; c. dat. Luke 3, 14. 1 Tim. 6, 8. Heb. 13, 5; with ἐπὶ c. dat. 3 John 10. So c. dat. 2 Macc. 5, 15. Pol. 13. 2. 4. Plato Ax. 369. e.

ἄρκος, ου, ὁ, ἡ, a *bear*, Rev. 13, 2 Griesb. see in ἄρκος.

ἄρκτος, ου, ὁ, ἡ, a *bear*, Rev. 13, 2. Sept. for יָד 1 Sam. 17, 34. So AEL. V. H. 13. 1. Xen. Cyr. 1. 4. 7.—Griesbach and others read ἄρκος id. as Jos. Ant. 6. 9. 3. AEL. H. An. 1. 31.

ἄρμα, ατος, τό, (kindr. ἄρω,) a *chariot*, Acts 8, 28. 29. 38; for war, Rev. 9, 9. Sept. for מַגֵּדוֹ Gen. 41, 43. Joel 2, 5.—AEL. V. H. 2. 27. Hdian. 4. 7. 11; for war Xen. Cyr. 6. 3. 8.

Ἀρμαγεδδών or Ἀρμαγεδών, indec *Armageddon*, pr. n. of a place, Rev. 16, 16. The corresponding Heb. is מְגִדּוֹ מֶגֶד מִן הַר מִן הַיָּמִין *mount of Megiddo*, prob. a *Tell* or *acropolis* near the city Megiddo; comp. מְגִדּוֹ מֶגֶד מִן הַיָּמִין *plain of Megiddo* 2 Chr. 35, 22. Zech. 12, 11. This latter was a part of the great plain of Esdraelon adjacent to Megiddo, the present *Legio* or *Lejjün*, where king Josiah was slain and great mourning was made; 2 Chr. 35, 22–25. Zech. 12, 11. The name *Armageddon* therefore stands emblematically for a place of slaughter and mourning.—For Megiddo, see Bibl. Res. in Pal. III. p. 177–180.

ἀρμόζω, f. ὁσώ, (ἀρμός,) for which the Attics used ἀρμόττω, Greg. Cor. p. 154. Lob. ad Phryn. p. 241; to *fit* or *join together*, τί τινι Hom. Od. 5. 247; spec. to *join together* in marriage, to *marry* to any one, e. g. a daughter, Sept. Prov. 19, 14. Hdt.

9. 108; Mid. *to marry, to take to wife*, Hdol. 5. 32.—In N. T. Mid. ἀρμόζομαι, spoken of one who woos for another, *to cause to be married to any one, to espouse to any one*; trop. c. acc. et dat. 2 Cor. 11, 2 ἡμυσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρί.

ἀρμός, οὐ, ὁ, (ἄρως,) *a joining, joint*, of the body, Heb. 4, 12.—Eccles. 27, 2. Plut. conjugal. Præc. 3. Xen. Ven. 5. 29.

ἀρνέομαι, οὐμαι, f. ἡσομαι, Mid. depon.

1. *to deny*, e. g. followed by λέγων, Matt. 26, 70 ὁ δὲ ἡρνήσατο... λέγων. Mark 14, 68; impl. Matt. 26, 72. John 1, 20; by καὶ εἶπεν John 18, 25; absol. Mark 14, 70. Luke 8, 45. John 18, 27. (Sept. Gen. 18, 25. Æl. V. H. 14. 28.) Followed by οὐ, 1 John 2, 22 ὁ ἀρνούμενος, ὅτι ὁ Ἰησοῦς οὐκ ἔστιν ὁ Χρ. for the negat. comp. Luke 20, 27. (Xen. Ath. 2. 17; ὡς οὐ Dem. 124, ult.) With an acc. of pers. *to deny any one to be what he claims to be*; 1 John 2, 22 ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν, i. e. denying God to be the Father of Christ, and Christ to be the Son of God. v. 23; acc. impl. Tit. 1, 16. Also of things, acc. impl. Acts 4, 16 οὐ δυνάμεθα ἀρνήσασθαι sc. αὐτό. So Dem. 955. 10 τὴν διαζήτην. Xen. Mem. 4. 2. 10 τοῦτο.

2. Spec. *to deny, to disown, to reject*, not to acknowledge. a) With acc. of pers. Acts 7, 35 τὸν Μωϋσῆν, ὃν ἡρνήσαντο. So Christ as master Luke 22, 57. John 13, 38 Lachm. or oftener as the Messiah, Matt. 10, 33. Luke 12, 9. Acts 3, 13. 14. 2 Pet. 2, 1. Jude 4; acc. impl. 2 Tim. 2, 12; also τὸ ὄνομα αὐτοῦ Rev. 3, 8. Also Jesus is said *to deny any one*, i. e. not to acknowledge him as his disciple and friend, Matt. 10, 33. 2 Tim. 2, 12. Farther, ἐαυτὸν ἀρνεῖσθαι, *to deny oneself*, i. e. either to refrain from the gratification of one's own appetites and desires, Luke 9, 23; or, to be untrue to one's own character and declarations, to be inconsistent with oneself, 2 Tim. 2, 13. b) With acc. of thing, i. q. *to renounce, to abjure*, e. g. τὴν ἀσεβειαν Tit. 2, 12; τὴν πίστιν Ἰησοῦ, i. e. practically to disown and forsake it, 1 Tim. 5, 8. Rev. 2, 13; τὴν δύναμιν τῆς εὐσεβείας 2 Tim. 3, 5. c) With an infin. i. q. *to refuse*, Heb. 11, 24. So Wisd. 16, 16. Antiph. 123. 12. Hdol. 6. 13.

ἀρνίον, ου, τό, (dim. ἀρήν,) *a lamb, lambkin*, Sept. for שׂפָּי Jer. 11, 19. Lys. 906. 2.—In N. T. only trop. of Christians John 21, 15; of Christ himself, only in the Apocalypse, Rev. 5, 6. 8. 12. 13. 6, 1. 16. 7, 9. 10. 14. 17. 12, 11. 13, 8. 11. 14, 1. 4 bis.

10. 15, 3. 17, 14 bis. 19, 7. 9 bis. 21, 9. 14. 22. 23. 27. 22, 1. 3.

ἀρνός genit. see ἀρήν.

ἀροτριᾶν, ὦ, f. ἄσω, (ἀροτρον,) *to plough*, absol. Luke 17, 7. 1 Cor. 9, 10 bis Sept. for שׂרָר Deut. 22, 10.—Eccles. 6, 19. Theophr. de Caus. Plant. 4. 14. The Attics preferred the form ἀρώ, Lob. ad Phryn. p. 254.

ἀροτρον, ου, τό, (ἀρώ,) *a plough*, in the proverb Luke 9, 62; comp. Wetst. N. T. in loc.—Sept. for שׂרָר Is. 2, 4. Luc. Contempl. 24. Xen. Cyr. 8. 2. 5.

ἀρπαγή, ἡς, ἡ, (ἀρπάζω,) *seizure, pillage, spoiling*, i. e. the act, Heb. 10, 34. So Sept. Ecc. 5, 7. Hdian. 7. 9. 22. Xen. Cyr. 7. 2. 11, 12.—Trop. of a disposition, *ravening, rapacity*, parall. πονηρία, ἀκρασία, Luke 11, 39. Matt. 23, 25. (Xen. Cyr. 5. 2. 17.) Others less well, *prey, spoil*; as Sept. Is. 3, 14. Xen. Hell. 3. 2. 26.

ἀρπαγμός, οὐ, ὁ, (ἀρπάζω,) pr. *seizure, spoiling, robbery*, i. q. ἀρπαγή. Phil. 2, 6 οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ i. e. not as an act of robbery, not as the appropriation of something not his own. So Plut. de Puer. educ. 15 καὶ τοὺς μὲν θήβησι καὶ τοὺς ἡλιδοι φευκτέον ἐρωτας καὶ τὸν ἐκ Κρήτης καλούμενον ἀρπαγμὸν. Comp. Wetst. N. T. in loc.—Others meton. *something seized, booty*, i. q. ἀρπαγμα, i. e. something to be eagerly coveted and held fast; comp. Buttm. § 119. n. 4. Ausf. Sprachl. § 119. n. 11. So the Greek commentators; comp. Cyrill Alex. de Adorat. 1. p. 25, in Wetst. ad loc.

ἀρπάζω, f. ἄσω, Pass. aor. 1 ἡρπάσθην Rev. 12, 5; but Pass. aor. 2 ἡρπάγην, a later form Buttm. § 114, comp. Lob. ad Phryn. p. 241.

1. *to seize and bear off, to catch up or away, to carry off*; e. g. of spoilers, or also beasts of prey, c. acc. John 10, 12 ὁ λύκος ἀρπάξει αὐτά. Trop. Matt. 13, 19. Sept. for שׂרָר Ez. 22, 25. 27. So of spoilers Luc. Hermot. 22. Xen. Mem. 4. 2. 15, 17; of wolves ib. 2. 7. 14.—With acc. and ἐκ τῆς χειρὸς τινος, John 10, 28. 29. So Sept. 2 Sam. 23, 11; comp. παρά τινος Xen. Cyr. 4. 6. 4.

2. Without the idea of prey; *to catch away, to carry off*, for safety, for one's benefit, etc. John 6, 15 ἀρπάξεν αὐτόν, ἵνα ποιήσωσιν αὐτὸν βασιλεία. Acts 8, 39. (Xen. An. 4. 3. 6.) With acc. and ἐκ c. gen. of place, Acts 23, 10; acc. impl. Jude 23. Pass. with an adjunct of place whither, e. g.

πρός c. acc. Rev. 12, 5; εἰς c. acc. 2 Cor. 12, 4. 1 Thess. 4, 17; ἕως c. gen. 2 Cor. 12, 2.

3. Trop. and without the idea of bearing off, to seize, to take eagerly for oneself; e. g. τὴν βασιλείαν τῶν οὐρανῶν Matt. 11, 12, implying the eagerness with which multitudes embraced the gospel; comp. πᾶς εἰς αὐτὴν βιάζεται Luke 16, 16.—Comp. Hdian. 2. 6. 10. Plato Rep. 521. b, τὰγαζόν.

ἄρπαξ, ἄγος, ὁ, ἡ, adj. (ἀρπάξω,) ravening, ravenous, of wild beasts, Matt. 7, 15 λυκοὶ ἄρπαγες; an emblem of wicked men. Sept. for אֲרָפָא Gen. 49, 27.—Subst. a robber, extortioner, Luke 18, 11. 1 Cor. 5, 10. 11. 6, 10. So Xen. Mem. 3. 1. 6.

ἄρραβών, ὄνος, ὁ, Heb. צַרְבֻּון, a pledge, earnest, a mercantile term adopted from the Phenicians as the founders of commerce, Sept. and Heb. Gen. 38, 17. 18. 20. Isæus 71. 20, 22. Plut. Galb. 17.—In N. T. trop. of the Holy Spirit imparted to Christians, as the pledge, earnest, of their reception into the kingdom of Christ and its privileges, 2 Cor. 1, 22. 5, 5. Eph. 1, 14.

ἄρραφος, οὐ, ὁ, ἡ, adj. (a priv. ῥάπτω,) unsewed, without seam; John 19, 23 ἣν ὁ χιτῶν ἄρραφος, the tunic was without seam, i. e. not made of two parts sewed together with seams on the shoulders and sides (ὥστε ῥαπτός εἶναι), but woven whole; like the tunic of the high priest, as described Jos. Ant. 3. 7. 4.

ἄρρην, εὐος, ὁ, neut. τὸ ἄρρην, adj. later Att. for ἄρσιν q. v. Buttm. § 16. n. 3; male, of the male sex, Rom. 1, 27. Rev. 12, 5. 13. Sept. for אֲרֹחַ Lev. 27. 7.—Hdian. 1. 2. 1. Xen. Cæc. 7. 18.

ἄρρητος, οὐ, ὁ, ἡ, adj. (a priv. ῥητός, εἶπεν,) unsaid, unspoken, Hom. Od. 14. 466; not to be said or told, secret, Hdot. 5. 83.—In N. T. not to be spoken, unspeakable, unutterable, e. g. ῥήματα 2 Cor. 12, 4.

ἄρρωστος, οὐ, ὁ, ἡ, adj. (a priv. ῥώννυμι,) infirm, weak, feeble, of the sick, Matt. 14, 14. Mark 6, 5. 13. 16, 18. 1 Cor. 11, 30. Sept. for אֲרֹחַ 1 K. 14, 5.—Ecclus. 7, 37. Xen. Cæc. 4. 2.

ἄρς, ἄρνος, see ἄρην.

ἄρσεινοκοίτης, οὐ, ὁ, (ἄρσιν, κοίτη,) a sodomite, one who lies with a male as with a female, 1 Cor. 6, 9. 1 Tim. 1, 10; comp. Rom. 1, 27.—Diog. Laert. 6. 65.

ἄρσιν, εὐος, ὁ, neut. τὸ ἄρσιν, adj. Hom. and old Att. for the later ἄρρην q. v. Buttm. § 16. n. 3; male, of the male sex, Matt. 19,

4. Mark 10, 6. Luke 2, 23. Rom. 1, 27 bis. Gal. 3, 28. [Rev. 12, 5.] Sept. for אֲרֹחַ Gen. 1, 27.—Hom. II. 8. 7. Soph. CEd. Col 339.

Ἄρτεμᾶς, ἁ, ὁ, Artemas, pr. n. of a Christian, Tit. 3, 12.

Ἄρτεμις, ἰδος v. ἰος, ἡ, Artemis, Lat. Diana, the goddess of hunting in the heathen mythology, Acts 19, 24. 27. 28. 34. 35. For the celebrated temple of Diana at Ephesus, see Ἐφεσος.

ἀρτέμων, ονος, ὁ, (ἀρτάω,) prob. a top-sail, Lat. supparum, Acts 27, 40. Others, a jib, Lat. dolon; and others still, the mizzen-sail, Ital. artimone. Comp. Dict. of Antt. arts. Ships, Malum.

ἄρτι, adv. of time, (perh. ἄρω,) now, i. e. a) just now, even now, spoken of a time just elapsed, Matt. 9, 18. 1 Thess. 3, 6. This is the prevailing usage among Attic writers; see Lob. ad Phryn. p. 18, 20. So 2 Macc. 3, 28. Diod. Sic. 19. 102. Xen. Mem. 3. 6. 10. b) now, at present, at this moment; Matt. 3, 15 ἄφες ἄρτι, suffer now, i. e. for the present. 26, 53. John 9, 19. 25. 13, 7 opp. μετὰ ταῦτα. 13, 33. 37 opp. ὕστερον. 16, 12. 31. 1 Cor. 13, 12 bis, ἄρτι... τότε. 16, 7. Gal. 1; 9. 10. 4, 20. 2 Thess. 2, 7. 1 Pet. 1, 6. 8. Rev. 12, 10. So Jos. Ant. 1. 6. 1 Καπαδόκαι μὲν ἄρτι κέκληνται. Xen. An. 4. 6. 1.—Hence ἡ ἄρτι ὥρα the present hour 1 Cor. 4, 11; comp. Buttm. § 125. 6. So ἕως ἄρτι until now, i. e. up to the present moment, Matt. 11, 12. John 2, 10. 5, 17. 16, 24. 1 Cor. 4, 13. 8, 7. 15, 6. 1 John 2, 9. c) ἀπ' ἄρτι, from now, henceforth, see art. ἀπᾶρτι.

ἀρτιγέννητος, οὐ, ὁ, ἡ, adj. (ἄρτι, γεννητός,) just now born, new born; trop. of those who have just embraced the Christian faith, 1 Pet. 2, 2.—Pr. Luc. Alex. 13. ib. D. Mar. 12. 1.

ἄρτιος, οὐ, ὁ, ἡ, adj. (ἄρω, ἄρτι,) complete, perfect in its kind; so of a religious teacher, who should be wanting in nothing, 2 Tim. 3, 17.—Theophr. Hist. Plant. 2. 7. Philo Legat. ad Cai. p. 1000. Etymol. M. ἄρτιος σημαίνει τὸν ἰγὴν καὶ πεπληρωμένον.

ἄρτος, οὐ, ὁ, bread, Sept. for Heb. אֶרֶב. 1. Pr. as made of flour, bread, a loaf, Plur. ἄρτοι loaves, usually in the form of round cakes or sheets, but of no regular size or thickness; see Bibl. Res. in Palest. II. p. 444, 496. III. p. 76. Winer Realw. art. Backen. a) Genr. Matt. 4, 3. 7, 9. 14, 17. 19. 15, 33. 34. 36. Mark 6, 41. John 21, 9. 13. al. Sept. for אֶרֶב 1 Sam.

17, 17. So Hdian. 4. 7. 9. Xen. Mem. 2. 7. 5. b) Of the *shew-bread* in the tabernacle, οἱ ἄρτοι τῆς προθέσεως Matt. 12, 4. Mark 2, 26. Luke 6, 4; comp. 1 Sam. 24, 4-7. Also ἡ πρόθεσις τῶν ἄρτων Heb. 9, 2. See genr. Lev. 24, 5-9. Heb. Lex. ἄρτι no. 2. c) Of the bread in the Lord's supper, Matt. 26, 26. Mark 14, 22. Luke 22, 19. Acts 20, 7. 1 Cor. 10, 16. 17. 11, 23. 26. 27. 28.

2. By Hebr. like ἄρτι, *meat, food* of any kind. a) Pr. Matt. 15, 26 τὸν ἄρτον τῶν τέκνων *the children's food*, intended for them. Mark 7, 27. Luke 15, 17. John 6, 31. 32. 34. 41. al. Sept. for ἄρτι Gen. 43, 31. 32. Is. 8, 7. al. So φαγεῖν ἄρτον Mark 3, 20. Luke 14, 1, also ἐσθίειν ἄρτον Matt. 15, 2. Mark 7, 5, *to eat meat*, i. e. *to take food*, to take a meal, to eat, generally; so Sept. and ἄρτι Gen. 37, 24. 1 K. 13, 8-23. al. Luke 7, 33 μὴτε ἄρτον ἐσθίωμεν μὴτε οἶνον πίνωμεν *neither eating (usual) food nor drinking wine*, i. e. *living abstemiously as a Nazarite*. Also John 13, 18 ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον, i. e. *my table-friend, familiar companion*; quoted from Ps. 41, 10 where Heb. אֲכַלֵּי לֶחֶם, Sept. ὁ ἐσθίων ἄρτους μου. Hence ἄρτον φαγεῖν παρὰ τινος *to eat meat from any one, to be sustained by*, 2 Thess. 3, 8; opp. τὸν ἑαυτῶν ἄρτον ἐσθίειν, *to sustain themselves*, v. 12; comp. Sept. and Heb. 2 Sam. 9, 7. 10. Trop. Luke 14, 15 μακάριος, ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, *the joy and bliss of the kingdom of heaven being represented under the emblem of a feast*; comp. Matt. 8, 11. Luke 13, 28. 29. 22, 16. Rev. 19, 9. b) In a wider sense, i. q. *provision, sustenance, living*, Matt. 6, 11. Luke 11, 3. Sept. for ἄρτι Ecc. 9, 11. Neh. 5, 14-15; so ἄρτι, Sept. τὰ δέοντα, 1 K. 5, 2 [4, 22]. c) Trop. of *spiritual food*, ὁ ἄρτος ἐκ τοῦ οὐρανοῦ v. τοῦ Θεοῦ v. τῆς ζωῆς, i. e. *that divine aliment presented to the life and soul of Christians in the person of Christ*, John 6, 32. 33. 35. 48. 51. 58; contrasted with the manna, v. 49. 58. Comp. ὁ ἄρτος σοφίας Prov. 9, 5. Eccles. 15, 3. +

ἀρτίω, f. ὤσω, (ἀρω,) *to fully arrange, to prepare*, e. g. an army for battle, Hom. Il. 15. 303.—In later writers and N. T. a culinary word, *to season, to flavour* food or the like; c. acc. Mark 9, 50 ἐν τίνι αὐτὸ ἀρτίσετε; *wherewith will ye season it?* i. e. *recover the salt*. Pass. Luke 14, 34; comp. Matt. 5, 13 and ἀλίω. Trop. of discourse, ὁ λόγος... ἀλατῇ ἡρτυμένος Col. 4, 6. So genr. Symm. ἡρτυμένον for ἡρτυ Cant. 8, 2.

Soph. Fragm. 601. Athen. 2. p. 67 Casaub.

Ἀρφαξάδ, ὁ, indec. *Arphaxad*, Heb. אֲרַפְחָאֵד, a son of Shem, Luke 3, 36. Comp. Gen. 10, 22. 24. 11, 10. 12.

ἀρχάγγελος, ον, ὁ, (ἀρχή, ἄγγελος,) *an archangel*, 1 Thess. 4, 16. Jude 9.—Sept. εἰς τῶν ἀρχόντων, Heb. הַיְיָ הָאֵל הַקָּדוֹשׁ, Dan. 10, 13; also ὁ ἀρχὼν ὁ μέγας, Heb. הַקָּדוֹשׁ הַגָּדוֹל, Dan. 12, 1. Of the archangels there are said to be seven, who stand immediately before the throne of God, Rev. 8, 2. Luke 1, 19. Tob. 12, 15; who have authority over other angels, Rev. 12, 7; and are the patrons of particular nations, Dan. 10, 13. 12, 1. The names of three only are found in the Jewish writings; *Michael*, the patron of the Jewish nation, Jude 9. Rev. 12, 7. Dan. 10, 13. 21. 12, 1; *Gabriel*, Luke 1, 19. 26. Dan. 8, 16. 9, 21; and *Raphael*, Tob. 12, 15. The book of Enoch adds that of *Uriel*; Lib. Henoch. p. 187 οἱ τέσσαρες μεγάλοι ἀρχάγγελοι, Μιχαήλ, καὶ Οὐριήλ, καὶ Ῥαφαήλ, καὶ Γαβριήλ. p. 190, 191, 193.

ἀρχαῖος, αἶα, αἰων, (ἀρχή) *ancient, old, of former days, of old*; Matt. 5, 21. 27. 33, where Christ is speaking of Jewish traditions. Luke 9, 8. 19. Acts 15, 7. 21. 21, 16. 2 Cor. 5, 17. 2 Pet. 2, 5. Rev. 12, 9. 20, 2. Sept. for ἄρτι 1 K. 4, 30; קְדִימִי Is. 43, 18.—2 Macc. 6, 23. Diod. Sic. 1, 6, 31. Xen. Mem. 2, 8. 1.

Ἀρχέλαος, ον, ὁ, *Archelaus*, a son of Herod the Great, by Malthace his Samaritan wife, Jos. Ant. 17. 1. 3. B. J. 1. 28. 4. Herod bequeathed to him his kingdom proper (Ant. 17. 8. 1. 2, 4. B. J. 1. 33. 8); but Augustus confirmed him in the possession of only the half of it, viz. Idumea, Judea, and Samaria, with the title of *ethnarch*, ἐθνάρχης, ib. 17. 11. 4. B. J. 2. 6. 3. After about ten years, he was banished, on account of his cruelties, to Vienne in Gaul, Jos. B. J. 2. 7. 3; and his territories were reduced to the form of a Roman province under the procurator Coponius, ib. 2. 8. 1. In N. T. he is said βασιλεύειν *to be king* Matt. 2, 22, referring to the interval immediately after the death of his father, when according to Herod's testament he was king; comp. Ant. 17. 8. 4.

ἀρχή, ἡς, ἡ, *a beginning*, what is first in time or place.

1. Of time, *the beginning, commencement*, Matt. 24, 8. Mark 1, 1. 13, 9. John 2, 11. Heb. 7, 3. Sept. for ἄρτι Job 40, 14;

חֵלֶה Hos. 1, 2. So Hdian. 1. 5. 26. Xen. Cyr. 5. 5. 16.—Hence ἀρχὴν λαμβάνειν, to take beginning, to begin, Heb. 2, 3. (Æl. V. H. 2. 28.) Also Heb. 3, 14 τὴν ἀρχὴν τῆς ὑποστάσεως the beginning of our confidence, i. e. our first confidence, our faith as at first. Heb. 5, 12 τὰ στοιχεῖα τῆς ἀρχῆς, i. e. the first rudiments; and so 6, 1 ὁ λόγος τῆς ἀρχῆς τοῦ Χρ.—With Prepositions, etc. a) ἀπ' ἀρχῆς, from the beginning, from the first. So from eternity, from everlasting; as of God's purposes of grace, 2 Thess. 2, 13; of the Logos 1 John 1, 1, 2, 13. 14; comp. John 1, 1. Also from the beginning of the world, of creation, of old; fully ἀπ' ἀρχῆς τοῦ κόσμου v. τῆς κτίσεως, Matt. 24, 21. Mark 10, 6. 13, 19. 2 Pet. 3, 4; absol. id. Matt. 19, 4. 8. So of Satan, from the beginning of his existence or agency as such, John 8, 44. 1 John 3, 8. (Sept. for מִקְדָּם Hab. 1, 12; מֵרֵאשִׁית Ecc. 3, 11. Hdot. 2. 104, 113.) Further, from the beginning of the gospel history, Luke 1, 2. John 15, 27; of the gospel as preached, 1 John 2, 7 bis. 24 bis. 3, 11. 2 John 5. 6; of one's life Acts 26, 4. b) ἐν ἀρχῇ, in the beginning, in the very first, before the world began, from eternity, John 1, 1. 2; comp. 17, 5. 24. (Sept. and בְּרֵאשִׁית of the creation Gen. 1, 1.) Also of any event, in the beginning of the gospel, Acts 11, 15. Phil. 4, 15. So genr. Diod. Sic. 19. 110. Pol. 8. 3. 1. c) ἐξ ἀρχῆς, from the beginning, from the first, sc. of Christ's ministry, John 6, 64. 16, 4. So genr. Xen. Mem. 1. 4. 5. d) κατ' ἀρχάς, at the beginning sc. of the world, of old, Heb. 1, 10; quoted from Ps. 102, 26 where Sept. for לְקִנְיִן. So genr. Plut. Solon 3. Plato Legg. 780. b. e) Acc. τὴν ἀρχήν, adv. at first, first, Sept. for בְּהַחֲלָה Gen. 43, 18. 20. (Hdian. 3. 1. 15. Plato Conv. 190. b.) Hence, first of all, altogether, wholly; John 8, 25 τὴν ἀρχὴν ὅ,τι καὶ λαλῶ ὑμῖν first of all (altogether) that which I also say unto you; so Euthym. ὁλως. Plato Lysis 215. b, πῶς οὖν οἱ ἀγαθοὶ τοῖς ἀγαθοῖς ἡμῖν φίλοι ἔσονται τὴν ἀρχήν, κτλ. Philo de Abrah. p. 366. c. Oftener with a negat. i. q. Lat. omnino non, not at all, Philo de spec. Legg. 796. a. Hdot. 4. 25, 28. Plato Theæt. p. 185. d.

2. Meton. of a person, the first, primus; e. g. Christ, Col. 1, 18 ὅς ἐστιν ἀρχή, πρωτοτόκος ἐκ τῶν νεκρῶν. (Comp. Sept. ἀρχὴ τέκνων first-born for רֵאשִׁית אֲבוֹנֵי Gen. 49, 3. Deut. 21, 17.) Rev. 3, 14 ἡ ἀρχὴ τῆς κτίσεως, comp. Prov. 8, 22. Also ἡ ἀρχὴ καὶ τὸ τέλος the beginning and the end, the

first and the last, Rev. [1, 8.] 21, 6. 22, 13 where it is i. q. πρῶτος καὶ ἔσχατος. So Jos. c. Ap. 2 22 θεὸς . . . ἀρχὴ καὶ μέσα καὶ τέλος πάντων.

3. Of place, a beginning, extremity, corner, e. g. of a sheet, Acts 10, 11. 11, 5. Sept. for מִקְצֵה Ez. 48, 1; מִקְצֵה Ex. 28, 23—Diod. Sic. 1. 35. Hdot. 4. 60.

4. Of rank, dignity, the first place or power. a) Genr. i. q. power, dominion, rule; Luke 20, 20 εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ . . . τοῦ ἡγεμόνος. Jude 6. Sept. for מִקְצֵה Mic. 4, 8. So Pol. 3. 40. 9. Xen. Mem. 1. 1. 16. b) Meton. in Plur. or collect. rulers, magistrates, princes, potentates, or the like; so of civil rulers, Luke 12, 11. Tit. 3, 1. (Sept. for רִאשִׁי Mic. 3, 1. Pol. 23. 10. 2. Xen. Cyr. 1. 2. 12.) Of the chief powers or potentates among angels, Eph. 1, 21. 3, 10. Col. 2, 10; among demons, 1 Cor. 15, 24. Eph. 6, 12. Col. 2, 15; genr. of the powers of the other world, Rom. 8, 38. Col. 1, 16. Comp. in ἐξουσία no. 4. c.

ἀρχηγός, οὗ, ὁ, (ἀρχή, ἄγω or ἡγέμαι.) pr. 'one first leading,' i. e. a leader, founder, author, c. gen. of thing, Acts 3, 15. Heb. 2, 10. 12, 2. So Sept. Mic. 1, 13. Hdian. 7. 1. 22. Xen. Hell. 3. 3. 5.—Absol. a leader, chief, a prince, Acts 5, 31. Sept. for שֵׁר Is. 30, 4. So Dem. 1378. 6. Thuc. 1. 132.

ἀρχι-, insep. part. (ἀρχή,) Engl. arch-, i. e. first, chief, prefixed to names of office or dignity.

ἀρχιερατικός, ῆ, ὄν, (ἀρχιερεύς,) of the high priest, high priestly; Acts 4, 6 ἐκ γένους ἀρχιερατικοῦ.—Jos. Ant. 4. 4. 7 ἀρχιερατικὴ στολή. ib. 6. 6. 3.

ἀρχιερεύς, ἑως, ὁ, (ιερεύς,) a chief priest, the high priest, Heb. הַכֹּהֵן הַגָּדוֹל; for which Sept. once ἀρχιερεύς Lev. 4, 3; but usually ὁ ιερεὺς ὁ μέγας Lev. 21, 10. Num. 35, 25. al. So ἀρχιερεύς 1 Macc. 10, 20. Jos. Ant. 3. 7. 1; comp. Pol. 23. 1. 2. ib. 32. 22. 5.—Hence in N. T.

1. Sing. the high priest of the Jews, Matt. 26, 3. 62. 63. 65. Mark 2, 26. 14, 47. 53. Luke 22, 50. John 11, 49. 51. al. According to the divine appointment, the high priest was to be of the family of Aaron, Ex. 29, 9. He held office for life, and was succeeded by his son; comp. Jos. Ant. 20. 10. p. 978. Haverc. Herod the Great first gave the office to other and even obscure priests; and his example was followed by the Romans; Jos. l. c. p. 980. The latter made it venal and temporary; bestowing it even on foreign Jews; 2 Macc. 4, 7. Jos. Ant.

15. 3. 1 Hence there were often several persons living at one time who had borne the office, and still retained by courtesy the title of *high priest*; Jos. B. J. 4. 5. 2. Ant. 20. 9. 2, comp. 15. 3. 1. In the O. T. we find a הַכֹּהֵן הַגָּדוֹל הַשֵּׁנִי, the *second priest*, 2 K. 25, 18. Jer. 52, 24; he was prob. the priest next in rank to the high priest. From him seems to have been derived the more doubtful הַכֹּהֵן הַשֵּׁנִי or הַכֹּהֵן הַשֵּׁנִי of the Rabbins, i. e. a *vicar* or *substitute* for the high priest, to perform his duties on certain occasions; as when accidentally unclean; see Buxtorf. Lex. art. הַכֹּהֵן הַשֵּׁנִי. Lightfoot Hor. Heb. ad Luc. 3, 2. Reland Ant. p. 89. Winer Realw. art. *Hoherpriester*, ult. Comp. Jos. Ant. 17. 6. 4. For one or more of these reasons, Annas is called *high priest*, Luke 3, 2. John 18, 13. Acts 4, 6; see *Ἀννας*. Other high priests mentioned in N. T. are Abiathar, Caiaphas, and Ananias; see in *Ἀβιάθαρ*, *Καϊάφας*, *Ἀνανίας*.—The chief and peculiar duty of the high priest in the times of the N. T. was to go alone once a year into the holy of holies in the temple to make expiation for the people on the great day of atonement; Lev. 16, 1 sq. Heb. 9, 7. 25. He might also take part in all the ordinary services of the priests; but seldom did so except upon the sabbath or a high festival; Jos. B. J. 5. 5. 7. He had the oversight of the service and treasures of the temple (2 K. 22, 4. 2 Macc. 3, 4–12); and was the presiding officer in the earlier supreme court of the priests and of the later Sanhedrim; Deut. 17, 8–12. Matt. 26, 57. Acts 5, 21. 7. 1. 23, 2. The high priest was thus the ecclesiastical head of the nation, even for the Jews living out of Palestine; Acts 9, 1. 2. 14. Jos. c. Ap. 2. 23.—Spec. in the Epist. to the Hebrews, Christ is called *ἀρχιερεύς*, as having offered up himself as an atoning sacrifice; the true and great high priest, of whom those of the Jewish dispensation were only types and shadows; Heb. 2, 17. 3. 1. 4, 14. 5, 5. 10. 6, 20. 7, 26. 8, 1. 9, 11; comp. 8, 2. 5 sq.

2. Plur. the *chief priests*, as members of the Sanhedrim, Matt. 2, 4. 16, 21. 26, 3. Mark 8, 31. 14, 1. Luke 9, 22. 22, 2. John 7, 32. 18, 35. Acts 4, 23. 26, 10. al. These included those priests who were of the immediate kindred of the high priest, Acts 4, 6; as also the heads of the twenty-four classes of priests, 1 Chr. c. 24; who are there called הַכֹּהֵן הַגָּדוֹל הַשֵּׁנִי, Sept. *ἀρχοντες τῶν πατριῶν τῶν ἱερέων*, v. 6. 31. Others, with the Rabbins, include also the

heads of the families of priests in each class; and, further, those who were set over the different parts of the temple service; Lightfoot Hor. Heb. ad Matt. 2, 4. So genr. *ἀρχιερεύς* Jos. Ant. 20. 8. B. J. 4. 3. 6.—Different phrases, of which *οἱ ἀρχιερείς* always forms part, are used by periphrasis for the Sanhedrim; see Matt. 2, 4. 16, 21. 20, 18. 26, 3. 59. 27, 1. +

ἀρχιποίμην, *ενος*, *δ*, (*ποιμήν*), a *chief shepherd*; trop. of Christ as the chief teacher and head of the church, 1 Pet. 5, 4.

Ἀρχιππος, *ου*, *δ*, *Archippus*, pr. name of a Christian, Col. 4, 17. Philem. 2.

ἀρχισυνάγωγος, *ου*, *δ*, (*συναγωγή*), the *ruled* of a *synagogue*, the chief director, Mark 5, 35. 36. 38. Luke 8, 49. 13, 14. Acts 18, 8. 17; synonym. is *ὁ ἄρχων τῆς συναγωγῆς* Luke 8, 41. There were *πρεσβύτεροι*, *elders*, in each synagogue (Luke 7, 3), who had the general oversight of all matters; and these apparently are called *ἀρχισυνάγωγοι* Mark 5, 22. Acts 13, 15. But the name seems usually applied to their chief or presiding elder. See Vitringa de Synag. Vet. 2. 11. ib. 3. 1. 9.

ἀρχιτέκτων, *ονος*, *δ*, (*τέκτων*), an *architect*, a *master-builder*, 1 Cor. 3, 10. Sept. for בְּנֵי Is. 3, 2.—Pol. 13. 4. 6. Xen. Mem. 4. 2. 10.

ἀρχιτελώνης, *ου*, *δ*, (*τελώνης*), a *chief publican*, a chief collector or agent of the farmers of the taxes, having authority over subordinate collectors, Luke 19, 2. See in *τελώνης*.

ἀρχιτρίκλινος, *ου*, *δ*, (*τρίκλινος*, Lat. *triclinium*), the *master of a feast*, Lat. *magister convivii*, who had the direction of an entertainment, arranged the guests, and the like, John 2, 8. 9 bis. See Adam's Rom. Ant. p. 456. Dict. of Ant. art. *Symposium*; and for the triclinium see Adam, ib. p. 436. Dict. of Ant. art. *Triclinium*.—In Eccles. 35 [32], 1 he is called *ἡγούμενος*; by the Greeks, *συνποσίαρχος*, *συνποσίτου ἐπιμελητής*, *τραπέζοποιός*, etc. See Potter's Gr. Ant. II. p. 386.

ἄρχω, *ι*, *ξω*, (*ἀρχή*), to *begin*, to *be first* in any thing, Hom. II. 1. 495. Xen. Mem. 2. 3. 14.—Hence in N. T.

1. Act. to *be first* in rank, power, i. q. to *rule*, to *reign*, c. gen. Mark 10, 42. Rom. 15, 12, quoted from Sept. Is. 11, 10. Sept. for בְּנֵי Gen. 1, 18.—1 Macc. 1, 4. Hdian. 8. 8. 1. Xen. An. 6. 6. 9.

2. Mid. depon. *ἀρχομαι*, fut. *ἀρξομαι* once Luke 13, 26, aor. 1 *ἤρξαμην*, to *begin*, construed: a) With an infin. expressing

what one *begins* to do, be, or suffer; Matt. 4, 17 ἤρξατο ὁ Ἰησοῦς κηρῶσαι καὶ λέγειν. 11, 7. 20. 12, 1. Mark 5, 20. 8, 11. Luke 4, 21. 7, 15. John 13, 5. Acts 2, 4. 11, 15. 2 Cor. 3, 1. al. sēp. Sept. for בָּרַךְ Gen. 6, 1; בָּרַךְ Deut. 1, 5. (Æschin. 4. 16. Xen. Mem. 3. 6. 3.) In the simplicity and particularity of the ancient manner, a person is often said to *begin* to do what he is to be understood as having actually done; Matt. 16, 22 ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτόν. 26, 74. Mark 4, 1. 5, 17. 6, 2. 7. 34. 8, 31. 32. 10, 32. Luke 5, 21. 7, 49. al. Comp. in ἀνίστημι Π. 1. a. b) Particip. with infin. e. g. Pres. Luke 21, 28 ἀρχομένων τούτων γίνεσθαι. Aor. 1, Matt. 14, 30 ἀρξάμενος καταποντίζεσθαι. 18, 24. Absol. aor. 1, Acts 11, 4 ἀρξάμενος δὲ ὁ Πέτρος [sc. λέγειν] ἐξέτιζετο. Pres. Luke 3, 23 καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὥστε ἐτὼν τριάκοντα ἀρχόμενος *and Jesus himself was about thirty years old as he began* sc. his public ministry, i. e. by his baptism and the descent of the Spirit upon him; v. 22; so Euthym. Zig. ἀρχόμενος τῆς εἰς τὸν λαὸν ἀναδείξεως αὐτοῦ ἡτοῖ τῆς διδασκαλίας. Others here connect ἦν ἀρχόμενος and make it govern ἐτὼν, q. d. *he was beginning about thirty years*; but though ἄρχεσθαι ἐτὼν τριακοστοῦ might be allowed, yet not ἄρχεσθαι ἐτὼν τριάκοντα, and still less with ὥστε. c) Constr. with ἀπό c. gen. of that *from* or *at* which one begins; so 1 Pet. 4, 17 ὁ καιρὸς τοῦ ἀρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ, i. e. at the house of God, the church; comp. 1 Tim. 3, 15. (Sept. Ez. 9, 6.) Elsewhere only Part. ἀρξάμενος ἀπὸ τινος, as Matt. 20, 8 ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. Luke 23, 5. 24, 27. 47. John 8, 9. Acts 1, 22. 8, 35. 10, 37. So Sept. Gen. 44, 12. Theophr. Char. 2. 1. Xen. Mem. 2. 1. 1. +

ἄρχων, οὐτος, ὁ, (ἄρχω,) pr. *one first* in power, authority, dominion; hence *a ruler, lord, a chief person, a magistrate*, Matt. 20, 25. Acts 4, 26. 7, 27. 35. 16, 19. 23, 5. Rom. 13, 3. 1 Cor. 2, 6. 8; of a judge, i. q. ὁ κριτής, Luke 12, 58; of Moses as the leader of Israel Acts 7, 35; of Christ as King of kings Rev. 1, 5. Sept. for מֶלֶךְ Is. 14, 5; מֶלֶךְ Gen. 12, 15; מֶלֶךְ Gen. 49, 20. So Hdian. 4. 2. 8. Xen. Cyr. 1. 2. 2, 5. Mem. 3. 9. 10, 11.—Elsewhere in a Jewish usage, e. g. *a ruler* of a synagogue, Luke 8, 41. Matt. 9, 18. 23. So of persons of weight among the Pharisees and other sects, who were members of the Sanhedrim. Luke 14, 1. 18, 18. 23, 13. 35.

24, 20. John 3, 1 (comp. 7, 45. 50). 7, 26. 48. 12, 42. Acts 3, 17. 4, 5. 8. 13, 27. 14, 5; comp. Sept. for מַגְנָתִים *magnates* Neh. 4, 8. 13. 5, 7. Jos. Ant. 20. 1. 2 ἀρχόντες Ἱεροσολυμιτῶν. Also of Satan as *prince* of the fallen angels, ἀρχὼν τῶν δαιμονίων Matt. 9, 34. 12, 24. Mark 3, 22. Luke 11, 15; ἀρχὼν τοῦ κόσμου τούτου John 12, 31. 14, 30. 16, 11; ἀρχὼν τῆς ἐξουσίας τοῦ αἵματος Eph. 2, 2, see in ἀήρ.

ἄρωμα, ατος, τό, *aroma*; Plur. ἀρώματα, *aromatics, spices, spicery*, e. g. myrrh and aloe, John 19, 40 comp. 39. Mark 16, 1. Luke 23, 56. 24, 1. Sept. for מִשְׁחָה Cant. 4, 10. 16.—Hdian. 3. 15. 16. Xen. An. 1. 5. 1.

Ἀσά, ὁ, indec. *Asa*, Heb. אֲסָא (perh. physician), a pious king of Judah, Matt. 1, 7. 8. See 1 K. 15, 9 sq. 2 Chr. c. 14–16.

ἀσάλευτος, ου, ὁ, ἡ, adj. (α priv. σαλεύω,) *unshaken, immovable*, Acts 27, 41. Trop. *firm, enduring*, Heb. 12, 28.—Plut. Pericl. 39 ἀσφαλὲς ἔδος καὶ ἀσάλευτον. Trop. Diod. Sic. 2. 48. Plato As. 370. d.

ἀσβεστος, ου, ὁ, ἡ, adj. (α priv. σβέννυμι,) *unquenched, unextinguished*, e. g. lamps Strabo 9. p. 606. c.—In N. T. *unquenchable, eternal*, of fire, Matt. 3, 12. Mark 9, 43. 45. Luke 3, 17; comp. Mat. 18, 8. So Hom. Od. 4. 584. Æschyl. Prom. 531.

ἀσεβεία, as, ἡ, (ἀσεβής,) *irreverence* towards God, *ungodliness*, in heart or deed, Rom. 1, 18. 11, 26. 2 Tim. 2, 16. Tit. 2, 12. Jude 15 τὰ ἔργα ἀσεβείας *the works of ungodliness*, i. q. *ungodly works*; also v. 18. Sept. for מַעֲשֵׂה Jer. 5, 6; מַעֲשֵׂה Prov. 4, 17. —Æl. V. H. 5. 12, 19. Xen. Cyr. 8. 8. 7.

ἀσεβέω, ῶ, f. ἡσώ, (ἀσεβής,) *to be irreverent, to live ungodly*, absol. 2 Pet. 2, 6. Also c. acc. *to do or commit irreverently, wickedly*, by attract. ὦν for ἄ Jude 15; see Winer § 32. 1. Sept. for מַעֲשֵׂה Zeph. 3, 12; מַעֲשֵׂה Dan. 9, 5.—Diod. Sic. 1. 77. Xen. Cyr. 5. 2. 9; c. acc. Plato Legg. 910. c, ἀσεβήσας ἀνέβημα.

ἀσεβής, εος, οὗς, ὁ, ἡ, adj. (α priv. σέβω, σέβομαι,) *irreverent towards God, ungodly, wicked*, Rom. 4, 5. 5, 6. 1 Tim. 1, 9. 1 Pet. 4, 18. 2 Pet. 2, 5. 3, 7. Jude 4. 15 bis. Sept. for מַעֲשֵׂה Hos. 14, 10; מַעֲשֵׂה Ps. 1, 1.—Dem 786. 12. Xen. Mem. 1. 2. 2.

ἀσέλγεια, as, ἡ, (ἀσελγής,) *excess, intemperance*, in any thing, e. g. language, conduct, *insolence*, Jos. Ant. 4. 6. 12. Dem. 131. 11.—In N. T. *excess* in lust, *lascivi-*

ousness, lewdness, debauchery, Mark 7, 22. 2 Cor. 12, 21. Gal. 5, 19. Eph. 4, 19. 2 Pet. 2, 7. Jude 4. Plur. Rom. 13, 13. 1 Pet. 4, 3. 2 Pet. 2, 18; also v. 2 in later editions, comp. Jude 4. So Wisd. 14, 26. Alciphr. Ep. 3. 69. Pol. 37. 2. 4. Lob. ad Phryn. p. 184.

ἄσσημος, ου, ὁ, ἡ, adj. (α priv. σῆμα,) *without sign or mark*, as cattle Sept. Gen. 30, 42; *uncoined*, as money Sept. Job 42, 11. Diod. Sic. 19. 46.—In N. T. trop. *undistinguished, unknown, mean*; Acts 21, 39 οὐκ ἄσσημον πόλεως πολίτης. So Hdian. 2. 3. 3. Plut. Fab. M. 14.

Ἀσήρ, ὁ, indec. *Asher*, Heb. אֲשֵׁר (blessed), the eighth son of Jacob, born of Leah, Luke 2, 36. Rev. 7, 6. See Gen. 30, 13.

ἀσθένεια, ας, ἡ, (ἀσθενής,) 1. *want of strength, weakness*, in a physical sense, of the body; 1 Cor. 15, 43 σπείρεται ἐν ἀσθενείᾳ sc. τὸ σῶμα. 2 Cor. 13, 4. (Sept. Job 37, 7. Plato Phaed. 17. a.) Spec. *infirmity, disease, sickness*, Matt. 8, 17. Luke 5, 15. 8, 2. 13, 12. John 5, 5. 11, 4. Acts 28, 9. Gal. 4, 13. 1 Tim. 5, 23. Heb. 11, 34. Luke 13, 11 πνεῦμα ἀσθενείας, i. e. an evil spirit causing disease; comp. v. 16. So 2 Macc. 9, 21. 22. Hdian. 1. 4. 16. Xen. Hell. 6. 4. 18.

2. In a moral sense, *weakness, frailty, infirmity*: a) As seated in man's carnal nature, liable to error and sin, Heb. 4, 15. 5, 2. 7, 28. So Rom. 6, 19. 8, 26; comp. 1 Cor. 3, 1. b) In respect to mind, purpose, character, as manifested in fears, doubts, or prejudices; 1 Cor. 2, 3. 2 Cor. 11, 30. 12, 5. 9 bis. 10. Comp. Xen. Ag. 9. 5 δι' ἀσθένειαν ψυχῆς.

ἀσθενέω, ὦ, f. ἥσω, (ἀσθενής,) *to be without strength, to be weak*.

1. Of persons, *to be weak, feeble*, e. g. a) Genr. and absol. 2 Cor. 13, 3 δι' [Χριστός] εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν, *who towards you is not weak (so that he cannot punish), but is mighty among you*, sc. in the power of the Spirit, in wonders and judgments. v. 4 καὶ γὰρ ἡμεῖς ἀσθενούμεν ἐν αὐτῷ *for we also are weak in him*, i. e. as mere men in our union with him; and so v. 9 ironically. Comp. Xen. Cyr. 5. 2. 28. b) Spec. of the body, *to be sick, ill, to have disease*; also part. ὁ ἀσθενῶν, οἱ ἀσθενῶντες, *a sick person, the sick*; absol. Matt. 10, 8 ἀσθενούντας θεραπεύετε. 25, 36. [39.] Mark 6, 56. Luke 4, 40 ἀσθενούντας νόσοις ποικίλαις. 7, 10. 9, 2. John 4, 46. 5, 3. 7. 6. 2. 11, 1. 2. 3. 6. Acts 9, 37. 19, 12.

Phil. 2, 26. 27. 2 Tim. 4, 20. James 5, 14. Sept. for חֵלֶן Judg. 16, 7. 11. So Dem. 13. 2. Xen. An. 1. 1. 1. c) Trop. of the poor; Part. οἱ ἀσθενούντες *the weak, feeble*, sc. in this world's goods, Acts 20, 35. So Aristoph. Pac. 636 τοὺς πένητας ἀσθενούντας. Comp. Dem. 555. 10 οἱ πενέστατοι καὶ ἀσθενέστατοι. Lys. 5. 8. Eurip. ap. Stob. 145 ὅτε γὰρ ἀσθενέστερος, ὁ πλούσιός τε, τὴν δίκην ἴσῃν ἔχει.

2. Of persons, in a moral sense, *to be weak, frail, infirm*, sc. in mind, purpose, character, as manifested in fears, doubts, or prejudices; 2 Cor. 11, 21 opp. τολμᾶω. v. 29 bis (comp. 1 Cor. 9, 22). 2 Cor. 12, 10.—Spec. in faith, ἀσθενεῖν τῇ πίστει, *to be weak in faith*, i. e. either, to want confidence, to distrust, Rom. 4, 19; or, to be in doubt, wavering, hesitating, as to the lawfulness of doing any thing, Rom. 14, 1; and so with τῇ πίστει impl. Rom. 14, 2. 21. 1 Cor. 8, 9. 11; spec. of conscience, v. 12.

3. Trop. of things, *to be weak*, not adapted to the proposed end; e. g. the Mosaic law, absol. Rom. 8, 3.

ἀσδήνημα, ατος, τό, (ἀσθενέω,) *weakness, infirmity*, as manifested in doubts and scruples, Rom. 15, 1; see in ἀσθενέω no. 2.

ἀσθενής, έος, οὖς, ὁ, ἡ, adj. (α priv. σθένος,) *without strength, weak*.

1. Physically, e. g. woman, 1 Pet. 3, 7 ὡς ἀσθενεστέρῳ σκεῖται τῷ γυναικείῳ. Also of members of the body, 1 Cor. 12, 22. So Plato Rep. 455. e, ἐπὶ πᾶσι... ἀσθενέστερον γυνή ἀνδρός. Xen. Mem. 1. 6. 7; also ib. 1. 4. 6 ἀσθενής ἡ ὄψις.—Spec. *infirm* in body, *sick, diseased*, Matt. 25, 39. 43. 44. Luke [9, 2.] 10, 9. Acts 4, 9. 5, 15. 16. 1 Cor. 11, 30. Comp. in ἀσθένεια, ἀσθενέω.

2. Morally, *weak, feeble, infirm*. a) Of mind, purpose, character, as manifested in fears, doubts, or prejudices, 1 Cor. 4, 10 (comp. 2, 3). 2 Cor. 10, 10. Spec. in respect of conscience, 1 Cor. 8, 7. [9.] 10. 9, 22 ter. 1 Thess. 5, 14. b) Of any thing without moral power, whether as connected with a carnal nature, or not adapted to the proposed end; Matt. 26, 41 and Mark 14, 38 ἡ δὲ σὰρξ ἀσθενής, comp. Rom. 7, 22. 23. Gal. 4, 9 ἀσθενῇ καὶ πτωχᾷ στοιχείᾳ. Neut. τὸ ἀσθενές as Subst. *weakness*, Heb. 7, 18. 1 Cor. 1, 25 τὸ ἀσθενές τοῦ θανάτου, i. e. what the world would call weakness. v. 27. c) Spec. *weak, helpless*, in sin and misery; Rom. 5, 6 ὄντων ἡμῶν ἀσθενῶν, parall. ἀσθενῶν, also ἀμαρτωλῶν v. 8.

Ἀσία, ας, ἡ, *Asia*, i. e. in N. T. Asia Minor, comprehending the provinces of

Phrygia, Cilicia, Pamphylia, Caria, Lycia, Lydia, Mysia, Bithynia, Paphlagonia, Cappadocia, Galatia, Lycaonia, and Pisidia. On the western coast were more anciently the countries of Æolia, Ionia, and Doris, the names of which were retained among the people; although the countries were included in the later provinces of Mysia, Lydia, and Caria. Many Jews were scattered over these regions; see Acts 2, 9. 6, 9. 19, 10. Jos. Ant. 12. 2. 3. ib. 14. 10. 11 sq. ib. 16. 2. 3.—In N. T. Asia stands for:

1. *Asia Minor*, generally, Acts 19, 26. 27. 21, 27. 24, 18. 27, 2.

2. *Proconsular Asia*, of which Ephesus was the capital, comprehending the western provinces of Mysia, Lydia, Caria, and part of Phrygia, i. e. *Asia cis Taurum*, or ἡ ἰδίως καλουμένη Ἀσία, Ptol. 5. 2. Strab. 12. p. 577. Cic. pro Flacc. 27 "namque, ut opinor, Asia vestra constat ex Phrygia, Mysia, Caria, Lydia." It was made a proconsular province by Augustus. So prob. Acts 2, 9. 6, 9. 16, 6. 19, 10. 22. 20, 4. 16. 18. [Rom. 16, 5.] 1 Cor. 16, 19. 2 Cor. 1, 8. 2 Tim. 1, 15. 1 Pet. 1, 1. Rev. 1, 4. 11.

Ἀσιανός, *ov, ó, ἡ*, adj. (Ἀσία,) *Asiatic*, an Asiatic, an inhabitant of proconsular Asia, Acts 20, 4.

Ἀσιάρχης, *ov, ó*, (Ἀσία, ἀρχω,) an *Asiarch*, Acts 19, 31. So Strabo 14. p. 960.—In the eastern provinces of the Roman empire, persons of wealth were annually appointed to preside over the worship of the temples, and to exhibit games and theatrical amusements at their own expense in honour of the gods, in the manner of the Roman ædiles. These officers received their titles from the province to which they belonged, as Κυπριάρχης, 2 Macc. 12, 2, Συριάρχης, Λυκιάρχης, Φοινικάρχης, Καριάρχης, and the like; and of course, in proconsular Asia, they were called Ἀσιάρχαι. They were ten in number, selected apparently by the cities and approved by the proconsul. One was the chief Asiarch and would seem to have resided at Ephesus the capital; the others were his colleagues and advisers. Comp. Euseb. Hist. Ecc. IV. 15. Wesseling Diss. de Asiarchis, Ultraj. 1753. Wetstein N. T. ad loc. Dict. of Antt. art. *Asiarchæ*.

ἀστυία, *as, ἡ*, (ἀστυος,) *abstinence from food, fasting*, Acts 27, 21; comp. v. 34 sq.—Jos. Ant. 12. 7. 1. Plut. de tuend. Sanit. 20 pen. Aristot. Eth. 10. 9.

ἀστυος, *ov, ó, ἡ*, adj. (a priv. σίτος,) *abstaining from food, fasting*, Acts 27, 33.—

Jos. Ant. 6. 14. 6. Plut. Eumen. 19. Xen. Cyr. 8. 1. 43.

ἀσκέω, *ω, f. ἦσω*, to *work up* raw materials, e. g. εἶρια Hom. Il. 3. 388; to *practise*, to *exercise* an art, e. g. τὴν ἱππικὴν Xen. Mag. Eq. 1. 19; and so to *train*, e. g. τὸ σῶμα Xen. Mem. 1. 2. 19; ψυχὰς πρὸς ἀρετὴν Jos. Ant. 4. 8. 41.—In N. T. absol. to *practise*, to *exercise* or *train* oneself in any thing; with *ἐν* c. dat. Acts 24, 16. So Symm. Judg. 3, 1. Xen. Œc. 11. 13; c. *περί τινος* Pol. 9. 20. 9.

ἄσκος, *ov, ó*, a *wine-skin*, *water-skin*, a *bottle*, made of the skin of an animal taken off whole; see Bibl. Res. in Pal. II. p. 440. Matt. 9, 17 quater. Mark 2, 22 quater Luke 5, 37 ter. 38. Sept. for נֶבֶל Josh 9, 4; נֶבֶל Jer. 13, 12.—Plut. Pomp. 35 Xen. An. 3. 5. 9.

ἄσμενως, *adv.* (ἡδομαι, part. perf. ἦσμενος,) *gladly*, *joyfully*, Acts 2, 41. 21, 17.—2 Macc. 4, 12. Hdian. 3. 14. 3. Plato Rep. 475. c.

ἄσοφος, *ov, ó, ἡ*, adj. (a priv. σόφος,) *unwise*, *foolish*, i. e. without true wisdom in Christ, Eph. 5, 15.—Pind. Oi. 3. 81. Plut. de Alexand. Orat. 1. 8. Xen. Mem. 3. 9. 4.

ἀσπάζομαι, *f. ἀσποιμαι*, Mid. depon. (as if for ἀμφισπάζομαι.)

1. to *welcome*, to *greet*, to *salute*; e. g. of persons meeting or separating, c. acc. a) On meeting, where the Jewish formulas were: בָּרְכֵם בְּשֵׁם יְהוָה Judg. 19, 20; וְהָיָה בְּשֵׁם יְהוָה 2 Sam. 20, 9, comp. 1 Sam. 25, 6; וְהָיָה בְּשֵׁם יְהוָה Ruth 2, 4; and in N. T. εἰρήνῃ ὑμῖν Luke 24, 36, comp. 10, 5. So genr. c. acc. of those one happens to meet, Matt. 5, 47. Luke 10, 4 μηδένα κατὰ τὴν ὁδὸν ἀσπάζεσθε, i. e. lose no time in salutations; comp. 2 K. 4, 29. Oftener with acc. of pers. whom one salutes on coming to him, Matt. 10, 12. Mark 9, 15. Luke 1, 40. Acts 21, 19. Sept. for בָּרְכֵם בְּשֵׁם יְהוָה Ex. 18, 7. Judg. 18, 15. (1 Macc. 7, 29. 33. Isæus 232. 7. Xen. Cyr. 1. 3. 2.) With the adjunct ἐν φιλήματι, to *salute with a kiss*, Rom. 16, 16. 1 Cor. 16, 20. 2 Cor. 13, 12. 1 Thess. 5, 26. 1 Pet. 5, 14. As connected with a brief sojourn or visit, i. q. 'to pay one's respects,' Acts 18, 22. 21, 7. 25, 13. (Jos. Ant. 6. 11. 1.) Once of the salutation or homage paid to a king, Mark 15, 18, comp. v. 19; so Jos. Ant. 10. 10. 5. Hdian. 5. 8. 14. b) On separating, where the Jews said: בָּרְכֵם בְּשֵׁם יְהוָה 2 Sam. 15, 9; בָּרְכֵם בְּשֵׁם יְהוָה Judg. 18, 6; and in N. T. ἔπαγε εἰς εἰρήνην Mark 5, 34. Here ἀσπάζομαι is i. q. to *take leave* of, to

bid fareivell, c. acc. Acts 20, 1. 21, 6. So Plut. Æm. Paul. 29. Xen. An. 7. 1. 40. c) Of salutations sent by letter, Rom. 16, 3. 5-16. 21-23. 1 Cor. 16, 19 bis. 20. 2 Cor. 13, 12. Phil. 4, 21 bis. 22. Col. 4, 10. 12. 14. 15. 2 Tim. 4, 19. 21. Tit. 3, 15 bis. Philem. 23. Heb. 13, 24 bis. 1 Pet. 5, 13. 2 John 13. 3 John 15 bis.

2. Of things, *to welcome, to embrace*, e. g. τὰς ἐπαγγελίας Heb. 11, 13.—Jos. Ant. 7. 8. 4 τοὺς λόγους. Arr. Epict. 4. 7. 5. Plato Rep. 475. a.

ἀσπασμός, οὗ, ὁ, (ἀσπάζομαι,) a *greeting, salutation*, by word or letter, Matt. 23, 7. Mark 12, 38. Luke 1, 29. 41. 44. 11, 43. 20, 46. 1 Cor. 16, 21. Col. 4, 18. 2 Thess. 3, 17.—Theogn. 858. Plut. Æm. Paul. 2. Plato Legg. 919. e.

ἀσπίλος, οὗ, ὁ, ἡ, adj. (a priv. σπῖλος,) *spotless, without blemish*, pr. of a victim, 1 Pet. 1, 19. Trop. *spotless, pure*, of doctrine 1 Tim. 6, 14; of one's life and conduct, James 1, 27. 2 Pet. 3, 14.—Hdian. 5. 6. 16. Anthol. Gr. II. p. 156.

ἀσπίς, ἰδος, ἡ, *an asp*, a serpent of the most deadly venom, Rom. 3, 14; quoted from Ps. 140, 4, where Sept. for אֲשֵׁרֶשֶׁת. See Plin. H. N. 8. 35. Hasselq. Reise p. 239. 367. So Hdot. 4. 191. Æl. H. An. 1. 54.—In Sept. and Gr. writers ἀσπίς is also usually a *shield*.

ἀσπονδος, οὗ, ὁ, ἡ, adj. (a priv. σπονδή,) *without truce or treaty*, Thuc. 1. 37. ib. 2. 22.—In N. T. *granting no truce, implacable*, Rom. 1, 31. 2 Tim. 3, 3. So Jos. Ant. 4. 8. 24 ἐχθρὸν ἀσπόνδον. Pol. 1. 65. 6. Æschin. 38. 38.

ἀσσάριον, ἰου, τό, (dimin.) Lat. *as*, Rabb. אַסְרִיָּא, *assarion*, a Roman coin of copper or *æs*, equal to one tenth part of the *denarius* or later δραχμή, i. e. 3 farthings sterling or 1½ cents; see in ἀργύριον no. 2. Adam's R. Antt. p. 492 sq. Dict. of Antt. art. *As*.—In N. T. put for the most trifling value, like Engl. *farthing, mite*, Matt. 10, 29. Luke 12, 6. So pr. Plut. Cato M. 4 bis. Dion. Hal. 9. 27.

ἀσσον, adv. (compar. of ἄγχι,) *nearer, close by*, Acts 27, 13.—Jos. Ant. 1. 20. 1. Luc. Tragod. 283. Hdot. 3. 52.

Ἄσσος, οὗ, ἡ, *Assos*, a maritime city of Mysia in Asia Minor, called also Apollonia, situated on the Ægean about nine miles south of Troas, and having the island of Lesbos over against it towards the south; Acts 20, 13. 14. See Plin. H. N. 5. 32. Strabo 13. p. 581, 614. O. v. Richter, p.

465 sq. The site is now occupied by a miserable village called *Beiram*.

ἀστατέω, ὦ, f. ἦσω, (ἀστατος; a priv. ἵσταμαι,) *to be unsteady, uncertain*, pr. of the sea agitated by winds, App. Bell. Syr. p. 221 ἐν ἀστατούσης χειμῶνι τῆς θαλάσσης. Anthol. Gr. III. p. 225.—In N. T. *to be unsettled, homeless*, to have no fixed abode, 1 Cor. 4, 11.

ἀστεῖος, οὗ, ὁ, ἡ, adj. (ἀστυ,) *urbane, polite*, Xen. Cyr. 2. 2. 12.—In N. T. *good in appearance, fair*, e. g. a child, Heb. 11, 23 (comp. Ex. 2, 2). Acts 7, 20 ἀστεῖος τῷ θεῷ *fair unto God*, God being judge, i. e. *intensely, exceedingly fair*; comp. for the idiom, Sept. μεγάλη τῷ θεῷ for מְאֹדָה לַיהוָה Jon. 3, 3. Gesen. Lehrs. p. 693. d. Winer ὁ 37. 3.—Sept. for חַיִּים Ex. 2, 2. So Judith 11, 23. Aristænet. 1. 4, 19; of a garment Hdian. 4. 12. 4.

ἀστήρ, ἑρος, ὁ, *a star*, spoken of the fixed stars, planets, comets, etc. Matt. 2, 2. 7. 9. 10. 1 Cor. 15, 41 ter. Rev. 8, 12. 12, 1. 4. In Matt. 24, 29. Mark 13, 25. Rev. 6, 13, the stars are said to fall from heaven, a symbol of great civil commotions and judgments; comp. Joel 2, 10. Ez. 32, 7. Is. 13, 10. 34, 4. al. Hom. Il. 17. 366. Ovid Metam. 15. 782 sq. See Biblioth. Sac. 1843, p. 545-8. Sept. for כִּכְלִי Gen. 1, 16. Hdian. 1. 14. 1. Xen. Mem. 4. 7. 5.—Trop. a) To Christ is ascribed ὁ ἀστήρ ὁ πρωῒνος, *the morning star*, as the symbol of majesty and glory, Rev. 2, 28. 22, 16; comp. Is. 14, 12. Dan. 12, 3. b) Put symbolically for an angel, Rev. 9, 1; perh. also 8, 10. 11; comp. Luke 10, 18. c) As the symbol for the prophet or chief teacher in a church, Rev. 1, 16. 20 bis. 2, 1. 3, 1. Hence also of false and erring teachers, Jude 13 ἀστέρες πλανῆται *wandering stars, meteors*, soon to be quenched.

ἀστήρικτος, οὗ, ὁ, ἡ, adj. (a priv. στηρίζω,) *not made steadfast, unstable*, trop. of character, 2 Pet. 2, 14. 3, 16.—Longin. de Subl. 2. 2.

ἀστοργος, οὗ, ὁ, ἡ, adj. (a priv. στοργή,) *without natural affection*, spec. towards one's parents or children, Rom. 1, 31. 2 Tim. 3, 3.—Æschin. 47. 29. Athen. 14. p. 655 ἀστοργον πρὸς τὰ τέκνα.

ἀστοχέω, ὦ, f. ἦσω, (ἀστοχος; a priv. στόχος,) *to miss the mark*, and genr. *to miss, to err, to swerve from*, c. gen. 1 Tim. 1, 6; περί c. acc. 1 Tim. 6, 21. 2 Tim. 2, 18.—So c. gen. Ecclus. 8, 9. Pol. 7. 14. 3. Plut. de def. Orac. 10; περί c. acc. Plut. Symp.

7. 5. 3 περί ἐδωδὺς .. καὶ πότους ἀστοχοῦν-
τες.

ἀστραπή, ἥς, ἡ, *lightning*, Matt. 24, 27.
28, 3. Luke 10, 18. 17, 24. Rev. 4, 5. 8, 5.
11, 19. 16, 18. Sept. for כִּרְבָּב Ex. 19, 16.
Nah. 2, 4. So Diod. Sic. 3. 34. Xen. Cyr.
1. 6. 1.—Trop. *a shining, brightness*, Luke
11, 36 ὡς ὅταν ὁ λύχνος τῇ ἀστραπὶ φωτίξῃ
σε. Comp. Sept. and כִּרְבָּב Deut. 32, 41.
Soph. Fr. 421 ἀστρ. ὀμμάτων.

ἀστράπτω, f. ψω, (ἀστραπή,) *to lighten,
to flash*, as lightning, absol. Luke 17, 24.
Sept. for כִּרְבָּב Ps. 144, 6. So Hom. II. 2.
353.—Trop. *to give forth light, to shine*;
Part. ἀστράπτων *shining* Luke 24, 4. So
of the eyes Wisd. 11, 18; of brass Xen.
An. 1. 8. 8.

ἄστρον, ου, τό, *any heavenly body, a
constellation*, Xen. Mem. 4. 3. 4.—In N. T.
a star, i. q. ἀστήρ, Luke 21, 25 ἐν ἡλίῳ καὶ
σελήνῃ καὶ ἀστροῖς. Acts 27, 20. Heb. 11,
12. Sept. for כִּרְבָּב Ex. 32, 13. (Plato
Rep. 488. d. Hesych. ἀστρο Ἀττικοὶ τοὺς
ἀστέρας.) Acts 7, 43 τὸ ἄστρον τοῦ θεοῦ
ἡμῶν Ῥεμφάν *the star of your god Rem-
phan*, i. e. as an emblem of the planet-god
thus worshipped; see in Μολόχ and Ῥεμ-
φάν.

Ἀσύγκριτος, ου, ὁ, *Asyncritus*, p. u.
of a Christian, Rom. 16, 14.

ἀσύμφωνος, ου, ὁ, ἡ, adj. (a priv. σύμ-
φωνος,) *not symphonious, discordant*, Wisd.
18, 10.—In N. T. genr. *not agreeing, dis-
agreeing*; Acts 28, 25 ἀσύμφωνοι ὄντες
πρὸς ἀλλήλους. So Diod. Sic. 4. 1 πρὸς
ἀλλήλους. Plato Gorg. 482. c. εἰαυτῷ.

ἀσύνετος, ου, ὁ, ἡ, adj. (a priv. συνετός,
συνήμη,) *without understanding, foolish*,
Matt. 15, 16. Mark 7, 18. Sept. for כִּרְבָּב
Ps. 92, 7. So Ecclus. 27, 12. Thuc. 2. 34.
—By Hebr. *wicked, ungodly*, neglecting the
true wisdom and cleaving to sin, Rom. 1,
21. 31. 10, 19, quoted from Deut. 32, 21
where Sept. for כִּרְבָּב. So too כִּרְבָּב, Sept.
ἄφρων, Ps. 14, 1. Job 2, 10.

ἀσύνδετος, ου, ὁ, ἡ, adj. (a priv. σύν-
δετος, συντίθεμαι,) *uncompounded* Plato
Phaed. 78. c.—In N. T. *not bound by cove-
nant, faithless, a covenant-breaker*, Rom. 1,
31. Sept. for כִּרְבָּב Jer. 3, 7. 8. So Dem.
383. 6.

ἀσφάλεια, as, ἡ, (ἀσφαλής,) *firmness,
stability, security*, e. g. of a prison Acts 5,
23. Sept. for כִּרְבָּב Ps. 104, 6. (Hdian. 1.
14. 4.) Also of condition, *security, safety*,
1 Thess. 5, 3. Sept. for כִּרְבָּב Lev. 26, 5.

So Pol. 3. 27. 3. Xen. 3. 12. 7.—Trop.
surety, certainty; τῶν λόγων Luke 1, 4. So
Thuc. 2. 11.

ἀσφαλής, έος, ους, ὁ, ἡ, adj. (a priv.
σφάλλομαι,) *not liable to fall or fail, firm,
steadfast*, e. g. an anchor Heb. 6, 19. (Sept.
Prov. 8, 28. Xen. An. 3. 2. 19.) Also of
condition or character, *safe, secure*; Phil. 3,
1 ὑμῖν δὲ ἀσφαλές. So Plato Legg. 672. b.
Xen. Mem. 2. 6. 39.—Trop. neut. τὸ ἀσφα-
λές, *surety, certainty*, Acts 21, 34. 22, 30. 25,
26. So Aeschin. 24. 14.

ἀσφαλίζω, f. ἰσω, (ἀσφαλής,) *to make
firm, fast*, c. acc. Pol. 18. 13. 3.—In N. T.
only Mid. depon. ἀσφαλίζομαι, f. ἰσο-
μαι, id. Acts 16, 24 τοὺς πόδας εἰς τὸ ξύλον.
(Sept. for כִּרְבָּב Neh. 3, 15. Pol. 1. 22. 10.)
Also *to make safe, secure*, by seals, guards,
e. g. τὸν τάφον Matt. 27, 65. 66; Pass. v.
64. So Wisd. 10, 12. Diod. Sic. 18. 53.

ἀσφαλῶς, adv. (ἀσφαλής,) *firmly, se-
curely*, Xen. Mag. Eq. 8. 3.—In N. T. *se-
curely, safely*, sc. against escape, Mark 14, 44.
Acts 16, 23. Sept. for כִּרְבָּב Gen. 34, 25.
(Hdian. 2. 9. 7. Xen. Mag. Eq. 6. 2.) Also
assuredly, certainly, Acts 2, 36. So Wisd.
18, 6. Xen. Cyr. 6. 3. 18.

ἀσχημονέω, ῶ, f. ἴσω, (ἀσχήμων,) *to
be deformed*, Ael. V. H. 11. 4.—In N. T. *to
behave unseemly, to act indecorously, improp-
erly*, absol. 1 Cor. 13, 5; also 7, 36 εἰ δε
τις ἀσχημονεῖν ἐπὶ τὴν παρξέον αὐτοῦ νο-
μίζει, *but if any man think that he behaveth
unseemly* (acteth improperly) *in respect to
his virgin-daughter*, i. e. by not giving her
in marriage. So Sept. Ez. 16, 7. 22. Ael.
V. H. 2. 15. Xen. Eq. 11. 6.—Others less
well in 1 Cor. 7, 36: *to suffer shame or re-
proach*; as Sept. Deut. 25, 3. Diod. Sic.
14. 10.

ἀσχημοσύνη, ης, ἡ, (ἀσχήμων,) pr. *de-
formity*; hence *unseemliness, indecorum*,
Plut. Mor. II. p. 169. Plato Rep. 401. a.—In
N. T. *indecency, shame*, Rom. 1, 27. (Ecclus.
26, 8. Jos. Ant. 16. 7. 6.) By euphemism,
shame, for *nakedness, pudenda*, Rev. 16, 15;
so Sept. for כִּרְבָּב Ex. 20, 26. Lev. 18, 6. 7.

ἀσχήμων, ονος, ὁ, ἡ, adj. (a priv. σχή-
μα,) *deformed, ugly*, βαφαῖς ἀσχήμοσιν
Hdian. 5. 6. 24.—In N. T. *unseemly, unbe-
coming, uncomely*, 1 Cor. 12, 23. Sept. for
כִּרְבָּב Deut. 24, 1. So Plut. Mor. II. p. 171.
Xen. Apol. Socr. 7.

ἀσωτία, as, ἡ, (ἄσωτος; a priv. σώζω,)
*'the life of an ἄσωτος,' i. e. debauchery, re-
velry, riot*, Eph. 5, 18. Tit. 1, 6. 1 Pet. 4.

4.—Sept. Prov. 28, 7. Hdian. 2 5.2. Plato Rep. 560. e.

ἀσώτως, adv. (ἀσως,) *with revelry, riotously*, Luke 15, 13.—Jos. Ant. 12. 4. 8 et Dem. 1025. 19 ἀσώτως ζῆν.

ἀτακτέω, ὦ, f. ἴσω, (ἀτακτος,) *to be disorderly*, of soldiers not keeping the ranks, Xen. Cyr. 7. 2. 6.—In N. T. trop. *to walk disorderly*, to lead a disorderly life, 2 Thess. 3, 7. So Xen. Œc. 5. 15. ib. 7. 31.

ἀτακτος, ου, ὁ, ἡ, adj. (a priv. τάσσω,) *disorderly, not in array*, of soldiers not keeping the ranks, Xen. Mem. 3. 1. 7.—In N. T. trop. *disorderly, unruly*, leading a disorderly life, 1 Thess. 5, 14. So Plut. de Puer. educ. 7 ἀτακτοι ἡδοναί. Plato Legg. 806. c.

ἀτάκτως, adv. (ἀτακτος,) *disorderly, without order*, Xen. Mem. 3. 1. 7.—In N. T. trop. ἀτάκτως περιπατεῖν, *to walk disorderly*, to lead a disorderly life, 2 Thess. 3, 6. 11. So ἀτάκτως ζῆν Isocr. ad Nicod. p. 46. ed. Wolf. comp. Plato Phileb. 29. a.

ἄτεκνος, ου, ὁ, ἡ, adj. (a priv. τέκνον,) *childless*, Luke 20, 28. 29. 30. Sept. for עֲדָרָה Gen. 15, 2.—Eccclus. 16, 3. Eurip. Hec. 514.

ἀτενίζω, f. ἴσω, (ἀτενής; a intens. τείνω,) *to look at intently, steadfastly, earnestly, to fix the eyes upon*; with dat. see Matth. 23, 3. Luke 4, 20. 22, 56. Acts 3, 12. 10, 4. 14. 9. 23, 1. So ἐπατενίζω τοῖς βρέφεσιν Synes. Ep. 1.—With εἰς c. acc. Acts 1, 10. 3, 4. 6. 15. 7, 55. 11, 6. 13, 9. 2 Cor. 3, 7. 13. So Jos. B. J. 5. 12. 3. Pol. 6. 11. 7.

ἄτερ, adv. c. gen. *without, in the absence of*, mostly poetical, Luke 22, 6. 35; see Buttm. § 146. 1, 3.—2 Macc. 12, 15. Plut. de cap. ex inim. utilit. 1. Hom. Od. 7. 325.

ἀτιμάζω, f. ἴσω, (ἀτιμος,) *to dishonour*, e. g.

1. Pr. by withholding the honour and respect due, i. q. *to contemn, to despise*, c. acc. as God Rom. 2, 23; Christ John 8, 49; τὸν πτωχόν collect. James 2, 6, comp. v. 2. 3.—Sept. Mic. 7, 6. Gen. 16, 4. Plato Rep. 551. a, τὸν πένητα. Xen. An. 1. 9. 4.

2. Intens. i. q. *to treat with indignity, shamefully*, c. acc. Luke 20, 11; Pass. Acts 5, 41. Mid. with acc. of thing, Rom. 1, 24 τὰ σώματα αὐτῶν, where others Pass. and αὐτῶν.—Sept. Prov. 23, 22. Xen. Cyr. 1. 6. 20. Comp. Plato Phæd. 65. c, τὸ σῶμα.

ἀτιμάω, see ἀτιμάω.

ἀτιμία, ας, ἡ, (ἀτιμος,) *dishonour*, i. e.

1. Pr. 'absence of honour,' i. q. *vileness, meanness*, sc. of condition 1 Cor. 15, 43; of use, as vessels, Rom. 9, 21. 2 Tim. 2, 20.

2. Genr. i. q. *shame, reproach*, 1 Cor. 11, 14. 2 Cor. 6, 8. 11, 21 κατὰ ἀτιμίαν λέγω, *I say it to my reproach*, spoken ironically. So Rom. 1, 26 πάση ἀτιμίας, i. e. *shameful passions*.—Sept. Jer. 23, 40. Hdian. 2. 4. 9. Xen. Cyr. 2. 2. 13.

ἄτιμος, ου, ὁ, ἡ, adj. (a priv. τιμή,) *without honour, unhonoured*, Matt. 13, 57. Mark 6, 4. 1 Cor. 4, 10; of parts of the body 1 Cor. 12, 23. Sept. for חֲסִידִים Is. 3, 5.—Eccclus. 10, 19. Diod. Sic. 17. 66. Xen. An. 7. 7. 46, 50.

ἀτιμόω, ὦ, f. ὠσω, (ἀτιμος,) *to dishonour, to treat with indignity, shamefully*, like ἀτιμάω, Pass. Mark 12, 4.—Sept. 2 Sam. 10, 5. Hermog. p. 347. 5, ex Demosth.

ἀτμίς, ιδος, ἡ, (kindr. ἀτμός, ἀτμι,) *vapour*, James 4, 14; comp. Wisd. 2, 4. Also Acts 2, 19 καὶ ἀτμίδα καπνοῦ, quoted from Joel 3, 3 [2, 30], where Sept. for חֲסִידִים חֲסִידִים. Sept. for חֲסִידִים Lev. 16, 13.—Hdian. 1. 6. 5. Plato Tim. 87. e.

ἄτομος, ου, ὁ, ἡ, adj. (a priv. τομή, τέμνω,) *uncut*, as a meadow Soph. Trach. 200; *not to be cut, indivisible*, Plut. Phoc. 3. Plato Soph. 229. d.—In N. T. of time, neut. ἄτομον, *an atom, a moment*; 1 Cor. 15, 52 ἐν ἄτόμῳ. So Hesych. ἐν ἄτόμῳ ἐν ῥητήματι ἐν τάχει.

ἄτοπος, ου, ὁ, ἡ, adj. (a priv. τόπος,) *out of place*, i. e.

1. Of conduct or the like, *amiss, wrong*, Luke 23, 41. Acts 28, 6 μηδὲν ἄτοπον nothing *amiss*, i. e. *no harm*. [25, 5].—2 Macc. 14, 23. Hdian. 4. 11. 7. Xen. Cyr. 2. 4. 11.

2. Of persons, *wrongful, wicked*, 2 Thess. 3, 2.—Athen. 7. p. 279. d; see Wetst. N. T. in loc.

Ἀττάλεια, ας, ἡ, Attalia, a maritime city of Pamphylia in Asia Minor, Acts 14, 25. It lay near the mouth of the river Catarrhacte, not far from the border of Lycia; and was built by Attalus Philadelphus, king of Pergamus. Now Adalia or Antalya. Strabo 14. p. 667. Leake's Asia Minor p. 193.

αὐγάζω, f. ἴσω, (αὐγή,) *to shine upon, to illumine*, c. acc. Eurip. Hec. 636.—In N. T. intrans. *to shine, to be radiant*; trop. c. dat. in some edit. 2 Cor. 4, 4. So Sept. pr. Lev. 13, 24–26.

αὐγή, ἡς, ἡ, *light, radiance, brightness*, as of the day, the sun; Acts 20, 11 ἄχρις

αὐγῆς, *until day-light*. Sept. for אֶרֶב Is. 59, 9.—Polyæn. 4. p. 386 κατὰ τὴν πρώτην αὐγὴν τῆς ἡμέρας. Xen. Mem. 4. 7. 7 ἀνεὺ ἡλίου αὐγῆς.

Αὐγουστος, ου, ὁ, *Augustus*, the surname conferred by the Roman senate upon Octavianus, the nephew of Julius Cæsar, and the first Roman emperor; under whose reign Christ was born; Luke 2, 1. See Flor. 4. 12. Sueton. Octav. 7. Augustus died A. D. 14, at the age of 76; and was succeeded by Tiberius, whom he had already admitted to the throne as co-regent; Sueton. Oct. 99 sq. ib. Tib. 21. Tac. Ann. 1. 3.

αὐθάδης, εος, ους, ὁ, ἡ, adj. (αὐτός, ἥδομαι,) *self-complacent*; hence *self-willed*, *stubborn*, Tit. 1, 7. 2 Pet. 2, 10. Sept. for אֶזְרָא Gen. 49, 3. 7.—Pol. 27. 8. 8. Plato Legg. 692. a.

αὐθαίρετος, ου, ὁ, ἡ, adj. (αὐτός, αἰρέτος, αἶρω,) *self-chosen*, *self-elected*, στρατηγοί Xen. An. 5. 7. 29; *voluntary*, θάνατος Xen. Hell. 6. 2. 36.—In N. T. *acting from choice*, *spontaneous*; in place of an adv. *voluntarily*, *spontaneously*, 2 Cor. 8, 3. 17; see Buttm. § 123. 6. So Lucian. Catapl. 4 εἵπετο αὐθαίρετός μοι. Plut. de Garrul. 4.

αὐθεντέω, ὦ, f. ἦσω, (αὐθέντης; αὐτός, ἔντα,) *to have authority over*, c. gen. 1 Tim. 2, 12. Only in N. T. and eccl. writers; Hesych. αὐθεντεῖν ἐξουσιάζειν. Basil. M. Ep. 52, 86. Comp. Lob. ad Phryn. p. 120.

αὐλέω, ὦ, f. ἦσω, (αὐλός,) *to pipe*, *to play on the pipe*, c. dat. commodi, Matt. 11, 17. Luke 7, 32. Pass. part. neut. τὸ αὐλούμενον 1 Cor. 14, 7.—Æl. V. H. 14. 8. Xen. Eccl. 1. 10.

αὐλή, ἥς, ἡ, (kindr. ἄω, ἄημι,) *pr. a yard*, *a court*, any enclosed space in the open air exposed to the weather; in Hom. *the courtyard* before the house, surrounded by out-buildings and serving also for the cattle, Il. 4. 433, Od. 9. 185.—In N. T.

1. *a fold* for sheep; into which the flocks are driven at night, John 10, 1. 16.—So of the circle in which nomadic shepherds pitch their tents, Jos. Ant. 1. 11. 2; comp. Bibl. Res. in Palest. II. p. 201.

2. *the court* of an oriental house, *the quadrangle* around which the house itself was built, which served also as a place of waiting for visitors and attendants; Matt. 26, 58. 69. Mark 14, 54. 66. 15, 16. Luke 22, 55. John 18, 15. Sept. for אֶרְצָא 2 Sam. 17, 18. Esth. 1, 5.—Jos. Ant. 12. 4. 11. Æl. V. H. 3. 4. Plato Conv. 212. d.

3. *the outer court* of the Jewish temple known as the court of the gentiles, Rev. 11, 2. Sept. and אֶרְצָא 2 Chr. 29, 16. 33, 5. Neh. 13, 7, comp. v. 5; אֶרְצָא 2 Chr. 6, 13. —1 Macc. 4, 38.

4. Synecd. *a house*, *mansion*, *palace*, Matt. 26, 3. Luke 11, 21. Comp. Sept. and אֶרְצָא Esth. 4, 2.—Hdian. 1. 14. 8. Pol. 5. 26. 9.

αὐληγής, οὔ, ὁ, (αὐλέω,) *a piper*, *minstrel*, Matt. 9, 23. Rev. 18, 22. For minstrels employed in mourning, see Jos. B. J. 3. 9. 5; comp. Jer. 9, 17. Buxtorf Lex. Chald. 766, 1524.—Æl. V. H. 14. 8. Xen. Mem. 1. 7. 2.

αὐλιζομαι, f. ἴσομαι, Mid. depon. (αὐλή,) also Pass. aor. 1 ἡλίσσην, *to lie in a fold*, *to be folded*, so cattle Hom. Od. 12. 265. ib. 14. 412; of an army, *to bivouac* for the night, *to rest* upon their arms, Pol. 8. 34. 2. Xen. An. 4. 1. 11.—In N. T. *to pass the night*, *to lodge*, absol. Matt. 21, 17. Luke 21, 37. Sept. for אֶרְצָא Judg. 19, 6. 7. So Jos. Ant. 1. 19. 1. Xen. An. 4. 5. 21.

αὐλός, οὔ, ὁ, (kindr. ἄω, ἄημι, αὐέω,) *a pipe*, *tibia*, 1 Cor. 14, 7. It had a general resemblance to the hautboy or flageolet; see Dict. of Antt. art. *Tibia*. Sept. for אֶרְצָא 2 Sam. 10, 5.—Hdian. 5. 3. 15. Xen. Conv. 6. 4.

αὐξάνω and αὐξω, f. αὐξήσω, aor. 1 ἡύξησα, Pass. aor. 1 ἡύξην, Matt. 13, 32. 1 Pet. 2, 2. The form αὐέω occurs twice, Eph. 2, 21. Col. 2, 19; also in the Greek poets, and Jos. 4. 4. 1. Xen. Cyr. 5. 5. 33. Plato Tim. 82. d.—Lat. *augeo*, i. e. *to augment*, *to increase*, both trans. and intrans.

1. Trans. i. q. *to make grow*, *to give increase*; so of plants or fruits, trop. c. acc. 2 Cor. 9, 10; acc. impl. 1 Cor. 3, 6. 7. Pass. *to grow*, *to grow up*, *to be increased*, as plants Matt. 13, 32; trop. 2 Cor. 10, 15. Col. 1, 6 in later edit. So Pass. trop. with εἰς c. acc. Col. 1, 10. 1 Pet. 2, 2 in later edit. Sept. for אֶרְצָא Is. 61, 11.—Hdian. 3. 8. 9. Xen. Eq. 5. 7. Plato Prot. 320. e.

2. Intrans. *to grow*, *to grow up*, *to receive increase*; only in late writers, Wetst. N. T. I. p. 335. Winer § 31. 1. Absol. Matt. 6, 28 τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει. Mark 4, 8. Luke 1, 80. 2, 40. 12, 27. 13, 19. John 3, 30. Acts 6, 7. 7, 17. 12, 24. 19, 20. Col. 2, 19 αὐξεί τὴν αὐξήσιν τοῦ θεοῦ increaseth (with) the increase of God, which God imparts; comp. John 17, 26 in art ἀγαπάω no. 2. With εἰς τι, *to grow up into any thing*, Eph. 2, 21; (εἰς μήκος Xen.

Lac. 2. 5;) also εἰς τινα, Eph. 4, 15 αὐξήσωμεν εἰς αὐτὸν (Χριστόν) τὰ πάντα, *we should grow up unto him in all things*, i. e. for him as the head, comp. 1, 5. With εἶναι 2 Pet. 3, 18.—Jos. Ant. 4. 4. 1. Æsop. Fab. 48. Diod. Sic. 4. 64. Comp. Lucian. Pseudosph. 4.

αὐξήσις, εὖ, ἡ, (αὐξάνω,) *increase, growth*, Eph. 4, 16. Col. 2, 19 see in αὐξάνω no. 2.—2 Macc. 5, 16. Pol. 17. 6. 4. Xen. Cæc. 5. 1.

αὐξῶ, see αὐξάνω.

αὔριον, adv. (αὔρα, ἄω, ἄημα,) *the morrow, to morrow*, absol. Matt. 6, 30. Luke 12, 28. Acts 23, 15. 20. 25, 22. 1 Cor. 15, 32. Sept. for מחר Ex. 8, 10. 2 Sam. 11, 12. (Antiph. 775. 5. Xen. Cyr. 3. 3. 31.) Hence of fut. time indefinite, James 4, 13 σήμερον ἢ αὔριον κτλ. Luke 13, 32. 33 σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ *to day and to morrow and the day following*, i. e. for a brief season.—With the article ἡ αὔριον (ἡμέρα), as adjective, Buttm. § 125. 6; *the morrow, the next day*, Matt. 6, 34 bis, εἰς τὴν αὔριον κτλ. Luke 10, 35. Acts 4, 3. 5. James 4, 14. So Pol. 1. 60. 5. Xen. An. 6. 4. 15; comp. Cæc. 11. 6.

αυστηρός, ἄ, ὄν, (kindr. ἄω, αὔω, ἄζω,) *austere*, i. e. pr. *rough, astringent* to the taste, Dioscor. 5. 6; ὕδωρ Plato Phil. 61. c.—In N. T. trop. *austere, harsh*, in a moral sense, Luke 19, 21. 22. So 2 Macc. 14, 30. Pol. 4. 20. 7. Plut. Quæst. Gr. 40 σώφρων καὶ αὐστηρός.

αὐτάρκεια, as, ἡ, (αὐτάρκης,) *sufficiency in oneself*, spoken: a) Of a mind satisfied with its own lot, *contentment*, 1 Tim. 6, 6. So Diog. Laert. 10. 130. Diod. Sic. lib. 33. p. 183 Tauchn. b) Of things, *a sufficiency, competency*, 2 Cor. 9, 8.

αὐτάρκης, εὖ, οὖς, ὁ, ἡ, adj. (αὐτός, ἀρκέω,) *self-sufficing, self-competent*, πρὸς τι Xen. Mem. 4. 8. 11.—In N. T. *content, satisfied with one's lot*, Phil. 4, 11. So Ecclus. 40, 18. Pol. 6. 48. 7. Xen. Mem. 2. 6. 2.

αὐτοκατάκριτος, ου, ὁ, ἡ, adj. (αὐτός, κατακρίνω,) *self-condemned*, Tit. 3, 11.—Epiphani. p. 704. b. Photius: οἱ ἀσεβεῖς αὐτοκατάκριτοι.

αὐτόματος, η, ον, adj. (αὐτός, μάω, μέμαα,) *self-acting, self-moving*, as tripods Hom. Il. 18. 376.—In N. T. *spontaneous, of oneself, of one's own accord*, in place of an adverb, Buttm. § 123. 6. Mark 4, 28 αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ. Acts 12,

10. So Wisd. 17, 6. Diod. Sic. 1. 8. Plato Polit. 272. a, αὐτομάτης ἀναδιδοῦσης τῆς γῆς.

αὐτόπτης, ου, ὁ, (αὐτός, ὅπτομαι,) *seeing for oneself, an eye-witness*, Luke 1, 2.—Pol. 1. 46. 4. Xen. Cyr. 5. 4. 18.

αὐτός, ἡ, ὁ, pron. *emphat. self*; in the oblique cases often *him, her, it*; with the art. ὁ αὐτός *the very one, the same*; see Buttm. § 127. 2. Kühner § 303. 3.

1. *Self, oneself*, marking emphatically a person or thing as distinguished from a. others.

a) Joined with a noun or pronoun, as if in apposition; and put either before the noun and its article, or after them both; the article being omitted only before proper names, or at most before nouns denoting individuals.

a) With proper names, e. g. with the art. Acts 8, 13 ὁ δὲ Σίμων καὶ αὐτός. Luke 24, 15 αὐτός ὁ Ἰησοῦς. John 4, 44. Matt. 3, 4. Mark 6, 17. al. (Plut. Mor. II. p. 3 αὐτός ... ὁ Ζώπυρος.) Without the art. John 4, 2 Ἰησοῦς αὐτός. Heb. 11, 11 αὐτῇ Σάρρα. Mark 12, 36. 37 αὐτὸς Δαυὶδ. Luke 20, 42. al. So Plut. J. Cæs. 7 αὐτὸς Κικέρων. Luc. D. Mort. 29. 2. Xen. Cyr. 1. 4. 6. β)

With other nouns, usually with the art. John 5, 36 αὐτὰ τὰ ἔργα. 14, 11 διὰ τὰ ἔργα αὐτά. Gal. 6, 13 οἱ περιτεμνόμενοι αὐτοί. Rom. 8, 21. 1 Cor. 11, 14. 15, 28. 2 Cor. 11, 14. 1 Thess. 4, 16. Rev. 21, 3. al. (Hdian. 3. 13. 10. Xen. An. 1. 8. 14. Hi. 6. 4.) In Luke we find the formulas: αὐτῇ v. ἐν αὐτῇ τῇ ἡμέρᾳ v. ὅρα, ἐν αὐτῷ τῷ καιρῷ, *emphat. in that very day or time*, Luke 2, 38. 7, 21. 10, 21. 12, 12. 13, 1. 31. 20, 19. 23, 12. 24, 13. 33. Acts 16,

18. Spec. once i. q. of *oneself, of one's own accord*; John 16, 27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς. So Luc. D. Deor. 20. 10. Xen. An. 2. 1. 5. γ)

With pronouns; e. g. pron. personal, as αὐτός ἐγώ Luke 24, 39. Rom. 15, 14. 2 Cor. 10, 1; καὶ γὰρ αὐτός Acts 10, 26. (Hdian. 2. 3. 10. Xen. Mem. 1. 6. 14.) So ὑμεῖς αὐτοί Mark 6, 31. 1 Thess. 4, 9; αὐτοὶ ὑμεῖς John 3, 28; ὑμῶν αὐτῶν Acts 20, 30. 1 Cor. 5, 13. 11, 13. Eph. 6, 9. (Hdian. 1. 4. 14. Xen. Cyr. 2. 1. 11. Hi. 1. 24.) With a relat. pron. Matt. 27, 57 ὃς καὶ αὐτός *who himself also*. Mark 15, 43. 1 Pet. 2, 24. (Plut. J. Cæs. 5. Hdian. 7. 1. 24.) With a pron. demonstr. as αὐτοῦ δὲ τούτου Acts 25, 25; αὐτοὶ οὗτοι Acts 24, 15. 20; so Hdian. 3. 13. 7. Thuc. 6. 33 Ἀθηναῖοι αὐτοὶ οὗτοι.

b) Where the noun to which αὐτός refers

is followed by a clause or by several words; here αὐτός is inserted after the clause for the sake of distinctness or emphasis. α) Genr. Matt. 4, 16 τοῖς καζημένους ... φῶς ἀνέτειλεν αὐτοῖς. 5, 40. 12, 36. 25, 29. Luke 1, 36. John 6, 15 αὐτὸς μόνος. 15, 2 bis. Rev. 2, 7. 26. 6, 4. So Palæph. Fab. 20. Xen. Cyr. 1. 3. 15. ib. 3. 3. 38 αὐτὸς μόνος. β) Spec. where αὐτός takes up again the subject (or object) of the verb, in apodosis or elsewhere, emphat. i. q. ὁ αὐτός or οὗτος. Matt. 6, 4 καὶ ὁ πατήρ σου ... αὐτὸς κτλ. John 7, 4. 14, 10. Matt. 12, 50 ὅστις γὰρ ἂν ποιήσῃ ... αὐτὸς μου ἀδελφός, comp. Mark 3, 45 where it is οὗτος. So in apodosis, Xen. An. 1. 9. 29 ὃν ᾤετο πιστόν ... ταχὺ αὐτὸν εὔρε κτλ.

c) Where the personal pronoun to which αὐτός refers, is implied in the form of the verb, and not expressed; here αὐτός thus standing alone in the nominative (very rarely in an oblique case) is i. q. *myself, thyself, himself, and the like*; or at least for *I, thou, he*, etc. pronounced with emphasis. α) Genr. and so too καὶ αὐτός, *I myself also, I also*; Matt. 1, 21 αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ, for *HE shall save his people*. 3, 11 αὐτὸς ὑμᾶς βαπτίσει, *HE shall baptize you*. 25, 17 ἐκέρδησε καὶ αὐτὸς ἄλλα δύο, *HE also gained other two*. Mark 1, 8. 2, 25. 3, 13. Luke 1, 17. 22. 6, 35. 42 αὐτὸς τὴν ... δοκὸν οὐ βλέπων *thyself not beholding the beam*, etc. 10, 1. 11, 14. 15, 14. John 9, 21 bis. Acts 2, 34. 21, 24. 1 Cor. 3, 15. Phil. 2, 24 ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι, i. e. *I myself also*. Heb. 5, 2. Rev. 21, 7. al. sæp. Rev. 19, 12 εἰ μὴ αὐτός. With a participle, Acts 17, 25 οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται ... αὐτὸς διδοὺς πᾶσι ζωὴν κτλ. So genr. Hdtan. 1. 8. 3. Plut. J. Cæs. 2. Xen. Cyr. 1. 8. 10; καὶ αὐτὸς Xen. Cyr. 1. 6. 2; with particip. Plut. Mor. II. p. 9 αὐτὸς ... κελύσας. Thuc. 6. 5.—PLUR. nom. Luke 11, 4 καὶ γὰρ αὐτοὶ ἀφίμεν, for *WE also forgive*. 22, 71. Gal. 2, 17. Luke 11, 46 καὶ αὐτοὶ ... οὐ προσψαύετε, and *ye yourselves*. v. 52. Acts 2, 22. 18, 15. 20, 34. Rom. 15. 14. 1 Thess. 5, 2. Heb. 13, 3. Matt. 5, 4 ὅτι αὐτοὶ παρακληθήσονται, for *THEY shall be comforted*. v. 5-9. Luke 14, 1. 12. John 4, 45. Acts 13, 14. 1 Thess. 1, 9. Heb. 8, 9. Rev. 21, 3. al. So 1 and 2 pers. Xen. Cyr. 8. 1. 4; 3 pers. Hi. 2. 8. ib. 5. 2. β) Spec. of a person not named, but well known; like Engl. *He* emphatic; e. g. of God, Heb. 13, 5 αὐτὸς γὰρ εἶρηκεν for *He hath said*. So of Jesus, *He*, i. q. *the Master, the Lord*, Mark 4, 38. Luke 5, 17. 10, 38. Acts 10, 42.

(Comp. the αὐτὸς ἔφη, *ipse dixit*, of the Pythagoreans, Jamblich. Vit. Pythag. 18. Cic. Nat. Deor. 1. 5.) Genr. of any one some time before spoken of; e. g. John the Baptist, Matt. 11, 14; Zaccheus, Luke 19, 9. Also in epanorthosis, as Mark 2, 25 τι ἐποίησε Δαυὶδ, ὅτε ... ἐπέινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ. Luke 6, 3. John 2, 12. γ) With an ordinal number; Rev. 17, 11 αὐτὸς ὄγδοός ἐστι *himself is the eighth*, i. e. there are himself and seven others, he (αὐτός) being the chief; comp. 2 Pet. 2, 5. So Thuc. 1. 46. Xen. Hell. 2. 2. 17. δ) Rarely in an oblique case, and only when it begins the construction; Buttm. § 127. 2. b. Luke 24, 24 αὐτὸν δὲ οὐκ εἶδον. John 9, 21 αὐτὸν ἐρωτήσατε. Eph. 2, 10 αὐτοῦ γὰρ ἔσμεν ποίημα. So Plato Lys. 204. a, αὐτοῦ πρώτον ἡδέως ἀκούσαμεν' ἄν. Xen. Hi. 6. 10.

2. For the simple pers. pronoun of the third person, *he, she, it*; but only in the oblique cases, never in the nominative, and never at the beginning of a clause; Buttm. § 127. 2.

α) Genr. as Matt. 3, 16 ἀνέφξησαν αὐτῷ οἱ οὐρανοί. 6, 26 bis, αὐτά ... αὐτῶν. v. 34 αὐτῆς. 7, 9. 10. Mark 1, 10. 4, 36. 12, 19. Luke 1, 22 bis, αὐτοῖς. 4, 41. John 1, 5. 6. 4, 39. 40. Acts 5, 9. Rom. 1, 20 αὐτοῦς. Rev. 2, 18. al. sæp. Rom. 10, 5 et Gal. 3, 10. 12 ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς, quoted from Sept. Lev. 18, 5, where αὐτὰ refers to τὰ προστάγματα καὶ τὰ κρίματα τοῦ Θεοῦ. So Plut. J. Cæs. 2. Xen. Mem. 3. 1. 3, 4.—Sometimes genit. αὐτοῦ is put before the noun governing it, but without emphasis; John 2, 23 θεωροῦντες αὐτοῦ τὰ σημεῖα, ἃ ἐποίηε. 3, 19. 21. 4, 47. 12, 40. 2 Cor. 8, 2. Rev. 18, 5; also before two nouns, Acts 3, 7. Tit. 1, 15. Occasionally the pronoun is two or three times repeated, where it may either refer to the same person, as Matt. 26, 71. Mark 10, 33. 34; or to different persons, as Mark 8, 22 καὶ φέρονσιν αὐτῷ [Ἰησοῦ] τυφλόν, καὶ παρακαλοῦσιν αὐτόν [Ἰησοῦν], ἵνα αὐτοῦ [τοῦ τυφλοῦ] ἀγῇται. 9, 27. 28. In other examples the first pronoun belongs to the construction of the case absolute, as Matt. 8, 1. 5. Mark 5, 2. Acts 7, 21. al.

β) Where there is no direct grammatical subject or antecedent expressed, but the pronoun refers to one implied, e. g. α) To a gentile noun or the like implied in the mention of a place, country, region; Matt. 4, 23 and Luke 4, 15 ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν sc. τῶν Γαλιλαίων. 9, 35. 11, 1 (comp. Luke 9, 6). 12, 9 αὐτῶν, i. e. the people of that place, comp. v. 1. Acts

8, 5 ἐκίρυσσεν αὐτοὺς τὸν Χριστόν, sc. τοῖς Σαμαρείταις. 20, 2. 2 Cor. 2, 13 comp. v. 12. So Lucian. Tim. 9. Dial. Mort. 12. 4. Thuc. 1. 136 ὁ δὲ Θεμιστοκλῆς φεύγει ἐκ Πελοποννήσου εἰς Κέρκυραν, ὃν αὐτῶν εὐεργέτης. See Winer § 22. 3. β) To a noun implied in a preceding one; e. g. an abstract in a concrete, John 8, 44 ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ sc. τοῦ ψεύδους. Vice versa, Rom. 2, 26 εἰν ἡ ἀκροβυστία . . . οὐχὶ ἡ ἀκρ. αὐτοῦ [τοῦ ἀκροβύστου] εἰς περιτομὴν λογισθῆσεται. Also Luke 23, 51, where αὐτῶν refers to the Sanhedrim, as implied in the Sing. Βουλευτής v. 50. Comp. Sept. Jon. 1, 3 καὶ εὗρε πλοῖον βαδίζον εἰς Θαρσίς . . . καὶ ἀνέβη εἰς αὐτὸ τοῦ πλεῖσται μετ' αὐτῶν. See Winer l. c. γ) To a subject implied in a preceding verb or other words; Luke 18, 15 ἐπετίμυσαν αὐτοῖς, sc. τοῖς προσφύρουσιν τὰ βρέφη. 1 Pet. 3, 14 τὸν δὲ φόβον αὐτῶν μὴ φοβηζήτε, sc. ἀφ' ὧν πάσχετε. Eph. 5, 12 τὰ γὰρ κρυφῇ γινώμενα ὑπ' αὐτῶν, sc. τῶν τὰ ἔργα τοῦ σκότους ποιοῦντων v. 11. Winer l. c. Here some include also Acts 12, 1: ὁ Ἑρώδης ἐδημηγόρει πρὸς αὐτούς, as if i. q. πρὸς τὸν δῆμον; but αὐτούς refers rather to those sent by the Tyrians and Sidonians in v. 20, to whom Herod gave audience before the people; see Winer § 21. n. 1. δ) When the subject is presupposed as known, or must be gathered from the whole context; Luke 2, 22 αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, i. e. of both mother and child. 5, 17 εἰς τὸ ἰᾶσαι αὐτούς, i. e. those present who needed healing, without reference to v. 16. John 20, 15 εἰ σὺ ἐβάστασας αὐτόν, sc. τὸν κύριόν μου v. 13. Acts 4, 5 συναχθῆναι αὐτῶν τοὺς ἄρχοντας, i. e. of the Jews, τοῦ λαοῦ v. 1; so Heb. 4, 8. 8, 8. 11, 28. So too Matt. 8, 4 τὰ δῶρον, ὃ προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς, i. e. to the Jews, on whom this law of Moses was binding; Winer § 22. 3. 4.—Spec. αὐτόν refers sometimes to Jesus as the Messiah, the Lord and Master, though he is not named; Luke 1, 17 καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ, comp. v. 76. So Mark 5, 2. John 9, 22 εἰν τις αὐτὸν ὁμολογήσῃ. 1 John 2, 12. 27. 28. 2 John 6. αἱ. A like use of the pronoun without an antecedent is frequent in Hebrew; see Lehrs. p. 740.

c) In or after a relative clause with ὅς, e. g. a) Where the relative construction might properly be continued, but the writer falls out of it; Acts 3, 13. 1 Cor. 8, 6 ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, for καὶ εἰς

ὃν ἡμεῖς. *ibid.* δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ. 2 Pet. 2, 3 οἷς τὸ κρίμα ἔκπαλαι οὐκ ἄργεῖ καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει, for καὶ ὃν ἡ ἀπώλεια κτλ. See also Rev. 2, 18. So Xen. Cyr. 3. 1. 38; comp. Ael. V. H. 12. 18. Strabo 8. p. 371. Kühner § 334. 1. β) In a following clause, for distinctness or explanation; Luke 12, 8. 10. 48 καὶ ὃ παρέξεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν. John 6, 39. 17, 2. But here do not belong Matt. 3, 12 and Luke 3, 17: οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ *whose winnowing-fork is in his hand*, i. e. ready for use; comp. Matt. 3, 10. Matth. § 472. 3. Winer § 22. 4. α. γ) In the simplicity of ancient expression, αὐτόν etc. is put by pleonasm after a relative in the same clause and in the same case; Mark 1, 7 and Luke 3, 16 οὗ οὐκ εἰμὶ ἱκανὸς κύβητας λῦσαι τὸν ἱμᾶντα τῶν υποδημάτων αὐτοῦ, comp. Matt. 3, 11 where αὐτοῦ is not inserted. Mark 7, 25 ἥς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον. Acts 15, 17. Rev. 3, 8. 7, 2. 13, 12; once with a relat. adverb, Rev. 17, 9 ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. This is the well-known Hebrew construction of the relat. *וְכֵן* with a pronoun following; so Sept. for *כֵּן* . . . *וְכֵן* or the like, Josh. 3, 4. Judg. 18, 5. 6; also Sept. Is. 1, 21. Judith 10, 2; see Heb. Gr. § 121. 1. Lehrs. p. 743. But a like construction is sometimes found in Gr. writers; so Soph. Phil. 316 οἷς . . . θεοὶ δοῖεν ποτ' αὐτοῖς ἀντίποιν' ἐμοὶ παθεῖν. Diod. Sic. 1. 97 εἰς ὅν . . . κατ' ἐκάστην ἡμέραν ὕδωρ φέρειν εἰς αὐτὸν ἐκ τοῦ Νείλου. Matth. § 472. 3 ult. Winer § 22. 4. b.

d) Sometimes there is a transition from the pron. of the first or second pers. to that of the third, or vice versa; e. g. from the first to the third, Sing. Luke 1, 45 comp. 44; Plur. Rev. 5, 10 comp. 9; also from the second to the third, Rev. 18, 24 comp. v. 22. 23. Vice versa, from the third to the second, Matt. 23, 37.—This is freq. in Hebrew; see Heb. Gr. § 134. n. 3. Lehrs. p. 742.

e) Rarely αὐτοῦ, αὐτῶν, is found where the reflex. αὐτοῦ, αὐτῶν, might also stand; e. g. Matt. 21, 45 οἱ Φαρισαῖοι ἐγνώσαν ὅτι περὶ αὐτῶν [αὐτῶν] λέγει. John 4, 47 καὶ ἡρώτα αὐτὸν ὡς καταβῇ καὶ ἰάσθαι αὐτοῦ [αὐτοῦ] τὸν υἱόν. But here the writer expresses the idea in his own person, and not in reference to the preceding subject. Comp. Buttm. § 127. 3, and n. 4. Kühner § 302. 5. Winer § 22. 5. n.—So Jos. Ant. 5. 2. 11 ἡπατημένους αὐτοὺς [αὐτοὺς] ἡσάχητο.

Diod. Sic. 17. 64 τὴν πρὸς αὐτὸν εἰνολίαν, comp. § 65 στοργὴν πρὸς εαυτὸν.

f) In rare instances the oblique case of the pron. is omitted, where it must be supplied in thought; Acts 13, 3 καὶ ἐπιστρέψας χεῖρας αὐτοῖς ἀπέλυσαν αὐτούς. Mark 6, 5. Luke 14, 4. John 10, 29. Eph. 5, 11. 2 Thess. 3, 15. 1 Tim. 6, 2.—Dem. 1259. 11. Xen. Hell. 3. 4. 3. See Buttm. § 130. 5. Winer § 22. 1.

3. With the article, ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *the same*, not different; Buttm. § 127. 2. III.

a) Genr. and with a subst. Rom. 10, 12 ὁ αὐτὸς κύριος. Phil. 1, 30 τὸν αὐτὸν ἀγῶνα. 1 Cor. 12, 4 τὸ αὐτὸ πνεῦμα. v. 5. 8. 9. 11. Matt. 26, 44. Mark 14, 39. Luke 6, 38. Rom. 9, 21. Neut. τὸ αὐτό, τὰ αὐτά, *the same, the same things*, Matt. 5, 46. Luke 6, 33. Acts 15, 27 τὰ αὐτά. Rom. 2, 1. 1 Cor. 1, 10. Eph. 6, 9. al. Sept. for יְהוָה Job 31, 15. So 2 Macc. 3, 33. Xen. Mem. 3. 4. 6, 7.—NEUT. adverbially: α) τὸ αὐτό, *the same, in like manner*, Matt. 27, 44. 1 Cor. 12, 25. So Plut. Mor. II. p. 6 pen. Xen. Mem. 3. 8. 5. β) ἐπὶ τὸ αὐτό, e. g. of place, *in the same place*, in one place, together, Matt. 22, 34. Acts 2, 1. 44. 1 Cor. 11, 20. Acts 4, 26, quoted from Ps. 2, 2 where Sept. for יְהוָה; also 2 Sam. 10, 15. (Pol. 2. 32. 6. Comp. εἰς ταὐτό Jos. Ant. 5. 2. 11. Xen. An. 3. 1. 30.) Also of time, *at the same time, together*, Acts 3, 1. Luke 17, 35. Sept. for יְהוָה Ps. 37, 38. Deut. 32, 10. γ) κατὰ τὸ αὐτό, *at the same time, together*, Acts 14, 1. Sept. and יְהוָה 1 Sam. 31, 6. 2 Sam. 2, 16. So AEL. V. H. 14. 8. Diod. Sic. 20. 76.

b) Implying likeness, *the same with any thing*, c. dat. 1 Cor. 11, 5 ἐν γὰρ ἔστι καὶ τὸ αὐτὸ τῇ ἐξυμνήμῃ. 1 Pet. 5, 9. See Buttm. § 133. 2. f.—Plato Euthyd. 298. a, ὁ αὐτὸς τῷ λόγῳ. Xen. Cyr. 3. 3. 35.

c) Implying stability, *ever the same, unchangeable*; Heb. 13, 8 Ἰ. Χρ. ἡς καὶ σήμερον ὁ αὐτός. 1, 12 σὺ δὲ ὁ αὐτὸς εἶ, quoted from Sept. Ps. 102, 28.—So of mind or purpose, Thuc. 2. 67 ἐγὼ μὲν ὁ αὐτὸς εἰμι... ὑμεῖς δὲ μεταβάλλετε. +

αὐτοῦ, adv. (gen. of αὐτό), *in this or that place, here, there*, Matt. 26, 36. Acts 15, 34. 18, 19. 21, 4. Sept. for בְּהוּא Ex. 24, 14; מִהוּ Num. 32, 6.—Pol. 3. 65. 2. Xen. Cyr. 3. 1. 5.

αὐτοῦ, ἧς, οὗ, Att. for ἐαυτοῦ, ἧς, οὗ, reflex. pron. 3 pers. *himself, herself, itself*, see Buttm. § 74. 3; so Matt. 1, 21. 3, 12. Luke 5, 25. 9, 14. Acts 15, 26. 2 Tim. 2,

19. Rev. 16, 17. al. saep. On αὐτοῦ for αὐτοῦ, see in αὐτός no. 2. e. So Hadian. 1. 17. 26. Xen. Mem. 4. 2. 28. Hell. 2. 4. 26.—In Matt. 23, 37 some for πρὸς αὐτὴν read πρὸς αὐτήν, which would then be for 2 pers. πρὸς σεαυτήν, comp. Buttm. § 127. n. 5. Kühner § 302. 8. But see in αὐτός no. 2. d. +

αὐτόφωρος, ου, ὅ, ἡ, adj. (αὐτός, φῶρ,) pr. *caught in the very theft*, and genr. *caught in the very act*, Thuc. 6. 38.—Usually and in N. T. Neut. ἐπ' αὐτοφώρῳ, *in (upon) the very act*, e. g. of adultery, John 8, 4 γυνὴ κατελήφθη ἐπ' αὐτοφώρῳ μοιχευομένη. So AEL. H. An. 11. 15 μοιχευομένην γυναικα ἐπ' αὐτ. καταλαβόν. Antiph. 605. ult. ληψείσαν... ἐπ' αὐτ. μηχανομένην. Dem. 378. 12.

αὐτόχειρ, ρος, ὅ, ἡ, adj. (αὐτός, χεῖρ,) lit. *self-handed, own-handed*, i. e. *doing with one's own hands*; Acts 27, 19 αὐτόχειρες τὴν σκευὴν... ἐρρίψαμεν, *with our own hands we cast out*. For this adverbial use, see Buttm. § 123. 6.—Soph. Elec. 1019; c. gen. Hadian. 7. 2. 17 αὐτόχειρ τῆς μάχης. Dem. 321. 17; comp. Xen. Hell. 7. 3. 7.

αὐχμηρός, ὁ, ὄν, (αὐχμός, αὐχμῶς,) *dusty, dirty, squalid*, Xen. Mem. 2. 1. 31; τόποι Plato Rep. 761. b.—In N. T. genr. for *dark, dismal*, 2 Pet. 2, 19. So Luc. Prometh. 14 τὴν γῆν οὐκέτι αὐχμηρὰν καὶ ἀκαλλῆ οὖσαν. Hesych. αὐχμηρόν· ξηρόν, σκοτώδες.

ἀφαιρέω, ὦ, f. ἦσω Rev. 22, 19 Rec. (ἀπό, αἰρέω.) fut. 2 ἀφελῶ ib. Griesb. Aor. 2 ἀφείλον, Mid. aor. 2 ἀφείλομην.

1. *to take from, to take away, from any one*; c. acc. Luke 1, 25 τὸ θειδὸς μου, comp. Sept. for הָיָה Gen. 30, 23; so Xen. Mem. 2. 6. 23 τὸν ψόνον.—Also ἀφαιρεῖν τὴν ἁμαρτίαν *to take away sin*, i. e. either *to expiate, to make atonement for*, as by sacrifices, Heb. 10, 4 (Sept. and נָשַׁךְ Lev. 10, 17); or of God, *to forgive, to pardon*, Rom. 11, 27; so Sept. and נָשַׁךְ Ex. 34, 7; נָשַׁךְ Is. 27, 9. Ecclus. 47, 11.—Construed with acc. and ἀπό c. gen. of pers. Mid. Luke 16, 3; Pass. Luke 10, 42. So with ἀπό of thing, Rev. 22, 19 bis; also with ἐκ id. Rev. 22, 19. So c. ἀπό Sept. Gen. 31, 31. Sext. Empir. adv. Phys. 1. 280 εἰ γὰρ ἀφαιρείται τί ἀπό τινος, ἦτοι σώμα ἀπὸ σώματος ἀφαιρείται. Theophr. Char. 2; c. ἐκ Sept. Judg. 21, 6. Xen. Ven. 12. 9.

2. Spec. *to take off*, i. q. *to cut off*, e. g. τὸ ὄριον, τὸ οὖς, Matt. 26, 51. Mark 14, 47. Luke 22, 50. Sept. for כָּרַח 1 Sam. 17, 51.—AEL. V. H. 3. 1 τὸν κλάδον. Comp. Hadian. 3. 7. 16.

ἀφανής, εὖς, οὖς, ὁ, ἡ, adj. (a priv. φαίνομαι,) *not apparent, unseen, hidden*, Heb. 4, 13.—2 Macc. 3, 34. Antiphon. 673. 2. Xen. Mem. 1. 1. 2.

ἀφανίζω, f. ἴσω, (ἀφανής.) 1. *to make disappear, to hide from sight*; Pass. *to disappear, to vanish away*; e. g. a vapour, Pass. James 4, 14.—Philo de Char. p. 714 τὸ σκότος ἀφανίζεται. Plato Rep. 855. a. Act. Diod. Sic. 2. 20. Xen. An. 3. 4. 8.

2. Spec. *to consume, to destroy*, as earthly treasures, absol. Matt. 6, 19. 20; comp. Luke 12, 33. Pass. of persons, *to be consumed, to perish*, Acts 13, 41, quoted from Sept. Hab. 1, 5. Sept. for חרף Jer. 47, 4; חרף Joel 1, 18.—Pol. 1. 81. 6. ib. 34. 14. 6. Xen. An. 3. 2. 11.

3. Trop. *to darken, to disfigure*, e. g. the countenance by dust and ashes, opp. to a cheerful aspect, Matt. 6, 16.—Stob. Serm. 72. p. 445 γυνὴ ἀφανίζων τὰς ὄψεις sc. with pigments. Æl. H. A. 1. 41. Jos. Ant. 9. 3. 2.

ἀφανισμός, οὖ, ὁ, (ἀφανίζω,) *a disappearing, vanishing away, destruction*; e. g. of a covenant, annulment, abrogation, Heb. 8, 13.—Genr. Sept. Zeph. 1, 16. Diod. Sic. 15. 48. Comp. Test. XII Patriarch. p. 581 τὸν νόμον ἀφανίσετε.

ἄφαντος, ου, ὁ, ἡ, adj. (a priv. φαίνομαι,) *not apparent, unseen*, i. q. ἀφανής; hence ἄφαντος γενέσθαι, *to disappear, to be no longer seen*, c. ἀπὸ τινος Luke 24, 31.—Diod. Sic. 3. 60 ἐξαίφνης ὑπὸ πνευμάτων συναρπαγέντα μεγάλων ἄφαντων γενέσθαι. Plut. de Def. Orac. 1.

ἀφεδρών, ὠνος, ὁ, (ἀπό, εἶδρα,) pr. 'place of sitting apart'; hence *a privy, draught*, Matt. 15, 17. Mark 7, 19.—Florent. in Geopon. 6. 2. 8. The word belongs to a late age; Sturz de Dial. Alex. p. 150. Comp. in Sept. ἄφεδρος for ἡτῆς menses, Lev. 15, 19. 20. 24. al. Psalt. Salom. 8, 13.

ἀφειδία, ας, ἡ, (ἀφειδής; a priv. φείδωμαι,) *unsparingness, austerity*; Col. 2, 23 ἐν...ἀφειδίᾳ τοῦ σώματος, *in austerity of body*, i. e. harsh bodily discipline, ascetism.—Æl. V. H. 14. 34. Comp. Thuc. 2. 51 ἡφείδουν σφῶν αὐτῶν.

ἀφελότης, ητος, ἡ, (ἀφελής; a priv. φελλεύς,) *simplicity, sincerity*, Acts 2, 46.—So ἀφέλεια id. Æl. V. H. 3. 10. Pol. 6. 48. 4.

ἄφεσις, εως, ἡ, (ἀφήμι q. v.) *a letting go, a freeing*, e. g.

1. Of persons from bondage or service,

deliverance, liberty, Luke 4, 18 [19] bis. Sept. for יְשׁוּעָה Is. 53, 6.—Pol. 1. 79. 12. Plato Polit. 273. c.

2. From the guilt and consequences of sins, *remission, forgiveness, pardon*; so ἀφεσις τῶν ἁμαρτιῶν Matt. 26, 28. Mark 1, 4. Luke 1, 77. 3. 3. 24, 47. Acts 2, 38. 5, 31. 10, 43. 13, 38. 26, 18. Col. 1, 14; ἀφεσις τῶν παραπτωμάτων id. Eph. 1, 7; also simply ἀφεσις id. Mark 3, 29. Heb. 9, 22. 10, 18.—So from debt, punishment, Sept. Deut. 15, 3; τῆς τιμωρίας Diod. Sic. 36. p. 222; τοῦ φόνου Plato Legg. 869. d.

ἀφή, ης, ἡ, (ἀπτω,) *a joining, a joint*, e. g. of the body, trop. Eph. 4, 16 see in ἐπιχορηγία. Col. 2, 19.—Plut. M. Anton. 27. Plato Ax. 365. a, συνειλεγμένον τὰς ἀφάς, καὶ τῷ σώματι ῥωμάλεον κτλ.

ἀφθαρσία, ας, ἡ, (ἀφθαρτός,) *incorruption, exemption from decay*; so of the bodies of the saints after the resurrection, opp. ἡ φθορά, τὸ φθαρτόν, 1 Cor. 15, 42. 50. 53. 54. Hence genr. *immortality*, the future life and bliss of the saints in heaven, Rom. 2, 7. 2 Tim. 1, 10. So Wisd. 2, 23. Plut. Aristid. 6.—Trop. *incorruptness, sincerity*, Eph. 6, 24 ἐν ἀφθαρσίᾳ. So in Mss. Tit. 2, 7 ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμνότητι, ἀφθαρσίαν.

ἄφθαρτος, ου, ὁ, ἡ, adj. (a priv. φθείρω,) *incorruptible, undecaying, enduring*; e. g. of things, 1 Pet. 1, 4. 3, 4; opp. φθαρτός, 1 Cor. 9, 25. 1 Pet. 1, 23; so of the future bodies of the saints, 1 Cor. 15, 52. Of God, *immortal*, 1 Tim. 1, 17; opp. φθαρτὸς ἄνθρωπος, Rom. 1, 23.—Wisd. 12, 1. Diog. Laert. 10. 123. Plut. de Def. Orac. 19 ἐνὶ (σεφ) αἰδίῳ καὶ ἀφθάρτῳ.

ἀφθορία, ας, ἡ, (ἀφθορος; a priv. φθείρω,) *incorruption*; trop. *incorruptness, purity* of doctrine; in Mss. for ἀδιαφθορία Tit. 2, 7.

ἀφίημι, f. ἀφήσω, (ἀπό, ἔημι,) aor. 2 ἀφῆν, aor. 1 ἀφῆκα; Pass. aor. 1 ἀφέστην. Pass. fut. 1 ἀφεθήσεται. See Butt. § 108. I. Anomalous forms are: Pres. 2 p. ἀφεῖς from ἀφέω, Rev. 2, 20 in later edit. comp. Ex. 32, 32. Butt. § 106. n. 5. Winer § 14 3.—Imperf. ἤφισον from ἀφίω, Mark 1, 34. 11, 16; comp. Ecc. 2, 18. 5, 11. Philo Leg ad Cai. p. 1021. Butt. § 108. I. 5. Winer l. c. For the augm. see Butt. § 86. n. 2.—Perf. Pass. 3 plur. ἀφέωνται Matt. 9, 2 5. Mark 2, 5. 9. al. from a form of the Perf. Act. ἀφέωκα, Butt. § 108. I. 1, marg. note. § 97. n. 2. Winer l. c.—To send forth or away, to let go away; e. g.

Rec.

1. Pr. *to send away, to dismiss*; c. acc. a) Genr. of persons, e. g. τοὺς ὄχλους, τὸν ὄχλον, Matt. 13, 36. Mark 4, 36. So Pol. 33. 1. 6. Xen. Cyr. 1. 2. 8. b) Spec. of a wife, *to put away, to divorce*, 1 Cor. 7, 11. 12. 13. So Jos. Ant. 15. 7. 10. Hdot. 5. 39. c) Of the voice, *to send forth, to utter*; Mark 15, 37 ἀφείς φωνὴν μεγάλην, *uttering a loud cry*. Sept. for לִּירָן Gen. 45, 2. (Lucian. Jup. Trag. 15. Plato Rep. 475. a.) Also of the spirit, life, i. q. *to give up*; Matt. 27, 50 ἀφῆκε τὸ πνεῦμα *he gave up the ghost*, expired. So ἀφ. τὴν ψυχὴν Sept. Gen. 35, 18. AEL. H. An. 2. 1. Hdot. 4. 190; of the breath Thuc. 2. 49.—In the following significations the primary idea of *sending away* is retained only in a modified sense:

2. *to dismiss* from one's attention or care, *to let be, to leave*, i. e. a) *to leave* by going away, departing, from a person, place, or thing, *to forsake, to quit*; c. acc. Matt. 4, 11 τότε ἀφήσιν αὐτὸν ὁ διάβολος. v. 20 ἀφέντες τὰ δίκτυα. v. 22. 18, 12. 22, 22. 19, 27. 29. Mark 10, 28. 29. 14, 50. Luke 5, 11. 10, 30. John 4, 3 ἀφῆκε τὴν Ἰουδαίαν. 16, 28. al. Trop. Rom. 1, 27. Rev. 2, 4. (Wisd. 10, 14. Eccclus. 6, 27. Lucian. D. Deor. 6. 2.) With an acc. and predicate, *to leave* a person in any state, e. g. *alone*, μόνον, John 8, 29. 16, 32. (Comp. Lucian. l. c.) Trop. of disease, a fever; Matt. 8, 15 καὶ ἀφῆκεν αὐτὴν ὁ πυρετός. Mark 1, 31. Luke 4, 39. John 4, 52. b) *to leave behind, to let remain*; Pass. *to be left, to remain*; c. acc. Matt. 5, 24 ἄφες ἐκεῖ τὸ δῶρόν σου. John 4, 28. Luke 19, 44; Pass. Matt. 24, 2. Mark 13, 2. Luke 21, 6. Matt. 24, 40. 41. Luke 17, 34. 35. 36. So *to leave behind* at death, c. acc. Mark 12, 19. 20. 21. 22; acc. et dat. Matt. 22, 25. John 14, 27. With an acc. and predicate, *to leave or let remain* in any state, e. g. John 14, 18 οὐκ ἀφήσω ὑμᾶς ὀρφανούς. Acts 14, 17. Heb. 2, 8; also Pass. with dat. of pers. Matt. 23, 38. Luke 13, 35. So Sept. 2 Chr. 28, 14. 1 Macc. 1, 48. c) *to leave unheeded*; e. g. of persons, *to let be, to let alone*; Matt. 15, 14 ἄφετε αὐτοὺς *let them alone*, heed them not. (Comp. Xen. An. 5. 4. 7.) Of things, *to omit*, i. e. *not to dwell upon*, Heb. 6, 1; or also *to leave undone, to neglect*, Matt. 23, 23 bis, ἀφήκατε τὰ βαρύτερα τοῦ νόμου κτλ. Mark 7, 8 ἀφέντες γὰρ τὴν ἐντολὴν τοῦ θεοῦ. Luke 11, 42. So Eurip. Androm. 393. Soph. Oed. C. 1537 τὰ θεῖα. Dem. 11. 8 τὸν καιρὸν.

3. *to let go from, to let off*, pr. a person from debt or accusation, as ἀφ. τινά τοῦ

φόνου Dem. 983. 22. In N. T. with acc. of thing and dat. of pers. *to remit, to forgive*, e. g. debts or the like, Matt. 18, 27. 32; absol. Mark 11, 25. 26. So Sept. Deut. 15, 2. AEL. V. H. 14. 24. Dem. 1480. 11.—Hence of sins, transgressions, *to remit, to forgive, to pardon*; e. g. τὰς ἀμαρτίας Matt. 9, 6. Mark 2, 7. 10. Luke 5, 21. 7, 49; acc. et dat. Luke 11, 4 ἄφες ἡμῖν τὰς ἀμαρτίας. 1 John 1, 9; Pass. Matt. 12, 31. James 5, 15. John 20, 23 (see in δέω); and so ἀφεθῶνταί σοι (σου) αἱ ἀμαρτίας Matt. 9, 2. 5. Mark 2, 5. 9. Luke 5, 20. 7, 47. 48. 1 John 2, 12. Also τὰ ἀμαρτήματα, Pass. c. dat. Mark 3, 28. 4, 12; αἱ ἀνομίαι, Pass. Rom. 4, 7; ἡ βλασφημία, Pass. Matt. 12, 31. 32 bis; ἡ ἐπίνοια τῆς κ. Pass. Acts 8, 22; τὰ ὀφειλήματα Matt. 6, 12; τὰ παραπτώματα Matt. 6, 14. 15 bis. 18, 35. Mark 11, 25. 26. With dat. simpl. and genr. Matt. 18, 21 καὶ ἀφήσω αὐτῷ. Luke 12, 10. 17, 4. 23, 34. Sept. for עָפַר Is. 22, 14; נָשַׁח Gen. 50, 17. Ps. 24, 18. So Jos. Ant. 6. 5. 6 τὴν ἀμαρτίαν. Hdot. 6. 30 ἀπήκε τ' ἂν αὐτῷ τὴν αἰτίαν.

4. *to let, to permit, to suffer*, construed a) With an Infin. e. g. inf. pres. Matt. 13, 30 ἄφετε συναυξάνεσθαι ἀμύρετρα. Mark 1, 34. 10, 14. John 11, 44. 18, 8; inf. aor. Matt. 8, 22 and Luke 9. 60 ἄφες τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκροὺς. Matt. 23, 14. Mark 5, 37. 7, 12. 27. Luke 8, 51. 12, 39. Rev. 11, 9. Sept. c. inf. pres. for הָרַחֵק 2 Sam. 16, 11; c. inf. aor. הָרַחֵק Ex. 12, 23. So c. inf. pres. Lucian. Tim. 13. Thuc. 2. 13. Xen. Cyr. 1. 4. 14.—This infin. is often implied; Matt. 3, 15 τότε ἀφήσιν αὐτὸν sc. βαπτίσεισθαι. 19, 14. Mark 5, 19 οὐκ ἀφῆκεν αὐτόν sc. εἶναι μετ' αὐτοῦ. 11, 6. 14, 6. John 11, 48 εἰὰν ἀφώμεν αὐτόν οὕτω sc. ποιείν. 12, 7. Rev. 2, 20 ὅτι ἀφείς τὴν γυναῖκα σου Ἰεζάβελ sc. διδάσκειν. So with dat. of pers. Matt. 5, 40 ἄφες αὐτῷ καὶ τὸ ἱμάτιον sc. λαβεῖν. b) With ἵνα and the Subjunct. Mark 11, 16 οὐκ ἤφιεν, ἵνα τις διενέγκῃ σκευὸς διὰ τοῦ ἱεροῦ. c) Imperat. ἄφες, ἄφετε, *let, permit, suffer*; absol. Matt. 3, 15 ἄφες ἅρτι *suffer now*. Elsewhere followed by the Subjunct. without ἵνα, in a hortative sense; Matt. 7, 4 and Luke 6, 42 ἄφες, ἐκβάλω τὸ κάρφος, *suffer that I cast out*. Matt. 27, 49 ἄφες, ἴδωμεν. Mark 15, 36 ἄφετε, ἴδωμεν. So Arr. Epict. 1. 9 ἄφες, δείξωμεν. 3. 12 ἄφες ἴδω τίς εἶ. See Matth. § 516. B. Winer § 42. 4. b. +

ἀφικνέομαι, οὔμαι, f. ἵεσθαι, Mid. depon. (ἀπό, ἱκνέομαι,) *to come or go away to a place, to arrive at, to reach, with εἰς c.*

acc. Hdian. 2. 13. 6. Xen. Cyr. 2. 1. 2.—In N. T. trop. of a report, *to go forth, to spread abroad*, c. eis Rom. 16, 19. So Ecclus. 47, 16.

ἀφιλαγαδός, ου, ό, ή, adj. (a priv. φίλος, αγαδός,) *not loving the good*, 2 Tim. 3, 3; i. q. ἐχθρός παντός αγαθοῦ, Theophyl.

ἀφιλάργυρος, ου, ό, ή, adj. (a priv. φίλος, ἀργυρος,) *not loving money, not covetous*, 1 Tim. 3, 3. Heb. 13, 5.

ἄφιξις, εως, ή, (ἀφικνέομαι,) *arrival, advent*, Hdian. 1. 7. 2. Plato Ep. 327. a.—In N. T. *departure*, Acts 20, 29. So 3 Macc. 7, 18. Hdian. 3. 1. 1. Dem. 58. pen.

ἀφίστημι, f. ἴσω, (ἀπό, ἵστημι q. v.) aor. 1 ἀπέστησα; aor. 2 ἀπέστην, imper. ἀπόστητι. As in ἵστημι, the tenses of this verb are divided between trans. and intrans. significations; see Buttm. § 107. II.

I. TRANS. in Act. pres. impf. fut. and aor. 1; pr. *to make stand away or off, to put away, to remove*, Sept. 1 Sam. 18, 13. Xen. Hell. 7. 5. 23.—In N. T. once of persons, *to draw away, to seduce*, e. g. a people from their allegiance; Acts 5, 37 ἀπέστησεν λαόν ικανόν ὀπίσω αὐτοῦ. Sept. for חָרַקְתָּ דֵּנְתָּ דֵּנְתָּ Dent. 7, 4. So Hdian. 1. 9. 2. Xen. An. 6. 6. 34.

II. INTRANS. in Act. perf. plupf. and aor. 2, also in Mid. *to stand off or away, to keep aloof, to depart from*; viz.

1. Genr. *to desist from, to refrain from, to leave, to let alone*; with ἀπό c. gen. Acts 5, 38 ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων. 22, 29. 2 Cor. 12, 8. Sept. for חָרַקְתָּ Job 7, 16; סָרַר 2 Sam. 2, 22. 23.—So c. gen. Pol. 5. 46. 4. Dem. 78. 21.

2. Spec. *to depart, to go away from*, with ἀπό c. gen. Luke 2, 37 οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ. 4, 13. Acts 12, 10. 19, 9. Also Luke 13, 27, quoted from Ps. 6, 8 where Sept. for סָרַר; parall. ἀποχωρεῖν Matt. 7, 23. Sept. also Num. 12, 10; c. gen. Hdian. 6. 4. 8. Pol. 1. 88. 12.—Hence i. q. *to forsake, to desert*, c. ἀπό Acts 15, 38. Comp. Sept. Jer. 6, 8.

3. Trop. *to withdraw from, to avoid*, with ἀπό c. gen. 1 Tim. 6, 5 ἀφίστατο ἀπὸ τῶν ποιοῦντων. 2 Tim. 2, 19.—So c. gen. Sept. for סָרַר Gal. 4, 15. Diod. Sic. 1. 80. Xen. Cyr. 5. 5. 18.

4. Trop. *to depart from, to fall away, to apostatize*; absol. Luke 8, 13; c. gen. τῆς πίστεως 1 Tim. 4, 1; ἀπό c. gen. Heb. 3, 12 ἐν τῷ ἀποστήναι ἀπὸ θεοῦ. Sept. c. ἀπό for חָרַקְתָּ Dan. 9, 9; חָרַקְתָּ Ex. 20, 8.—So c. gen. Hdian. 6. 2. 19. Xen. Cyr. 4. 5. 11;

c. ἀπό Arr. Exp. Alex. 1. 7. 2. Xen. Cyr. 5. 4. 1.

ἄφνω, adv. (kindr. αἴφνης, ἀφωής,) *un-awares, suddenly*, Acts 2, 2. 16, 26. 28, 6. Sept. for סָרַר Josh. 10. 9.—Diod. Sic. 1. 57. Thuc. 2. 90.

ἀφόβως, adv. (a priv. φόβος,) *without fear, with confidence*, Luke 1, 74. 1 Cor. 16, 10. Phil. 1, 14. Jude 12. Sept. for חָרַקְתָּ Prov. 1, 33.—Hdian. 7. 2. 1. Xen. Hi. 7. 10.

ἀφομοιών, ῶ, f. ὥσω, (ἀπό, ὁμοίω,) *to make fully like*, Pass. c. dat. Heb. 7, 3.—Diod. Sic. 1. 86. Xen. Mem. 3. 10. 2.

ἀφοράω, ῶ, f. ἀπόφομαι, (ἀπό, ὁράω,) *to look away, with eis or πρὸς towards or upon any person or thing, to look steadfastly upon*, c. eis Lucian. D. Deor. 6. 2; πρὸς Plato Rep. 585. a. Comp. ἀπείδον, ἀποβλέπω.—In N. T. trop. *to look upon, to consider attentively*, with eis c. acc. Heb. 12, 2 ἀφορῶντες eis ... τὸν Ἰησοῦν. So c. eis 4 Macc. 17, 10 eis τὸν θεόν. Plut. Lycurg. 7; πρὸς. Jos. Ant. 8. 12. 1 πρὸς τὸ θεῖον.

ἀφορίζω, f. ἴσω, (ἀπό, ὀρίζω,) Att. fut. ἀφοριῶ Matt. 13, 49. 25, 32; see Buttm. § 95. 7, 9 sq. Winer § 13. 1. c; *to mark off by bounds, to bound off*, Sept. for חָרַקְתָּ Ex. 19, 12. 23. Pol. 17. 5. 7.—In N. T. *to set off, to set apart*, i. e.

1. *to separate*, c. acc. Gal. 2, 12 ἀφώριζεν ἑαυτόν. Acts 19, 9; acc. and ἀπό, Matt. 25, 32 bis; acc. and ἐκ μέσου Matt. 13, 49. Pass. aor. 1 with Mid. signif. 2 Cor. 6, 17 διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, quoted from Sept. Is. 52, 11. Comp. Dem. 719. 17. Plato Rep. 501. d.

2. *to set apart, for any purpose*; with acc. and eis, Acts 13, 2 ἀφορίσατε δὴ μοι ... τὸν Σαῦλον eis τὸ ἔργον. Pass. Rom. 1, 1. With eis c. acc. impl. i. q. *to choose*, Gal. 1, 15. Sept. for חָרַקְתָּ Lev. 20, 26.

3. *to separate, to shut out*, sc. from religious and social intercourse, Luke 6, 22.—Eurip. Her. 931 καὶ μ' ἀπὸ γᾶς ὥρισεν Ἰλιάδος.

ἀφορμή, ῆς, ή, (ἀφορμάω,) *a starting-place, base of operations*, Thuc. 1. 90.—In N. T. trop. *a starting-point, an occasion, opportunity*, Rom. 7, 8. 11. 2 Cor. 5, 12. 11, 12 bis. Gal. 5, 13. 1 Tim. 5, 14. So Jos. Ant. 2. 10. 1. Diod. Sic. 1. 83. Isæus 138. 12.

ἀφρίζω, f. ἴσω, (ἀφρός,) *to froth, to foam*, absol. Mark 9, 18. 20.—Soph. El. 719. Diod. Sic. 3. 10.

ἀφρός, οὐ, ὁ, froth, foam, Luke 9, 39.—
Jos. Ant. 6. 12. 2. Plut. Sept. Sap. Conv.
18. Plato Tim. 83. d.

ἀφροσύνη, ης, ἡ, (ἀφρων,) pr. 'want of mind or intelligence'; hence *want of wisdom, folly*, 2 Cor. 11, 1. 17. 21. Sept. for חֲכָמָה Prov. 18, 13. So Xen. Cyr. 4. 2. 41.—By Hebr. 'want of true wisdom,' i. e. *wickedness, evil*, unbelief, Mark 7, 22. Sept. and חֲכָמָה Ps. 38, 6; חֲכָמָה Deut. 22, 21. Judg. 19, 23. So Wisd. 12, 23.

ἀφρων, ονος, ὁ, ἡ, adj. (a priv. φρήν,) pr. *mindless, unintelligent*; hence, *unwise, simple, foolish*, Luke 11, 40. 12, 20. 1 Cor. 15, 36. 2 Cor. 11, 16 bis. 19. 12, 6. 11. Sept. for חֲכָמָה Prov. 12, 15. 16; נָבִיל Prov. 30, 22. So Hdian. 5. 7. 1. Plato Rep. 598. c.—By Hebr. 'without true wisdom,' i. e. *wicked, evil*, unbelieveing, Rom. 2, 20. Eph. 5, 17. 1 Pet. 2, 15. So Sept. and חֲכָמָה Job 5, 3; נָבִיל Prov. 15, 20; נָבִיל Ps. 14, 1.

ἀφυπνῶ, ῶ, f. ὥσω, (ἀφυπνος,) *to become ἀφυντος, to awake from sleep*, Anth. Gr. II. p. 103.—In N. T. *to fall away into sleep, to fall asleep*, absol. Luke 8, 23; par. all. καθεύδω Matt. 8, 24 and Mark 4, 38. Sept. Ald. for נָבִיל Judg. 5, 27. So Nicet. Ann. II. 6. 48. B. See Lob. ad Phryn. p. 224.

ἄφωνος, ου, ὁ, ἡ, adj. (a priv. φωνή,) *voiceless, speechless*, i. e.

1. *dumb*, not having the power of speech; e. g. beasts 2 Pet. 2, 16; idols 1 Cor. 12, 2, comp. Ps. 115, 5 sq. Hab. 2, 18. 19.—Æschin. 88. 37.

2. *mute, silent*, in patient suffering, Acts 8, 32; quoted from Is. 53, 7 where Sept. for נִבְּלָה.—So from surprise, Æl. V. H. 12. 41. Plato Rep. 336. d.

3. Trop. *unexpressive, without meaning*, 1 Cor. 14, 10; comp. v. 11.

Ἀχάζ, ὁ, indec. Ahaz, Heb. אֲחָז (possessor), an idolatrous king of Judah, Matt. 1. 9 bis. See 2 K. c. 16. 2 Chr. c. 28.

Ἀχαΐα, as, ἡ, Achaia, a region of Greece; pr. a province lying in the northern part of the Peloponnesus, including Corinth and its isthmus, and put by the poets for the whole of Greece; whence Ἀχαιοί, the Greeks. In a wider sense, Achaia comprehended the Peloponnesus and the whole of Hellas or Greece properly so called. Augustus divided the whole country into two proconsular provinces, viz. Macedonia and Achaia; the former of which comprised Macedonia proper, with Illyricum, Epirus, and Thessaly; and the latter, all which lay

southward of the former. Corinth was the capital of Achaia, and the residence of the proconsul. In N. T. the name Achaia is always employed in this latter acceptation; Acts 18, 12. 27. 19, 21. Rom. 15, 26. [16, 5.] 1 Cor. 16, 15. 2 Cor. 1, 1. 9, 2. 1, 10. 1 Thess. 1, 7. 8.—See Plin. H. N. 4. 6. Strabo 17. p. 840. Tacit. Ann. 1. 76. Suet. Claud. 25.

Ἀχαϊκός, οὐ, ὁ, Achaicus, pr. name of a Christian, 1 Cor. 16, 17. 25.

ἄχαριστος, ου, ὁ, ἡ, adj. (a priv. χαρίζομαι,) *unthankful, ungrateful*, Luke 6, 35. 2 Tim. 3, 2.—Ecclus. 29, 17. Hdian. 1. 9. 1. Xen. Mem. 2. 2. 1.

Ἀχέιμ, ὁ, indec. Achim, pr. n. of a man, Matt. 1, 14 bis.

ἀχειροποίητος, ου, ὁ, ἡ, adj. (a priv. χεῖρ, ποιέω,) *not made with hands*, Mark 14, 58. 2 Cor. 5, 1. Col. 2, 11.

ἄχλς, ὅς, ἡ, a mist, darkness, which shrouds objects, Hom. Od. 7. 41; or comes over the eyes of the dying, Il. 5. 696.—In N. T. *a mist before the eyes*, Acts 13, 11 ἄχλς καὶ σκότος. So Jos. Ant. 9. 4. 3. Plut. Alex. M. 45.

ἄχρεῖος, ου, ὁ, ἡ, adj. (a priv. χρεῖα,) *useless, unprofitable*, spoken of oneself, Luke 17, 10. Sept. for עָשָׂה 2 Sam. 6, 22. So genr. Dem. 504. 13. Xen. Cyr. 7. 5. 21.—Emphat. i. q. *good for nothing, wicked*, Matt. 25, 30; comp. v. 26. So Achill. Tat. 5. p. 321; comp. ἀχρεΐτης Tob. 4, 13.

ἀχρεΐω, ῶ, f. ὥσω, (ἀχρεΐος,) *to make useless, to spoil, to destroy*, Sept. 2 K. 3, 19. Pol. 1. 54. 8. ib. 3. 64. 8.—In N. T. trop. *to make unprofitable, to corrupt*; Pass. Rom. 3, 12 ἅμα ἡχρεΐώθησαν, quoted from Ps. 14, 3 and 53, 4, where Sept. for חֲכָמָה.

ἄχρηστος, ου, ὁ, ἡ, adj. (a priv. χρηστός,) *useless, unprofitable*, Sept. Hos. 8, 8. Hdian. 8. 4. 21. Plato Rep. 332. e.—In N. T. emphat. *unprofitable, good for nothing* injurious, c. dat. of pers. Philem. 11, comp. v. 18. So Ecclus. 16, 1 ἄχρηστοι, parall. ἀσεβείς. Wisd. 3, 11.

ἄχρι and **ἄχρις**, (kindr. ἄκρος,) the latter occasionally before a vowel, Buttm. § 26. 4. Lob. ad Phryn. p. 14; a particle of time and place, *until, even unto*. See μέχρι init.

1. Of time: a) As Prep. c. gen. *until*; so with nouns, Luke 4, 13 and Acts 13, 11 ἄχρι καιροῦ *until a season*, i. e. *for a season*. Acts 20, 11 ἄχρις αὐγῆς (so ἄχρι τῆς ἑω Jos. Ant. 6. 11. 4). Acts 2, 29, 3, 21.

22, 23, 1. 26, 22. Rom. 5, 13. 1 Cor. 4, 11. 2 Cor. 3, 14. Gal. 4, 2. Phil. 1, 6. Heb. 6, 11. Rev. 2, 26. Acts 20, 6 ἄχρι ἡμερῶν πέντε *until five days* sc. were passed, *in five days*. So ἄχρι θανάτου or the like, marking time or extent, Acts 22, 4. Rev. 2, 10. 12, 11; also Heb. 4, 12. With the gen. of the art. before particles of time; Rom. 1, 13 ἄχρι τοῦ δεῦρο *hitherto*. 8, 22 and Phil. 1, 5 ἄχρι τοῦ νῦν. Comp. 2 Macc. 14, 15. Xen. Conv. 4. 37 ἄχρι τοῦ μὴ περὶ νῦν.—With a relat. pron. and noun, e. g. ἄχρι ἧς ἡμέρας *until what day, until the day that*, Matt. 24, 38. Luke 1, 20. 17, 27. Acts 1, 2. For ἄχρισ οὐ see in lett. b. β.

b) As a Conj. before verbs: α) Simply ἄχρι, *until*; so before a verb in the Subjunct. Luke 21, 24 ἄχρι πληρωθῶσι καιροί. Rev. 15, 8. 20, 3. 5. Once c. fut. Rev. 17, 17 ἄχρι τελεσθήσονται οἱ λόγοι τοῦ θεοῦ. So c. Opt. Jos. Ant. 12. 7. 6. β) In the form ἄχρισ οὐ, *until that, until, pr. for ἄχρι χρόνου οὐ* 'until the time that;' so before a verb in a past tense, e. g. Indic. Acts 7, 18 ἄχρισ οὐ ἀνίστη βασιλεῖς ἕτερος. 27, 33; Subjunct. Rom. 11, 25 ἄχρισ οὐ τὸ πλήρωμα τῶν ἔθνων εἰσελθῇ. 1 Cor. 11, 26. 15, 25. Gal. 3, 19. 4, 19. Rev. 2, 25. 7, 3. (Indic. Heliodor. 3. 7. Xen. Hell. 6. 4. 37. Subj. Plut. Artax. 19. Theophr. H. Plant. 5. 2.) Before a verb in the present tense, *as long as, while*; Heb. 3, 13 ἄχρισ οὐ τὸ σημεῖον καλεῖται. So ἄχρι simpl. 2 Macc. 14, 10.

2. Of place, as Prep. c. gen. Acts 11, 5

ἄχρισ ἐμοῦ. 13, 6 ἄχρι Πάφου. 20, 4. 28, 15. 2 Cor. 10, 13. 14. Rev. 14, 20. 18, 5. —Lucian. D. Deor. 7. 4. Plato Tim. Locr. 100. e. ib. 101. a.

ἄχυρον, ου, τό, (kindr. ἄχω,) *straw*, as cut down, Xen. Œc. 18. 1, 2.—In N. T. *chaff, short straw*, the chaff and straw as broken up by treading out the grain, and separated by winnowing, Matt. 3, 12. Luke 3, 17. Sept. for גֶּזַח Is. 17, 13; יִבְרָה Gen. 24, 25. 32. Judg. 19, 19. So Pol. 1. 19. 13. Xen. Œc. 18. 6, 7, 8.—Such straw or chaff was used as fodder, and also for fuel; see Gen. and Judg. l. c. also Matt. 6, 30. Luke 12, 28. See Bibl. Res. in Palest. II. p. 277.

ἀψευδής, εος, ους, ό, ή, adj. (a priv. ψεύδομαι,) *without lie, that cannot lie, verax*, of God, Tit. 1, 2.—Wisdom. 7, 17. Hdian. 2. 9. 4. Plato Rep. 382. e; πάντα ἀψευδές τὸ δαιμόνιον τε καὶ ζῆλον.

ἄψιδος, ου, ό, wormwood, (i. q. ἀψίσιον, Aquil. for מִרְיָא Prov. 5, 4. Xen. An. 1. 5. 1.) as the symbol of bitter poison, and as the name of a star causing death; so Rev. 8, 11 bis, καὶ γίνεται τὸ τρίτον τῶν ὑδάτων εἰς ἄψιδον κατλ.—For the poisonous character ascribed to wormwood and other bitter plants, see Jer. 9, 15. 23, 15. Lam. 3, 15. 19; comp. Deut. 29, 18. Heb. 12, 15. Ex. 15, 23.

ἄψυχος, ου, ό, ή, adj. (a priv. ψυχή,) *without life, lifeless*, e. g. musical instruments, 1 Cor. 14, 7.—Wisdom. 14, 29. Pol. 6 47. 10. Plato Soph. 227. a.

B.

Βάαλ, ό, indec. Baal, Heb. בַּעַל (lord), Chald. בַּעַל, בַּל, *Bel*, the chief domestic and tutelary god of the Phenicians, and particularly of the Tyrians, representing either the sun, or more probably the planet Jupiter. Rom. 11, 4 οὐκ ἔκαμψαν γόνυ τῇ [εἰκόνι] Βάαλ, quoted from 1 K. 19, 18 where it is τῷ Βάαλ; comp. Buttm. § 125. 5. The Israelites were often seduced to the worship of this god; Judg. 2, 11. 13. 3, 7. 8, 33. 1 K. 16, 31. 2 K. 10, 18. See Heb. Lex. art. בַּעַל no. 5. Gesen. Comm. on Issi. II. p. 335 sq.

Βαβυλών, ωνος, ή, *Babylon*, Heb. בָּבֶל *Babel* (i. e. confusion, contr. for בְּלִלְבָל from בְּלִלְבָל Gen. 11, 9,) the celebrated metropolis of Babylonia and the seat of the Chaldean

empire. For a full account of it, and of the present ruins, see R. K. Porter's Travels II. p. 283 sq. C. J. Rich Memoirs on Babylon and Persepolis, Lond. 1839. Ritter's Erdkunde Th. XI. p. 865 sq.—In N. T. pr. Matt. 1, 11. 12. 17 bis. Acts 7, 43. 1 Pet. 5, 13. Poetically and symbolically *Babylon* is put for the capital of heathenism, the chief seat of idolatry, prob. pagan Rome, as being the successor of ancient Babylon in this respect; Rev. 14, 8. 16, 19. 17, 5. 18, 2. 10. 21. Comp. Is. 21, 9. Jer. 50, 23 sq. 51, 7, 8.

βαθμός, ου, ό, (βαίνω,) *a step of a staircase or door*, Ecclus. 6, 36. Sept. 1 Sam. 5, 5. Plut. Romul. 20.—In N. T. *a step of dignity, degree*, 1 Tim. 3, 13. So Artemidor.

Acts 12. 10. D.

2. 42. Lucian. Amor. 53. The Attic form was βασμός, Lob. ad Phryn. p. 324.

βάθος, εος, ους, τό, (βαθύς,) *depth*, Matt. 13, 5. Mark 4, 5. Rom. 8, 39. Eph. 3, 18. Luke 5, 4 τὸ βάθος *the depth, the deep*, i. e. the deep water of the lake. Sept. for עֲמֻקַּי Ez. 27, 34; עֲמֻקַּי Ez. 31, 14. So Diod. Sic. 5. 36. Xen. OEc. 19. 14.—Trop. a) *depth*, for *fulness, greatness*; Rom. 11, 33 βάθος πλούτου κτλ. (Sept. Prov. 18, 3 βάθος κακῶν, comp. Ael. V. H. 3. 18 πλούτος βαθύς.) 2 Cor. 8, 2 ἡ κατὰ βάθους πτωχεία, lit. 'poverty down to the depth,' i. e. *deepest poverty*; comp. Strabo 9. 419 ἄντρον κοῖλον κατὰ βάθους. b) Plur. τὰ βάθη, *depths, deep things*, the secret, unrevealed counsels of any one, e. g. τοῦ θεοῦ 1 Cor. 2, 20; of Satan, *mysteries* Rev. 2, 24 Rec. Sept. for עֲמֻקַּי Ecc. 7, 4. Comp. Judith 8, 14. Plato Theat. 183. e.

βαθύνω, f. νῶν, (βαθύς,) *to deepen, to make deep*, absol. Luke 6, 48 ἔσκαψε καὶ ἐβάθυνε, lit. 'he dug and made deep,' i. e. *he dug deep*; where by Hebr. ἐβάθυνε supplies the place of an adverb, i. q. ἔσκαψε βάθους; see Gesen. Lehrs. p. 823. Heb. Gr. §139. n. 1; comp. Buttm. §144. n. 6. Sept. βαθύνετε εἰς κάσιον for עֲמֻקַּי יִצְחָק Jer. 49, 8.—Hom. Il. 23. 481. Anacr. Od. 17. 6.

βαθύν, εἶα, ὅ, adj. *deep*, e. g. a well John 4, 11. Sept. for עֲמֻקַּי Prov. 22, 14. So Hdtan. 3. 3. 2. Xen. An. 5. 2. 3.—Trop. a) Of sleep, Acts 20, 9 ὑπνω βάθει. So Theocr. 8. 65. Ael. V. H. 9. 13. b) Of the dawn; Luke 24, 1 ὄρizon βάθους *deep twilight, day-break, the first dawn*, i. q. λίαν πρωί Mark 16, 2. So Plato Prot. 310. a, εἶτι βάθους ὄρizon. c) Neut. Plur. τὰ βάθη, *the deep things, mysteries*, of Satan, Rev. 2, 24 Griesb. comp. in βάθος lett. b. Comp. Aeschyl. Supp. 405. Hdot. 4. 95.

βαῖον, ον, τό, (dim. βάϊς,) Plur. τὰ βαῖα, *palm-branches*, the pendulous twigs and boughs of the palm-tree; John 12, 13 τὰ βαῖα τῶν φοινίκων. Symm. for עֲנַבִּים Cant. 7, 9.—1 Macc. 13, 51. Test. XII Patr. p. 668.

Βαλαάμ, ὁ, indec. Balaam, Heb. עֲמֻנִי (non-populus, foreigner,) pr. n. of a soothsayer of Pethor in Mesopotamia, who was hired by Balak, king of the Moabites, to curse the Israelites; see Num. c. 22. 23. Deut. 23, 4. Josh. 24, 9. Jos. Ant. 4. c. 6.—In N. T. put as the emblem of false and seducing teachers, 2 Pet. 2, 15. Jude 11. Rev. 2, 14. See also Νικολαίτης.

Βαλάκ, ὁ, indec. Balak, Heb. עֲמֻנִי (spoiler), a king of the Moabites, Rev. 2, 14.—See Num. c. 22. Josh. 24, 9. Jos. Ant. 4. e. 6.

βαλάντιον, ου, τό, written also τὸ βαλάντιον, a bag, purse, Luke 10, 4. 12, 33. 22, 35. 36. Sept. for עֲמֻקַּי Job 14, 17; כֶּסֶף Prov. 1, 14.—Hdtan. 5. 4. 4. Xen. Conv. 4. 2.

βάλλω, f. βαλῶ, perf. βέβληκα, aor. 2 ἔβαλον; Pass. perf. βέβλημαι, aor. 1 ἐβλήθη, fut. 1 βληθήσομαι; *to throw, to cast*, with a greater or less degree of force, as modified by the context; in Gr. usage often of weapons, stones, and the like, Sept. 2 Chr. 26, 15 βάλλειν βέλει καὶ λίθοις. Hdtan. 3. 3. 9. Xen. An. 5. 4. 23.—In N. T.

1. Pr. *to throw, to cast*, to a distance, with force and effort, e. g. a) At a person; as stones, c. acc. et ἐπὶ τινι, John 8, 7 πρῶτος τὸν λίθον ἐπ' αὐτῇ βάλετω. Acc. impl. with ἐπὶ τινα, v. 59. (Dion Cass. 817. 3. Pol. 1. 48. 8.) With acc. of pers. and dat. of instr. *to throw at, to hit*; Mark 14, 65 ῥαπισμασιν αὐτὸν ἔβαλλον, lit. *they threw at (hit) him with slaps*, slapped him with their open hands. So pr. Lys. 140. 1 ἔβαλλέ με λίθοις. Jos. Ant. 2. 15. 4. Hdtan. 7. 11. 17. b) Genr. *to throw or cast* in any direction; e. g. *to or before* any one, c. acc. et dat. Matt. 15, 26 τὸν ἄντρον... βαλεῖν τοῖς κυναρίοις. Mark 7, 27; ἔμπροσθέν τινος Matt. 7, 6. Or *from* any one, with ἀπό, as βάλε ἀπὸ σοῦ, Matt. 5, 29. 30. 18, 8. 9; with ἐκ, as ὕδαρ ἐκ τοῦ στόματος Rev. 12, 15. 16; with ἔξω, *to cast out or away*, Matt. 5, 13. 13, 48. Luke 14, 35; trop. John 15, 6. 1 John 4, 18. Also *upon* any thing, with ἐπὶ c. acc. Rev. 18, 19 ἔβαλον χοῦν ἐπὶ τὰς κεφ. αὐτῶν. Or *into* any thing, with εἰς c. acc. as κοινοτὸν εἰς τὸν αἶρα Acts 22, 23; εἰς τὴν θάλασσαν Matt. 4, 18. 13, 47. 17. 27. 21, 21. Mark 9, 42. 11, 23. Rev. 8, 8. 18, 21; εἰς τὸ πῦρ Matt. 3, 10. Mark 9, 22. Luke 3, 9. John 15, 6; εἰς τὴν γέενναν Matt. 5, 30. 18, 9; εἰς τὴν κάμνον Matt. 13, 42. 50; εἰς κλίβανον Matt. 6, 30. Luke 12, 28; also Rev. 8, 7. 12, 4. 9. 13. 20, 3. 10. 14. 15. al. Sept. c. εἰς Dan. 3, 21. Is. 19, 8; comp. Aesop. F. 130. Jos. Ant. 6. 9. 5. c) Of seed, *to cast, to sow*, e. g. σπῶρον ἐπὶ τῆς γῆς Mark 4, 26; κόκκον εἰς τὸν κῆπον Luke 13, 19. Sept. βάλλοντες σπέρματα Ps. 126, 6. Of manure, *to cast in*, Luke 13, 8. d) Spec. of lots, *to cast sc. into* an urn or vessel, from which they were then drawn out; Potter Gr. Ant. I. p. 333. Adam's Rom. Ant. p. 302. So Matt. 27, 35 bis. Mark 15, 24 βάλλοντες

κλῆρον ἐπ' αὐτά. Luke 23, 34. John 19, 24. Sept. for בָּרַח Neh. 11, 1; חָרַח Ob. 11. Ecclus. 37, 8. Plut. Lucull. 27 ἐν παιδιᾷ ἐβάλλοντο κλῆρον. e) So *to cast money into the treasury or chest*; εἰς τὸν κορβανᾶν Matt. 27, 6; εἰς τὸ γαροφυλάκιον (see this art.) Mark 12, 41. 43. Luke 21, 1. 4; absol. id. Mark 12, 44. Luke 21, 3. 4; also John 12, 6. So Jos. Ant. 6. 1. 2. f) Of persons, βάλλω τινὰ εἰς κλίνην, *to cast into a bed*, to lay upon the bed, to afflict with disease, Rev. 2, 22. (Intrans. id. Arr. Epict. 2. 20. 10.) Hence Pass. perf. βέβλημαι ἐπὶ κλίνης, *to be laid upon the bed*, to lie ill, Matt. 9, 2; βέβλημαι absol. id. Matt. 8, 6. 14. Simpl. *to be laid*, *to lie*, Mark 7, 30; πρὸς τι Luke 16, 20. Comp. Buttm. § 113. 7. g) Spec. βάλλω τινὰ εἰς φυλακὴν, *to cast into prison*, implying the use of force, Matt. 18, 30. Luke 12, 58. Acts 16, 37. Rev. 2, 10. So Arr. Epict. 1. 29. 6. h) Of a tree, *to cast its fruit*; Rev. 6, 13 ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς. i) Of a city, *to cast down*, *to overthrow*, i. q. καταβάλλω. Rev. 18, 21 οὕτως . . . βληθήσεται Βαβυλὼν. So καταβάλλω Xen. Hell. 4. 5. 10. ib. 6. 4. 27. k) Reflex. βάλλειν ἑαυτὸν, *to throw or cast oneself*, e. g. with κάτω down, Matt. 4, 6. Luke 4, 9; εἰς τὴν Σάδασσαν John 21, 7. l) Intrans. or with ἑαυτὸν impl. Buttm. § 130. n. 2; *to cast oneself*, *to rush*; and of a wind, *to blow*, *to storm*; Acts 27, 14 ἔβαλε κατ' αὐτῆς [Κρήτης] ἄνεμος τυφωτικός. So Hom. Il. 11. 722 ποταμός εἰς ἄλα βάλλον. Plato Hipp. Maj. 293. a.

2. In a modified sense, *to cast*, the idea of distance and force being dropped, i. q. *to put*, *to place*, *to lay*, *to thrust*, e. g. β. τὸ ἀργύριον τοῖς τραπεζίταις, *to put money to the exchangers*, to place it upon their tables, Matt. 25, 27. With acc. and εἰς c. acc. *to put or thrust into*; e. g. τοὺς δακτύλους εἰς τὰ ὄτα Mark 7, 33, and so John 20, 25, 27; τὴν μάχαιραν εἰς τὴν θήκην John 18, 11; χαλίους εἰς τὰ στόματα James 3, 3; τὸ δρέπανον εἰς τὴν γῆν Rev. 14, 19; τινὰ εἰς τὴν κολυμβήσαν John 5, 7. Trop. βάλλειν εἰς τὴν καρδίαν τινος, *to put into the heart of any one*, *to suggest*, John 13, 2. So Jos. Ant. 6. 13. 4 ἃ μῆτε εἰς νοῦν ἐβαλόμην. Pind. Ol. 13. 22 πολλὰ δ' ἐν καρδίαις . . . ἔβαλον. Plut. Timol. 3 εἰς νοῦν ἐμβάλλειν.—With acc. and ἐπὶ c. acc. *to put or lay upon any one*; Rev. 2, 24 οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος. Also of a sickle, β. τὸ δρέπανον ἐπὶ τὴν γῆν *to thrust in the sickle upon the earth* Rev. 14, 16. Trop. β. εἰρήνην ἐπὶ τῇ γῇ *to send (introduce) peace*

upon the earth; and so β. μάχαιραν ib.—With acc. and ἐνώπιόν τινος, *to lay or place before any one*; e. g. τὸ σκάνδαλον Rev. 2, 14. So Rev. 4, 10 πεσούνται . . . καὶ προσκυνήσουσι . . . καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, *they fall down . . . and worship . . . and lay their crowns before the throne*, i. e. in the manner of potentates doing homage to a superior; so Tigranes in Plut. Comp. Cim. et Lucull. 3 τὸ διάδημα τῆς κεφαλῆς ἀφελόμενος ἔθηκε πρὸ τῶν ποδῶν. Cic. pro Sext. 27. Jos. Ant. 15. 6. 6, 7.

3. Spoken of liquids, *to put*, *to pour*, e. g. wine or water; with acc. and εἰς, *to put or pour into*; Matt. 9, 17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς. Mark 2, 22. Luke 5, 37. 38; John 13, 5 βάλλει ὕδωρ εἰς τὸν νηπτήρα. Once of ointment, with acc. and ἐπὶ c. gen. *to pour upon*; Matt. 26, 12 βαλοῦσα αὐτῇ τὸ μύρον τοῦτο ἐπὶ τοῦ σώματος μου, comp. v. 7.—So c. εἰς. Hom. Od. 4. 220. Anacr. 36. 10. Arr. Epict. 4. 13. 12 οἶνον ἵναβάλω εἰς τὸν πίτον. With ἐπί, Eurip. Orest. 297 λουτρά τ' ἐπὶ χροὸς βάλε. +

βαπτίζω, f. ἴσω, (βάπτω,) a frequentative in form, but apparently not in signification; *to dip in*, *to sink*, *to immerse*, in Gr. writers spoken of ships, galleys, etc. c. acc. Pol. 1. 51. 6 καὶ πολλὰ τῶν σκαφῶν ἐβάπτιζον. ib. 8. 8. 4. ib. 16. 6. 2. Epict. Fragm. 14. Jos. B. J. 3. 8. 5 κυβερνήτης, ὅστις χεῖμῶνα δεδοικὸς πρὸ τῆς θυέλλης ἐβάπτισεν ἐκὼν τὸ σκάφος. Ant. 9. 10. 2. Vit. 3. Of animals, Diod. Sic. 1. 36 τῶν δὲ χερσαίων θηρίων τὰ πολλὰ μὲν ὑπὸ τοῦ ποταμοῦ περιληφθέντα διαφθείρεταις βαπτίζομενα. Pol. 5. 47. 2 of horses sinking in a marsh. Also of men, Jos. Ant. 15. 3. 3 βαροῦντες αἰὲ καὶ βαπτίζοντες ὡς ἐν παιδιᾷ νηχόμενοι. B. J. 1. 22. 2. Diod. Sic. 16. 80; or partially, to the breast, Pol. 3. 72. 4 ὥς τῶν μαστῶν οἱ περὶ βαπτίζομενοι. Strab. 14. p. 667. a, μέχρι ὀμφαλοῦ βαπτίζομένων.—Also *to dip in a vessel*, *to draw water*, Plut. Alex. M. 67.—In N. T.

1. *to wash*, *to lave*, *to cleanse by washing*, Mid. and Pass. aor. 1 in Mid. sense, *to wash oneself*, i. e. one's hands or person, *to perform ablution*; Luke 11, 38 ἑξαύμασεν ὅτι οὐ πρότερον ἐβαπτίσθη πρὸ τοῦ ἀρίστου, comp. the like circumstances in Mark 7, 2. 3, where it is νίπτομαι, and see in πυγμῇ. Also Mark 7, 4 ἐὰν μὴ βαπτίσωνται, comp. v. 2. 3.—Sept. for בָּטַח 2 K. 5, 14, comp. v. 10 where it is בָּטַח Sept. Λούω. Judith 12, 7 καὶ (Judith) ἐβαπτίζετο ἐν τῇ παρεμβολῇ

ἐπὶ τῆς πηγῆς τοῦ ὕδατος. Eccles. 31, 25 βαπτίζομενος ἀπὸ νεκροῦ, where comp. Lev. 11, 25. 28. 40. Num. 19, 18. 19.

2. to baptize, to administer the rite of baptism, either that of John or of Christ; Pass. and Mid. to be baptized or to cause oneself to be baptized, i. e. genr. to receive baptism; see note below.—Thus

α) Pr. and α) Absol. Matt. 3, 6. 13. 14. 16. Mark 1, 4. 5. 16. 16. Luke 3, 7. 12. 21 bis. 7. 30. John 1, 25. 28. 3, 22. 23 bis. 26. 4, 1. 2. 10. 40. Acts 2, 41. 8, 12. 13. 36. 38. 9, 18. 10, 47. 16, 15. 33. 18, 8. 22, 16. 1 Cor. 1, 14. 16 bis. 17. So Mark 6,

14 Ἰωάννης ὁ βαπτίζων i. q. ὁ βαπτιστής. β) With an adjunct of manner; e. g. with acc. of the kindred noun, Acts 19, 4 Ἰωάννης ἐβάπτισε βάπτισμα μετανοίας, John baptized a baptism of repentance, i. e. by which those who received it acknowledged the duty of repentance. Luke 7, 29. Comp.

Buttm. § 131. 4. In Luke's writings with a dat. of the instrument or material employed, e. g. ὕδατι, with water, Luke 3, 16. Acts 1, 5. 11, 16. Elsewhere with ἐν ὕδατι, in water, Matt. 3, 11. Mark 1, 8. John 1, 26. 31. 33. Comp. Matt. 3, 6 ἐν τῷ Ἰορδάνῳ. See Matth. § 396. n. 2. Winer § 31. 5. Once β. εἰς τὸν Ἰορδάνην, baptized into the Jordan, Mark 1, 9. So genr. c. εἰς Plut. de Superst. 3. Jos. Ant. 4. 4. 6.

γ) With adjuncts marking the object and effect of the rite of baptism; chiefly with εἰς c. acc. to baptize or to be baptized INTO any thing, i. e. into the belief, profession, observance of any thing; Matt. 3, 11 εἰς μετάνοιαν. Acts 2, 38 εἰς ἀφεσιν ἁμαρτιῶν. 19, 3 εἰς τὸ Ἰωάννου βάπτισμα, i. e. the repentance into which John baptized. 1 Cor. 12, 13 εἰς ἓν σῶμα, i. e. that we may become one body. Rom. 6, 3 εἰς θάνατον.—With εἰς c. acc. of person, to baptize or to be baptized INTO any one, i. e. into a profession of faith in any one and sincere obedience to him; Rom. 6, 3 and Gal. 3, 27 εἰς Χριστόν. Trop. 1 Cor. 10, 2 εἰς τὸν Μωϋσῆν. So εἰς τὸ ὄνομα τινος, into the name of any one, in a like sense; Matt. 28, 19. Acts 8, 16. 19, 5. 1 Cor. 1, 13. 15. Also in the same sense, ἐπὶ τῷ ὀνόματι Ἰησοῦ Acts 2, 38; and ἐν τῷ ὀνόματι τοῦ κυρίου Acts 10, 48.—With ὑπέρ, 1 Cor. 15, 29 bis, οἱ βαπτίζομενοι ὑπέρ τῶν νεκρῶν, those baptized on account of the dead, i. e. why baptized into a belief of the resurrection of the dead, if in fact the dead rise not? See also in lett. b.

b) Trop. and with allusion to the sacred rite: α) Direct, e. g. βαπτίζω ἐν πνεύματι ἁγίῳ καὶ πυρὶ, to baptize in (with) the

Holy Ghost, and in (with) fire, i. e. to overwhelm, richly furnish, with all spiritual gifts, and to overwhelm with 'fire unquenchable,' Matt. 3, 11. Luke 3, 16; for the construction see above in lett. α. β. So with ἐν πνεύματι ἁγίῳ alone, Mark 1, 8. John 1, 33. Acts 1, 5. 11, 16. β) Genr. and with indirect allusion to the rite, to baptize with calamities, to overwhelm with sufferings, [Matt. 20, 22 bis, 23 bis.] Mark 10, 38 bis. 39 bis, τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι, to receive the baptism with which I must be baptized, i. e. can ye endure to be overwhelmed with sufferings like those which I must endure? For the construction see above in lett. α. β. Luke 12, 50.—With ὑπέρ τινος, 1 Cor. 15, 29 bis, τί ποιήσουσιν οἱ βαπτίζομενοι ὑπέρ τῶν νεκρῶν... τί καὶ βαπτίζονται ὑπέρ αὐτῶν; i. e. if the dead, οἱ νεκροί, do not rise, why expose ourselves to so much suffering in the hope of a resurrection? comp. v. 30. 31, where κινδυνεύω and ἀποθνήσκω are substituted for βαπτίζομαι. So some; others better as above in lett. α. γ.—So trop. Sept. (for רָבַב) Is. 21, 4 ἡ ἀνομία με βαπτίζει. Jos. B. J. 4. 3. 3 οἱ δὲ ὑστερον ἐβάπτισαν τὴν πόλιν, i. e. the robbers who had broken into Jerusalem 'afterwards baptize the city,' filled it with confusion and distress. Plut. de Puer. educand. 13 ψυχὴ τοῖς μὲν συμμέτροις αἰσεται πόνοις, τοῖς δὲ ὑπερβάλλουσιν βαπτίζεται. Plut. Galb. 21 ὀφλήμασι βεβαπτισμένους 'overwhelmed with debts.' Diod. Sic. 1. 73 ἰδιώτας βαπτίζειν ταῖς εἰσφοραῖς. Jos. Ant. 10. 9. 4 βεβαπτισμένοις εἰς ἀναίσθησίαν καὶ ὕπνον ὑπὸ τῆς μέξης. Evenus 15, in Anthol. Gr. ed. Jac. I. p. 99, βαπτίζει ὕπνον. Also Plato Conv. 176. b, τῶν χεῖρες βεβαπτισμένους, Lat. 'vino madidi.' Euthyd. 277. d, μειράκιον βαπτίζομενον 'a boy overwhelmed with questions.'

NOTE. While in Greek writers, as above exhibited, from Plato onwards, βαπτίζω is every where to sink, to immerse, to overwhelm, either wholly or partially; yet in Hellenistic usage, and especially in reference to the rite of baptism, it would seem to have expressed not always simply immersion, but the more general idea of ablution or affusion. This appears from the following considerations: α) The circumstances narrated Luke 11, 38, compared with those in Mark 7, 2-4 where νίπτω is employed, implying according to oriental custom a pouring of water on the hands, see in νίπτω and 2 K. 3, 11; likewise the use of βαπτισμός Mark 7, 4. 8; as also the passages

from the Sept. quoted above in no. 1. The idea of private *baths* in families in Jerusalem and Palestine generally is excluded; see in lett. b. b) In Acts 2, 41 three thousand persons are said to have been baptized at Jerusalem apparently in one day at the season of Pentecost in June; and in Acts 4, 4 the same rite is necessarily implied in respect to five thousand more. Against the idea of full *immersion* in these cases there lies a difficulty, apparently insuperable, in the scarcity of water. There is in summer no running stream in the vicinity of Jerusalem, except the mere rill of Siloam a few rods in length; and the city is and was supplied with water from its cisterns and public reservoirs; see Bibl. Res. in Palest. I. p. 479-516. From neither of these sources could a supply have been well obtained for the immersion of 8000 persons. The same scarcity of water forbade the use of private baths as a general custom; and thus also further precludes the idea of *bathing* in the passages referred to in lett. a. c) In the earliest Latin Versions of the N. T. as for example the *Itala*, which Augustine regarded as the best of all (de Doctr. Christ. 2. 15), and which goes back apparently to the second century and to usage connected with the apostolic age, the Greek verb βαπτίζω is uniformly given in the Latin form *baptizo*, and is never translated by *immergo* or any like word; showing that there was something in the rite of baptism to which the latter did not correspond. See Blanchini *Evangeliarium quadruplex*, etc. Rom. 1749. d) The baptismal fonts still found among the ruins of the most ancient Greek churches in Palestine, as at Tekoa and Gophna, and going back apparently to very early times, are not large enough to admit of the baptism of adult persons by immersion; and were obviously never intended for that use. See Bibl. Res. in Palest. II. p. 182. III. p. 78.

βάπτισμα, ατος, τό, (βαπτίζω,) pr. 'any thing dipped in or immersed;' in N. T. baptism, i. e. the rite, e. g. John's baptism, Matt. 3, 7. 21, 25. Mark 1, 4. 11, 30. Luke 3, 3. 7, 29. 20, 4. Acts 1, 22. 10, 37. 13, 24. 18, 25. 19, 3, 4; Christian baptism, Rom. 6, 4. Eph. 4, 5. Col. 2, 12. 1 Pet. 3, 21.—Trop. baptism for calamities, afflictions, with which one is overwhelmed, Matt. 20, 22. 23. Mark 10, 38. 39. Luke 12, 50; see in βαπτίζω no. 2. b.

βαπτισμός, ου, ό, (βαπτίζω,) pr. 'a dipping, immersion;' in N. T.

1. *a washing, ablution*, of vessels, couches, Mark 7, 4. 8. Heb. 9, 10. Comp. Lev. 11, 32.

2. *baptism*, the rite, Heb. 6, 2.—Jos. Ant. 18. 5. 2, of John's baptism.

Βαπτιστής, ου, ό, (βαπτίζω,) *a baptizer*, i. e. *the Baptist*, as a surname of John, the forerunner of our Lord, Matt. 3, 1. 11, 11. 12. 14, 2. 8. 16, 14. 17, 13. Mark 6, 24. 25. 8, 28. Luke 7, 20. 28. 33. 9, 19.—Jos. Ant. 18. 5. 2.

Βάπτω, f. ψω, 1. *to dip in, to immerse*; c. acc. John 13, 26 βάψας τὸ ψωμίον, sc. εἰς τὸ τρυβλίον comp. Mark 14, 20. Sept. c. acc. et εἰς for בָּבַב Lev. 4, 6. So c. acc. Xen. An. 2. 2. 9; acc. et εἰς AEL. V. H. 14. 39. Plato Tim. 73. e.—Also with acc. and gen. of a fluid; Luke 16, 24 ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, comp. Winer § 30. 5. 2. b. So Arat. de Cepheo sidere, τὰ μὲν εἰς κεφαλὴν μάλα πάντα βάπτων ὠκεανοῖο, Wetst.

2. Spec. *to dip, to dye*, Pass. c. dat. of instr. Rev. 19, 13 ἱμάτιον βεβαμμένον αἵματι.—Sept. Ps. 68, 24. Jos. Ant. 3. 6. 1. Plato Rep. 429. d, e. Hom. Batrach. 223 ἐβάπτετο δ' αἵματι λίμνη.

Βάρ, Heb. בָּר, *son*; see Βαρισηούς, Βαριωνᾶς.

Βαραββᾶς, ᾱ, ό, Barabbas, Aram. בָּרָבָרָא (son of the father), pr. name of a robber, whom Pilate released to the Jews, Matt. 27, 16. 17. 20. 21. 26. Mark 15, 7. 11. 15. Luke 23, 18. John 18, 40 bis.—The name was not unusual among the Jews; see Lightfoot Hor. Heb. in Matt. 27, 16.

Βαράκ, ό, indec. Barak, Heb. בָּרָק (lightning), pr. n. of a Hebrew, who with Deborah delivered Israel from the Canaanites; Heb. 11, 32. See Judg. c. 4. 5.—Jos. Ant. 5. 5. 2 Βάρακος.

Βαραχίας, ου, ό, Barachias, pr. n. of the father of Zacharias, who was slain between the temple and the altar, Matt. 23, 35; see in art. Ζαχαρίας no. 2.

Βάρβαρος, ου, ό, *a barbarian*, i. e. pr. simply *a foreigner*, one who does not understand or speak the language of a particular people. Strabo regards it as an onomatopætic word imitating a difficult and harsh pronunciation; 14. p. 662. Perh. derived from *Berber*, the name of a formidable native race in northern Africa.

1. Genr. of one who uses a different tongue, 1 Cor. 14, 11 bis. Sept. for בָּבָר Ps. 114, 1.—2 Macc. 2, 21. Hdot. 2. 158

καρβαρους πάντας οἱ Αἰγύπτιοι καλέονσι τοὺς μὴ σφίσι ὁμολώσους. Hdian. 7. 3. 2.

2. Spec. one who does not speak Greek, *one not a Greek* by language or nation; Acts 28, 2. 4, where the inhabitants of Melita (Malta) are so called, as speaking a dialect of the Phœnician language. Rom. 1, 14 Ἑλλῆσι τε καὶ βαρβάροις, *to the Greeks and to those not Greeks*, to other nations. So Col 3, 11 Ἑλλῆν καὶ Ἰουδαῖος... βαρβαρος, Σκύθης, where βαρβαρος seems to refer to those nations of the Roman empire who did not speak Greek, as the Jews, Romans, Spaniards; and Σκύθης to nations not under the Roman dominion.—Jos. B. J. prem. 5 Ἑλλησι καὶ βαρβάροις, i. e. the Romans, Jews, and others. ib. 5. 1. 3. So of the Romans, Pol. 5. 104. 1. ib. 9. 37. 5; of the Syrians, Xen. Cyr. 1. 2. 1.

βαρέω, ᾠ, f. ἦσω, (βάρος,) *to weigh down, to be heavy* upon; found in early and Attic writers only in the perf. participles βεβαρηώς, βεβαρημένος, Hom. Od. 3. 139. ib. 19. 122. Plato Conv. 203. b. Other forms occur in later writers; as fut. βαρήσει Luc. D. Mort. 10. 4; see Thom. Mag. p. 141 sq. Matth. § 227. Buttm. Ausf. Spr. § 114.—In N. T. only Pass. βαρέομαι, οὔμαι, aor. 1 ἐβαρήην, perf. part. βεβαρημένος, *to be weighed down, to be heavy, oppressed*, only trop. a) By sleep, e. g. βεβαρημένοι ἕπῳ Luke 9, 32; absol. id. Matt. 26, 43. Mark 14, 40. So c. ἕπῳ Anthol. Gr. IV. p. 177. b) By surfeiting, etc. Luke 21, 34 μήποτε βαρυνθῶσιν (βαρυνθῶσιν Rec.) αἱ καρδίαι ὑμῶν ἐν κραπήτῃ κτλ. So Hom. Od. 19. 122 οὐκ βεβαρηότα. c) By evils, calamities, 2 Cor. 1, 8. 5, 4 στενάζομεν βαρούμενοι. So Dion. Hal. Ant. 1. 14 πόλεις ὑπὸ πολέμων καὶ ἄλλων κακῶν βαρυνεῖσθαι. d) By expense, i. q. *to be burdened, charged*; 1 Tim. 5, 16 μὴ βαρεῖσθω ἡ ἐκκλησία. Comp. in ἀβαρής and ἐπιβαρέω.

βαρέως, adv. (βαρύς,) *heavily, with difficulty*, trop. Matt. 13, 15 and Acts 28, 27 τοῖς ὡς βαρέως ἤκουσαν, *they heard heavily with their ears*, i. e. are dull of hearing; quoted from Is. 6, 10, where Sept. for חֲכִימָי.—Comp. βαρέως φέρεται Sept. Gen. 31, 35. Dem. 1103. 17. Xen. An. 2. 1. 4. But Xen. An. 2. 1. 9 βαρέως ἀκούειν ‘to hear indignantly.’

Βαρθολομαῖος, ον, ὁ, Bartholomew, Heb. בֶּרְתוּלְמַי (son of Tolmai), the patronymic of one of the twelve apostles, Matt. 10, 3. Mark 3, 18. Luke 6, 14. Acts 1, 13. His pr. name was prob. Nathanael; see John 1 46. 21, 2. So Jude is also called Leb-

beus and Thaddeus; and ‘Peter is sometimes Barjonas.

Βαριησούς, οὔ, ὁ, Barjesus, Heb. בַּרְיָשׁוּ (son of Jeshua), pr. n. of a Jewish magician, Acts 13, 6.

Βαριωνᾶς, ᾠ, ὁ, Barjonas, Heb. בֶּרְיֹנָה (son of Jonas); the patronymic of the apostle Peter, Matt. 16, 17.—Others write it βάρ Ἰωνᾶς.

Βαρνάβας, α, ὁ, Barnabas, surname of Josus, a Levite, born in Cyprus, who became the first associate of Paul in his labours. The name Barnabas, Aram. בְּרִנְיָה (son of prophecy), is explained by Luke (Acts 4, 36) as i. q. υἱὸς παρακλήσεως, see in υἱός.—Acts 4, 36. 9, 27. 11, 22. 25. 30. 12, 25. 13, 1. 2. 7. 43. 46. 50. 14, 12. 14. 20. 15, 2 bis. 12. 22. 25. 35. 36. 37. 39. 1 Cor. 9, 6, Gal. 2, 1. 9. 13. Col. 4, 10.

βάρος, εος, ους, τό, weight, Xen. Cyr. 3. 3. 42.—In N. T. only trop.

1. weight, i. e. a burden, load; put for heavy labour, τὸ βάρος τῆς ἡμέρας Matt. 20, 12; for burdensome precepts, Acts 15, 28. Rev. 2, 24; for sins and weaknesses which weigh one down, Gal. 6, 2.—2 Macc. 9, 10. Pol. 5. 72. 10. Plato Legg. 925. d, τὸ τῶν τοιούτων νόμον... βάρος. Pr. Xen. CEC. 17. 9.

2. weight, i. e. influence, authority, honour; 1 Thess. 2, 6 δυνάμενοι ἐν βαρεί εἶναι ὡς Χρ. ἀποστόλοι. So Diod. Sic. 4. 61. ib. 31. p. 155 τηλικούτο βάρος οἰκίας καὶ γένους.—Others less well, *burden*, in a pecuniary sense; comp. in βαρέω lett. d.

3. weight, i. e. abundance, greatness, fulness; 2 Cor. 4, 17 αἰώνιον βάρος δόξης, *an eternal fulness of glory*.—Soph. Aj. 130 μακροῦ πλοῦτος βαρεῖ. Diod. Sic. 17. 52 βασιλεία... ζανμαστὰ κατὰ τὸ μέγεθος καὶ βάρος τῶν ἔργων.

Βαρσαβᾶς, ᾠ, ὁ, Barsabas, surname of two men: a) Of Joseph mentioned in Acts 1, 23; see Ἰωσήφ. b) Of Judas mentioned Acts 15, 22; see Ἰούδας.

Βαρτιμαῖος, ον, ὁ, Bartimeus, Heb. בֶּרְתִּימָי (son of Timeus), pr. n. of a blind man, Mark 10, 46.

βαρύνω, f. νῶ, (βαρύς,) *to weigh down*; in N. T. trop. once Pass. aor. 1 ἐβαρύνην, *to be weighed down, to be heavy, dull*, Luke 21, 34 Rec. where others read βαρέω q. v.—Sept. Is. 33, 15. Diod. Sic. 4. 38. Xen. Lac. 2. 5.

βαρύς, εἰα, ὁ, (βάρος.) 1. heavy, e. g. Matt. 23, 4 φορτία βαρέα, spoken of bur-

sensome precepts. So Sept. for כִּבְרֵי Ps. 38, 5.—Ecclus. 40, 1. Xen. Hi. 1. 5.

2. Trop. *weighty, grave*; Matt. 23, 23 τὰ βαρύτερα τοῦ νόμου. Acts 25, 7 βαρεία αἰτιάματα. 2 Cor. 10, 10 αἱ μὲν ἐπιστολαί... βαρεῖαι, *weighty, impressive*.—Sept. Dan. 2, 11. Hdian. 2. 14. 7. Plato Legg. 717. d.

3. Trop. *grievous, burdensome*, e. g. precepts 1 John 5, 3. So Sept. Neh. 5, 18. Ecclus. 29, 28. Xen. Hi. 8. 10.—Also Acts 20, 29 λύκοι βαρεῖς, *grievous wolves*, fierce, causing mischief. So Wisd. 17, 21. Æl. V. H. 1. 34 ζανάτου τρόπον βαρύτατον. Xen. Hell. 3. 2. 1.

βαρύτιμος, ον, ὁ, ἡ, adj. (βαρύς, τιμή,) *of great price, precious*, Matt. 26, 7; parall. πολύτιμος John 12, 3.—Heliodor. 2. p. 113. Trop. 'venerable' Æsch. Suppl. 25.

βασανίζω, f. ἴσω, (βάσανος,) pr. 'to rub on the touch-stone,' to test, Plato Gorg. 486. d. Trop. *to put to the test, to examine*, either by questions Xen. Cyr. 5. 3. 16; or by torture Hdian. 3. 5. 13. Isæus 202. 10. Thuc. 7. 86.—Hence in N. T. *genr. to torment, to put in pain*, e. g. a) Of punishment, c. acc. Matt. 8, 29. Mark 5, 7. Luke 8, 28. Rev. 11, 10 comp. v. 6. Pass. id. Rev. 14, 10. 20, 10. So Wisd. 11, 9. Jos. Ant. 2. 14. 4. b) Pass. *to be tormented, pained*, e. g. as a woman in travail Rev. 12, 2; by disease, Matt. 8, 6; by plagues, Rev. 9, 5. So Wisd. 16, 1. Lucian. Pseudosph. 6. Plato Legg. 922. d, βασανισθέντες ἰκανῶς ἐν νόσοις. c) Also *to torment, i. q. to vex, to trouble*; 2 Pet. 2, 8 ψυχὴν δικαίαν... ἐβασάνισεν. (Arr. Epict. 2. 22. 35 βασανίζων ἑαυτὸν.) Pass. of persons *toiling*, Mark 6, 48; of a vessel *tossed by the waves*, Matt. 14, 24.

βασανισμός, οὗ, ὁ, (βασανίζω,) pr. 'test, trial,' by the touch-stone, etc.—In N. T. *torture, torment, pain*; Rev. 9, 5 bis. 14, 11 κάπνος βασανισμοῦ, *the smoke of their torment*, i. e. of the fire in which they are tormented. 18, 7. 10. 15. So 4 Macc. 9, 6.

βασανιστής, οὗ, ὁ, (βασανίζω,) pr. *a torturer, inquisitor*, Dem. 978. 11; see Dict. of Ant. art. Basanos.—In N. T. *a prison-keeper, jailer*, i. q. δεσμοφύλαξ, Matt. 18, 34.

βάσανος, ον, ἡ, pr. *a touch-stone, lapis Lydius*, for trying metals, etc. Pind. Pyth. 10. 106 et ibi Scholia. Then, *examination, trial*, Pol. 22. 3. 7. Plato Gorg. 486. d; *torture*, Pol. 15. 27. 7. Æl. V. H. 7. 18.—In N. T. *torment, pain*, inflicted as punishment Luke 16, 23. 28; by disease Matt. 4, 24. So Wisd. 3, 1. Lucian. Tragodop. 282 πάν-

τοθεν ποτῶμεναι βάσανοι. Also of parturition Anth. Gr. II. p. 205.

βασιλεία, as, ἡ, (βασιλεύς,) *kingdom*, the rule and dominion of a king, e. g.

1. *dominion, reign, rule*, the exercise of kingly power, [Matt. 6, 13.] Luke 1, 33. Heb. 1, 8. Rev. 17, 12. 17. 18. al. Meton. abstr. for concr. *kings*, Rev. 1, 6 in later editions. Sept. for מְלִיכָה 1 Sam. 10, 16. 25.—Wisd. 6, 4. Hdian. 2. 4. 7. Xen. Mem. 4. 6. 12. Ag. 1. 4.

2. *a kingdom, dominions, realm*, a people and country under kingly rule, Matt. 4, 8. 12, 25. 24, 7 bis. Mark 6, 23. Luke 11, 17. 18. Heb. 11, 33. Rev. 11, 15. 16, 10. al. Sept. for מְלִיכָה Esth. 2, 3; מְלִיכָה Gen. 10, 10.—Hdian. 4. 3. 11. Æl. V. H. 4. 5.

3. In the phrase ἡ βασιλεία τοῦ θεοῦ, *the kingdom of God*, Matt. 6, 33. Mark 1, 14. 15. Luke 4, 43. 6, 20. John 3, 3. 5. al. also ἡ βασ. τοῦ Χριστοῦ, Matt. 13, 41. 20, 21. Rev. 1, 9; or ἡ β. τοῦ Χ. καὶ θεοῦ Eph. 5, 5; or ἡ β. τοῦ Δαυὶδ, as the ancestor and type of the Messiah, Mark 11, 10; further, ἡ βασ. τῶν οὐρανῶν, *the kingdom of heaven*, only in Matthew, as 3, 2. 4, 17. al. for which we find in 2 Tim. 4, 18 ἡ βασ. ἡ ἐπουράνιος; and likewise absol. ἡ βασιλεία, Matt. 8, 12. 9, 35. al. i. q. later Heb. מְלִיכָה אֱלֹהִים or מְלִיכָה הַשָּׁמַיִם. All these expressions are in N. T. synonymous, and signify *the divine spiritual kingdom, the glorious reign of the Messiah*. The idea of this kingdom has its basis in the prophecies of the O. T. where the coming of the Messiah and his triumphs are foretold; e. g. Ps. 2 and 110. Is. 2, 1–4, comp. Mich. 4, 1 sq. where in v. 7 the Targ. has מְלִיכָה הַשָּׁמַיִם. Is. 11, 1 sq. Jer. 23, 5 sq. 31, 31 sq. 32, 37 sq. 33, 14 sq. Ez. 34, 23 sq. 37, 24 sq. and espec. Dan. 2, 44. 7, 14. 27. 9, 25 sq. His reign is here figuratively described as a golden age, when the true religion and with it the Jewish theocracy should be re-established in more than primeval purity, and universal peace and happiness prevail. All this was doubtless to be understood in a spiritual sense; and so the devout Jews of our Saviour's time appear to have received it; as Zacharias, Luke 1, 67 sq. Simeon, 2, 25 sq. Anna, 2, 36 sq. Joseph, Luke 23, 50. 51. But the Jews at large gave to these prophecies a temporal meaning; and expected a Messiah who should come in the clouds of heaven, and as king of the Jewish nation restore the ancient religion and worship, reform the corrupt morals of the people, make exilia-

tion for their sins, free them from the yoke of foreign dominion, and at length reign over the whole earth in peace and glory; comp. in αἰών no. 2. b. See Schoettgen Diss. de regno cœlor. in Hor. Heb. I. p. 1147. Wetstein N. T. I. p. 256. Keil Hist. Dogm. de regno Mess. in Opusc. Acad. p. 22 sq. Storr Opusc. I. p. 253 sq. Tholuck Bergpr. zu Matt. 5, 3.—Referring to the O. T. idea, we may therefore regard *the kingdom of heaven* in the N. T. as denoting in its Christian sense, *the Christian dispensation*, comprising those who receive Jesus as the Messiah, and who, united by his Spirit under him as their head, rejoice in the truth and live a holy life in love and in communion with him. This spiritual kingdom has both an internal and an external form. As internal, it already exists and rules in the hearts of all Christians, and is therefore present. As external, it is either embodied in the visible church of Christ on earth, and in so far is present and progressive; or it is to be perfected in the coming of the Messiah to judgment and his subsequent spiritual reign in bliss and glory, in which view it is future. But these different aspects are not always distinguished; the expression often embracing both the internal and external sense, and referring both to its commencement in this world and its completion in the world to come.—Hence

a) In the Jewish temporal sense, by Jews and by the apostles before the day of Pentecost, Matt. 18, 1. 20, 21. Luke 17, 20 init. 19, 11. Acts 1, 6.

b) In the Christian sense, as announced by John the Baptist, where also something of the Jewish view was intermingled, Matt. 3, 2; comp. also Luke 23, 51. As announced by Jesus and others, Matt. 4, 17. 23, 9, 35. 10, 7. Mark 1, 14. 15. Luke 10, 9. 11. Acts 28, 31. al.—In the internal spiritual sense, Rom. 14, 17 οὐ γὰρ ἐστὶν ἡ β. τοῦ β. βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ. Matt. 6, 33. Mark 10, 15. Luke 17, 21. 18, 17. John 3, 3. 5. 1 Cor. 4, 20.—In the external sense, i. e. as embodied in the visible church and the universal spread of the gospel, Matt. 6, 10. 12, 28. 13, 24. 31. 33. 41. 47. 16, 28. Mark 4, 30. 11, 10. Luke 13, 18. 20. Acts 19, 8. al. Or as perfected in the future world, Matt. 13, 43. 16, 19. 26, 29. Mark 14, 25. Luke 22, 29. 30. 2 Pet. 1, 11. Rev. 12, 10. al. In this view it denotes especially *the bliss of heaven, eternal life*, which is to be enjoyed in the Redeemer's kingdom, Matt. 8, 11. 25, 34. Mark 9, 47.

Luke 13, 28. 29. Acts 14, 22. 1 Cor. 6, 9. 10. 15, 50. Gal. 5, 21. Eph. 5, 5. 2 Thess. 1, 5. 2 Tim. 4, 18. Heb. 12, 28. James 2, 5. al.—Spoken generally, Matt. 5, 19 bis. 8, 12 οἱ υἱοὶ τῆς βασιλείας, *the sons of the kingdom*, i. e. the Jews, who thought the Messiah's reign was destined only for them; but in Matt. 13, 38 οἱ υἱοὶ τῆς βασιλείας are the true citizens of the kingdom of God. Matt. 11, 11. 12 see in ἀρπάζω no. 3. 13, 11. 19. 44. 45. 52. 18, 4. 23. 19, 12. 24. 20, 1. al. Spoken also genr. of the privileges and rewards of the divine kingdom both here and hereafter, Matt. 5, 3. 10. 20. 7, 21. 18, 3. Col. 1, 13. 1 Thess. 2, 12. +

Βασιλεὺς, ου, ό, ή, adj. (βασιλεύς,) *kingly, royal*; 1 Pet. 2, 9 βασιλεῖον ἱεράτευμα, *a royal priesthood*, consecrated to God as were kings and priests; quoted from Ex. 19, 6 where Sept. for מְלִיכִים מְשִׁמֵּם. So Wisd. 18, 15. Lucian. Quom. Hist. 5. Xen. An. 1. 10. 12.—Subst. τὸ βασιλεῖον (δῶμα), Plur. τὰ βασιλεία, *a royal mansion, palace*, Luke 7, 25. [Matt. 11, 8.] Sept. Plur. for מְלִיכִים מְשִׁמֵּם Esth. 2, 13; מְלִיכִים Esth. 1, 9. So Plur. Luc. Necyom. 10. Xen. Cyr. 1. 1. 5; Sing. ib. 8. 7. 2.

Βασιλεὺς, έως, ό, 1. *a king*, one who rules with sovereign authority; Sept. every where for Heb. מְלִיכִים. E. g. David, Matt. 1, 6. Acts 13, 22; Pharaoh, Acts 7, 10. 18. Heb. 11, 23. 27; the Roman emperor, John 19, 15; ancient Jewish kings, Luke 10, 24. So Hdian. 4. 10. 4. Pol. 3. 33. 3. Xen. Cyr. 1. 2. 1.—Also Jesus as the Messiah is often called *king, king of Israel, king of the Jews*, Matt. 2, 2. 21, 5. 25, 34. 40. Luke 19, 38. John 1, 50. 12, 13. 15. al. Sept. and מְלִיכִים Ps. 2, 6.—Spoken of God, 1 Tim. 1, 17. Rev. 15, 3. 17, 14 βασιλεὺς βασιλέων, also 1 Tim. 6, 15 ό βασιλεὺς τῶν βασιλευόντων, *emphat. king of kings*, supreme Lord; so Diod. Sic. 1. 55 βασιλεὺς βασιλέων καὶ δεσπότης δεσποτῶν, comp. ἀναξ ἀνάκτων Æschyl. Suppl. 533. Matth. 430. 5. Gesen. Lebrg. p. 692. c. Sept. and מְלִיכִים genr. of God, Ps. 5, 3. 29, 10. al.—Also Matt. 5, 35 πόλις τοῦ μεγάλου βασιλέως, *sc. of God*, i. e. Jerusalem as the seat of his worship; so Sept. and מְלִיכִים Ps. 47, 2.

2. In a more general and lower sense, as a title of the highest honour, *a prince, ruler, viceroy*, or the like. Thus Herod the Great and his successors had the title of *king*, but were dependent for the name and power on the Romans; Matt. 2, 1. 3. 9. Luke 1, 5. Acts 12, 1. 25, 13 sq. 26, 2 sq. But Herod Antipas was in fact only a tetrarch

(Matt. 14, 1. Luke 3, 1. 19. 9, 7), though he is called βασιλεύς Matt. 14, 9. Mark 6, 14. So Aretas, king of Arabia Petraea, 2 Cor. 11, 32; see Bibl. Res. in Palest. II. p. 559, 560. Also when joined with ἡγεμόνες, Matt. 10, 18. Mark 13, 9. Luke 21, 12. Sept. and ἡγεμ. Ps. 2, 2. 102, 16.—Genr. Matt. 17, 25. 18, 23. Acts 4, 26. 9, 15. 1 Tim. 2, 2. 1 Pet. 2, 13. 17. Rev. 9, 11. Sept. and ἡγεμ. Josh. c. 12. So Hom. Od. 1. 394. Spoken of the sons of the emperor Severus, Hdian. 3. 13. 3; comp. 7. 10. 3, and 8. 3. 6, 15.—Trop. of Christians, as about to reign with the Messiah in glory, Rev. 5, 10. 1, 6 Rec. See Rev. 20, 6; also in βασιλείω no. 2. +

Βασιλεύω, f. σω, (Βασιλεύς,) 1. to be king, to reign; e. g. of earthly kings, with ἐπὶ c. acc. to reign over, Luke 19, 14. 17; ἐπὶ c. gen. id. of Archelaus, Matt. 2, 22; see in Ἀρχελαος. Absol. 1 Tim. 6, 15 ὁ βασιλεὺς τῶν βασιλευνόντων, king of kings, see in βασιλείς no. 1. Sept. for ἡγεμ. 1 Sam. 8, 9. 11. So c. gen. Hdian. 3. 1. 6. Thuc. 2. 15. Xen. Mem. 3. 2. 2.—Of God as exercising universal dominion, absol. Rev. 11, 17. 19, 6. Sept. for ἡγεμ. Ps. 93, 1. 96, 10. 97, 1. al.—Of Christ, once with ἐπὶ c. acc. as ἐπὶ τὸν οἶκον Ἰακώβ Luke 1, 33; absol. 1 Cor. 15, 25. Rev. 11, 15.

2. Trop. a) Of Christians, who are to reign with Christ, i. e. to enjoy the highest privileges and happiness, the regal honours and glory, of the Messiah's kingdom; and who thus are represented as sharing with Christ in his power and office as king and judge (comp. Luke 22, 30. 1 Cor. 6, 2. 3. Wisd. 3, 8. Eccles. 4, 15); so Rom. 5, 17. Rev. 20, 4 ἐβασίλευσεν μετὰ τοῦ Χριστοῦ. v. 6. 22, 5; once c. ἐπὶ τῆς γῆς over the earth Rev. 5, 10. Also of Christians on earth, i. q. to be like kings, to enjoy honour and prosperity, 1 Cor. 4, 8 bis. Comp. vivo et regno Hor. Ep. 1. 10. 8. b) Of death; to reign, to have dominion, to prevail, absol. Rom. 5, 14. 17. Of sin and grace, Rom. 5, 21 bis. 6, 12. Comp. Xen. Mem. 4. 3. 14 ἡ ψυχὴ βασιλεύει ἐν ἡμῖν.

Βασιλικός, ἡ, ὄν, (Βασιλεύς,) *kingly, royal*, belonging to a king, e. g. a territory Acts 12, 20; a robe 12, 21. Sept. for ἡγεμ. Num. 20, 17; βασιλικὴ Esth. 8, 15. So Hdian. 1. 16. 8. Xen. Cyr. 8. 5. 3.—Of a person attached to a court, a royal attendant, courtier, nobleman, John 4, 46. 49. So Hdian. 1. 12. 8. Polyb. 4. 76. 2.—Trop. noble, excellent, pre-eminent, becoming to a king, James 2, 8 νόμος βασιλικός. So Jos.

*Ant. 6. 4. 5. Xen. Conv. 1. 8 βασιλ. κάλλος. Plato Phileb. 30. d. Comp. regalis Cic. Off. 1. 13.

Βασίλισσα, ης, ἡ, (Βασιλεύς,) a queen, Matt. 12, 42. Luke 11, 31. Acts 8, 27. Rev. 18, 7. Sept. for ἡγεμ. 1 K. 10, 1.—Pol. 23. 18. 2. Diod. Sic. 20. 41. Xen. Oec. 9. 15. The earlier and better form was βασίλεια or βασίλῆς, Lob. ad Phryn. p. 225 Wetst. N. T. ad Matt. 12, 42.

Βάσις, εως, ἡ, (βαίνω,) a step, pace, Hdian. 6. 5. 12. Plato Tim. 33. d.—In N. T. the foot, as the instrument of walking, Acts 3, 7. So Wisd. 13, 18. Jos. Ant. 7. 5. 5. Plato Tim. 92. a.

Βασκαίνω, f. ανῶ, (βάσχω, βάζω,) aor. 1 ἐβάσκανα, also ἐβάσκηνα Hdian. 2. 4. 11; see Buttm. § 101. 4. n. 2; to talk, to tattle, maliciously; to backbite, to slander, c. acc. Plut. Pericl. 12. Dem. 291. 21; c. dat. Ael. V. H. 2. 13.—In N. T. to talk or prate in order to mislead, insidiously; to beflatter, to bewitch, c. acc. Gal. 3, 1 τίς ὑμᾶς ἐβάσκανε. So Hdian. 2. 4. 11. Diod. Sic. 4. 6. Theocr. 6. 39. See Lob. ad Phryn. p. 462 sq. Wetst. N. T. ad Gal. 1. c.

Βαστάζω, f. σω, 1. to lift up, to take up, as from the ground, c. acc. e. g. λίθους John 10, 31.—Jos. Ant. 7. 11. 7. Hdian. 4. 2. 11. Lucian. Asin. 44.

2. to bear, to carry, -pr. what has been taken up.

a) Genr. and c. acc. Matt. 3, 11 τὰ ὑποδήματα βαστάσαι to bear one's sandals, which was the office of a servant; so κεράμιον ὑδατος Mark 14, 13. Luke 22, 10; τὴν σόρον Luke 7, 14; τὸν σταυρόν John 19, 17 (trop. Luke 14, 27); John 12, 6. Rev. 17, 7. Pass. Acts 3, 2. 21, 35. So Eccles. 6, 25. Hdian. 4. 7. 11. Pol. 2. 24. 6.—Trop. of moral burdens, e. g. ζυγόν Acts 15, 10; ἀλλήλων τὰ βάρη Gal. 6, 2; τὸ ἴδιον φορτίον v. 5. Also with ἐνώπιόν τινος, to bear or bring before any one, e. g. τὸ ὄνομα μου i. q. to declare, to publish, Acts 9, 15.

b) Spec. to bear away, to take away, c. acc. John 20, 15 εἰ σὺ ἐβάστασας αὐτόν.—Jos. Ant. 8. 2. 2. Pol. 1. 48. 2.

c) Also to bear up, to sustain, c. acc. a) Pr. Rom. 11, 18 οὐ σὺ τὴν ρίζαν βαστάξεις, ἀλλ' ἡ ρίζα σέ. Trop. Matt. 20, 12 β. τὸ βάρος τῆς ἡμέρας κτλ. John 16, 12 οὐ δύνασθε βαστάζειν ἅρτι, i. q. to receive, to understand. Comp. Arr. Epict. 3. 15. 9 εἰ δύνασαι βαστάσαι τὸ πρᾶγμα. β) to bear with, to endure, e. g. τὰ ἀσθενήματα τῶν ἀδυνάτων Rom. 15, 1; κακούς Rev. 2, 2. 3. So Arr. Epict. 1. 3. 2. γ) to bear

to suffer, to undergo, e. g. τὸ κρίμα Gal. 5, 10; also Matt. 8, 17 τὰς νόσους ἐβάστασεν, he bore our sicknesses, i. e. suffered the punishment of our sins; for Heb. לָבַב Is. 53, 4. So Sept. for אָבָה 2 K. 18, 14.

d) Spec. to bear with or upon oneself, to carry about, c. acc. e. g. a purse, βαλάντιον, Luke 10, 4; στίγματα... ἐν τῷ σώματι Gal. 6, 17; and so of the womb, Luke 11, 27 ἡ κοιλία ἡ βαστάσασά σε.—Symm. for אָבָה Ps. 89, 51. Comp. Hom. Il. 6. 59 ὅν τινα γαστέρι μήτηρ κοῦρον ἔοντα φέροι, where Schol. Ms. ὅν ἐν γαστρὶ ἡ μήτηρ νέον ὄντα βαστάζει. Wetst. N. T. ad Luc. 1. c.

I. **βάτος**, ου, ἡ, also ὁ βάτος Mark 12, 26 in later editions, and this was held to be the better form, Mæris p. 99. Thom. Mag. p. 148; a thorn-bush, bramble, any prickly shrub; so ἐπὶ τοῦ βάτου Mark 12, 26; ἐπὶ τῆς βάτου Luke 20, 37. Acts 7, 35; ἐκ βάτου Luke 6, 44. Acts 7, 30.—Sept. ἡ β. for חֲבֵר Deut. 33, 16; Sept. Vat. ὁ β. Ex. 3, 2. 3. 4. So ἡ β. Pol. 3. 71 i. Theophr. H. Pl. 3. 18. 2.

II. **βάτος**, ου, ὁ, a bath, Heb. בַּת, a Hebrew measure for liquids, equal to the ephah for things dry, Luke 16, 6; comp. Ez. 45, 10. 11. Is. 5, 10.—The ephah contained according to Josephus 72 sextarii (Ant. 8. 2. 9), equal to the Attic μετρητής, or to 1993.95 Paris cubic inches, equivalent to about 1½ bush. English; hence the bath was about 8½ gallons. See Boeckh Metrol. Untersuch. p. 259, 278. Heb. Lex. arts. בַּת, אֵי, ב. .

βάτραχος, ου, ὁ, a frog, Rev. 16, 13. Sept. for בַּתְרָח Ex. 8, 2. 3.—Æl. V. H. 1. 3. Plato Phæd. 109. b.

βαττολογέω, ὦ, f. ἦσω, (λέγω, λόγος,) pr. i. q. βατταρίζω, to stutter, to stammer, Hippon. 108. Luc. Jup. Trag. 27; both verbs being prob. onomatopoeitic.—In N. T. βαττολογεῖν, to babble, to be loquacious, to use many words and empty repetitions, absol. Matt. 6, 7; parall. πολυλογία. So Simpl. in Epict. 312 [340] περὶ κατηκόντων δὲ βαττολογῶν νῦν.—The ancients derived the word from a certain *Battus*. According to some he was a king of Libya, who stuttered, Hdot. 4. 155. Eustath. in Od. ω, p. 833. 43 Βάττος βασιλεὺς Λίβυς... ὅς δοκεῖ παροιμίαν δοῦναι τοῦ βαττολογεῖν. According to others he was a garrulous poet, who made long hymns full of repetitions; Suid. βαττολογία· ἡ πολυλογία, ἀπὸ Βάττου τινὸς μακροῦς καὶ πολυστίχους ὕμνου ποιήσαντος ταυτολογίας ἔχοντα. See Wetst. N. T. ad Matt. 1. c.

βδέλνγμα, ατος, τό, (βδελύσσω,) 1. an abomination, any thing abominable or detestable; Luke 16, 15 βδέλνγμα ἐνώπιον τοῦ θεοῦ, opp. τὸ ἐν ἀνθρώποις ὑψηλόν. Sept. c. ἐνώπιον for חֲבֵר Prov. 11, 1; c. dat. Prov. 15, 8. 9.

2. Spec. impurity, uncleanness, in the Jewish sense; particularly idols, idolatry, abominable apostasy, Rev. 17, 4. 5. 21, 27. So Sept. of idols, ἡ Ἀσάρτη βδέλνγμα Σιδωνίων for אֲשֶׁר־הָיָה 1 K. 11, 5; τὰ βδελύγματα τῶν ἔθνων for חֲבֵרֵיהֶם 2 K. 16, 3; also Test. XII Patr. p. 615.—Matt. 24, 15 and Mark 13, 14 τὸ βδέλνγμα τῆς ἐρημώσεως, quoted from Dan. 9, 27, comp. 11, 31. 12, 11, where Sept. for גִּבְרֵי חֲבֵר pr. the abomination causing desolation, applied by our Lord to the Roman armies under Titus, with their standards, surrounding the Holy city for its siege and destruction; these as heathen conquerors were of course an abomination to the Jews; see Luke 21, 20, also Jos. Ant. 10. 11. 7. In 1 Macc. 1, 54 the phrase βδέλνγμα τῆς ἐρημώσεως refers to the pollution of the temple by Antiochus Epiphanes, who set up in it the statue of Jupiter Olympius; see 2 Macc. 6, 2-5. 1 Macc. 6, 7.

βδελυκτός, ἡ, ὁ, (βδελύσσω,) abominable, detestable, Tit. 1, 16. Sept. for חֲבֵרֵי Prov. 17, 15.—2 Macc. 1, 27. Ecclus. 41, 5.

βδελύσσω, f. ὕξω, (βδέω,) to cause disgust by stench, Aristoph. Plut. 700.—In N. T. Mid. depon. βδελύσσομαι, to feel disgust at, to abominate, to abhor, c. acc. Rom. 2, 22 ὁ βδελυσσόμενος τὰ εἰδωλα. Pass. perf. particip. ἐβδελυγμένος, abhorred, abominable, Rev. 21, 8. Sept. for בִּשְׂרָה Deut. 23, 7. Am. 5, 10. Pass. perf. part. for בִּשְׂרָה Is. 14, 19. So Pol. 33. 16. 10. Lucian. Philopatr. 26.

βέβαιος, αία, αιον, (βάω, βαίνω,) steadfast, firm, sure; e. g. ἄγκυρα Heb. 6, 19; ἐλπὶς 2 Cor. 1, 7; ἐπαγγελία Rom. 4, 16; διαθήκη Heb. 9, 17; λόγος Heb. 2, 2. 2 Pet. 1, 19; also Heb. 3, 6. 14. 2 Pet. 1, 10.—Wisd. 7, 23. Diod. Sic. 3. 7. Xen. Cyr. 3. 2. 23.

βεβαιώω, ὦ, f. ὥσω, (βέβαιος,) to make steadfast, to establish, to confirm; with acc. of thing, Mark 16, 20 τὸν λόγον βεβαιούτους. Rom. 15, 8. Pass. 1 Cor. 1, 6. Heb. 2, 3. Sc Jos. Ant. 1. 18. 6. Hdian. 4. 15. 9. Thuc. 3. 12.—With acc. of pers. 1 Cor. 1, 8. 2 Cor. 1, 21. Pass. Col. 2, 7. Heb. 13, 9. Sept. for בִּשְׂרָה Ps. 119, 28; חֲבֵרֵי Ps. 41, 13. So Thuc. 1. 33 σφάς αἰτούς βεβαιώσσεσθαι.

βεβαίωσις, εως, ἡ, (βεβαίω), *confirmatio-n, establishment*, Phil. 1, 7. Heb. 6, 16.—Wisd. 6, 18. Plut. Solon 14. Thuc. 4. 87.

βέβηλος, ου, ὁ, ἡ, adj. (βαίνω, βηλός), *accessible, open to all, and hence common, profane*, pr. of place; τὰ βέβηλα 'unconsecrated places,' opp. ἁλῶσις θεῶν, Soph. Ed. Col. 10. Thuc. 4. 97. Of persons, *unconsecrated, uninitiated*, and so *profane*, Plato Conv. 218. b.—In N. T. *profane, unholy*; so of persons regardless of God and divine things, 1 Tim. 1, 9. Heb. 12, 16. So Sept. for בְּהֵן Ez. 21, 5. (3 Macc. 2, 14. Ael. V. H. 3, 9 βέβηλος καὶ ἀτέλεστος τῷ θεῷ. Plut. de Def. Orac. 16.) Trop. of vain disputes, traditions, etc. 1 Tim. 4, 7, 6, 20. 2 Tim. 2, 16.

βεβηλόω, ῶ, f. ὥσω, (βέβηλος), *to profane, to violate*, c. acc. τὸ σάββατον Matt. 12, 5; τὸν ἱερὸν Acts 24, 6. Sept. for בְּהֵן Lev. 19, 8. 12. al.—Heliodor. 10. p. 513. Julian. 7. p. 228. c.

Βεελζεβούλ, ὁ, indec. *Beelzebub*, i. q. Satan, the prince of demons, ἀρχὸν τῶν δαιμονίων, Matt. 12, 24. 27. 10, 25. Mark 3, 22. Luke 11, 15. 18. 19. The Aramæan form is ܒܝܠ ܕܝܥܝܠ *deus stercoris*, from r. ܒܠ, ܝܥܝܠ, Buxt. Lex. Chald. 641. It was prob. in the mouth of the Jews a by-name of aversion and contempt; but is not elsewhere found in Jewish writings.—Some editions (Complut. Beza, Bengel), also the Vulgate and Peshito, read Βεελζεβούβ, *Beelzebub*, which occurs 2 K. 1, 2. 3. 16, in the Heb. form ܒܝܠ ܕܝܥܝܠ (Aram. ܒܝܠ ܕܝܥܝܠ) 'lord of flies, fly-god,' Sept. βάλλ μύιαν, as the name of a god of the Philistines at Ekron; comp. the Ζεὺς Ἀπόμυιος of the Greeks, Pausan. 5. 14. 2; and the *Deus Myagrus* of the Egyptians and Romans, Plin. H. N. 10. 4. Solin. Polyhist. c. 1. That the later Jews, in their strong aversion to heathenism, should transfer to Satan the name of a neighbouring idol and oracle mentioned in the O. T. was not unnatural; and then by the slight change (of a single letter) into *Beelzebub*, they expressed still more strongly their abhorrence of the prince of *unclean spirits*; comp. a like instance in the name Συχάρ q. v. See Buxt. Lex. 333 sq. Lightfoot Hor. Heb. in Matt. 12, 24 et Luc. 11, 15. Winer Realw. art. *Beelzebub*.

Βελιάλ, ὁ, indec. *Belial*, Heb. בְּלִיַּל (wickedness), used as a name for Satan, i. q. ὁ πονηρός, 2 Cor. 6, 15; comp. 1 Sam. 25, 25. Heb. Lex. s. voc.—Griesbach and some others read Βελίαρ, *Beliar*; the ב being changed to ר by Syriasm. So Test. XII Patr. p. 539, 587, 619. al.

βελόνη, ης, ἡ, (βέλος), pr. *the point of a weapon*, Eupol. Tax. 11.—In N. T. *a needle*, Luke 18, 25 Lachm. for the comm. ῥαφίς. So Ael. V. H. 9. 8. Aeschin. 77. 27; see Lob. ad Phryn. p. 90.

βέλος, εος, ους, τό, (βάλλω), *a missile*, esp. *a dart, javelin, arrow*; trop. Eph. 6, 16 τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα, *the fiery darts*, i. e. fitted with combustibles.—Arr. Exp. Alex. 2. 18. 12 πυρφόρα βέλη. ib. 2. 21. 3 βέλεσι... καὶ πυρφόροις ὁστοῖς. Thuc. 2. 75; comp. Xen. An. 5. 2. 14.

βελτίον, ονος, ὁ, ἡ, *better*, compar. of ἀγαθός good, Buttm. § 68. 1.—In N. T. only Neut. βελτίον as adv. 2 Tim. 1, 18 βελτίον γνώσκεις, *thou knowest better* sc. than I. Buttm. § 115. 5. So Xen. Hi. 1. 1 βελτίον εἰδέναι.

Βενιαμίν, ὁ, indec. *Benjamin*, Heb. בְּנִימִין (son of my right hand), pr. n. of the youngest son of Jacob by Rachel; comp. Gen. 35, 18 sq. Hence φυλὴ Βενιαμίν, *the tribe of Benjamin*, Acts 13, 21. Rom. 11, 1. Phil. 3, 5. Rev. 7, 8.

Βερνίκη, ης, ἡ, *Bernice*, eldest daughter of Herod Agrippa first, and sister to the younger Agrippa, Acts 25, 13. 23. 26, 30 She was married to her uncle Herod king of Chalcis; and after his death, in order to avoid the merited suspicion of incest with her brother Agrippa, she became the wife of Polemon king of Cilicia. This connection being soon dissolved, she returned to her brother, and afterwards became mistress of Vespasian and Titus. Jos. Ant. 19. 5. 1. ib. 20. 7. 2, 3. Tac. Hist. 2. 81. Sueton. Tit. 7.

Βέροια, ας, ἡ, *Berea*, a city of Macedonia, situated five miles north of the river Haliacmon or Astræus, on the roots of Mount Bermius, southwest of Pella; Acts 17, 10. 13. Now called *Verria*, after the form Βέρροια Thuc. 1. 61. See Leake's Trav. in North. Greece III. p. 290 sq.

Βεροιαῖος, α, ου, of *Berea*, a *Berean*, Acts 20, 4.

Βηθαβαρα, ᾤς, ἡ, *Bethabara*, Heb. בֵּית הַפָּרָה (house or place of the ford), John 1, 28; where the best Mss. and later editions read Βηθανία. The reading Βηθαβαρα seems to have arisen from the conjecture of Origen, who found in his day no such place as Βηθανία, but saw a town called Βηθαβάρ, (perh. the same with בֵּית הַפָּרָה *Beth-barah* Judg. 7, 24, near Jordan,) where John was said to have baptized; and therefore took

the liberty of changing the former reading. See Origen Opp. ed. de la Rue, IV. p. 140. Lücke Comm. zu Joh. I. c. Wetstein in loc.

Βηθὰβλα, αἰ, ἡ, *Bethany*, Aram. בֵּית חֲנָנִי (house of dates), comp. אֲחִיזָא 'an unripe date' Buxtorf Lex. 38. Lightf. Cent. Chor. Matt. c. 41.

1. A village about fifteen furlongs E. from Jerusalem (John 11, 18) on the eastern slope of the mount of Olives. It was the residence of Mary, Martha, and Lazarus; and Jesus often went out from Jerusalem to lodge there. At present it is a miserable village. Matt. 21, 17. 26, 6. Mark 11, 1. 11. 12. 14, 3. Luke 19, 29. 24, 50. John 11, 1. 18. 12, 1. See Bibl. Res. in Palest. II. p. 100 sq.

2. A place on the east of Jordan, where John baptized; the exact position of it is not known; John 1, 28 in the best Mss. and edit. where others read Βηζαβάρ q. v. —Some derive it here from בֵּית אֲנָשִׁים 'house or place of ships;' but without probability. They suppose it to have been the same place as Bethabara.

Βηθεσδά, ἡ, indec. *Bethesda*, Aram. בֵּית חֲסֶדָא (house of mercy) Buxt. Lex. Ch. Rab. 798, a pool or fountain at Jerusalem, to whose waters a healing virtue was ascribed, with a building over or near it for the accommodation of the sick; John 5, 2. See Bibl. Res. in Pal. I. p. 489, 507.

Βηθλεέμ, ἡ, indec. *Bethlehem*, Heb. בֵּית לֶחֶם (house of bread) Gen. 35, 19; pr. n. of a celebrated city, the birthplace of David and Jesus. It was situated in the tribe of Judah, and lies about six miles south by west of Jerusalem. It probably received its appellation from the fertility of the circumjacent country. Matt. 2, 1. 5. 6. 8. 16. Luke 2, 4. 15. John 7, 42. See Bibl. Res. in Pal. II. p. 158 sq.

Βηθσαιδά, ἡ, indec. also Βηθσαιδάν in text. rec. in Matt. and Mark, *Bethsaida*, Aram. בֵּית צִידָה (place of hunting or fishing) Buxt. Lex. 1894; pr. n. of two cities or towns in N. T.

1. *Bethsaida of Galilee* (John 12, 21), so called perhaps in distinction from the other Bethsaida, probably lay near Capernaum, being mentioned in connection with it, Matt. 11, 21. 24. Luke 10, 13. 15; comp. also Mark 6, 45 with John 6, 17. Eusebius says only that it lay on the lake of Gennesareth, i. e. on the western shore; as its name also would imply. It was the birthplace of Philip, Andrew, and Peter, John 1, 45.—Matt.

11, 21. Mark 6, 45. Luke 10, 13. John 1, 45. 12, 21. See Bibl. Res. in Palest. III. p. 294 sq. comp. p. 251.

2. The other *Bethsaida* lay in Gaulonitis at the N. E. extremity of the lake, near where the Jordan enters it and on the east side of that river. This town was enlarged by Philip, tetrarch of that region (Luke 3, 1), and called *Julias*, in honour of Julia the daughter of Augustus; Jos. Ant. 18. 2. 1. B. J. 2. 9. 1. ib. 3. 10. 7. Plin. H. N. 5. 15. In the uninhabited tract southeast of this town, Jesus miraculously fed the five thousand, and afterwards departed by ship to the other side of the lake, Luke 9, 10; comp. Matt. 14, 13 sq. Mark 6, 31 sq. John 6, 1. 2. 5–13. 17. 22. 24. So too Mark 8, 22; comp. v. 13. 27. See Bibl. Res. in Palest. III. p. 308.

Βηθφαγί, ἡ, indec. *Bethphage*, Aram. בֵּית פִּיטָא (house of figs) Buxt. Lex. Ch. Rab. 1691, pr. n. of a village, *κώμη*, east of the mount of Olives, and near to Βηθὰβλα, Matt. 21, 1. Mark 11, 1. Luke 19, 29. The exact site is not known; see Bibl. Res. in Pal. II. p. 103.

βῆμα, ατος, τό, (βαῖνω,) *a step*, i. e. 1. *a pace, foot-step*, Acts 7, 5 οὐδὲ βῆμα ποδός, i. e. not a foot-breadth. So Sept. for מִדְּרָגָה Deut. 2, 5.—Plut. Demetr. 21. Xen. Cyr. 7. 5. 6.

2. Spec. like Engl. *steps*, i. e. any elevated place to which the ascent is by steps; as a stage or tribune for a speaker or reader, Sept. for מִדְּרָגָה Neh. 8, 4. 1 Esdr. 9, 42. Thuc. 2. 34. In N. T. spoken: a) *Of an elevated seat or throne* in the theatre at Cesarea, on which Herod sat, Acts 12, 21; comp. Jos. Ant. 19. 8. 2. So Jos. Ant. 7. 15. 9 στὰς ἐφ' ὑψηλοτάτου βήματος ὁ βασιλεύς. Plut. Poplicol. 17. b) *Often the tribunal of a judge or magistrate*, Matt. 27, 19. John 19, 13. Acts 18. 12. 16. 17. 25, 6. 10. 17. Rom. 14, 10. 2 Cor. 5, 10. See Adam's Rom. Ant. p. 123; also in λιβόστροφτος. So 2 Macc. 13, 26. Hadian 1. 5. 4. Xen. Mem. 3. 6. 1.

βήρυλλος, ου, ὁ, ἡ, *beryl*, a precious stone of a sea-green colour, Rev. 21, 20.—Tob. 13, 17. Jos. Ant. 3. 7. 5. Plin. H. N. 37. 20. Sept. βηρύλλιον or βήρυλλος for בִּרְזָא Ex. 28, 20. 39, 11.

βία, ας, ἡ, *strength of body*, Hom. Il. 7. 197. ib. 8. 103.—In N. T. *genr. force, violence*, Acts 5, 26. 21, 35. 24, 7. 27, 41. Sept. for כֹּחַ Ex. 14, 25. So Wisd. 4, 4. Diod. Sic. 4. 78. Thuc. 1. 102.

Βιάζω, f. άσω, (βία,) *to force, to overpower*, Hom. Od. 12. 297. Usually Mid. depon. βιάζομαι, *to force, to subdue*, 2 Macc. 14, 41. Thuc. 1. 55; also as Pass. *to be forced, to suffer violence*, Xen. Mem. 1. 2. 10. —See Buttm. Ausf. Sprachl. § 114.—Hence in N. T. a) Mid. depon. with εἰς c. acc. Luke 16, 16 πᾶς εἰς αὐτὴν βιάζεται, lit. *every one forces himself into it*, i. e. uses force to enter it, presses into it, implying the eagerness with which the gospel was received by multitudes; comp. Matt. 11, 12, and ἀρπάζω no. 3. Sept. for כָּרַח Ex. 19, 24. So Pol. 1. 74. 5 εἰς τὴν παρεμβολήν. Arr. Exp. Alex. 6. 9. 4 εἰς τὴν ἄκραν. Xen. Cyr. 3. 3. 69. b) Pass. Matt. 11, 12 ἡ βασιλεία τῶν οὐρανῶν βιάζεται, *the kingdom of heaven is forced, taken by force*, suffers violence; as in lett. a. So Xen. Hell. 5. 2. 23 τὰς πόλεις τὰς βεβιασμένας.

βίαιος, αἶα, αἰον, (βία,) *forceful, violent*, of a wind, Acts 2, 2. Sept. for בָּז Ex. 14, 21.—Wisd. 19, 7. Hdian. 3. 3. 11. Plato Def. 415. e.

βιαστής, οὐ, δ, (βιάζω,) *one who uses force, one violent*, trop. Matt. 11, 12; comp. in βιάζω lett. a.—Philo de Agric. p. 200. c. [312.] Comp. Wetst. N. T. ad loc.

βιβλαρίδιον, ου, τό, (dim. βιβλος, βιβλίον,) *a small roll or volume, a little scroll*, Rev. 10, 2. 8. 9. 10. Comp. Pollux Onom. 7. 210 βιβλος, βιβλίον, βιβλάριον· παρὰ δὲ Ἀριστοφάνει βιβλιάριον.

βιβλίον, ου, τό, (dim. βιβλος,) *a roll, scroll*, i. e. a volume, book, such being the ancient form of books; Luke 4, 17 bis, βιβλίον Ἰσαίου τοῦ προφήτου κτλ. v. 20 πύξας τὸ βιβλίον. John 20, 30. 21, 25. Gal. 3, 10. 2 Tim. 4, 13. Rev. 5, 1–5. 7–9. 6, 14 (see in ἀποχωρίζω). 22, 7. 9. 10. 18 bis. 19 bis. Sept. for כְּתָב Ex. 17, 14. al. So Hdian. 7. 8. 5. Xen. Mem. 1. 6. 14.—Spec. a) Of the pentateuch or the Mosiac law, Heb. 9, 19. 10, 7. Sept. and כְּתָב Ps. 40, 8. 1 Macc. 12, 9. b) τὸ βιβλίον ζωῆς Rev. [13, 8.] 17, 8. 20, 12. 21, 27. [22, 19]; also τὰ βιβλία sc. τῆς κρίσεως Rev. 20, 12 bis; see in βιβλος. c) Of epistles, which were also rolled up, Rev. 1, 11; perh. 2 Tim. 4, 13. Sept. and כְּתָב 2 Sam. 11, 14. So 1 Macc. 1, 46. d) Of documents, e. g. a Jewish bill of divorce, Matt. 19, 7. Mark 10, 4. Comp. Deut. 24, 1. 3, where Sept. and כְּתָב.

βιβλος, ου, ἡ, *the inner bark of the papyrus*, anciently used for writing, Jos. Ant. 2. 10. 2. Theophr. H. Pl. 4. 8. 4.—In N. T.

a roll, scroll, i. e. a volume, book, such being the ancient form, Acts 19, 19; so Luke 3, 4. 20, 42. Acts 1, 20. 7, 42. Rev. 22, 19 R. Sept. for כְּתָב Josh. 1, 8. al. So Dem. 313. 14. Plato Phædo 98. b.—Spec. a) Of the pentateuch or law of Moses; Mark 12, 26 ἐν τῇ βίβλῳ Μωϋσέως. Sept. for Chald כְּתָב Ezra 6, 18. b) Of a genealogical catalogue, Matt. 1, 1. Sept. and כְּתָב Gen. 5, 1. c) So ἡ βιβλος τῆς ζωῆς, i. q. כְּתָב חַיִּים, Sept. βιβλος ζώντων, Ps. 69, 29, comp. Ex. 32, 32. 33; i. e. God is represented as having the names of the righteous, who are to inherit eternal life, inscribed in a book; Phil. 4, 3. Rev. 3, 5. [13, 8.] 20, 15. 22, 19 Rec. comp. Luke 10, 20. So Sept. and כְּתָב Dan. 12, 1.—Different from this is the book in which God has inscribed the destinies of men, Ps. 139, 16, comp. Job 14, 5; and also the books of judgment, in which the actions of men are recorded, τὰ βιβλία, Rev. 20, 12 bis; comp. Dan. 7, 10. 4 Esdr. 6, 20.

βιβρώσκω, f. βρώσσομαι, perf. βέβρωκα, *to eat*; absol. John 6, 13 τοῖς βιβρώσκουσιν. Sept. for אָכַל Josh. 5, 12. al.—Pol. 3. 72. 6. Xen. Hi. 1. 24.

Βιθυνία, ας, ἡ, *Bithynia*, a province of Asia Minor, on the Euxine sea and Propontis, bounded W. by Mysia, S. and E. by Phrygia and Galatia, and E. by Paphlagonia. Acts 16, 1. 1 Pet. 1, 1.

βίος, ου, δ, 1. *life*, the present life, Luke 8, 14. 1 Tim. 2, 2. 2 Tim. 2, 4. 1 Pet. 4, 3. Sept. for יָמִים Job 7, 6. 8, 9. al.—Æl. V. H. 3. 29. Xen. Mem. 1. 2. 8.

2. Meton. *means of life, living, sustenance*, Mark 12, 44. Luke 8, 43. 15, 12. 30. 21, 4. Sept. for לֶחֶם Prov. 31, 14; בֵּית ה' Cant. 8, 7.—Pol. 2. 15. 3. Xen. Mem. 3. 11. 4.

3. Spec. *possessions, wealth*, 1 John 2, 16. 3, 17.—Diod. Sic. 12. 40. Plato Gorg. 486 c, βίος καὶ δόξα.

βιώω, ω, f. ὠσω, (βίος,) aor. 1 ἐβίωσα rarely; more comm. aor. 2 ἐβίον, Buttm. Ausf. Sprachl. § 114. Matth. § 227; *to live, to pass one's life*; 1 Pet. 4, 2 βιώσαι χρόνον. Sept. πλὴν χρόνον βιώσω for יָמִים הָרַבָּה Job 29, 18; כְּתָב Prov. 7, 2.—So ἐβίωσα, Lucian. Macrob. 12, 17. Xen. CEC. 4. 18. Plato Phædr. 249. b.

βιώσις, εως, ἡ, (βιώω,) *life, living*, mode of life, Acts 26, 4.—Prol. to Ecclus. διὰ τῆς ἐννόμου βιώσεως.

βιωτικός, ἡ, ὢν, (βιώω,) *pertaining to this life*, temporal, Luke 21, 34. 1 Cor. 6, 3.

4.—Diod. Sic. 2. 29 β. *χρεία*. Pol. 4. 73. 8. The later Greeks used *βιωτικός* instead of the earlier *τοῦ βίου*, Lob. ad Phryn. p. 355.

βλαβερός, ὁ, ὄν, (βλάπτω,) *hurtful, harmful*, 1 Tim. 6, 9.—Sept. Prov. 10, 26. Plut. de aud. Poet. 14. Xen. Mem. 1. 3. 11.

βλάπτω, f. ψω, *to disable, to weaken, to hinder*, Hom. Od. 13. 22. Xen. Cyr. 1. 6. 18. —In N. T. *to hurt, to harm, to injure*, c. acc. Mark 16, 18; with two accus. Luke 4, 35. So 2 Macc. 12, 22. Pol. 1. 79. 13. Xen. Mem. 4. 3. 8.

βλαστάνω, f. ἴσω, (βλαστός,) *later aor. 1 ἐβλάστησα*, Buttm. Ausf. Sprachl. § 114. Matth. § 227; *to germinate, to put forth*, i. e. 1. Intrans. *to sprout, to spring up*, Matt. 13, 26. Mark 4, 27. Heb. 9, 4. Sept. for *נָצַח* Num. 17, 23 [8].—Plut. de Pyth. Orac. 12. Xen. CEC. 19, 2, 8.

2. Trans. *to put forth fruit, to yield*, c. acc. τὸν καρπὸν James 5, 18. Sept. for *נָצַח* Hiph. Gen. 1, 11.—Eccles. 24, 17. Æschyl. Fr. p. 619. Apoll. Rhod. 1. 1131.

βλάστος, οὐ, ὁ, *Blastus*. pr. n. of a man who was chamberlain (*cubicularius*) to Herod Agrippa, i. e. had charge of his bed-chamber, Acts 12, 20. Such persons usually had great influence with their masters; see Adam's Rom. Ant. p. 526. Dict. of Antt. art. *Cubicularii*.

βλασφημέω, ὦ, f. ἴσω, (βλάσφημος,) *to hurt the good name of any one*, i. e.

1. *to speak evil of, to rail at*; spoken both of persons and things, i. q. *to slander, to revile*, absol. Acts 13, 45. 18, 6. 1 Tim. 1, 20. 1 Pet. 4, 4. (2 Macc. 10, 34. 12, 14. Hdian. 1. 6. 20.) With acc. of pers. or thing, Acts 19, 37. Tit. 3, 2. James 2, 7. 2 Pet. 2, 10. Jude 8, 10; so 2 Pet. 2, 12 ἐν οἷς, for ταῦτα ἐν οἷς. Pass. Rom. 3, 8. 14, 16. 1 Cor. 4, 13. 10, 30. 2 Pet. 2, 2. Sept. for *נָצַח* 2 K. 19, 6. 22. (Jos. Ant. 6. 9. 2. Hdian. 2. 7. 8. Plato Legg. 934. d.) With an accus. of the abstract noun, Mark 3, 28; see Buttm. § 131. 3. So Plato Legg. 800. c.—Spoken in reference to Jesus while on earth, c. accus. Matt. 27, 39. Mark 15, 29. Luke 23, 39; absol. Luke 22, 65. Acts 26, 11, comp. v. 9.

2. Spec. of God and his Spirit, or of divine things, *to blaspheme*, c. acc. Rom. 2, 24. Tit. 2, 6. 1 Pet. 4, 14. Rev. 13, 6. 16, 9. 11. 21. Pass. 1 Tim. 6, 1. Sept. for *נָצַח* Is. 52, 5. So Jos. Ant. 6. 9. 3. Diod. Sic. 2. 21.—With *εἰς* c. acc. *to blaspheme against*, Mark 3, 29. Luke 12, 10. So Bel. and Drag. 9. Plato Rep. 381. e.—

Absol. Matt. 9, 3. 26, 65. John 10, 36. So Plato Alcib. 149. c.

βλασφημία, ας, ἡ, (βλάσφημος,) *detraction, evil speaking*, i. e.

1. Genr. of persons and things, i. q. *slander, railing, reviling*, Matt. 12, 31 πᾶσα ἁμαρτία καὶ βλασφημία. 15, 19. Mark 3, 28. 7, 22. Eph. 4, 31. Col. 3, 8. 1 Tim. 6, 4. Jude 9 κρίσιν βλασφημίας; i. q. βλάσφημον κρίσιν 2 Pet. 2, 11. Sept. for *נָצַח* Ez. 35, 12.—2 Macc. 10, 35. Dem. 141. 2. Plato Legg. 800. c.

2. Spec. of God and his Spirit, or of divine things, *blasphemy*, Matt. 12, 31 ἡ δὲ τοῦ πνεύματος βλασφημία. 26, 65. Mark 2, 7. 14, 64. Luke 5, 21. John 10, 33. Rev. 2, 9. 13, 5. 6. So ὀνόματα βλασφημίας, i. q. ὀνομ. βλάσφημα, Rev. 13, 1. 17, 3. Sept. for Chald. *נָצַח* Dan. 3, 29.—2 Macc. 8, 4. Plato Legg. 800. d.

βλάσφημος, οὐ, ὁ, ἡ, adj. (βλάξ v. βλάπτω, φημή,) *hurtful to the good name of any one, detraction*.

1. Genr. of words against persons, i. q. *slandorous, railing*; 2 Pet. 2, 11 βλάσφημον κρίσιν, *a railing sentence*. So Æl. V. H. 12. 57. Plut. Otho 4. Dem. 110. 9.—Subst. *a slanderer, reviler*, 2 Tim. 3, 2. So 2 Macc. 10, 36.

2. Spec. of words against God and divine things, *blasphemous*, Acts 6, 11. [13.] Subst. *a blasphemer*, 1 Tim. 1, 13.—Wisd. 1, 6.

βλέμμα, ατος, τό, (βλέπω,) *a seeing, looking*, the act of seeing; 2 Pet. 2, 8 βλέμματι καὶ ἀκοῇ.—Eurip. Herc. F. 305, *a look, glance*. Plut. Tib. Gracc. 2.

βλέπω, f. ψω, 1. *to look*, i. e. *to direct the eyes upon any thing in order to see; to look at or upon, to behold*.

a) Of persons; so with *εἰς* c. acc. *to look upon*, as *εἰς ἀλλήλους* John 13, 22. Acts 3, 4 βλέπον *εἰς ἡμᾶς*. Luke 9, 62. Sept. for *נָצַח* Gen. 19, 17. (Æl. V. H. 14. 42. Xen. An. 4. 1. 20.) With acc. Matt. 5, 28 πᾶς ὁ βλέπων γυναῖκα κτλ. Sept. Cant. 1, 6. (Æsop. Fab. 129 βλέπων τὸν μέγαν δειπνον.) So c. acc. *to look at or into a roll or book*, Rev. 5, 3. 4.—Trop. *to look at in mind*, i. e. a) *to look to a thing, to consider, to give heed*; absol. Mark 13, 33 βλέπετε, ἀγρυπνεῖτε κτλ. Also c. acc. 1 Cor. 1, 26 βλέπετε γὰρ τὴν κλησιν ὑμῶν. 10, 18. Col. 2, 5. (Jos. B. J. 3. 10. 2. Plato Rep. 921. a.) With *τί* or *πῶς*, *how*, c. indicat. Mark 4, 24. Luke 8, 18. 1 Cor. 3, 10. β) *to look at*, i. q. *to regard, to have respect to*, with *εἰς* c. acc. as βλ. *εἰς πρόσωπόν τινος* *to regard*

the person of any one, to have respect to his external rank or condition, Matt. 22, 16. Mark 12, 14; see in art. *πρόσωπον*. (So genr. c. *eis* Luc. D. Mort. 11. 4. Dem. 124. 7.) With acc. 2 Cor. 10, 7 τὰ κατὰ πρόσωπον βλέπετε. (Jos. Ant. 6. 8. 1.) Also to look to it, to care for any thing; with πῶς c. indic. Eph. 5, 15; with ἵνα c. subjunct. 1 Cor. 16, 10; c. acc. by attraction, Col. 4, 17 βλέπε τὴν διακονίαν . . . ἵνα αὐτὴν πληροῖς. γ) Imperat. by way of caution, βλέπε, βλέπω, βλέπετε, look to it, take heed, beware; so with accus. reflex. εαυτούς, look to yourselves, beware, Mark 13, 9. 2 John 8; with an acc. genr. beware of, Phil. 3, 2 τὸν, βλέπετε τοὺς κύνας κτλ. Mostly followed by μή, μήποτε, μήπως, take heed that not, beware lest; so with aor. subjunct. Matt. 24, 4. Mark 13, 5. Luke 21, 8. Acts 13, 40. 1 Cor. 8, 9. 10, 12. Gal. 5, 15. Heb. 12, 25; c. aor. impl. Mark 13, 23 βλέπετε sc. μὴ πιστεύσητε; comp. v. 21. (Comp. ὅρα μὴ Luc. D. Deor. 22. 4. Xen. Cyr. 3. 1. 27.) Also with fat. indicat. Col. 2, 8 βλέπετε μὴ τις ὑμᾶς ἐσταυρατωσιν. Heb. 3, 12. With ἀπό c. gen. beware of any thing, so as to separate oneself from it; see in ἀπό no. 1. b. β. Mark 8, 15 βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρ. 12, 38 βλ. ἀπὸ τῶν γραμματέων.

b) Once of a place; βλέπειν κατὰ τι, to look towards any quarter, i. e. to lie towards, to face; Acts 27, 12 λιμένα τῆς Κρήτης βλέποντα κατὰ Δίβη.—So c. κατὰ τι Sept. Ez. 46, 6. 13. 22; ἐπὶ τι Hdan. 2. 11. 16; πρὸς τι Xen. Mem. 3. 8. 9.

2. to see, as the consequence of looking; to perceive with the eyes, to behold.

a) Genr. and with acc. as τὸ κάρφος Matt. 7, 3. Luke 6, 41; also Matt. 11, 4. 13. 17. 24. 2. Mark 8, 23. 13, 2. Luke 7, 44. John 1, 29. Acts 8, 6. Rev. 1, 11. al. So c. acc. impl. Matt. 13, 16. Acts 1, 9. 1 Cor. 13, 12. Sept. c. acc. for חָזַק 2 K. 9, 17. (Luc. D. Mort. 24. 2. Hdan. 5. 4. 16. Pol. 12. 24. 6; acc. impl. Jos. Ant. 6. 6. 2.) Rev. 1, 12 καὶ ἐπέστρεψα βλέπειν τὴν φωνήν, and I turned to see the voice, i. e. whose voice it was. Also Matt. 18, 10, οἱ ἄγγελοι αὐτῶν διαπαντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου, their angels do always behold the face of my Father, i. e. they have constant access to him, are admitted to his privacy as his friends, in allusion to the custom of oriental monarchs; so Heb. חָזַק חָזַק בְּנִי יִצְחָק, Sept. οἱ ἐγγὺς τοῦ βασιλέως, Esth. 1, 14; also οἱ ὁρῶντες τὸ πρόσωπον τοῦ βασιλέως 2 K. 25, 19; οἱ ἐν προσώπῳ τοῦ βασιλέως Jer. 52, 25.—In other constructions: a) Pass.

particip. τὰ βλέπόμενα, the things seen, visible, 2 Cor. 4, 18. Heb. 11, 1. 3. 7; negat. τὰ μὴ βλέπόμενα 2 Cor. 4, 18. β) With an acc. and a particip. of another verb as adjunct; comp. Buttm. § 144. 6. b. Mark 5, 31 βλέπει τὸν ὄχλον συνελθόντά τε. 8, 24. John 20, 1 βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου. Matt. 15, 31. Luke 24, 12. John 5, 19. 20, 5. 21, 9. 20. Acts 4, 14. With particip. impl. 2 Cor. 12, 6 ὑπὲρ δὲ βλέπει με sc. ὄντα v. πράσσοντα. Matt. 14, 30 βλέπων τὸν ἄνεμον ἰσχυρόν. So Jos. Ant. 6. 14. 2 βλέπειν εἶπεν ἀνελθόντα θεῶ τινὰ τὴν μορφήν ὁμοιον. γ) In antith. with ἐλπίς, ἐλπίζω, where to see is i. q. to have before the eyes, to have present before one; Rom. 8, 24 δὲ γὰρ βλέπει τις, τί καὶ ἐλπίζει, for what a man seeth (has present before him), how can he yet hope for it? ib. ἐλπίς δὲ βλέπομένη οὐκ ἔστιν ἐλπίς. Comp. Jos. Ant. 6. 8. 2 αὐτῷ βλέπομένῳ καὶ παρόντι. δ) Absol. of God, ὁ βλέπων ἐν τῷ κρυπτῷ, who seeth in secret, whose eyes penetrate the most hidden recesses, Matt. 6, 4. 6. 18.—Trop. with its own particip. intens. Winer § 46. 10; so βλέποντες βλέψετε, seeing ye shall see, ye shall indeed see, Matt. 13, 14. Mark 4, 12. Acts 28, 26; opp. βλέποντες οὐ βλέπουσι, seeing they see not, are dull, stupid, Matt. 13, 13; βλ. μὴ βλέπωσι id. Luke 8, 10; all referring to Is. 6, 9 where Sept. for Heb. יָכַר יָכַר. Comp. Pol. 12. 24. 6 βλέποντας μὴ βλέπειν.

b) Intrans. to see, i. e. to have or recover the faculty of sight, absol. Matt. 12, 22 ὥστε τὸν τυφλὸν . . . βλέπειν. 15, 31. John 9, 7. 15. 25. Acts 9, 9. Rom. 11, 10. Rev. 3, 18. al. Sept. for חָזַק 1 Sam. 3, 2. (Æl. V. H. 6. 12. Antiph. 696. 1. Xen. Mem. 1. 3. 4.) Hence τὸ βλέπειν subst. sight, the sense of sight, Luke 7, 21; negat. τὸ μὴ βλέπειν Rom. 11, 8.—Trop. John 9, 39 ἵνα οἱ μὴ βλέποντες βλέπωσι καὶ οἱ βλέποντες τυφλοὶ γένωνται. v. 41.

3. Trop. to see, to perceive in mind; so with acc. and particip. as in no. 2. a. β. Rom. 7, 23 βλέπω δὲ ἕτερον νόμον . . . ἀντιστρατεύμενον τῷ νόμῳ τοῦ νοός μου. Heb. 2, 9. 10. 25. So Sept. for חָזַק Neh. 2, 17. Comp. Jos. Ant. 6. 10. 2 Δαυίδης . . . διευπραγῶν ἐβλέπετο.—With ὅτι, 2 Cor. 7, 8 βλέπω γὰρ ὅτι ἡ ἐπιστολή κτλ. Heb. 3, 19. James 2, 22. +

βλητέος, a, ον, (βάλλω,) a verbal implying necessity, propriety, or the like, faciendus, something to be thrown or put, i. q. one must put; Mark 2, 23 and Luke 5, 38 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον,

comp. βάλλω no. 3. See Buttm. § 134. 10. Matth. § 447.

Βοανεργές, indec. *Boanerges*, Mark 3, 17, explained by υἱοὶ βοῶντος sons of thunder; Heb. בְּנֵי רָעַם, Aram. בְּנֵי רָעַם, sons of noise or commotion. Applied by Jesus as a surname to James and John, perh. on account of their power as preachers; or also because of their impetuous spirit; comp. Luke 9, 54.

βοάω, ὦ, f. ἦσώ, (βοή,) to cry, to cry out or aloud; absol. Luke 18, 38; c. acc. Acts 21, 34 ἄλλοι δὲ ἄλλο τι ἐβόων. With ὅτι Acts 17, 6. Sept. for בָּצָצָ 2 K. 2, 12. So Luc. D. Marin. 1. 4. Xen. Cyr. 7. 1. 37.—Spec. of a cry of joy, Gal. 4, 27 βόησον ἡ οὐκ ὠδίνουσα, quoted from Is. 54, 1 where Sept. for בְּהִיץ. So Xen. Cyr. 7. 5. 26.—Or of terror, pain, as β. φωνῇ μεγάλῃ Acts 8, 7. Mark 15, 34. Sept. for בָּצָץ 1 Sam. 8, 18. So Dem. 784. 19. Xen. Cyr. 4. 2. 28.—Spec. a) Of a cry for help, to cry out to any one, to call upon, c. πρὸς τινα Luke 18, 7. Sept. for בָּצָץ Judg. 10, 14; בָּצָץ Joel 1, 19. So c. acc. Luc. D. Marin. 6. 3. Xen. Cyr. 7. 2. 5. b) Of an exhortation or command, as by a herald, to cry, to call aloud, to proclaim, absol. Matt. 3, 3. Mark 1, 3. Luke 3, 4. [9, 38.] John 1, 23; all referring to Is. 40, 3. 6, where Sept. for בָּצָץ. So Plut. Coriolan. 25; genr. Plato Apol. 32. b.

βοή, ἦς, ἡ, a cry, outcry, a. g. for help, James 5, 4. Sept. for בָּצָץ 1 Sam. 9, 16.—Genr. Ἐλιαν. V. H. 13. 45. Xen. An. 4. 7. 23.

βοήθεια, as, ἡ, (βοήθειω,) succour, help, Heb. 4, 16. Sept. for בָּצָץ Ps. 121, 1; צְרוּרָה Judg. 5, 23. So Hdian. 2. 5. 5. Xen. Hell. 5. 4. 10.—Spec. Acts 27, 17, αἱ βοήθειαι, helps, means of help, e. g. ropes, cables; see in ὑποφώνησι. Comp. Arist. Rhet. 2. 5.

βοηθέω, ὦ, f. ἦσω, (βοηθός,) pr. to run up at a cry for help, to come in aid of any one, Pol. 5. 76. 5. Xen. Cyr. 3. 2. 1.—In N. T. genr. to succour, to help, c. dat. Matt. 15, 25. Mark 9, 22. 24. Acts 16, 9. 21, 28. 2 Cor. 6, 2. Heb. 2, 18. Rev. 12, 16. Sept. for בָּצָץ Josh. 10, 6; צָרָה Gen. 49, 25. So Hdian. 6. 7. 17. Xen. Mem. 2. 6. 25.

βοηθός, οὗ, ὁ, ἡ, (βοήθοος; βοηθός,) pr. running up at a cry for help, succouring; Subst. a succourer, helper, Heb. 13, 6; comp. Ps. 118, 7. Sept. for צָרָה Job 29, 12.—Luc. Tyram. 20. Xen. Mem. 2. 1. 14.

βόδιον, ου, ὁ, (βόδιος,) a pit, ditch, as an emblem of destruction, Matt. 15, 14.

Luke 6, 39. Sept. for בָּצָץ Is. 24, 18. So Theophr. H. Pl. 4. 2. 2. Xen. ŒC. 19. 3.—Spec. a cistern, in the fields, Matt. 12, 11, i. q. φρέαρ Luke 14, 5. So Sept. and בָּצָץ 2 Sam. 18, 17.

βολή, ἦς, ἡ, (βάλλω,) a cast, a throw; spoken of distance, Luke 22, 41 ὡσεὶ λίθον βολὴν about a stone's throw; for the acc. comp. Buttm. § 131. 9.—Sept. Gen. 21, 16. Thuc. 5. 65 μέχρι μὲν λίθου καὶ ἀκοῆς βολῆς ἐχώρησαν. Xen. Hell. 4. 5. 15.

βολίζω, f. ἰσώ, (βολίς,) to heave the lead, to sound, absol. Acts 27, 28 bis.—Eustath. ad Il. ε, p. 427. 49. ζ, p. 615. 53. Wetst. N. T. in loc.

βολίς, ἴδος, ἡ, (βάλλω,) pr. something thrown, as the lead in sounding, whence βολίζω q. v.—In N. T. a missile, e. g. a javelin, dart, Heb. 12, 20. Sept. for בָּצָץ Neh. 4, 17; צָרָה Num. 24, 8. So Plut. Demetr. 3. Paul. Sil. 68, 69, in Anthol. Gr. IV. p. 62, 63.

βοός, ὁ, indec. *Booz* or *Boaz*, Heb. בֹּזֵז (alacrity), pr. n. of a man celebrated in the book of Ruth, Matt. 1, 5 bis. Luke 3, 32.

βόρβορος, ου, ὁ, dirt, mire, filth, pr. such as accumulates where animals are kept; so proverb. 2 Pet. 2, 22. Sept. for בָּצָץ Jer. 38, 6.—Dem. 1259. 11. Arr. Epict. 4. 11. 29 ἀπελθε καὶ χοίρω διαλέγου, ὡς ἐν βόρβωρῳ μὴ κυλίσῃται. Plato Phæd. 69. c.

βορρᾶς, ᾶ, ὁ, (Att. contr. for βορέας,) pr. the north or N. N. E. wind, Sept. Prov. 27, 16. Xen. An. 4. 5. 3.—In N. T. meton. the north, the northern quarter of the heavens, Luke 13, 29. Rev. 21, 13. Sept. for בָּצָץ Job 37, 22. So Theophr. H. Pl. 5. 1. 11. Plato Crit. 112. b.

βόσκω, f. κήσω, to feed, to pasture, to tend while grazing or feeding; of persons, c. acc. Luke 15, 15 βόσκειν χοίρους. Mark 5, 14; absol. οἱ βόσκοιτες swine-herds Matt. 8, 33. Luke 8, 34. Mid. to feed, to be feeding or grazing, of a flock or herd, Matt. 8, 30. Mark 5, 11. Luke 8, 32. Sept. for צָרָה Gen. 29, 7. 9. Mid. Job 1, 14. So Hom. Od. 14. 103. Æsop. F. 131. Mid. Plut. non posse suav. viv. sec. Epic. 14. Plato Rep. 586. a.—Trop. of a teacher, to feed, to instruct and care for, John 21, 15. 17. Sept. and צָרָה Ez. 34, 2. 3.

Βοσός, ὁ, indec. *Bosor*, Heb. בֹּזֵר (torch) *Beor*, Sept. Βεώρ, Num. 22, 5; pr. n. of the father of Balaam, 2 Pet. 2, 15.

Βοτάνη, ἦς, ἡ, (βόσκω,) pr. pasturage, i. e. herbage, grass, plants, Heb. 6, 7. Sept.

for βύβλ. Gen. 1, 11. 12.—Æl. V. H. 2. 40. Plato Prot. 321. b.

βότρυς, *vos, ó, a cluster of grapes*, Rev. 14, 18. Sept. for βύβλ. Gen. 40, 10. Num. 13, 25.—Luc. Bacch. 2. Xen. Cæc. 19. 18.

βουλευτής, *οὐ, ó, (βουλευία), a counsellor, senator*; spoken of a member of the Jewish Sanhedrim, Mark 15, 43. Luke 23, 50. Sept. for βύβλ. Job 3, 14.—Dem. 1208. 5. Xen. Hell. 2. 3. 23.

βουλευία, *f. εὔσω, (βουλή) to be a counsellor or senator*, Xen. Mem. 1. 1. 18; *to take counsel, to deliberate, to determine after consultation*, Sept. for βύβλ. Is. 23, 8. Xen. Ath. 2. 17.—In N. T. only Mid. βουλευόμεαι, *to take counsel with oneself*, i. e.

1. *to consult, to deliberate*; e. g. Sing. followed by εἰ, Luke 14, 31. Plur. with ἵνα, John 12, 10 ἐβουλευσάτω... ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν. [11, 53.] Sept. for βύβλ. 1 K. 12, 28.—So c. acc. Xen. Cyr. 2. 1. 7; c. ὅπως Xen. An. 4. 3. 14; absol. Xen. Mem. 3. 6. 8.

2. *to determine* after deliberation, *to be minded, to purpose*, c. acc. 2 Cor. 1, 17 ter; c. inf. Acts 5, 33 ἐβουλευόντο ἀνελεῖν αὐτούς. 15, 37. 27, 39. Sept. c. acc. for βύβλ. Is. 19, 12.—So c. acc. Xen. An. 1. 1. 7; c. inf. Hdian. 1. 16. 8. Xen. An. 3. 2. 8.

βουλή, *ἡς, ἡ, a council, senate*, 1 Esdr. 2, 17. Xen. Hell. 1. 7. 3.—In N. T. *counsel*, i. e.

1. *counsel given, advice*; Acts 27, 12 οἱ πλείους ᾔθεντο βουλήν. Sept. for βύβλ. 2 Sam. 16, 20.—Plut. J. Cæs. 21 βουλὴν θέμενοι. Xen. Cyr. 7. 2. 26.

2. *counsel taken*, e. g. spoken of God, *determination, purpose, decree*, Luke 7, 30. Acts 2, 23. 4, 28. 13, 36. 20, 27. Eph. 1, 11. Heb. 6, 17. Sept. for βύβλ. Prov. 19, 21. Is. 5, 19. So Hom. Il. 1. 5. Pind. Ol. 2. 137.—Of men, i. q. *purpose, plan, project*, Luke 23, 51. Acts 5, 38. 27, 42. Plur. *purposes, thoughts*, 1 Cor. 4, 5. Sept. for βύβλ. Hos. 10, 6; βύβλ. Is. 55, 7. 8. So Æl. V. H. 2. 4 κοινωνὸς τῆς βουλῆς.

βούλημα, *ατος, τό, (βούλομαι), pr. 'what is willed'; hence, will, purpose*, of God Rom. 9, 19; of men Acts 27, 43. [1 Pet. 4, 3.]—2 Macc. 15, 5. Dem. 1109. 15. Plato Legg. 769. d.

βούλομαι, *f. βουλήσομαι, Pass. depon. 2 pers. βούλεαι* Luke 22, 42; see Winer § 13. 2. Buttm. § 103. III. 3; imperf. ἐβουλόμην; aor. 1 ἐβουλόην James 4, 4, also ἡβουλόην 2 John 12, see Buttm. § 83. n. 5; *to will,*

to wish, to desire. According to Buttmann, the distinction between βούλομαι and θέλω is, that the latter expresses an active *choice* and *purpose*, the former a mere passive *inclination* or *willingness*; Lexilog. I. p. 26. Or, βούλομαι expresses the inward predisposition and bent from which the active choice proceeds: see Titm. de Synon. N. T. p. 124. Hence βούλομαι is never used of brutes. In speaking of the gods, Homer uses βούλομαι for θέλω, since with them *will* is also *effect*; Buttm. l. c. p. 27.—In N. T.

1. Of men, *to will, to be willing, to be disposed or minded, to desire*. a) Genr. and with an infin. of object; e. g. infin. aor. Mark 15, 15 βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι. Acts [15, 37.] 17, 20. 18, 27. 19, 30. 22, 30. 23, 28. 25, 22. 27, 43. 28, 18. Sept. for βύβλ. 1 Sam. 15, 9; γέν. Deut. 25, 7. (1 Macc. 7, 30. Hdian. 7. 7. 8. Xen. Mem. 4. 7. 6. An. 3. 4. 20.) With infin. *present*, Acts 25, 20 εἰ βούλοιο πορεύεσθαι εἰς Ἱερ. 1 Tim. 6, 9. Philem. 13. Sept. for βύβλ. Is. 30, 9. 15. (Hdian. 7. 8. 18. Plut. de Sanit. tuend. 1. Plato Soph. 244. a.) With εἶναι, and a predicate of the subject in the nominative; Acts 18, 15 κριτὴς γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι. James 4, 4. (Plut. Cato Min. 65. Plato Conv. 200. b.) With an inf. impl. James 3, 4. 2 John 12. 3 John 10. Once with aor. Subjunct. John 18, 39; see Matth. § 516. 3. Buttm. § 139. n. 1. Kühner § 259. 1. b) Also *to be minded, to intend, to purpose*, c. inf. aor. Matt. 1, 19 ἐβουλόηεν λάτρεα ἀπολῦσαι αὐτήν. Acts 5, 28, 12, 4. 2 Cor. 1, 15. Sept. for γέν. Ezra 4, 5. So Plato Gorg. 460. c. Xen. Cæc. 13. 10. c) As used by one having authority, and thus implying command; so with acc. and infin. pres. Phil. 1, 12 γνώσκεις δὲ ὑμᾶς βούλομαι. 1 Tim. 2, 8. 5, 14; acc. and inf. perf. for pres. Tit. 3, 8; inf. aor. simpl. Jude 5. So Plato Conv. 184. a. Xen. An. 1. 1. 1.

2. Of God, and so i. q. θέλω, see above; *to will, to be pleased, to choose, to determine*; absol. James 1, 18; c. infin. aor. Luke 22, 42 πάτερ, εἰ βούλει παρενεγκέιν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ. Heb. 6, 17; acc. et infin. 2 Pet. 3, 9. Also of Jesus as the Son of God, c. inf. aor. Matt. 11, 27. Luke 10, 22. Once of the Holy Spirit, c. inf. impl. 1 Cor. 12, 11.—Hom. Il. 1. 67. ib. 13. 347.

βουνός, *οὐ, ó, a hill*, Luke 3, 5. 23, 20. Sept. for βύβλ. Ex. 17, 9. 10.—Pol. 3. 83. 1. Plut. Sulla 16. A word of the later Greek, Lob. ad Phryn. p. 355.

βοῦς, βοός, ὁ, ἡ, an ox or cow, an animal of the ox kind; Plur. *oxen, cattle*; Luke 13, 15. 14, 5. 19. John 2, 14. 15. 1 Cor. 9, 9 bis. 1 Tim. 5, 18. Sept. for בָּקָר Gen. 13, 5; בָּקָר Gen. 41, 2. 3. 4.—Luc. D. Mort. 6. 2. Xen. Mem. 1. 2. 32.

βραβεῖον, ον, τό, (βραβεύς,) a prize in the public games, as a wreath, garland, or the like; 1 Cor. 9, 24. Trop. of the rewards of the future world, Phil. 3, 14.—Plut. Symp. 9. 13. 2.

βραβεύω, f. εὔσω, pr. to be ὁ βραβεύς, i. e. to be a director, arbiter, in the public games; see Potter Gr. Ant. I. p. 441. Dict. of Antt. art. *Agonotheta*; then, to decree victory, to give the prize, Wisd. 10, 12. Heliodor. 4. 1.—In N. T. to administer, to rule, absol. and trop. Col. 3, 15 ἡ εἰρήνη τοῦ Χριστοῦ βραβεύεται ἐν ταῖς καρδίαις ὑμῶν. So pr. Diod. Sic. 13. 53. Pol. 2. 35. 3. Plut. Pomp. 55.

βραδύνω, f. ἰνῶ, (βραδύς,) to be slow, slack, to delay, absol. 1 Tim. 3, 15. 2 Pet. 3, 9 οὐ βραδύνει ὁ κύριος τῆς ἐπαγγελίας, the Lord will not be slack (draw back) from his promise; Winer § 30. 6. n. Buttm. § 132. 4. Sept. for בָּרַח Deut. 7, 10. Ecclus. 32, 18. —AEL. V. H. 3. 43. Plato Rep. 528. d.

βραδυπλοέω, ὦ, f. ἴσω, (βραδύς, πλέω,) to sail slowly, Acts 27, 7.—Artemid. 4. 32.

βραδύς, εἰα, ὕ, slow, not hasty, James 1, 19 bis. So Dem. 777. 5. Plato Apol. 39. b. —Trop. slow of understanding, heavy, dull, Luke 24, 25. So Dion. Hal. de Rhet. Attic. βραδύς τὸν νοῦν. Pol. 4. 8. 7.

βραδυτής, τῆτος, ἡ, (βραδύς,) slowness, tardiness, 2 Pet. 3, 9 ὡς τινες βραδυτήτα ἡγούνται, as some count it tardiness, i. e. that the Lord delays in respect to his promise; see in βραδύνω.—Jos. Ant. 7. 4. 1. Hdian. 3. 4. 15. Xen. Hell. 4. 6. 5.

βραχίον, ονος, ὁ, the arm, Lat. *brachium*, Plut. Eumen. 7. Xen. Eq. 7. 8.—In N. T. by Hebr. like בְּרִיחַ, put for strength, might, power, Luke 1, 51. John 12, 38. Acts 13, 17. So Sept. for בְּרִיחַ Deut. 5, 15. Is. 51, 5.

βραχύς, εἰα, ὕ, short, small, little; e. g. 1. Of time, Luke 22, 58 μετὰ βραχύ ὀψὲρ αὐτῷ. Acts 5, 34 βραχύ τι (for) αὐτῷ. Sept. παρὰ βραχύ for בְּרִיחַ Ps. 94, 17.—So βραχύ τι Pol. 14. 7. 5; ἐν βραχεί Luc. Somn. 2. Plato Conv. 217. a. 2. Of space, Acts 27, 28 βραχύ διαστήσαντες, i. e. having gone a little further. Sept. and בְּרִיחַ 2 Sam. 16, 1. So Diod. Sic.

3. 3. Xen. Cyr. 5. 4. 47.—Trop. of rank or dignity, Heb. 2, 7. 9, βραχύ τι παρ' ἀγγέλων, a little lower than the angels, i. e. Jesus during his life on earth; quoted from Ps. 8, 6, where Sept. for מַעַל necessarily of rank, as the antith. in Heb. 2, 9 also requires.

3. Of quantity or number, small, few; John 6, 7 βραχύ τι, a little. Sept. and בְּרִיחַ 1 Sam. 14, 29. 44. So Aeschin. 56. 26. Xen. Mem. 1. 4. 8.—Also Heb. 13, 22 διὰ βραχείων sc. λόγων, i. e. in few words, briefly; so Luc. Tox. 56. Plato Prot. 336. a.

βρέφος, εος, ους, τό, a child, e. g. yet unborn, a fetus, Luke 1, 41. 44. (Ecclus. 19, 11. Hom. Il. 23. 266.) Usually an infant, babe, Luke 2, 12. 16. 18, 15. Acts 7, 19. 2 Tim. 3, 15 ἀπὸ βρέφους, from a child, from the cradle. So 1 Macc. 1, 61. Luc. D. Deor. 9. 2. Xen. Mem. 2. 2. 5.—Trop. of those just entering on the Christian life, 1 Pet. 2, 2; comp. 1 Cor. 3, 1. 2. Heb. 5, 12. 13.

βρέχω, f. ξω, 1. to wet, to moisten, to sprinkle; c. acc. of obj. Luke 7, 38. 44; absol. Rev. 11, 6 ἵνα μὴ ὑέτος βρέχη sc. τῇ γῇ. Sept. for הִטְחָה Ps. 6, 7.—Diod. Sic. 3. 25. Xen. An. 4. 3. 12.

2. to rain, to cause to rain, i. q. ἕειν, found in the Attic poets and later prose writers, Lob. ad Phryn. p. 291. a) Genr. and with ἐπὶ τινα, Matt. 5, 45 (ὁ θεός) βρέχει ἐπὶ δικαίους κατ. (Sept. for הִטְחָה Am. 4, 7.) With acc. of material, Luke 17, 29 (ὁ θεός) ἔβρεξε πῦρ καὶ θεῖον. Sept. Gen. 19, 24. Ez. 38, 22; comp. Ex. 9, 24. So c. acc. of thing Xen. Ec. 17. 2. Pass. Pol. 16. 12. 3. b) With indef. subject, βρέχει, like ἕει, Lat. *pluit, it rains*, James 5, 17 bis, προσήγατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς. See Matth. § 295. 2 pen. Buttm. § 129. 17.

βροντή, ἡς, ἡ, thunder; Mark 3, 17 οἱ τοὶ βροντῆς, see in *Boaverγές*. John 12, 29. Rev. 4, 5. 6. 1. 8. 5. 10. 3. 4 bis. 11, 19. 14, 2. 16. 18. 19, 6. Sept. for רָעַם Job 26, 14. Ps. 77, 19.—Hom. Il. 21. 199. Luc. D. Deor. 9. 2. Xen. Cyr. 7. 1. 3.

βροχή, ἡς, ἡ, (βρέχω,) rain, Matt. 7, 25. 27. Sept. for מַטָּר Ps. 68, 10. 105. 32.—Geopon. 2. 39. 191. Found only in late usage, Lob. ad Phryn. p. 291.

βρόχος, ου, ὁ, a noose, snare; trop. 1 Cor. 7, 35 οὐκ ἵνα βρόχον ὑμῖν ἐπιβάλω, not that I would cast a noose over you, i. e. impose on you any necessity. Sept. for שֶׁבַע Prov. 22, 25.—Plut. Amator. 13. Xen. Ven. 2. 5, 6.

βρυγμός, οὐ, ὁ, (βρύχω,) a grating, gnashing of the teeth, in pain or rage, Matt. 8, 12, 13, 42. 50. 22, 13. 24, 51. 25, 30. Luke 13, 28; comp. Acts 7, 54.—Ecclus. 51, 3. Suid. βρυγμός· τρισημὸς ὀδόντων. Comp. Wetst. N. T. in Matt. 8, 12.

βρύχω, f. ξω, to grate, to gnash the teeth in rage, c. acc. Acts 7, 54 ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν. Sept. for חָרַץ Job 16, 9. Ps. 35, 16. al.—Comp. Hom. II. 13. 393. Soph. Trach. 1074.

βρύω, f. σω, to be full, to swell out with any thing, to overflow, Diog. Laert. 1. 122. Plut. de Adulat. et Amic. 32.—In N. T. trans. to make overflow, to pour or send forth, as a fountain its waters, c. acc. James 3, 11. So absol. Act. Thom. 37 πηγὴ βρύουσα. Xen. Ven. 5. 12 ὅταν ἡ γῆ βρύῃ.

βρῶμα, ατος, τό, (βιβρώσκω,) 1. eatables, food, i. e. solid food opp. to milk 1 Cor. 3, 2; so Matt. 14, 15. Mark 7, 19. Luke 3, 11. 9, 13. 1 Cor. 6, 13 bis. 8, 8. Sept. for מַאֲכָל Gen. 41, 35, 36; מַאֲכָל Gen. 6, 21. So Ael. V. H. 3. 20. Plut. de Sanit. tuend. 6. Xen. Mem. 3. 11, 13.—Spoken of meats permitted by the Mosaic law, Heb. 9, 10, 13, 9. Also of meats of which Jewish Christians scrupled to eat, Rom. 14, 15 bis. 20. 1 Cor. 8, 13. 1 Tim. 4, 3.

2. Trop. for aliment, sustenance, nourishment; John 4, 34 ἐμὸν βρῶμα, i. e. that by which I live, in which I delight. 1 Cor. 3, 2 γὰρ ὑμᾶς ἐπίσταται, οὐ βρῶμα, i. e. solid spiritual food or instruction, i. e. στερεὰ τροφή Heb. 5, 12. 1 Cor. 10, 3 βρῶμα πνευματικόν, spiritual food, i. e. miraculous, and so the emblem and source of spiritual nourishment.

βρώσιμος, ου, ὁ, ἡ, adj. (βρώσις,) eatable; Luke 24, 41 ἔχετε τι βρώσιμον, have ye any food? Sept. for מַאֲכָל Lev. 19, 23. Ez. 47, 12.—Æschyl. Prom. 479.

βρώσις, εως, ἡ, (βιβρώσκω,) 1. an eating, i. e. the act of eating, 1 Cor. 8, 4. 2 Cor. 9, 10 ἄpros εἰς βρώσιν, bread for eating, bread to eat, quoted from Is. 55, 10 where Sept. for אָכַל. So Jos. Ant. 1. 20. 2. Plato Rep. 619. c. Xen. Mem. 1. 3. 15.—Trop. corrosion, rust; Matt. 6, 19, 20 σῆς καὶ βρώσις, moth and rust, the latter said of alloyed money; comp. James 5, 2. 3. So Aquila for שֵׁן moth Is. 50, 9.

2. Meton. 'that which is eaten,' food, i. q. βρῶμα. John 6, 27 τὴν βρώσιν τὴν ἀπολλυμένην, i. e. food for the body. Heb. 12, 16. So βρώσις καὶ πόσις, food and drink, Rom. 14, 17. Col. 2, 16. Sept. for מַאֲכָל Gen.

47, 24; מַאֲכָל Jer. 7, 21. So Plut. de Virt. et Vit. 2. Plato Legg. 783. c.—Trop. for aliment, nourishment; John 4, 32 βρώσιν ἔχω φαγεῖν, i. q. βρῶμα in v. 34; see in βρῶμα no. 2. In John 6, 27. 55, Jesus uses βρώσις in the sense of 'food for the soul,' i. e. that true spiritual aliment from above presented in and through him to Christians. Comp. Clem. Alex. Strom. 5. 10 βρώσις καὶ πόσις τοῦ ζείνου λόγου ἡ γνώσις ἐστὶ τῆς ζείας οὐσίας.

βρώσσω obsol. lends its forms to βιβρώσσω q. v.

βυθίζω, f. ἰσω, (βύθος,) to sink in the deep, to cause to sink; Pass. to sink, Luke 5, 7. So 2 Macc. 12, 4. Diod. Sic. 5. 4. Pol. 2. 10. 5.—Trop. 1 Tim. 6, 9 εἰς ἄλεθρον; comp. Ps. 69, 2. 3. 124, 4. 5.

βυθός, οὐ, ὁ, depth, the deep; 2 Cor. 11, 25 νυχθήμερον ἐν τῷ βυθῷ sc. τῆς θαλάσσης. Sept. for מַצְיָחָה Ps. 107, 24.—Ael. H. An. 8. 3. Luc. D. Marin. 10. 2. Diod. Sic. 3. 21.

βυρσεύς, εως, ὁ, (βύρσα,) a tanner, Acts 9, 43. 10, 6. 32.—Artemid. 4. 56.

βύσσινος, η, ου, (βύσσος,) byssine, of linen, see in βύσσος. Neut. τὸ βύσσινον Rev. 19, 8, also βύσσινον, linen, i. e. cloth or raiment of byssus, Rev. 18, 12 Griesb. v. 16. 19, 8 bis. 14. Sept. for בּוּץ and בָּר 1 Chr. 15, 27; שֵׁץ Gen. 41, 42.—Jos. Ant. 3. 7. 2. Diod. Sic. 1. 85 βύσσινον περιβεβλημένον. Hdot. 2. 86.

βύσσος, ου, ἡ, byssus, linen, spoken of the finest and most precious stuffs, as worn by the rich, or as an article of commerce, Luke 16, 19. Rev. 18, 12 Rec. Comp. also 1 Chr. 15, 27. 2 Chr. 5, 12. Esth. 1, 6. 8, 15. Sept. for בּוּץ 2 Chr. 2, 14. 3, 14; שֵׁץ Ex. 26, 1. Ez. 27, 7. al. So Theocr. 2. 73. Pausan. 5. 5. ib. 6. 26. Jos. Ant. 3. 6. 1. ib. 3. 7. 2. Strabo 15. p. 693.—The word comes from Heb. בּוּץ, pr. the Syrian byssus, Ez. 27, 16, distinguished from the Egyptian byssus or שֵׁץ v. 7; though elsewhere בּוּץ is often put for שֵׁץ in the later Hebrew, 1 Chr. 4, 21. 2 Chr. 3, 14; comp. Ex. 26, 31. It has been long disputed whether the byssus was linen or cotton; see Celsii Hierob. II. p. 169 sq. Forster de Byssò antiquor. Lond. 1776. Herodotus affirms that the mummies of Egypt were wrapped in bandages of byssus (σινδώνος βυσσίνης τελαμῶσι Hdot. 2. 86; comp. λίνου βύσσος Jos. Ant. 3. 6. 1); and many of these have been of late years subjected to minute examination with the microscope, and have proved to be composed of threads

of linen; see Wilkinson's *Mann. and Cust. of the Anc. Egyptians*, III. p. 115. This would seem to decide the controversy so far as it relates to mummy-cloths, and probably likewise as to *sacred vestments*. It is however still a question with some, whether the term *βύσσος* may not perhaps have been sometimes used more widely, so as to include also *cotton* fabrics; since these were much worn by the ancient Egyptians, as well as by the moderns; and the Arabic

term *shash*, *shashiye*, (Heb. שָׁשׁ,) now denotes a fine muslin of cotton; see Wilkinson l. c. p. 116 sq. Plin. H. N. 19. 2. 3 Poll. Onom. 7. 75.

βωμός, οὐ, ὅ, (βάω, βαίνω,) *a step, stand, base*, Hom. Il. 8. 441.—In N. T. and usually, *an altar*, pr. to which the ascent was by steps, Acts 17, 23. Sept. for מִזְבֵּחַ Ex. 34, 13. So Hdiān. 7. 11. 5. Xen Mem. 1. 1. 2.

Γ.

γαββαθα or **γαβαθα**, ἡ, indec. *Gab-batha*, Aram. גַּבְבָּתָא (the back, a ridge; fem. of גַּב back, boss), pr. n. of a place in Jerusalem where Pilate gave sentence against Jesus, John 19, 13; called in Greek *λιθόστρωτον*, where see fully. It was near the castle or residence of Pilate. Comp. Heb. Lex. art. גַּב. Buxt. Lex. Chald. 377.—Others derive it from ר. גַּב to be high, as if for גַּבְבָּתָא.

Γαβριήλ, ὁ, indec. *Gabriel*, Hebrew גַּבְרִיֵּאל (man of God), pr. n. of an archangel, Luke 1, 19. 26. See in *ἀρχάγγελος*.

γάγγραινα, ἡ, ἡ, (γάω, γράινω,) *gangrene, mortification*, which spreads by degrees over the whole body, 2 Tim. 2, 17.—Plut. de Adul. et Amic. 24 trop. γαγγραιναίς . . . διαβρωθεὶς Ἀλέξανδρος. Poll. On. 4. 207. Wetst. N. T. in loc.

Γάδ, ὁ, indec. *Gad*, Heb. גָּד (good fortune), pr. n. of the seventh son of Jacob, born of Zilpah, Gen. 30, 10 sq.—In N. T. the tribe of Gad, Rev. 7, 5.

Γαδαρηνός, οὐ, ὅ, *a Gadarene*, i. e. an inhabitant of the city *Gadara*, Γαδαρά, the fortified capital of Peræa or the region east of the Jordan, Jos. B. J. 4. 7. 3. According to Eusebius and Jerome (Onomast.) it was situated over against Tiberias and Scythopolis. Josephus calls Gadara a Greek city, πόλις Ἑλληνίς, Ant. 17. 11. 4; and says it had many wealthy inhabitants, B. J. 4. 7. 3. When first taken from the Jews, it was annexed by the Romans to Syria, Jos. B. J. 1. 7. 7; Augustus gave it to Herod the Great, ib. 1. 20. 3; but it was restored to Syria after Herod's death, Ant. 17. 11. 4.—The site of Gadara has been recognized at *Um Keis*, a place with extensive ruins visited by Seetzen, Burckhardt, and others; situated near the crest of the

chain of mountains which bound the valley of the Jordan on the east, and overlooking the lake of Tiberias, the southern end of which bears from it N. W. An hour north of this spot is the deep valley of the Hieromax; in which are hot sulphur springs, also mentioned by Eusebius and Jerome. On the east of the ruins are many sepulchres hewn in the rock; as also great numbers of sarcophagi lying about. See Reland. Palæst. p. 773 sq. Seetzen in Zach's Monatl. Corr. XVIII. p. 417 sq. Burckh. Trav. in Syr. p. 270, 276.—In N. T. τῶν Γαδαρηνῶν Mark 5, 1. Luke 8, 26. 37; also in Mss. Matt. 8, 28 for τῶν Γεργεσηνῶν or τῶν Γερασσηνῶν, q. v.

Γάζα, ἡ, ἡ, *Gaza*, Heb. גָּזָא (strong), a celebrated city of the Philistines, situated partly on elevated ground not far from the coast of the Mediterranean, near the southern limits of the territory of the Israelites, and constituting the key between Egypt and Syria. It is one of the earliest of the Canaanitish cities mentioned; Gen. 10, 19. It was assigned by Joshua to the tribe of Judah, who subdued it; but the possession of it was retained or soon recovered by the Philistines; Josh. 15, 47. Judg. 1, 18. 16, 1 sq. After having destroyed Tyre, Alexander the Great laid siege to Gaza also, which was then held by a Persian garrison, and took it after two months; Arr. Exp. Alex. 2. 26, comp. Strabo 16. 2. 30. p. 759. He left the city standing; but about B. C. 95, Alexander Jannæus took it after a siege of a year and destroyed it. Gabinius afterwards rebuilt it, and Augustus bestowed it on Herod the Great, after whose death it was annexed to Syria. See Jos. Ant. 11. 8. 3, 4. ib. 13. 5. 5. ib. 13. 13. 3. ib. 14. 5. 3. ib. 15. 7. 9. ib. 17. 11. 4. Reland Palæst. p. 788–800. For other notices, and for the present condition of Gaza, see Bibl.

Res. in Palest. II. p. 373-383.—In N. T. Acts 8, 26 ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος, the way leading from Jerusalem to Gaza, which [way] is desert, i. e. which leads through the uninhabited country east of Gaza, where Philip met the eunuch. Others refer ἔρημος to Gaza itself; but against the historical testimony. See more fully in Bibl. Res. in Palest. II. p. 640. 5/14.

γάζα, ἡ, the treasure, treasury, of a king or state, Acts 8, 27. Sept. for תְּזָא Ezra 5, 17. Esth. 4, 7.—Plut. Alex. M. 36. Diod. Sic. 17. 64. Lat. *gaza* Cic. de Off. 2. 22. Mela 1. 11 'gaza Persæ ærarium vocant.'

γαζοφυλάκιον, ον, τό, (γάζα, φυλακή,) a treasury, Strabo 7. p. 319; comp. γαζοφύλαξ Plut. Demetr. 25. In the Scriptures and Josephus, the treasury of the temple, ἐν αὐτῇ οἴκου θεοῦ Neh. 13, 7; comp. Sept. for תְּזָא Neh. 10, 37. 13, 4. 5. 8; תְּזָא Esth. 3, 9. Jos. Ant. 19. 6. 1. B. J. 5. 5. 2. According to the Rabbins the treasury was in the court of the women, where stood thirteen chests, called תְּזָא trumpets from their form; into which the Jews cast their offerings, Ex. 30, 13 sq. See Buxt. Lex. 2506. Lightf. Chorogr. Marco præm. c. 3.—So in N. T. Mark 12, 41 bis. 43. Luke 21, 1. Meton. of the court itself, John 8, 20.

Γάιος, ον, δ, Gaius, Lat. Caius, pr. n. of several men in N. T. a) A Macedonian, and fellow-traveller of Paul, who was seized by the populace at Ephesus, Acts 19, 29. b) A man of Derbe who accompanied Paul in his last journey to Jerusalem, Acts 20, 4. c) An inhabitant of Corinth with whom Paul lodged, and in whose house the Christians were accustomed to assemble, Rom. 16, 23. 1 Cor. 1, 14. d) A Christian to whom John addressed his third epistle, 3 John 1.

γάλα, ακτος, τό, milk, 1 Cor. 9, 7. Sept. for חֶלֶב Gen. 18, 8. So Luc. D. Marin. 1. 2. Xen. Mem. 4. 3. 10.—Trop. for the first rudiments of Christian instruction, 1 Cor. 3, 2. Heb. 5, 12. 13. But in 1 Pet. 2, 2, milk is the emblem of pure spiritual nourishment, or of Christian instruction in general.

Γαλάτης, ον, δ, a Galatian, Gal. 3, 1.

Γαλατία, ας, ἡ, Galatia or Gallogrecia, a central province of Asia Minor, lying S. and S. E. of Bithynia and Paphlagonia; W. of Pontus; N. and N. W. of Cappadocia; and N. and N. E. of Lycaonia and

Phrygia. The chief cities were Ancyra, Tavium, and Pessinus. Its name was derived from the Gauls, Γαλάται; of whom two tribes, the Trocmi and Tolistoboi, with a tribe of the Celts, Tectosages, migrated thither about 278 B. C. and mingling with the former inhabitants, the whole were called Gallogræci. The Celtic language continued to be spoken by their descendants at least until the time of Jerome, 600 years after the migration; see Jerome ad Gal. 1, 2. Under Tiberius, about A. D. 26, this country became a Roman province. Galatia was distinguished for the fertility of its soil and for its trade. It was the residence of many Jews; and from these and the other inhabitants Paul appears to have gained many converts to Christianity. See Strabo 4. p. 187. ib. 12. 566. Pausan. Phoc. 10. 23. 9. Liv. 38. 16, 18. Tacit. Ann. 15. 6. Comp. Rosenm. Bibl. Geogr. I. ii. p. 210. Winer Realw. s. v.—In N. T. 1 Cor. 16, 1. Gal. 1, 2. 2 Tim. 4, 10. 1 Pet. 1, 1.

Γαλατικός, ὁ, ὄν, Galatian; Acts 16, 6 Γαλατικὴν χώραν, i. e. Galatia. 18, 23.

γαλήνη, ἡ, tranquillity, e. g. of the sea, a calm, Matt. 8, 26. Mark 4, 39. Luke 8, 24.—Hom. Od. 7. 319. Luc. V. Hist. 2. 40. Xen. An. 5. 7. 8.

Γαλιλαία, ας, ἡ, Galilee, a region of Palestine, which in the time of Christ included all the northern part of Palestine lying between the Jordan and Mediterranean, and between Samaria and Phenicia. Before the exile the name seems to have been applied only to a small tract bordering on the northern limits around Kedesh of Naphtali; Heb. גַּלִּיל 1 K. 9, 11; גַּלִּיל 2 K. 15, 29. It was anciently called also 'Galilee of the Gentiles,' גַּלִּיל הַגּוֹיִם Is. 8, 23, Γαλιλαία ἀλλοφύλων 1 Macc. 5, 15, because many foreigners from Egypt, Arabia, Phenicia, etc. were mixed with the population, as is expressly stated by Strabo, 16. 2. 34. p. 760; comp. 1 Macc. 5, 15. 21-23. Galilee in the time of Christ was divided into Upper and Lower, ἡ ἄνω καὶ ἡ κάτω Γαλιλαία; the former lying north of the territory of Zebulun and having many mountains; the latter being less hilly, fertile, and very populous, with many cities and villages. According to Josephus, Lower Galilee extended to Carmel and Scythopolis, and apparently also to Ginea; in which case it included the great plain of Esdraelon; Jos. B. J. 3. 3. 1; comp. Ant. 20. 6. 1. But he also specifies Xaloth (mod. Iksal) as its southern limit; and this would

exclude the plain; B. J. 3. 3. 1. The chief cities were Tiberias and Sepphoris; but Capernaum and Nazareth are most frequently named in the N. T. See Strabo l. c. Jos. B. J. 3. 3. 1-3. Rosenm. Bibl. Geogr. II. ii. p. 42. Winer Realw. s. v.—In N. T. Mark 1, 9. Luke 2, 39. 4, 14. 8, 26. John 7, 52. al. sæp. In Matt. 4, 15 Γαλιλαία τῶν ἐθνῶν is quoted from Is. 8, 23 [9, 1], for which see above. So ἡ θάλασσα τῆς Γαλιλαίας, the sea of Galilee, the lake of Tiberias, Matt. 4, 18. 15, 29. +

Γαλιλαῖος, α, ον, *Galilean*; Subst. a *Galilean*, a native or inhabitant of Galilee; Matt. 26, 69. Mark 14, 70. Luke 13, 1. 2 bis. 22, 59. 23, 6. John 4, 45. Acts 1, 11. 2, 7. 5, 37. The Galileans were brave and industrious, Jos. B. J. 3. 3. 2; though the other Jews regarded them as stupid, unpolished, and seditious, and therefore proper objects of contempt; John 1, 47. 7, 52. Acts 2, 7. They had a peculiar dialect, by which they were distinguished from the Jews of Jerusalem, Mark 14, 70. See Buxtorf Lex. 434 sq. Lightf. Cent. Chorogr. Matt. præm. c. 86, 87.

Γαλλίων, ὄνος, δ, *Gallio*, a Roman proconsul of Achaia, Acts 18, 12. 14. 17. He was the younger brother of the philosopher Seneca, and was called Marcus Annæus Novatus; but took the name of Gallio after being adopted into the family of L. Junius Gallio. Like his brother Seneca, he was put to death by order of Nero. Senec. Ep. 104. Id. Q. Nat. 4. præf. Tacit. Ann. 15. 73. ib. 16. 17. Wetst. N. T. in loc.

Γαμαλιήλ, δ, indec. *Gamaliel*, Heb. גַּמְלִיֵּאל (benefit from God) Num. 1, 10. 2, 20, a distinguished Pharisee and teacher at Jerusalem, under whom Paul was educated, Acts 5, 34. 22, 3. According to the Talmud, he was the son of Simeon and grandson of the celebrated Hillel (Buxt. Lex. 617); was distinguished for piety and Jewish learning; and for a long time was president of the Sanhedrim. See Lightf. Hor. Heb. in Act. 5, 34.

γαμέω, ᾠ, (γάμος,) aor. 1 **ἔγημα** from γάμω) Luke 14, 20, also the later form **ἐγάμησα** Mark 6, 17. al. Lob. ad Phryn. p. 742. Buttm. Gr. and Ausf. Spr. § 114; Imper. 3 plur. **γαμείτωσαν** 1 Cor. 7, 36, and **γαμησάτωσαν** v. 9, see Winer § 13. 2. e. Buttm. Ausf. Spr. § 88. n. 8.—*To marry, to wed*, i. e.

1. Of men, c. acc. *to marry* a woman, *to take as wife*, Luke 14, 20 γυναῖκα ἔγημα. 16,

18 bis. Matt. 5, 32. 19, 9 bis. Mark 6, 17 **ἐτι αὐτὴν ἐγάμησεν**. 10, 11. So Jos. Ant. 1. 15. 1. Diod. Sic. 4. 72. Xen. Mem. 1. 1. 8.—Absol. and neut. *to marry, to take a wife*; Matt. 19, 10 οὐ συμφέρει γαμῆσαι. 22, 25. 30. 24, 38. Mark 12, 25 οὔτε γαμοῦσιν. Luke 17, 27. 20, 34. 35. 1 Cor. 7, 28 ἐὰν δὲ γήμης. v. 33. So 2 Macc. 14, 25. Ael. V. H. 4. 1. Xen. Hi. 1. 27.

2. Of females, absol. *to marry, to get married*, 1 Cor. 7, 28 ἐὰν γήμῃ ἡ παρθένος. v. 34. 36. 1 Tim. 5, 11. 14. Comp. Eurip. Med. 606 μὲν γαμοῦσα καὶ προδοῦσά σε.—Pass. aor. 1 **ἐγαμήσθην**, *to be married, to get married*, c. dat. Mark 10, 12 καὶ γαμήσῃ ἄλλῳ. 1 Cor. 7, 39. So Plut. Romul. 2. Id. Demetr. 2 ἡ μήτηρ τῷ Ἀντιγόνῳ γαμηθεῖσα. 3. Genr. of both sexes, absol. *to marry, to get married*, 1 Cor. 7, 9 bis. 10. 1 Tim. 4, 3 κολυόντων γαμείν.—Plut. Conjug. Præc. 20. ib. 34.

γαμίζω, f. ἴσω, (γάμος,) *to marry, to give in marriage*, e. g. a daughter, 1 Cor. 7, 38 bis, Lachm. for the common ἐγαμίζω; and so Matt. 22, 30. Mark 12, 25. Luke 17, 27. 20, 35.

γαμίσκω, i. q. γαμίζω, *to marry, to give in marriage*, Pass. Mark 12, 25.—Aristot. Pol. p. 22.

γάμος, ον, δ, 1. a wedding, marriage, nuptials; e. g. ἔνδυμα γάμου a wedding-garment Matt. 22, 11. 12; τὸ δεῖπνον τοῦ γάμου the marriage-supper, wedding-feast, Rev. 19, 9, see below. So 1 Macc. 9, 37. 41. Hdian. 4. 11. 10. Xen. Ag. 3. 3.—Spec. the wedding-feast, marriage-festival, which continued seven days; see Judg. 14, 12. 15. Tob. 11, 19. Winer Realw. art. Hochzeit. So Matt. 22, 2 ἐποίησε γάμους. v. 3. 4. 8. 9. 10. 25, 10. Luke 12, 36. 14, 8. John 2, 1. 2. Sept. for חַתּוּבָה Esth. 2, 18. So Tob. 6, 12. Luc. D. Deor. 20. 14. Xen. Ven. 1. 8.—Hence trop. the rejoicings and happiness of the Redeemer's kingdom are represented under the figure of a wedding-festival, Rev. 19, 7. 9; comp. Matt. 25, 1 sq.

2. Meton. marriage, matrimony, the marriage state, Heb. 13, 4.—Wisd. 14, 24. 26. Hdian. 3. 10. 10. Xen. Hi. 1. 27.

γάρ, conj. (γέ, ἄρα,) *for, because*, a causal particle, put always after one or more words in a clause, and expressing the reason of what has been before affirmed or implied; comp. Buttm. § 149. m. 17. Kühner § 324. 2, and Gr. Gram. § 754. Hartung Lehre v. d. Partikeln I. p. 457-480.

1. CAUSAL and ARGUMENTATIVE: a) After an antecedent clause expressed, *for*; Matt. 1, 20 *μη φοβηθῆς παραλαβεῖν Μαρίαν· τὸ γὰρ ἐν αὐτῇ γεννησέιν κτλ.* v. 21 *καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει κτλ.* Mark 1, 22, 6, 18. Luke 1, 15, al. *sæpius*. So too after a clause of prohibition or caution, Matt. 3, 9, 24, 5. Luke 7, 6, al. We find γάρ put after two words closely connected in a clause, Matt. 2, 6. Mark 1, 38. Luke 6, 23. John 12, 8. Acts 4, 20, al. —Often also γάρ is found in *two* consecutive clauses, viz. where the same idea is expressed twice, i. e. affirmatively and negatively, or generally and specially, John 8, 42. 1 Cor. 16, 7. 2 Cor. 11, 19, 20; or where the latter clause is dependent on the former, Matt. 10, 19, 20. Mark 6, 52. John 5, 21, 22. Acts 2, 15; or where two different causes are assigned, Matt. 6, 32. 18, 10; 11. Rom. 16, 18. In similar circumstances, γάρ is also found in *three* consecutive clauses, Mark 9, 39, 40, 41. Matt. 16, 25, 27. Luke 9, 24, 25, 26. Acts 26, 26. 1 Cor. 9, 16, al. So Matt. 26, 10–12, where *ἔργον γάρ* and *βαλοῦσα γάρ* refer to the act of the woman, and *πάντοτε γάρ* to the objection of the disciples.—The γάρ is also sometimes *repeated*, where the writer again takes up a sentence which began with γάρ and was interrupted, as Rom. 15, 26, 27. 2 Cor. 5, 2, 4.—Very often also γάρ stands in connection with other particles, where however each particle retains its own separate force and signification; so *ἐὰν γάρ*, *for if*, Matt. 5, 46, 6, 14; *εἰ γάρ*, *for if*, Rom. 3, 7, 4, 14; *ἰδοὺ γάρ*, *for lo, for behold*, Luke 1, 44, 48, 17, 21. 2 Cor. 7, 11; *καὶ γάρ*, *for also, for ... too, for even*, Matt. 26, 73. Mark 10, 45. Luke 6, 32–34. John 4, 23, 45. Acts 19, 40. Rom. 11, 1, al. (Luc. D. Mort. 22, 2. Xen. An. 2, 5, 5. ib. 3, 3, 4.) Or also γάρ *καί*, *for also*, Acts 17, 28 *τοῦ γὰρ καὶ γένος ἐσμέν.* 2 Cor. 2, 9; *μὲν γάρ*, *for indeed*, Acts 28, 22. 2 Cor. 9, 1, 11, 4. Heb. 8, 4, 6, 16; or also followed by *δέ* adversative, Acts 23, 8. 1 Cor. 11, 7 *ἀνὴρ μὲν γάρ* (comp. v. 4) ... *γυνὴ δέ κτλ.* Heb. 12, 20; but *δέ* omitted Rom. 3, 2. 1 Cor. 11, 18; *μη γάρ* c. imperat. *for let not*, James 1, 7; *οὐ γάρ*, *for ... not*, Matt. 10, 20. Mark 6, 52. Luke 8, 17. John 3, 17, 34, 7, 1. Rom. 2, 11. 1 Cor. 2, 2. Gal. 4, 30. Heb. 4, 15. Rev. 3, 2, al. *sæp.* (Palaph. F. 31. Xen. An. 3, 4, 36.) *οὐδὲ γάρ*, *for neither*, John 5, 22, 7, 5, 8, 42. Rom. 8, 7. Gal. 1, 12, 6, 13. (Hdian. 8, 4, 24.) *οὔτε γάρ*, *for neither*, Luke 20, 36. 1 Cor. 8, 8. 1 Thess. 2, 5.

b) Elliptically, where the clause to which

γάρ refers is omitted and is to be supplied in thought; comp. Butt. l. c. In this case it merely assigns the motive for an opinion or judgment, etc. Matt. 2, 2 *where is he who is born king of the Jews?* [he must be already born,] *εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα*, *for we have seen his star.* Matt. 22, 28 [we cannot tell,] *πάντες γὰρ ἔσχον αὐτήν*, *for they all had her.* Mark 5, 42 [and this she might well do,] *ἦν γὰρ ἐτῶν δώδεκα*, *for she was twelve years old.* Luke 9, 26 [and so will it be with him who cometh not after me,] *ὅς γὰρ ἂν ἐπαισχυνῇ με κτλ.* *for whosoever shall be ashamed of me*, etc. John 4, 44 *he departed into Galilee*, [not indeed at first to Nazareth *his parpis*,] *αὐτὸς γὰρ Ἰησοῦς κτλ.* *for Jesus himself testified*, comp. Luke 4, 16 sq. John 9, 30 [why speak ye thus?] *ἐν γὰρ τούτῳ θαυμαστόν ἐστιν κτλ.* (Xen. Mem. 4, 2, 6.) Acts 4, 27 [and all this has now been fulfilled,] *συνήχθησαν γὰρ ἐπ' ἀληθείας κτλ.* 19, 37, 22, 26. Rom. 2, 24 [yea, all these things ye do,] *τὸ γὰρ ὄνομα κτλ.* 4, 2, 8, 18 [yea, I say, suffer with him,] *λογίζομαι γὰρ κτλ.* v. 20, 14, 10 [this ought not so to be,] *πάντες γὰρ κτλ.* 15, 4. 1 Cor. 10, 1 [in like manner take ye heed,] *οὐ ξέλω γὰρ κτλ.* 2 Cor. 9, 7 [ἀλλ' ἰαροῦς,] *ἰαροῦν γὰρ κτλ.* 12, 6 [I might indeed do this,] *ἐὰν γὰρ κτλ.* 1 Thess. 2, 1 (comp. 1, 9). 2 Thess. 3, 11. Heb. 7, 11 [as some may have thought,] *ὁ λαὸς γὰρ κτλ.* *for under it the people received the law.* v. 13 [and truly this change has taken place,] *ἐφ' ὃν γὰρ κτλ.* James 3, 7, al. *sæp.* So Plato Conv. 194, a, [σὺ μὲν δύνασαι παρρεῖν,] *καλῶς γὰρ αὐτὸς ἡγωνίσαι.*—With other particles, each retaining its own separate force and signification; comp. above in lett. a. So *καὶ γάρ*, *for also, for ... too, for even*; Matt. 8, 9 and Luke 7, 8 [and this I know from my own case,] *καὶ γὰρ ἐγὼ ἄνθρωπος εἰμι*, *for I too am a man under authority.* Matt. 15, 27 and Mark 7, 28 *ναί, κύριε, καὶ γὰρ τὰ κύνια κτλ.* *yea, Lord*, [yet deny me not,] *for even the dogs do eat*, etc. 2 Cor. 3, 10 [and so it is,] *καὶ γὰρ οὐδὲ κτλ.* 5, 2, 13, 4 [and so it is with us,] *καὶ γὰρ ἡμεῖς κτλ.* Phil. 2, 27 [and ye heard truly,] *καὶ γὰρ ἠσένησε.* 1 Thess. 3, 4. Also *μὲν γὰρ* *for indeed*; Rom. 2, 25 [in vain then thou claimest to be a Jew, v. 17 sq.] *περιτομὴ μὲν γὰρ ὠφέλει κτλ.* Acts 13, 36 [now this is not said of David,] *Δαυὶδ μὲν γὰρ κτλ.* 1 Cor. 5, 3. 2 Cor. 9, 1; with *δέ* following, Heb. 7, 18, 19 [there is then such a change,] *ἀπέστης μὲν γὰρ ... ἐπεισαγωγῇ δὲ κτλ.* *for indeed there is an annulment*, etc. Also *οὐ γάρ*, *for ... not*, Matt. 9, 13 [and for this

end am I also come,] οὐ γὰρ ἤλθον κτλ. Mark 9, 6 [he spake this unwittingly,] οὐ γὰρ ᾔδει τί λαλήσῃ, for he knew not what to say. Luke 6, 43. Acts 4, 20 [and forbid us not,] οὐ δυνάμεθα γὰρ κτλ. Rom. 8, 15.

2. EPEXEGETICAL or explanatory, where it introduces in more detail what has been before announced; like Engl. *namely*, *to wit*, *that is to say*, *for example*; Buttm. § 149. m. 17. Kühner § 324. 2. Gr. Gram. § 754. 1. β. a) After demonstr. οὕτως, as in classic Greek; Matt. 1, 18 τοῦ δὲ Ἰ. Χ. ἡ γένεσις οὕτως ἦν: μνηστειεύσεως γὰρ κτλ. So Jos. B. J. 7. 3. 3 init. Xen. Mem. 1. 6. 6. Ag. 3. 2. Plato Protag. 320. c. b) Less strictly, where it introduces by way of explanation the reason or motive of what pre-cedes, *that is to say*, *for*, *since*; Matt. 3, 3 *the kingdom of heaven is at hand, οὗτος γὰρ ἐστὶν κτλ. for this is he*, etc. 24, 38. Luke 8, 40. John 6, 64. 20, 9. Acts 28, 20. Rom. 1, 18. 6, 19. 1 Cor. 7, 7. Gal. 2, 12. Phil. 2, 5. Heb. 1, 5. 2, 8. 7, 1. al. sēp. So μὴ γὰρ ἰ Pet. 4, 15. In this way too γάρ serves to introduce parenthetic explanatory clauses; Mark 6, 14 καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης (φανε-ρὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ) καὶ ἔλεγεν. 7, 3. John 4, 8. 9. Acts 13, 8. 18, 3. 18. Rom. 7, 1. 1 Cor. 16, 5. 2 Cor. 5, 7. al.—Soph. Antig. 178. Xen. An. 7. 1. 29. Plato Phædo 116. c.

3. INTENSIVE, where it merely serves to strengthen a clause, like Engl. *why*, *then*, *truly*; Matth. § 615. Buttm. § 149. m. 17. a) With interrogatives and in questions, where originally *yea* or *nay* may have been implied; e. g. μὴ γὰρ, John 7, 41 μὴ γὰρ ἐκ τῆς Γαλ. ὁ Χριστὸς ἔρχεται, *doth then Christ come out of Galilee?* 1 Cor. 11, 22; πῶς γὰρ, *how then?* Acts 8, 31; τίς γὰρ, Acts 19, 35 τίς γὰρ ἐστὶν ἄνθρωπος, *what man is there then*, etc. τί γὰρ, *what then?* Rom. 3, 3. Phil. 1, 18; and so τί γὰρ κακὸν ἐποίησεν, *what evil then hath he done*, or: *why*, *what evil hath he done*, Matt. 27, 23. Mark 15, 14. Luke 23, 22. But very often γάρ here retains its primary sense, as in no. 1; so 1 Cor. 10, 29. James 4, 14. Matt. 9, 5. 16, 26. al. b) In responses, some word of assent or dissent having been implied before it, as *assuredly*, *not at all*, or the like; 1 Cor. 9, 9. 10, ἐν γὰρ τῷ νόμῳ... δι' ἡμᾶς γὰρ ἐγράφη. Gal. 1, 10. 1 Thess. 2, 20. (Luc. Hermot. 10. Xen. Mem. 1. 4. 9.) Also οὐ γὰρ, *no then*, *no indeed*, Acts 16, 37. So Luc. D. Mort. 24. 3. +

γαστήρ, τέρος, τρός, ἡ, *the belly*, genr. Sept. for גַּסְתָּ Num. 5, 22. Xen. Mem. 1. 3. 6.—Hence in N. T. by synecd.

1. *the stomach*, *paunch*, as the receptacle of food; (pr. Sept. for גַּסְתָּ Job 15, 2 Hdian. 1. 6. 2;) meton. *a glutton*, *gorman-dizer*, so in the hexameter of Epimenides, Tit. 1, 12:

Κρήτες δὲ ψεύσται κακὰ δηρία γαστέρες ἀργαί,
the Cretans are always liars, evil beasts,
slow bellies, i. e. *lazy gormandizers*. So γαστρίμαργος Plato Eryx. 405. e; γαστρίς Æl. V. H. 1. 28; γαστρίδουλος Diod. Sic. II. p. 549. Wess. Hesych. γαστέρες· οἶον τροφῆς μόνης ἐπιμελούμενοι.

2. *the womb*, Luke 1, 31. Sept. for גַּסְתָּ Gen. 25, 23. So Diod. Sic. 4. 33. Plato Legg. 792. e.—Hence ἐν γαστρὶ ἔχειν, *to be with child*, Matt. 1, 18. 23. 24, 19. Mark 13, 17. Luke 21, 23. 1 Thess. 5, 3. Rev. 12, 2. Sept. for גַּסְתָּ Gen. 16, 4. 2 K. 8, 11. So Pausan. 4. 9. 5. Hdot. 3, 32.

γέ, an enclitic particle, which serves to strengthen or render more *emphatic* the word to which it is appended, by placing it in antithesis to other words, and thus fixing the attention upon it; e. g. a part in reference to a whole, a single object in reference to many, a less in reference to a greater, and *vice versa*. Hence it often cannot be rendered in English, but must be expressed by a stronger emphasis in pronunciation, or by the tone of voice; though its general meaning may be frequently given by *at least*, *at any rate*, *indeed*, *even*, or the like. See Passow s. v. Herm. ad Vig. p. 824 sq. Buttm. § 149. m. 25. Kühn. § 317. 2. Gr. Gram. § 703. Matth. § 602.

1. Simply, as connected with a noun, pronoun, or verb. a) As giving emphasis to the less in antith. with the greater; Luke 11, 8 *though he will not rise and give him because he is his friend*, διὰ γε τὴν ἀνάιδειαν αὐτοῦ κτλ. *yet because of his importunity indeed, he will rise*, etc. 18, 5 διὰ γε τὸ παρέχειν μοι κόπον, *yet because indeed this widow troubleth me*. So Sept. Job 30, 24. Xen. Cyr. 1. 6. 4 διὰ γε κτλ. b) Vice versa, the greater in antith. with the less; Rom. 8, 32 ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο κτλ. *he who indeed spared not his own Son... how shall he not with him*, etc. So Eurip. Med. 1358. Luc. D. Deor. 17. 2. c) In wishing; 1 Cor. 4, 8 καὶ ὃφελὼν γε ἐβασιλεύσατε, *and I would indeed (or at least) ye did reign*. See Hartung Lehr. v. d. Part. I. p. 372. Herm. ad Vig. p. 825.

2. More freq. γε is connected with other particles, viz.

a) ἀλλὰ γε, see in ἀλλά no. 3. a.

b) ἀραγε, ἀρα γε, see in ἀρα and ἀρα

c) εἴγε, *if at least, if indeed*, spoken of what is taken for granted; Herm. ad Vig. p. 831. a) Simply, with the indic. Eph. 3, 2 εἴγε ἠκούσατε κτλ. *if indeed ye have heard*, as I take for granted, etc. 4, 21. Col. 1, 23. So Luc. Jup. Trag. 36. Xen. Mem. 1. 5. 3. ib. 2. 1. 17. β) With καὶ added, εἴγε καί, *if indeed also*, c. indic. 2 Cor. 5, 3 εἴγε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὐρεῖσθόμεθα, *if indeed also* (as we may take for granted, i. e. since) *being thus clothed we shall not be found naked*; see in γυμνός. Gal. 3, 4 εἴγε καὶ εἰκῇ, *if indeed also it is in vain*, sc. as we must suppose. So Æl. V. H. 12. 9 εἴγε καὶ οἱ παῖδες αὐτὸν μισοῦσι.

d) εἰ δὲ μὴ γε, i. q. εἰ δὲ μὴ, but stronger, *but if not so indeed, if otherwise, else*; serving to annul the antecedent proposition, whether affirmative or negative; Herm. ad Vig. p. 830 sq. Buttm. § 151. IV. 7. Kühn. § 340. 4. So after an affirmative, but *if not, otherwise*, Matt. 6, 1. Luke 10, 6, 13, 9. (Plato Rep. 425. e.) After a negative, where it consequently affirms; *if otherwise, else*, Matt. 9, 17. Luke 5, 36. 37. 14, 32. 2 Cor. 11, 16. So εἰ δὲ μὴ Xen. An. 4. 3. 6. Cyr. 3. 1. 35.

e) καίγε, and indeed, see above in no. 1. a) As referring to the less, and at least, and even; Luke 19, 42 καίγε ἐν τῇ ἡμέρᾳ σου ταύτῃ. So Luc. D. Deor. 4. 1. Plato Rep. 335. b. β) As referring to the greater, what is more, and even, yea even; Acts 2, 18 καίγε ἐπὶ τοὺς δούλους μου. So Luc. Tragod. 251. Xen. An. 7. 7. 51.

f) καίτοιγε, and yet indeed, although indeed, i. q. καίτοι, but stronger; John 4, 2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν. Acts 14, 17. 17, 27. Comp. Herm. ad Vig. p. 837 sq.—Luc. D. Deor. 20. 10. Xen. Mem. 1. 2. 3.

g) μενοῦνγε, i. q. μενοῦν, but stronger; see in its order.

h) μήτιγε, i. q. μήτι, but stronger; see in μήτι.

Γεδεών, ὄνος, ὁ, Gideon, Heb. גִּדְיֹן (a cutter off), the deliverer of Israel from the power of the Midianites, Heb. 11, 32. See Judg. c. 6-8.

γέεννα, ης, ἡ, Gehenna, hell, i. e. the place of punishment in Hades or the world of the dead, i. q. Τάρταρος 2 Pet. 2, 4; λίμνη τοῦ πυρός Rev. 20, 14, 15; τὸ πῦρ τὸ αἰώνιον Matt. 25, 41. Jude 7; see in art. ἄδης, and comp. Judith 16, 17. Ecclus. 7, 17. Fabric. Cod. Pseud. V. T. I. p. 194, 645. Hence it is a place of eternal fire and thick-

est darkness; comp. Jude v. 6. 13.—The name γέεννα is the Heb. מִן הַקֵּץ, the valley of Hinnom, Josh. 15, 8, the narrow valley skirting Jerusalem on the south, running down from the west into the valley of Jehoshaphat, under Mount Zion. Here the ancient Israelites established the idolatrous worship of Moloch, to whom they burned infants in sacrifice; 2 K. 23, 10. Jer. 7, 31. 32. 32, 35; comp. Jer. 2, 23. 19, 6. 13. Heb. Lex. art. גֵּיְהִנֹם. The valley was also called גֵּיְהִנֹם, Tophet, 2 K. 1. c. Jer. 11. cc. prob. from גֵּיְהִנֹם 'place of burning.' It was apparently in allusion to this detested and abominable fire, that the later Jews employed the name of this valley (Gehenna) to denote the place of future punishment or the fires of Tartarus. There is no evidence of any other fires having been kept up in the valley, as some have supposed; see Bibl. Res. in Palest. I. p. 404. Buxtorf Lex. 395, 2623. Wetst. N. T. I. p. 299. Tholuck Bergpred. zu Matt. 5, 22.—So εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, Mark 9, 43, 45, comp. v. 44. 46. 48; εἰς τὴν γέενναν τοῦ πυρός, Gehenna of fire, hell-fire, Mark 9, 47. Matt. 5, 22. 18, 9; or simply εἰς τὴν γέενναν Luke 12, 5; εἰς γέενναν Matt. 5, 29, 30; ἐν γέεννῃ Matt. 10, 28; ὑπὸ τῆς γέεννης James 3, 6. Spec. υἱὸς γέεννης, a child of Gehenna, belonging to Gehenna as his proper place and portion, Matt. 23, 15; comp. Sept. υἱὸς Σανάτου for Heb. בֶּן־גֵּיְהִנֹם 2 Sam. 12, 5. Also ἡ κρίσις τῆς γέεννης, the condemnation of (to) Gehenna, Matt. 23, 33; comp. Jude v. 7.

Γεδσημανῇ, indec. Gethsemane, pr. n. of a garden or plot of ground near Jerusalem, beyond the brook Kidron, Matt. 26, 36. Mark 14, 32; comp. John 18, 1. Tradition still points it out at the foot of the mount of Olives; see Bibl. Res. in Pal. I. p. 346.—Derived perh. from Aram. גִּזְזָ press, and מִן־זֶמֶן oil, i. e. an oil-press.

γείτων, ονος, ὁ, ἡ, (kindr. γῆ, γῆιτης,) a neighbour, Luke 14, 12. 15, 6. 9. John 9, 8. Sept. for גֵּיְהִנֹם Jer. 6, 21.—Diod. Sic. 13. 84. Xen. Mem. 2. 2. 12.

γελᾶω, ὦ, f. ἄσω Luke 6, 21, earlier f. ἄσσομαι, Buttm. § 113. 4. n. 7; to laugh, in joy or triumph, intrans. Luke 6, 21. 25. Sept. for גֵּלָה Gen. 17, 17.—Æl. V. H. 14. 36. Xen. Mem. 4. 2. 5.

γέλως, ωτος, ὁ, (γελᾶω,) laughter, in joy or triumph, James 4, 9. Sept. for גֵּלָה Gen. 21, 6.—Luc. Bis acc. 10. Xen. Cyr. 2. 2. 15.

γεμίζω, f. ἰσω, (γέμω,) *to fill, to make full*, with acc. of thing and gen. of that with which it is filled; Mark 15, 36. John 2, 7 bis. 6, 13. Pass. absol. Mark 4, 37. Luke 14, 23. So Pol. 1. 18. 9. Xen. Hell. 6. 2. 25.—Construed also with acc. and ἀπό τινος, see in ἀπό no. 2. f; Luke 15, 16 γεμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων. With acc. and ἐκ τινος Rev. 8, 5. 15, 8; so Heb. מִן אֵלֶּיךָ, Sept. πληρώω ἐκ, Ps. 127, 5.

γέμω, f. μῶ, *to be full of, to be filled with*, c. gen. Matt. 23, 27. Luke 11, 39. Rev. 4, 6. 8. 5, 8. 15, 7. 17, 3. 4. 21, 9. Rom. 3, 14 quoted from Ps. 10, 7, where Sept. for אֵלֶיךָ c. accus. So Diod. Sic. 13. 3. Pol. 4. 65. 2. Plato Crit. 117. c.—Construed also with ἐκ, Matt. 23, 25; like Heb. מִן אֵלֶּיךָ Is. 2, 6. Ez. 32, 6.

γενεά, ἀς, ἡ, (γίνομαι, γένω,) *birth*, Xen. Cyr. 1. 2. 8.—In N. T.

1. *a generation*, pr. the interval of time between father and son, a single step or succession in natural descent; Matt. 1, 17 quater, πᾶσαι οὖν γενεαὶ . . . γενεαὶ δεκατέσσεαι. Sept. for דִּוְרָא Gen. 15, 16. Deut. 23, 3. So Jos. Ant. 1. 7. 2. Plut. de Def. Orac. 11. Plato Phil. 66. c.—The ancient Hebrews at first reckoned the generation at a hundred years; see Gen. 15, 16, comp. v. 13 and Ex. 12, 40. But at a later period, like the Greeks and modern chronologers, they appear to have counted from thirty to forty years as a generation, Job 42, 16; more exactly, three generations for every hundred years; Hdot. 2. 142 γενεαὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἑτέα ἔστι, comp. Plut. de Defect. Orac. 11. Sir I. Newton's Chronol. p. 53. Lond. 1728.—Hence

2. Genr. and less definitely, *a generation, an age*, put for the average duration of human life, the period in which the population of the earth is supposed to be successively renewed; only in Plur. *ages, generations, times*. So of past ages, Acts 14, 16 ἐν ταῖς παροφημέναις γενεαῖς, *in times past*. 15, 21 ἐκ γενεῶν ἀρχαίων, *from ancient times, of old time*. Eph. 3, 5 ἐτέραις γενεαῖς *in other ages*. Col. 1, 26 ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν. Of time future, in intensive phrases to denote never ending duration; Eph. 3, 21 εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, comp. in αἰών no. 2. α. β. Luke 1, 50 εἰς γενεὰς γενεῶν, *generations of generations, ages of ages*; comp. in αἰών and Rev. 1, 6. So Sept. for דִּוְרֵי דִּוְרֵי Ps. 72, 5. 102, 25. Is. 51, 8. Comp. Gesen. Lehrgr. p. 692. c. Matth. § 430.—Hdian. 3.

8. 18. Diod. Sic. 1. 24. Plato Tim. 23. c. Thuc. 2. 68.

3. Meton. *a generation of men, the men of any age, those living in any one period*; so ἡ γενεὰ αὐτῆς *this present generation* Matt. 11, 16. 12, 41. 42. 24, 34. al. γενεὰ πονηρὰ *a wicked generation* Matt. 12, 39. 45. 16, 4. al. γενεὰ ἀπιστος Matt. 17, 17. Mark 9, 19; γενεὰ σκολία Acts 2, 40. Phil. 2, 15. Luke 16, 8 φρονιμώτεροι . . . εἰς τὴν γενεὰν τὴν ἑαυτῶν, *wiser . . . in respect to their own generation*, those with whom they live and have to do. Acts 8, 33 τὴν δὲ γενεὰν αὐτοῦ τίς δηγήσεται; *who shall declare his generation?* i. e. set forth the wickedness of that generation; quoted from Is. 53, 8, where Sept. for דִּוְרָא; comp. Jos. B. J. 5. 13. 6. Spoken of a former generation, Acts 13, 36. Heb. 3, 10; of the future, Luke 1, 48. Sept. for דִּוְרֵי Deut. 32, 5. 20.—Jos. B. J. 5. 13. 6. Luc. de Astrol. 20. Dem. 1390. 25. +

γενεαλογεῖω, ᾧ, f. ἡσώ, (γενεά, λέγω,) *to trace one's genealogy*, Sept. Ezra 2, 62. Xen. Conv. 4. 51.—In N. T. Pass. γενεαλογεῖσθαι, οὔμαι, *to be traced in genealogy, i. e. to be reckoned by descent, to derive one's descent*, absol. Heb. 7, 6. Sept. for מִן דִּוְרֵי 1 Chr. 5, 1. 9, 1.

γενεαλογία, ἀς, ἡ, (γενεαλογεῖω,) *a genealogy, a genealogical descent or table*, 1 Tim. 1, 4. Tit. 3, 9. Sept. for inf. מִן דִּוְרֵי 1 Chr. 7, 5. 7.—Pol. 9. 2. 1. Plato Crat. 396. c.

γενέσια, ὧν, τὰ, (γενέσιος,) pr. in earlier Greek writers, *solemn rites for the dead, feria denicales*, offered perh. on the birth-day of the deceased, Hdot. 4. 26; comp. Cic. Leg. 2. 22. Adam's Rom. Ant. p. 485. Dict. of Antt. art. *Funus*.—Later and in N. T. *a birth-day celebration, birth-day festival*, Matt. 14, 6. Mark 6, 21. So Alciph'r. Ep. 3. 18, 55. Dion Cass. 47. 18. § 3. ib. 56. 46. 843. In this sense earlier writers used τὰ γενέσια, Lob. ad Phryn. p. 103 sq.

γένεσις, εως, ἡ, (γίνομαι, γένω,) *generation, procreation*, Xen. Lac. 2. 1.—In N. T.

1. *birth, nativity, origin*, Matt. 1, 18. Luke 1, 14. (Rec. γέννησις.) James 1, 23 τὸ πρόσωπον τῆς γενέσεως, i. e. native or natural face. Sept. for מִן דִּוְרֵי Gen. 31, 13. So Diod. Sic. 1. 6. 8. Hdian. 7. 1. 5. Plato Tim. 27. d.—Spec. of descent, lineage; so βίβλος γενέσεως, *book of descent*, i. e. a genealogy, genealogical table, Matt. 1, 1. Sept. and חֵדְרֵי חֵדְרֵי Gen. 5, 1; חֵדְרֵי Gen. 2. 4. 10, 1. 32.

2. Meton. *origin of things, for creation, nature*; James 3, 6 φλογίζουσα τὸν τροχὸν τῆς γενέσεως, *setting on fire the wheel (circle) of nature, the whole creation*.—Plato Tim. 29. e, γενέσεως καὶ κόσμον . . . ἀρχήν. Id. Phaedr. 245. e, πάντα τε οὐρανὸν πᾶσαν γε γένεσιν.

γενετή, ἡς, ἡ, (γίνομαι, γένω.) *birth*; John 9, 1 ἐκ γενετῆς, *from his birth*.—Sept. Lev. 25, 47. Luc. Halc. 5. Pol. 3. 20. 4.

γένημα, ατος, τό, (γίνομαι, γεγένημα,) *produce, fruit, sc. of the fields*, Luke 12, 18. Trop. of the *fruits and rewards* of Christian virtue, 2 Cor. 9, 10.—Text. rec. has in both places γένημα, q. v.

γεννάω, ᾧ, f. ἦσω, (γέννα poet. for γένος.)

1. *to beget, as a father, c. acc.* Matt. 1, 2 Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ. v. 2–16. Acts 7, 8. 29; also with ἐκ c. gen. of the mother, Matt. 1, 3. 5. Pass. Matt. 1, 20 τὸ ἐν αὐτῇ γεννηθέν *that begotten (conceived) in her*, the foetus. Sept. for יָלַד and יָלַדְתִּי Gen. 5, 3 sq. So Luc. D. Deor. 22. 2. Plut. Symp. 3. 4. 3. Plato Conv. 206. d.—Trop. a) *to gender, to occasion, e. g. μάχας* 2 Tim. 2, 23. So Diod. Sic. 18. 54. Plato Rep. 496. a. b) Of a Christian teacher, *to beget* in a spiritual sense, to be the instrument of one's conversion to a new life in Christ, c. acc. 1 Cor. 4, 15. Philem. 10. Comp. Philo Leg. ad Cai. p. 1000. b, μάλλον αὐτὸν ἢ οὐχ ἦπτον τῶν γονέων γεγέννηκα. c) Of God, *to beget* in a spiritual sense, to impart a new life and a new spirit in Christ, to renew spiritually, absol. τὸν γεννήσαντα 1 John 5, 1; hence believers are said *to be born of God* (see in no. 3. b), and are called *the sons of God*; comp. John 1, 12. Rom. 8, 14. Gal. 3, 26. Also in respect to the Messiah, the Son of God, the object of his paternal love and care, God is said *to have begotten him*, i. e. *to have constituted or declared him to be his Son*, espec. by his resurrection and exaltation, Acts 13, 33. Heb. 1, 5. 5, 5; all quoted from Ps. 2, 7 where Sept. for יָלַד. Comp. in art. υἱός.

2. *to bear, to bring forth, as a mother, c. acc.* Luke 1, 57 καὶ ἐγέννησεν υἱόν. John 16, 21; acc. et dat. Luke 1, 13; absol. Luke 23, 29. Trop. εἰς δουλείαν γενῶσα Gal. 4, 24. Sept. and יָלַד Gen. 46, 15.—Luc. Sacrif. 6. Xen. Lac. 1. 3.

3. Pass. aor. 1 ἐγεννήσθην, perf. γεγέννημαι, *to be born, to be brought into life, to come into life, as from parents generally*. a) Pr. Matt. 2, 1. 4 πού ὁ Χρ. γενῆται. 19, 12. 26, 24. Mark 14, 21. Luke 1, 35.

John 3, 4 bis. Acts 7, 20. Rom. 9, 11. Heb. 11, 23. Sept. for יָלַד Job 3, 2; יָלַד Ps. 87, 4–6. (Hdian. 1. 7. 5. Plato Legg. 958. c.) With adjuncts: so with a predicate in the nom. as τυφλός John 9, 2. 19. 20. 32; ῥωμαῖος Acts 22, 28. With ἀπό c. gen. of ancestor, *to spring from*, Heb. 11, 12; ἐκ c. gen. of mother, Matt. 1, 16. (Plut. Agesi. 3.) Also ἐκ c. gen. of source or manner, as ἐκ σαρκός John 3, 6; ἐκ πορνείας 8, 41. With εἰς c. acc. as εἰς τὸν κόσμον John 16, 21; also as marking purpose or end, εἰς τοῦτο John 18, 37; ζῶα . . . γεγεννημένα εἰς ἄλωσιν, i. e. *born (made) for capture*, 2 Pet. 2, 12. With ἐν c. dat. of place or condition, Acts 22, 3. John 9, 34. Acts 2, 8. With κατά c. acc. as κατὰ σάρκα *after the flesh* Gal. 4, 23. 29. b) Trop. and only in John's writings, ἐκ θεοῦ γεννηθῆναι v. γεγεννημένος *to be born of God*, see in no. 1. c. John 1, 13. 1 John 2, 29. 3, 9 bis. 4, 7. 5, 1 bis. 4, 18 bis. In the same sense, ὁ γεγεννημένος ἐκ τοῦ πνεύματος John 3, 6. 8. ἐξ ὕδατος καὶ πνεύματος v. 5; also γεννηθῆναι ἄνωθεν v. 3. 7, see in ἄνωθεν no. 1.

γένημα, ατος, τό, (γεννάω,) pr. *something born or produced, a product, i. e.*

1. Of men, *offspring, progeny*, Matt. 3, 7 γεννήματα ἐχιδνῶν, *progeny of vipers*! 12, 34. 23, 33. Luke 3, 7. Sept. for יָלַד Josh. 15, 14.—Ecclus. 10, 18. 1 Macc. 1, 38. Plato Tim. 24. d.

2. Of trees and plants, *fruit, produce*, Matt. 26, 29. Mark 14, 25. Luke 22, 18. So Luke 12, 18 Rec. where others γένημα. Trop. of the *fruits and rewards* of Christian virtue, 2 Cor. 9, 10 Rec.—Diod. Sic. 5. 17. Pol. 1. 71. 1. ib. 3. 87. 1. Put in this sense for καρπός only by late writers, Lob. ad Phryn. p. 286.

Γεννησαρέτ, ἡ, indec. Gennesareth, Heb.

גִּנְיָרֶת (lyre) Deut. 3, 17, or גִּנְיָרֶת 1 K. 15, 20, later Heb. גִּנְיָרֶת, Josephus Γεννησάρ B. J. 3. 10. 8; pr. n. of a small region of Galilee on the western shore of the lake, described by Josephus (l. c.) as nearly four Roman miles in length and two and a half in breadth, and as distinguished for its fertility and beauty. It was so called from an ancient city, Josh. 19, 35, which also gave name to the adjacent lake, גִּנְיָרֶת-חֵבֶל Num. 34, 11. See Bibl. Res. in Pal. III. p. 282, 290.—This lake is also called *the Sea of Galilee*, Matt. 4, 18; *the Sea of Tiberias*, John 21, 1. It is about twelve miles long and five or six broad, and is still celebrated for the purity and salubrity of its waters, and the abundance of its fish. It presents

indeed a beautiful sheet of limpid water in a deep depressed basin, with a continuous wall of hills on the sides; but the hills are rounded and tame; and although after the rainy season the verdure of the grass and herbage gives them a pleasing aspect, yet later in the year they become naked and dreary. Its position exposes it to gusts of wind; but these are not more frequent on the surface of the lake than in the region round about. See Jos. B. J. 3. 10. 7. Bibl. Res. in Pal. III. p. 253 sq. 261 sq. 312 sq. Irby and Mangles Trav. p. 294. [89].—In N. T. ἡ γῆ Γεννησαπέρ Matt. 14, 34. Mark 6, 53; ἡ λίμνη Γενν. Luke 5, 1.

γέννησις, εὖς, ἡ, (γεννάω,) *birth, nativity*, Matt. 1, 18 et Luke 1, 14 Rec. where others γένεσις. Sept. for יְלִידֵי Ecc. 7, 1.—Jos. Ant. 2. 9. 3. Plato Polit. 274. a.

γεννητός, ἡ, ὅν, (γεννάω,) *born, brought forth*; Matt. 11, 11 et Luke 7, 28 ἐν γεννητοῖς γυναικῶν. So Sept. and Heb. יְלִידֵי Job 14, 1. 15, 4. al.—Diod. Sic. 1. 6. Plato Legg. 923. e.

γένος, εὖς, οὖς, τό, (γίνομαι, γένω,) *a race, stock, lineage*, in various senses and modifications, e. g.

1. *offspring, posterity*, Acts 17, 28. 29. Rev 22, 16. Sept. for יָרֵשׁ Jer. 36, 31.—Hom. Il. 19. 124. Hdot. 3. 159. Xen. Hell. 6. 3. 4.

2. *a family, kindred, stock*, Acts 4, 6. 7, 13. 13, 26. Phil. 3, 5. Sept. and יָרֵשׁ Jer. 41, 1.—Hdian. 5. 1. 17. Xen. Cyr. 1. 2. 1.

3. *a nation, people*, Mark 7, 26. Acts 4, 36. 7, 19. 18, 2. 24. 2 Cor. 11, 26. Gal. 1, 14. 1 Pet. 2, 9. So Sept. for עַם Gen. 11, 6. Esth. 2, 10.—Diod. Sic. 1. 4, 19 ult. Xen. Cyr. 4. 6. 2.

4. *a kind, sort, genus*, Matt. 13, 47. 17, 21. Mark 9, 29. 1 Cor. 12, 10. 28. 14, 10. Sept. for מִיִּין Gen. 6, 20.—Wisd. 19, 6. Plut. Gryllus 6. Xen. Céc. 7. 19.

Γερασηνός, οὖ, ὁ, *a Gerasene*, i. e. a native or inhabitant of the city or district of Gerasa, now *Jerash*. This city was situated in the eastern part of Perea or Gilead near the confines of the Arabian desert, on the parallel of Samaria, and was one of the cities of the Decapolis. It was large, opulent and splendid; as is apparent from the magnificent ruins still remaining, which have been described by Burckhardt and others. It is mentioned by Josephus, B. J. 1. 4. 8. ib. 3. 3. 3. ib. 4. 9. 1. See Reland Palæst. p. 806. Seetzen in Zach's Mon. Corr. XVIII. p. 424 sq. Burckhardt's Syria, p. 252 sq.

—Several Mss. and editions read Γερασηνῶν Matt. 8, 28, where Rec. has Γεργεσηνῶν, and other Mss. Γαδαρηνῶν, which last is read also Mark 5, 1. Luke 8, 26. 37. Gerasa itself lay so far from the lake, that the miracle could not have been wrought in its vicinity; if therefore the reading Γερασηνῶν be correct, it must be because the city, as a provincial capital, gave its name to a large extent of territory, including Gadara and its environs; and then Matthew only uses a broader appellation where the other evangelists employ a more specific one. This is not improbable; since Jerome says (ad Obad. 1) that ancient Gilead was in his day called *Gerasa*. Origen testifies that Γερασηνῶν was the ancient reading, though he did not follow it; see in Γεργεσηνός.

Γεργεσηνός, οὖ, ὁ, *a Gergesene*, Heb. גֵּרְגֵּסִי and Sept. Γεργεσαῖος Gen. 15, 21. Deut. 7, 1. Josh. 24, 11; pr. n. of one of the ancient tribes of Canaan destroyed by Joshua, and of which Josephus says nothing remained but the name, Ant. 1. 6. 2. Origen however says, that a city Γέργεσα anciently stood on the eastern shore of the lake of Tiberias, and that the precipice was still pointed out, down which the swine rushed; Opp. ed. de la Rue, IV. p. 140. But in the silence of all other testimony this tradition can have little weight; and the reading Γεργεσηνῶν in Matt. 8, 28, which rests on Origen's conjecture, is therefore less probable than Γερασηνῶν, or Γαδαρηνῶν, both of which he testifies to have been ancient readings; comp. in Γερασηνός. Wetst. N. T. in Matt. 1. c.

γερονσία, ας, ἡ, (γερούσιος, γέρων,) *a council of elders, a senate*, Plut. J. Cæs. 28. Xen. Mem. 4. 4. 6. Also *the eldership*, i. e. collect. *the elders* among the Jews, either of the whole people, Sept. for זְקֵנִי Ex. 3, 16. 18. Deut. 27, 1; or of particular cities, Deut. 19, 12. 21. 2 sq. and later *the Sanhedrim*, Judith 4, 8. 15, 8. 1 Macc. 12, 6. al.—In N. T. once, Acts 5, 21 τὸ συνέδριον καὶ πάντων τῶν γερονσίων τῶν υἱῶν Ἰσραὴλ, *the Sanhedrim and* (especially) *the whole eldership of the children of Israel*, i. e. all the elders as being members of the Sanhedrim, i. q. πᾶν τὸ πρεσβυτέριον Acts 22, 5, and οἱ πρεσβύτεροι τοῦ Ἰσραὴλ 4, 5. 8. 25, 15.

γέρων, οντος, ὁ, *an old man, senex*, John 3, 4. Sept. for זָקֵן Prov. 17, 6.—Hdian. 3. 15. 4. Xen. Conv. 4. 17.

γεύω, f. εὔσω, *to let taste, to cause to taste*, Sept. for הָלַיִט Gen. 25, 30. Hdot.

7. 46. Plato Legg. 634. a.—In N. T. and usually (also in Hom.) only Mid. depon. γεύομαι, f. εἴσομαι.

1. *to taste*, pr. and absol. Matt. 27, 34 καὶ γευσάμενος οὐκ ἤθελε πιεῖν. Col. 2, 21 see in art. ἀπῶ no. 2. b. With acc. τὸ ὕδωρ John 2, 9. Sept. c. acc. for טַבַּח 1 K. 4, 29.—Eccles. 36, 19; absol. Luc. D. Deor. 4. 4. Xen. Cyr. 1. 3. 5.

2. Spec. *to taste*, *to partake of*, *to eat*, absol. Acts 10, 10. 20, 11; c. gen. Acts 23, 14 μηδένος γεύσασθαι. Luke 14, 24 τοῦ δειπνῶν. Sept. c. gen. ἄρτου for טַבַּח 1 Sam. 14, 24. So absol. Jos. Ant. 6. 14. 3; c. gen. Plut. Symp. 8. 8. 1, 3. Xen. An. 1. 9. 26.—Trop. i. q. *to partake of*, *to experience*, *to try*; c. acc. as καλὸν ῥῆμα Θεοῦ Heb. 6, 5; c. gen. as τῆς δωρεᾶς τῆς ἐπουρανίου v. 4; with ὅτι, 1 Pet. 2, 3 ἐπερ ἐγέυσασθε ὅτι χρηστὸς ὁ κυρίος, in allusion to Ps. 34, 9 where Sept. so for טַבַּח; comp. Prov. 31, 18. (So c. gen. Jos. Ant. 2. 10. 1 τῶν ἀγαθῶν. Luc. Catapl. 13. Plato Rep. 586. a, οὐδὲ βεβαίον... ἡδονὴν ἐγεύσαντο.) Spec. γεύεσθαι θανάτου, *to taste of death*, *to die*, Matt. 16, 28. Mark 9, 1. Luke 9, 27. John 8, 52. Heb. 2, 9. Comp. Talm. מרחק טעם id. Buxt. Lex. art. טעם col. 895.

γεωργέω, ὦ, f. ἴσω, (γεωργός), pr. *to till the ground*; then. genr. *to till*, *to cultivate*, e. g. τὴν γῆν, Pass. Heb. 6, 7. Sept. for שָׂדֶה טַבַּח 1 Chr. 27, 26.—Diod. Sic. 1. 33. Dem. 175. 11. Plato Theag. 121. b.

γεωργίον, ἰού, τό, (γεωργέω), *tilled land*, *a field*, *farm*, trop. of believers, Θεοῦ γεωργίον 1 Cor. 3, 9.—Pr. Sept. for שָׂדֶה Prov. 24, 30. 31, 16. Dion. Hal. 1. 93.

γεωργός, οὗ, ὁ, (γῆ, γέα, ἔργω), *a tiller of the ground*, *husbandman*, 2 Tim. 2, 6. James 5, 7. Sept. for אֶבֶר Jer. 14, 4. So Luc. Parasit. 14. Xen. CEC. 5. 16.—Spec. also for ἀμπελονργός, *a vine-dresser*, *keeper of a vineyard*, Matt. 21, 33. 34. 35. 38. 40. 41. Mark 12; 1. 2 bis. 7. 9. Luke 20, 9. 10 bis. 14. 16. Trop. of God, John 15, 1; comp. Is. 5, 1 sq. Comp. Dion Cass. 595. 77 οὐκ ἔλαιον, οὐκ οἶνον γεωργοῦσιν. So Lat. agricolae Cic. de Senect. 15.

γῆ, γῆς, ἡ, (γέα, γαῖα), *earth*, *land*, viz. 1. As tilled and productive, *earth*, *soil*; γῆ πολλή Matt. 13, 5. Mark 4, 5; γῆ ἡ καλή Matt. 13, 8. Mark 4, 20; so Luke 13, 7. 14, 35. Heb. 6, 7. James 5, 7. al. Sept. for אֶרֶץ Gen. 1, 11. 12.—Dem. 794. 26. Xen. CEC. 4. 8.

2. As the surface on which we live, move, and tread, *the earth*, *the land*. a)

Genr. *the earth*, *the ground*; so ἐκχυνόμενον ἐπὶ τῆς γῆς Matt. 23, 35; πίπτειν ἐπὶ τὴν γῆν Matt. 10, 29. Mark 8, 6. Acts 9, 4. al. Matt. 27, 51 ἡ γῆ ἐσεισθήσεται. 25, 18. 25 ἐκρυσσά... ἐν τῇ γῇ. Luke 6, 49 οἰκοδ. οἰκάν ἐπὶ τὴν γῆν. John 8, 6. 8 ἔγραφεν εἰς τὴν γῆν. Acts 9, 8 ἡγέρθη ἀπὸ τῆς γῆς. Luke 22, 44. 24, 5. al. Sept. for אֶרֶץ Ex. 3, 5; אֶרֶץ 1 Sam. 26, 7. So Hdian. 1. 13. 2. Xen. Cyr. 3. 3. 3. b) Opp. the sea or a lake, *the land*, *terra firma*, Mark 4, 1 πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς. 6, 47. John 6, 21. Acts 27, 39. 43. 44. al. Sept. for חֹמְצָה Joel 1, 13. So Hdian. 2. 11. 7. Xen. An. 1. 1. 7. c) Spec. *a land*, *country*, *territory*; so coupled with a gentile noun, γῆ Ἰσραὴλ Matt. 2, 20. 21; γῆ Χαναάν Acts 13, 19; γῆ Ἰουδα Matt. 2, 6; Ζαβουλὸν 4, 15; γῆ Αἰγύπτου Acts 7, 11. 36. 40. al. γῆ Χαλδαίων Acts 7, 4; also Matt. 14, 34. Mark 6, 53. al. Sept. and אֶרֶץ Ex. 11, 5. Josh. 14, 1. (Hdian. 4. 11. 12. Xen. An. 1. 3. 4.) With an adj. γῆ ἀλλοτρία Acts 7, 6; γῆ ἐκείνη Matt. 9, 26. 31. With gen. of pers. *one's own country*, *native land*, Acts 7, 3. Synecd. *a land for the inhabitants*, Matt. 10, 15. 11, 24; comp. Sept. and אֶרֶץ Is. 11, 4.—Spec. and simply, *the land of Israel*, *Palestine*, Luke 4, 25. 21, 23. 35. Eph. 6, 3. James 5, 17. Rom. 9, 28 comp. Is. 10, 23; also Matt. 27, 45. Mark 15, 33. Luke 23, 44. So Matt. 5, 5 ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν, *for they shall inherit* (possess) *the land* sc. of Promise, quoted from Ps. 37, 11, comp. v. 9. 22. 29. 25, 13. Is. 60, 21, where Sept. for אֶרֶץ רִישׁ; see Lev. 20, 24. Deut. 16, 20. The quiet possession of the earthly Canaan, early promised to the Jews, became afterwards an emblem of the peace and rewards of the righteous and of the Messiah's spiritual kingdom; see Tholuck Bergpred. ad loc.

3. *the earth*, *orbis terrarum*, *the world*, *the terraqueous globe*. a) In antith. with ὁ οὐρανός heaven; Matt. 5, 18 ὥς ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ. v. 35. 16, 19. Luke 21, 33. Acts 2, 19. Heb. 1, 10. 2 Pet. 3, 5. 7. 10. 13. Rev. 21, 1. al. So τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, i. e. all things, the whole universe, Eph. 1, 10. Col. 1, 16. Sept. and אֶרֶץ Gen. 1, 1. 2. 4. So Hdian. 2, 11. 8. Plato Conv. 211. a. b) Spec. *the earth* as inhabited, *the world*, i. q. ἡ οἰκουμένη, Acts 1, 8 ὥς ἐσχάτου τῆς γῆς. 4, 26 οἱ βασιλεῖς τῆς γῆς. 10, 12. 11, 6. 17, 26. Heb. 11, 13. Rev. 3, 10. Sept. for אֶרֶץ Gen. 6, 5; אֶרֶץ Gen. 6, 1. 7. (Hdian. 1. 2. 9. Xen. Ag. 9. 7.) Hence αἶψα τὴν

ζῶν (τὸν τοιοῦτον) ἀπὸ τῆς γῆς, *to take away one's life* (a person) *from the earth*, to put him to death, Acts 8, 33. 22, 22. Also Col. 3, 2 τὰ ἐπὶ τῆς γῆς, *things on the earth*, earthly things. v. 5 τὰ μέλη τὰ ἐπὶ τῆς γῆς, i. e. carnal members, i. q. ἡ σὰρξ. So with the idea of moral infirmity; John 3, 31 ὁ ὢν ἐκ τῆς γῆς . . . ἐκ τῆς γῆς λαλεῖ, opp. ὁ ἄνω-
 ζεν ἐρχόμενος.—So where any thing is said to be done or take place *on earth*, *in the world*, i. e. among men, Matt. 5, 13 ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς. 6, 10. 10, 34. Luke 12, 49. John 17, 4. Rom. 9, 17. 10, 18. Synecd. for the inhabitants of the earth, men, mankind, Rev. 6, 8. 11, 6. 13, 3. 19, 2. So Sept. and גִּירָא Gen. 11, 1. +

γῆρας, *aos, ως, τό*; dat. γῆραϊ γῆρα, also γῆρεϊ γῆρει after the Ionic manner, Winer § 9. 1. Buttm. § 54. n. 4; *age, old age*, as ἐν γῆρα Luke 1, 36 Rec. where later editions have ἐν γῆρει. Sept. ἐν γῆρα for בְּיָרֵא Gen. 15, 15; also ἐν γῆρει Ps. 92, 15.—So ἐν γῆρει Eccles. 8, 6; ἐν γῆρα Hdian. 7. 5. 9. Xen. Ven. 1. 10.

γηράσκω, f. ἄσω, (γῆρας,) *to grow old, to become old and infirm*, absol. John 21, 18. Heb. 8, 13. Sept. for גִּירָא Gen. 18, 13.—Luc. V. Hist. 2. 12. Xen. Vect. 4. 22.

γίνομαι, (obs. γένω, earlier and Attic form γίγνομαι,) f. γενησμαι, aor. 2 ἐγενόμην, perf. part. γεγενημένος, perf. 2 γέγονα, plupf. 2 ἐγεγόνειν Acts 4, 22; also in later writers and in N. T. Pass. aor. 1 ἐγενήσθην, used like ἐγενόμην, Acts 4, 4. Heb. 6, 4. al. Diod. Sic. 1. 1. Pol. 2. 67. 8; comp. Lob. ad Phryn. p. 108 sq. Buttm. § 114. Ausf. Spr. § 114.—Mid. depon. intrans. pr. *to begin to be, to come to be, fieri*, i. e. to come into existence or into any state; also in aor. and perf. 2, 'to have come into existence,' i. q. simply *to be, esse*; so that ἐγενόμην, ἐγενήσθην, and γέγονα, often serve likewise as past tenses of εἶναι. Comp. Buttm. l. c. and § 113. 7.

1. *To begin to be, to come into existence*, i. q. *to arise, to happen, to become*; implying *origin*, either from natural causes or through special agency, *result*, and also *change of state or condition*, place, etc.

1. Implying *origin* in the ordinary course of nature, e. g. a) Of persons, *to be born*, John 8, 58; with ἕκ τινος, *to be born of, to be descended from*, Rom. 1, 3 ἐκ σπέρματος Δαυὶδ. Gal. 4, 4 ἐκ γυναικός. Sept. for גִּירָא Gen. 21, 3. 5. 9. So Wisd. 7, 3. Dem. 296. 16. Xen. An. 3. 2. 13 ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε. Mem. 2. 2. 4 ἕκ τινος. b) Of plants, fruits, *to be produced, to grow*,

1 Cor. 15, 37; ἕκ τινος Matt. 21, 19. So Ael. V. H. 6. 1. Xen. Mem. 2. 9. 4. c) Of the phenomena of nature, *to arise, to come, to come on, to happen*; e. g. σεισμός, Matt. 8, 24; λαίλαψ Mark 4, 37; γαλήνη Matt. 8, 26. Mark 4, 39; σκότος Matt. 27, 45. Mark 15, 33; νεφέλη Luke 9, 34; Mark 9, 7; βροντή John 12, 29. (Xen. An. 3. 1. 11 βροντή.) So of a voice or cry, tumult, silence; e. g. φωνή John 12, 30. Acts 2, 6. 19, 34; κραυγή Matt. 25, 6; ζόρυβος Matt. 26, 5. 27, 24; στάσις Luke 23, 19; σχίσμα John 7, 43; ζήτησις, John 3, 25; σιγή, Acts 21, 40. Rev. 8, 1. (Xen. An. 3. 4. 35 ζόρυβος.) Of emotions, etc. Luke 15, 10. 22, 24. 1 Tim. 6, 4; εὐλίσσις Matt. 13, 21. d) Spoken of time, as day, night, evening, *to come, to come on, to approach*; so ἡμέρα Mark 6, 21. Luke 4, 42. 6, 13. Acts 12, 18. al. πρῶτα Matt. 27, 1. John 21, 4; ἡ ὥρα Mark 15, 33. Luke 22, 14; ὥρῃ ἐγένετο Mark 11, 19; ὥφια Matt. 8, 16. 14, 15. 23. John 6, 16. al. νύξ Acts 27, 27. So Jos. Ant. 4. 8. 41 χρόνος. Plato Conv. 223. d, ἥδη ἡμέρας γεγενημένης.

2. Implying *origin* through some agency specially exerted, *to be made, created, to be done*, like ποιεῖν, e. g. a) Of the works of creation; 1 Cor. 15, 45 ἐγένετο ὁ πρῶτος ἄνθρωπος κτλ. Heb. 4, 3. James 3, 9. John 1, 3; with διὰ τινος John 1, 3. 10; with ἐκ c. gen. of material, Heb. 11, 3. Sept. for גִּירָא Gen. 2, 4. Is. 48, 7. Plato Euthyd. 296. d, πρὶν οὐρανὸν καὶ γῆν γενέσθαι. b) Of works of art; Acts 19, 26 ποιοῦσι οἱ διὰ χειρῶν γινόμενοι. So Diod. Sic. 1. 43 τὸν ἐκ τοῦ λοτοῦ γινόμενον ἄρτον. c) Of miracles and the like, *to be done, wrought, performed*; Matt. 11, 20 τὰς πόλεις ἐν αἷς ἐγένοντο οἱ πλείστοι δυνάμεις αὐτοῦ. v. 21. 23. Luke 4, 23. Acts 8, 13; with διὰ c. gen. of pers. Acts 2, 43. 4, 16. 12, 9; διὰ χειρῶν τινος Mark 6, 2. Acts 14, 3; διὰ τοῦ ὀνόματος Ἰησοῦ Acts 4, 30; διὰ τῆς σῆς προνοίας Acts 24, 3; also with ὑπό c. gen. Luke 9, 7. 13, 17. 23, 8. Eph. 5, 12. d) Of waste, a plot, a promise, *to be made*; as ἀπόλεια Mark 14, 4; ἐπιβουλὴ Acts 20, 3; ἐπαγγελία Acts 26, 6. So Xen. Hi. 9. 11 δαπάναι. e) Of the will or pleasure of any one, *to be done, fulfilled*; ζήτημα Matt. 6, 10. 26, 42. Luke 11, 2. Acts 21, 14; αἴτημα Luke 23, 24. f) Of any occasion, e. g. a repast, *to be prepared, made ready*, John 13, 2; a judicial investigation, *to be made, to be set on foot*, Acts 25, 26; a change of law, *to be made*, Heb. 7, 12. 18. So Hdian. 1. 8. 17 γενομένης δ' ἐξέστασιν. g) Of persons advanced to any station or

office, to become, to be made, constituted, appointed, Col. 1, 23. 25. Heb. 5, 5. 6, 20. 7, 16. 21. 23; c. dat. commodi, 1 Cor. 1, 30. Also γίνεσθαι ἐπάνω, Luke 19, 19. So Hdian. 2. 6. 12. Plut. Agesi. 21. Thuc. 1. 104. 'h) Of customs, institutes, to be appointed, instituted, Mark 2, 27 τὸ σάββατον. Gal. 3, 17 ὁ γεγονὸς νόμος. So Xen. An. 1. 1. 8. i) Of what is done to or in any one; Luke 23, 31 ἐν τῷ ξηρῷ τί γίνηται; what shall be done in the dry? 1 Cor. 9, 15. Gal. 3, 13 Χριστὸς γενόμενος ὑπὲρ ἡμῶν κατάρα, being himself made a curse for us, i. e. suffering the penalty to which we were subject. k) Of time, one's life, to be passed, spent; Mark 6, 35 ὥρας πολλὰς γενομένης. Acts 26, 4 τὴν βίωσίν μου. l) Of particular days, festivals, to be kept, held, celebrated, Matt. 26, 2 τὸ πάσχα γίνεται. John 2, 1. 10, 22. Sept. for פֶּסַח 2 K. 23, 22. So Æschin. 89. 42. Xen. Hell. 4. 5. 1.

3. Implying an event, result, which takes place in any way; to happen, to come to pass, to take place, to be done, or the like.

a) Genr. Matt. 1, 22 τοῦτο δὲ ὅλον γέγονεν. 18, 31. Mark 5, 14. Luke 1, 20 ἀκριβὲς γένηται ταῦτα. 2, 15 τὸ ῥῆμα τοῦτο τὸ γεγονός. 8, 34. John 3, 9. Acts 4, 21. 1 Cor. 15, 54. 1 Thess. 3, 4. Rev. 1, 1. 19. al. sæp. Heb. 9, 15 θανάτου γενομένου, death having taken place, i. e. through his death. (Dem. 248. 6. Xen. Cyr. 1. 4. 25.) In the phrase of aversion: μὴ γένοιτο, let it not happen, let it not be, Luke 20, 16. Rom. 3, 4. 6. 31. 6. 2. 15. 7, 7. 13. al. Sept. for הִיָּה־נָּא Gen. 44, 7. 17. So Luc. D. Deor. 1. 2. Arr. Epict. 1. 1. 13. Plato Legg. 918. d, ὃ μὴ ποτε γένοιτο. Comp. Sturz de Dial. Alex. p. 204.

b) Followed by a dative of pers. to happen to any one. a) With an infin. expressing that which takes place, Acts 20, 16 ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσθαι ἐν τῇ Ἀσίᾳ. Gal. 6, 14. So Sept. Gen. 44, 17. Dem. 33. 25. Xen. Cyr. 6. 3. 11. β) With an adv. Mark 5, 16 πῶς ἐγένετο τῷ δαιμονιζομένῳ. Eph. 6, 3 ἵνα εἰ σοι γένηται. With ὥς, Matt. 8, 13, 15, 28; also κατὰ τι Matt. 9, 29. Luke 1, 38. So Æl. V. H. 9. 36 μὴ γένοιτό σοι οὕτω κακῶς. Plut. Mor. II. p. 20. γ) With a nominative of that which takes place, to happen to, to come upon; Mark 9, 21 ὥς τοῦτο γέγονεν αὐτῷ, since this happened unto him, came upon him. John 5, 14 ἵνα μὴ χεῖρόν τί σοι γένηται, lest a worse thing come upon thee. Acts 7, 40. 2 Cor. 1, 8. 2 Tim. 3, 11. 1 Pet. 4, 12. Rom. 11,

25 πάρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν Acts 2, 43 ἐγένετο δὲ πάση ψυχῇ φόβος. Luke 19, 9. So Hom. Il. 1. 188 Πηλεΐωνι δ' ἄχος γέμετο. Xen. Cyr. 5. 2. 32 φόβος, ὃς αὐτοῖς ἐγένετο.—Spec. to come to any one as his possession, to become his own, so that he may be said to get or to have what thus comes to him; Matt. 18, 12 ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα, if a man have a hundred sheep. v. 19. Luke 14, 12. John 15, 7. 1 Cor. 4, 5; with dat. of pers. impl. John 1, 17 sc. ἡμῖν. Heb. 9, 22 sc. οὐδενί. So Xen. Hi. 4. 7. Cyr. 2. 2.

c) With prepositions, e. g. ἐπὶ τινι, to take place or be done on any one, as a cure, Mark 5, 33; εἰς τινι, in respect to any one, as evil, Acts 28, 6 μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον.

d) With an infin. and accus. as subject, i. q. to happen that, to come to pass that; Mark 2, 23 καὶ ἐγένετο παραπορεύεσθαι αὐτὸν κτλ. and it came to pass that, etc. Luke 3, 21 ἐγένετο δὲ . . . ἀνεψυχῆσαι τὸν οὐρανόν. 6, 1. Acts 4, 5. 11, 26. 14, 1. 22, 6. 17. 28, 8; acc. impl. Matt. 18, 13. Comp. Alciph. Ep. 1. 26. Theogn. 639 πολλάκι . . . γίνεταί εὐρεῖν ἔργ' ἀνδρῶν. See Winer § 45. 2. n.—Also

e) By Hebr. καὶ ἐγένετο, ἐγένετο δέ, and it came to pass, in historical narrative, corresponding to Heb. וַיְהִי; always with a notation of time expressed by ὅτε, ὡς, ἐν, a genit. absol. or the like, and followed by a finite verb with or without καί.

a) With καί following, like וַיְהִי; Matt. 9, 10 καὶ ἐγένετο αὐτοῦ ἀνακειμένον . . . καὶ ἰδοὺ κτλ. Mark 2, 15 καὶ ἐγένετο ἐν τῷ κατακείμενῳ αὐτὸν . . . καὶ πολλοὶ τελῶναι κτλ. Luke 2, 15. 5, 1. 12. 17 καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων. 8, 1. 22. 9, 28. 14, 1. Acts 5, 7. al. sæp. Sept. for וַיְהִי Gen. 39, 7. 13. 19. 43, 1. al. sæp. β) Without καί following; Matt. 7, 28 καὶ ἐγένετο ὅτε . . . ἐξεπλήθοντο οἱ ὄχλοι. 13, 53. 19, 1. 26, 1. Mark 1, 9, 4. 4. Luke 1, 8. 2, 4. 12. al. sæp. Sept. for וַיְהִי Gen. 22, 1. 41, 1. Josh. 3, 2. al. sæp.

4. Implying change of state, condition, place, i. e. a coming into any state, etc. to become, to be made this or that, to come.

a) Genr. of persons or things which take a new character or form, to become, to be made. a) With a subst. as predicate; Matt. 4, 3 ἵνα οἱ λίθοι οὗτοι ἄρτοι γέωνται. 5, 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς. 13, 32 γίνεται δένδρον. Mark 1, 17 ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων. Luke 4, 3. 6, 16. 23,

12. John 1, 12. 14 ὁ λόγος σὰρξ ἐγένετο. 2, 9. Acts 26, 28. Rom. 4, 18. Heb. 2, 17. Rev. 8, 8. al. sæp. (Æl. V. H. 2. 23. Diod. Sic. 2. 20. Plato Phæd. 114. a.) Of a person, Acts 12, 18 τί ἄρα ὁ Πέτρος ἐγένετο, *what Peter was become*, instead of τί ἄρα τῷ Πέτρῳ ἐγένετο, comp. in no. 3. b. γ; so Thuc. 2. 52 τί γένωμαι. Æschyl. Sept. c. Th. 297; comp. Matth. 1. 488. 5. Schäfer Mel. p. 98. —Also where the predicate is qualified by a participle; Matt. 10, 25 ἵνα γένηται ὡς διδάσκαλος αὐτοῦ. 18, 3. 28, 4; c. dat. com-modi, 1 Cor. 9, 20. 22. β) By Hebr. with εἰς τι as predicate; see in εἰς, also Gesen. Lehrs. p. 816. Winer 1. 29. n. 1. So οὗτος (ὁ λίθος) ἐγενήθη εἰς κεφαλὴν γωνίας Matt. 21, 42. Mark 12, 10. Luke 20, 17. Acts 4, 11. 1 Pet. 2, 7; all quoted from Ps. 118, 22, where Sept. for יְהוָה אֶבְרָחָם. Rom. 11, 9 quoted from Sept. for יְהוָה אֶבְרָחָם. Ps. 69, 23. Luke 13, 19 ἐγένετο εἰς δένδρον μέγα. John 16, 20. Acts 5, 36. 1 Thess. 3, 5. Rev. 8, 11. 16, 19. γ) With an adj. or particip. as predicate; Matt. 6, 16 μὴ γίνεσθε σκυῶνθρωποι. 10, 16 γίνεσθε οὖν φρόνιμοι. 12, 45 καὶ γίνεται τὰ ἔσχατα . . . χείρονα τῶν πρώτων. 17, 2. 23, 26. 24, 32 ὅταν ᾖ ἡ δὲ κλάδος αὐτῆς γένηται ἄπαλος. Mark 9, 3. John 9, 39. Acts 7, 32 ἐντρομος δὲ γερόμενος Μωϋσής, i. e. Moses trembling. 10, 4 ἔμφοβος γερόμενος, *becoming afraid*. Rom. 3, 19. Heb. 5, 12. James 5, 2. Rev. 16, 10. al. sæp. So Luc. Nigrin. 38. Hdian. 1. 11. 6. Plato Epin. 974. b. δ) With a gen. or dat. of pers. as predicate, implying the coming into one's possession, *to come to be of or to any one, to become his*, etc. So with genit. Luke 20, 14 ἵνα ἡμῶν γένηται ἡ κληρονομία, *that the inheritance may become ours*. v. 33 τίνος αὐτῶν γίνεται γυνή (parall. ἔσται Matt. 22, 28. Mark 12, 23). Rev. 11, 15 ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν. So Plut. Agesi. 7 τοῦτο Δυσάνδρου γένηται. Xen. Hell. 4. 3. 20 ἐπεὶ δὲ ἡ μὲν νίκη Ἀγασιδάου ἐγγένητο. — With dat. Rom. 7, 3 bis, γενέσθαι ἀνδρὶ ἐτέρῳ, *to become (married, to belong) to another man*. v. 4. So Sept. for אֶבְרָחָם לְיִצְחָק Lev. 22, 12. Jer. 3, 1. So Luc. Gallus 19 πολλὰκις Ἀσπασίαν γενέσθαι τῷ τυράννῳ. Achill. Tat. 5. p. 323 ἵνα σὺ, ὁ γέγονας ἄλλη γυναῖκί κτλ. Plut. Agesi. 11 πάντα . . . χρυσία μοι γενέσθαι.

b) With prepositions or adverbs implying motion, it marks a change or transition to another place or state, *to come, to arrive*, etc. a) With εἰς c. acc. *to come to or into, to arrive at*; Acts 20, 16. 21, 17 γενομένων δὲ ἡμῶν εἰς Ἱεροσ. 25, 15. Trop.

of a voice, ἡ φωνή Luke 1, 44; of good, τὸ εὐαγγέλιον 1 Thess. 1, 5; εὐλογία Gal. 3, 14; of evils, ἔλκος Rev. 16, 2. So pr. Hdot. 5. 38; κρανγὴ γ. εἰς πόλιν Xen. Hell. 7. 2. 7. β) With ἐκ c. gen. e. g. *to come from* a place, e. g. of a voice, φωνή, Mark 1, 11 καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν. Luke 3, 22. 9, 35; ἐκ impl. Luke 9, 36. John 12, 30. Spec. ἐκ μέσον γενέσθαι, *to withdraw from the midst*, (e. g. from society Plut. Timol. 5.) put for Lat. tolli e medio, *to be put out of the way*, 2 Thess. 2, 7. γ) With ἐν c. dat. *to come to or into* any state, *to become or be made, to fall into*; Acts 22, 17 γενέσθαι με ἐν ἑκστάσει. Phil. 2, 7 ἐν ὁμοιώματι ἀνθρώπων γερόμενος. Acts 12, 11 γερόμενος ἐν ἑαυτῷ, *being come to himself*, comp. Luke 15, 17. So Pol. 1. 49. 8 ταχὺ δὲ ἐν ἑαυτῷ γερόμενος. Xen. An. 1. 5. 17. δ) With ἐπὶ, *to come to or upon, to arrive at*; e. g. ἐπὶ c. gen. Luke 22, 40. John 6, 21. —Also ἐπὶ c. acc. Luke 24, 22. Acts 21, 35. Trop. of persecution, Acts 8, 1; of fear Luke 1, 65. 4, 36. Acts 5, 5. 11. Of an oracle, Luke 3, 2 ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννῃ. So Sept. for אֶבְרָחָם לְיִצְחָק Jer. 1, 2. ε) With κατὰ c. gen. of place, *to come or go throughout*, Acts 10, 37. Also c. acc. of place, *to come upon, near to, towards*, Luke 10, 32. Acts 27, 7. So Hdian. 1. 9. 23. Xen. Cyr. 7. 1. 15. ζ) With πρὸς c. acc. of pers. *to come to*; 1 Cor. 2, 3 ἐγενόμην πρὸς ὑμᾶς. 2 John 12. Of the word or promise of God, *to come to or upon* any one; John 10, 35 πρὸς οὗς ὁ λόγος, τοῦ θεοῦ ἐγένετο. Acts 7, 31. 10, 13. 13, 32. So Sept. for אֶבְרָחָם לְיִצְחָק Gen. 15, 1. 4. Hos. 1, 1. η) With adverbs, e. g. ἐγγύς, *to come or draw near*, John 6, 19; trop. Eph. 2, 13. (Xen. Cyr. 7. 1. 7.) Also ὁδε, *to come hither*, John 6, 25; ἐκεῖ, *to go thither*, Acts 19, 21. So ἐκεῖ Hdian. 4. 11. 13.

II. In the Aorists ἐγενόμην, ἐγενήθην, and Perf. γέγονα, *to have begun or come to be*; hence simply i. q. *to be, to exist*; so that these serve also as past tenses of εἶναι; see Buttm. 1. 114. Ausf. Sprachl. 1. 114. Perf. γέγονα may sometimes also be translated as present, *I am*; see Buttm. 1. 113. 7. Matth. 1. 505. III.

1. Genr. *to be, to exist*; Mark 1, 4 ἐγένετο Ἰωάννης βαπτίζων . . . καὶ κηρύσσων, *there was John baptizing and preaching*; where others take ἐγένετο βαπτίζων as i. q. impf. ἐβάπτιζε, but less well. Mark 9, 7 ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς. John 1, 6. Rom. 11, 5 λείμμα κατ' ἐκλογὴν χάριτος γέγονεν. 2 Pet. 2, 1. 1 John 2, 18 ἀντίχριστοι πολλοὶ

γεγονάσιν. Rev. 16, 18 ἀπ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς. Matt. 11, 26. Luke 10, 21. John 1, 15. 30.—Plato Rep. 963. c, τέτταρα ἀρετῆς εἶδη γεγονέναι.

2. As the *copula*, connecting a subject and its predicate; see Buttm. § 129. init. Kühner § 238. 5.

a) Where the predicate is a *subst.* or *adj.*

α) In the nominative; e. g. a *subst.* Luke 1, 2 οἱ ἀπ' ἀρχῆς . . . ὑπάρχει γινόμενοι τοῦ λόγου. 13, 2. 4. 24, 19 ὃς ἐγένετο ἀνὴρ προφήτης. Acts 1, 22. 5, 24. Rom. 11, 34. 15, 8. 16, 2. 1 Cor. 10, 6. 2 Cor. 1, 18. 19. James 2, 11. al. (Plato Conv. 218. c.) An adjective; Luke 2, 2 αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο. 19, 17 ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου. Phil. 2, 15. 1 Thess. 2, 1. 7. Heb. 12, 8. 1 Pet. 1, 15. 16. Rev. 1, 18. al. So Luc. D. Mort. 13. 1. Xen. Cyr. 2. 4. 13.—With a dat. of person added, *to, for, in respect of whom*; 1 Thess. 2, 8 διὸτι ἀγαπητοὶ ἡμῖν ἐγενήσθη. Luke 11, 30 ἐγένετο Ἰωάννης σημεῖον τοῖς Νινευίταις. Col. 4, 11. So in the infin. construction; 1 Thess. 1, 7 ὥστε γενέσθαι ὑμᾶς τύπους πάνσι κτλ. β) In the genitive, denoting age; Luke 2, 42 ὅτε ἐγένετο ἐτῶν δώδεκα. 1 Tim. 5, 9. See Buttm. § 132. 7. Matth. § 316. e. So c. acc. ἐτη Plut. de sanit. tuend. 24. Plato Legg. 721. d.

b) With an *adverb* as predicate; Mark 4, 10 ὅτε δὲ ἐγένετο καταμόνας. Luke 10, 36 τίς οὖν . . . πλησίον γεγονέναι τοῦ ἔμπεδόντος κτλ. Acts 15, 25 ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδόν. 20, 18 πῶς . . . ἐγενόμεν. With a dat. of pers. added, 1 Thess. 2, 10; with πρὸς c. acc. added, 1 Cor. 16, 10 ἵνα ἀφόβως γένηται πρὸς ὑμᾶς.

c) Where the predicate is a *preposition* with its case, implying a being or remaining in any place or state, e. g. α) With ἐν c. dat. to be in a place or state; Matt. 26, 6 γενομένου ἐν Βηθανίᾳ. Mark 9, 33 ἐν τῇ οἰκίᾳ. Acts 13, 5. 2 Tim. 1, 17. Rev. 1, 9. (Æl. V. H. 4. 15. Xen. An. 4. 3. 29.) So of a state or condition, as ἐν ἀγωνίᾳ Luke 22, 44; ἐν πνεύματι Rev. 1, 10. 4, 2; ἐν δόξῃ 2 Cor. 3, 7; ἐν Χριστῷ, in Christ, i. q. to be a Christian, Rom. 16, 7; ἐν παραβάσει 1 Tim. 2, 14; ἐν λόγῳ 1 Thess. 1, 5. 2, 5. With πρὸς τινα added, 1 Cor. 2, 3 καὶ ἐγὼ ἐν ἀσθενείᾳ . . . ἐγενόμεν πρὸς ὑμᾶς. β) With μετὰ c. gen. of pers. to be with any one, Acts 9, 19. 20, 18; so οἱ γενομένοι μετ' αὐτοῦ, his companions, Mark 16, 10. So Xen. Hell. 4. 1. 35. γ) With σύν c. dat. of pers. Luke 2, 13 ἐγένετο σὺν τῷ ἀγγέλῳ πλὴθος κτλ. +

γινώσκω, f. γινώσκειν, (obs. γινώ; earlier and Att. form γινώσκειν), aor. 2 ἔγνων, perf. ἔγνωνκα; Pass. perf. ἔγνωσμαι, aor. 1 ἐγνώσθην, fut. 1 γινώσθησομαι; see Buttm. § 114. For Perf. 3 plur. ἔγνωνκαν instead of ἐγνώκασι John 17, 7, see Winer § 13. 2. c. Buttm. § 103. V. 3.—Τὸ know, both in an inchoative and completed sense; comp. Heb. יָדַע and Heb. Lex. sub voc.

1. to know, in an inchoative sense, to come to know, to gain a knowledge of, to become acquainted with; where again the Perf. implies a completed action, and may therefore often be rendered as a Present, to know, as in no. 2; see Buttm. § 113. 7. Matth. § 505. III. Pass. to become known; perf. to be known.

a) Genr. and construed: α) With an acc. of thing; e. g. τὰ μυστήρια Matt. 13, 11. Mark 4, 11. Luke 8, 10; τὸ ζῆλον Luke 12, 47; τί ποιήσω 16, 4; τὰ πρὸς τὴν εἰρήνην 19, 42; also John 8, 32. Acts 1, 7. Rom. 7, 7. 1 Cor. 4, 19. 8, 2. Eph. 3, 19. 1 John 4, 16. al. Acc. impl. Mark 6, 38. Luke 12, 48. 1 Cor. 13, 9. 12; also in an indirect inquiry, Matt. 12, 7. Luke 19, 15. Sept. and 2 Sam. 24, 2. (Diod. Sic. 1. 8. Xen. An. 1. 6. 7.) With adjuncts; e. g. ἔκ τινος, to know from or by any thing; Matt. 12, 33 ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκειται. Luke 6, 44. 1 John 3, 24. 4, 6. (Xen. Cyr. 1. 6. 44.) Also ἐν τούτῳ in or by this, hereby, 1 John 3, 16. 19. 4, 2; κατὰ τί, by what, whereby, Luke 1, 18. So Sept. ἐν τούτῳ Gen. 24, 14; κατὰ τί Gen. 15, 8. β) With acc. of pers. e. g. τὸν θεόν John 14, 7. 17, 3. 25. Rom. 1, 21. Gal. 4, 9. 1 John 2, 13. 3. 1. 4, 6. 7. 8. 5, 20; Ἰησοῦν Χριστόν, also τὸν ἀπ' ἀρχῆς, John 1, 10. 14, 7. 17, 3. 2 Cor. 5, 16. 1 John 2, 3. 4. 13. 14; ἡμᾶς 1 John 3, 1. Pass. ἔγνωσμαι v. ἐγνώσθην ὑπὸ τοῦ θεοῦ, to be known of God, to be the object of God's perfect knowledge and contemplation, with the accessory idea of acknowledgment and approval, 1 Cor. 8, 3. Gal. 4, 9. Sept. and 2 Sam. 20, 32. (Diod. Sic. 1. 92. Xen. Mem. 4. 2. 24 γνῶσι σπαντόν.) With acc. and ἐν c. dat. Luke 24, 35 ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλίσσει τοῦ ἁπτοῦ. With acc. and ὅτι, by attraction, Buttm. § 151. I. 6; Matt. 25, 24 ἔγνων σε, ὅτι σκληρὸς εἶ. John 5, 42. γ) With ὅτι and its clause; John 6, 69 ἐγνώκαμεν, ὅτι σὺ εἶ ὁ Χριστός. 7, 26. 8, 52. 14, 20. 19, 4. James 2, 20. al. (Xen. Cyr. 4. 2. 22.) So where ὅθεν, whence, precedes, 1 John 2, 18; or ἐν τούτῳ, by this hereby, John 13, 35. 1 John 2, 3. 5. 3, 24. al. Comp. Xen.

Cyr. 1. 6. 21. δ) In a judicial sense, *to know* by examination, trial, *to ascertain*, c. acc. Acts 23, 28 βουλόμενος δὲ γνῶναι τὴν αἰτίαν. John 7, 51. So Xen. Cyr. 1. 2. 6, 7. ε) Pass. *to become known*, ascertained, distinguished, as the sounds of a musical instrument, 1 Cor. 14, 7.

b) Of things or events, *to know* from or by means of others, i. q. *to learn*, *to find out*; Pass. *to be made known*, *to be found out*; so c. acc. as τοῦτο Mark 5, 43; τὸ ἀσφαλές Acts 21, 34. 22, 30; τὰ περὶ ὑμῶν Col. 4, 8; τὴν πίστιν 1 Thess. 3, 5. Pass. Matt. 10, 26. Luke 8, 17. 12, 2. Acts 9, 24 ἐγνώσθη δὲ τῷ Σαύλ ἡ ἐπιβουλὴ αὐτῶν. Sept. and 𐤒𐤓 1 Sam. 21, 2. (Hdian. 1. 9. 4. Xen. Cyr. 8. 8. 3.) Absol. or c. acc. impl. Matt. 9, 30 μηδεὶς γινώσκτω. Mark 9, 30. Luke 9, 11 comp. v. 10; with ἀπό τινος Mark 15, 45. With ὅτι and its clause, John 4, 1 ὡς οὖν ἔγνω ὁ κύριος, ὅτι ἤκουσαν οἱ Φαρ. 12, 9. Acts 24, 11. So AEL. V. H. 10. 15 ἀποθανὼν γὰρ ἐγνώσθη . . . ὅτι πένης ἦν.

c) Of things, words, etc. *to know*, i. q. *to understand*, *to comprehend*, c. acc. as τὰς παραβολὰς Mark 4, 13; τὰ λεγόμενα Luke 18, 34; τὸν νόμον John 7, 49. Rom. 7, 1; τὴν σοφίαν (τὰ) τοῦ θεοῦ 1 Cor. 2, 8. 14; τὰς ὁδοὺς μου Heb. 3, 10, quoted from Ps. 95, 10 where Sept. for 𐤒𐤓; also John 3, 10. 8, 43. 12, 16. 13, 7. Acts 8, 30. Absol. Matt. 24, 39 καὶ οὐκ ἔγνωσαν, comp. Sept. and 𐤒𐤓 Is. 1, 3. (Xen. Cyr. 4. 2. 28.) So in an indirect clause, John 10, 6 οὐκ ἔγνωσαν τίνα ἦν ὁ ἐλάλει. 13, 12. 28. With ὅτι and its clause, Matt. 21, 45 ἔγνωσαν, ὅτι περὶ αὐτῶν λέγει. 24, 32 γινώσκετε, ὅτι ἐγγὺς τὸ τέλος. Mark 12, 12. Luke 21, 30. John 4, 53. 8, 27. 28. 2 Cor. 13, 6. al.—Xen. Vect. 1. 2.

d) Of things, actions, etc. *to know*, i. q. *to perceive*, *to discover*, *to be aware of*, c. acc. as τὴν πονηρίαν αὐτῶν Matt. 22, 18. Absol. or c. acc. impl. Matt. 16, 8. 26, 10. Mark 7, 24. 8, 17. (Xen. Hell. 3. 4. 8 ἔγνω τὸ γιγνόμενον.) With an acc. and participle, Luke 8, 46 ἐγὼ γὰρ ἔγνω δύναμιν ἐξελθούσαν ἀπ' ἐμοῦ. So Plut. Mor. II. p. 19. Xen. Mem. 4. 2. 40.—With ὅτι, Mark 5, 29 ἔγνω τῷ σώματι, ὅτι ἴαται. 15, 10. John 6, 15. 16, 19. Acts 23, 6. So Xen. Cyr. 1. 3. 5.

e) By euphemism, *to know* carnally, *to lie with*, c. acc. of a woman Matt. 1, 25; acc. of a man Luke 1, 34. So Sept. and 𐤒𐤓 c. acc. of woman Gen. 4, 1. 17; acc. of a man Num. 31, 17. 35.—Plut. Romul. 5. Cato Min. 7. Isæus 20. 5. So Lat. *novi*,

cognosco, Justin 5. 2. ib. 27. 3. Ovid. Met. 4. 594.

2. *to know*, in a completed sense, *to have a knowledge of*, *to be acquainted with*.

a) With acc. of thing, or other like adjunct. a) Genr. c. acc. Luke 16, 15 ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν. Rom. 2, 18 καὶ γινώσκει τὸ θέλημα. 1 Cor. 8, 2. 2 Cor. 5, 21. 8, 9. 1 John 3, 20. 2 John 1. Rom. 7, 15 ὁ γὰρ κατεργάζομαι, οὐ γινώσκω, *for what I do, I know not*, i. e. I do it not knowingly, not because I know it to be right. Matt. 24, 50. Luke 12, 46. Absol. Luke 2, 43. Rom. 10, 19; and so in an indirect clause, Luke 7, 39. 10, 22. John 2, 25. 7, 27. Sept. for 𐤒𐤓 Job 20, 4. Jer. 3, 13. (Luc. D. Deor. 1. 2. Xen. Mem. 3. 9. 6.) Also by attr. with acc. and ὅτι, 1 Cor. 3, 20; see above in no. 1. a. β. With an acc. and particip. Acts 19, 35 ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεώκτορον οὖσαν τῆς μεγάλης Ἀρτέμιδος. (Xen. Cyr. 3. 1. 20.) With an infin. as object, Matt. 16, 3; also infin. with an acc. implied, Heb. 10, 34 γινώσκοντες ἔχειν (ὑμᾶς) ἑαυτοῖς κρείττονα ὑπαρξὶν ἐν οὐρανοῖς, *knowing that ye have for yourselves a better possession in heaven*. β) With ὅτι and its clause; John 15, 18. 21, 17 σὺ γινώσκεις, ὅτι φιλῶ σε. Phil. 1, 12. James 1, 3. 2, 20. 2 Pet. 1, 20. 3, 3. Rev. 3, 3. Eph. 5, 5 τοῦτο γὰρ ἵστε γινώσκοντες, ὅτι κτλ. *for this (v. 3) ye are aware of, knowing that*, etc. not like γινόντες γνώσεσθε Sept. Jer. 42, 19; comp. Winer § 46. 10. n. edit. 5. (Plato Rep. 366. c.) Imperat. γινώσκετε ὅτι, *know ye that*, be assured, Matt. 24, 33. 43. Mark 13, 29. Luke 10, 11. 12, 39. 21, 31. Acts 2, 36. So γινώσκετε ὡς Luc. D. Mort. 2. 2. γ) With a gentile adv. Acts 21, 37 Ἑλληνιστὶ γινώσκεις; *dost thou know Greek?* Comp. Sept. Neh. 13, 24 οὐκ ἐπιγινώσκοντες λαλεῖν Ἰουδαϊστί. Xen. Cyr. 7. 5. 31 ἐπίστασθαι Συριοστί. Cic. de Fin. 2. 5 *Græce scire*.

b) With acc. of pers. *to know* any one, *to have full knowledge of* him; John 1, 49 πόθεν με γινώσκεις; 2, 24 διὰ τὸ αὐτὸν (Ἰησοῦν) γινώσκειν πάντας. 10, 14. 15. 27. Acts 19, 15. 2 Tim. 2, 19 quoted from Num. 16, 5, where Sept. for 𐤒𐤓. So Matt. 7, 23 οὐδέποτε ἔγνω ὑμᾶς, *I never knew you* sc. as my disciples.—Dem. 539. 25. Xen. Cyr. 3. 1. 21; comp. Hell. 3. 4. 7. +

γλεύκος, *eos, ous, τό, (γλυκύς) must, grape-juice unfermented*, (Plut. Quæst. nat. 27. Luc. Epist. Sat. 22.—In N. T. *sweet wine*, fermented and intoxicating, Acts 2, 13; comp. v. 15. Sept. for 𐤒𐤓 Job 32, 19. So Athen. 4. p. 176. d.

γλῦκίς, εἶα, ὕ, *sweet*, Rev. 10, 9. 10. James 3, 11. 12 ὕδωρ γλῦκί, *sweet water*, fit for drinking, not brackish. Sept. for רִיחָה Judg. 14, 14.—Theophr. C. Pl. 6. 17. 2. Xen. Mem. 1. 4. 5.

γλῶσσα, ἦς, ἡ (Att. γλῶττα,) *the tongue*, both of men and animals.

1. Pr. as a part of the body Rev. 16, 10; the organ of taste Luke 16, 24. Spec. as the organ of speech, Mark 7, 33. 35. Luke 1, 64. 1 Cor. 14, 9. James 3, 5. 6 bis; hence to *bridle or refrain the tongue*, James 1, 26. 3, 8. 1 Pet. 3, 10; comp. Ps. 34, 14. Eccles. 28, 17 sq. To the *tongue* is then sometimes ascribed what refers to the whole person, espec. in passages cited from the Heb. poets, where Sept. for רִיחָה; e. g. Rom. 14, 11 and Phil. 2, 11 πᾶσα γλῶσσα ἐξομολογήσεται, comp. Is. 45, 23; Acts 2, 26, comp. Ps. 16, 9; Rom. 3, 13, comp. Ps. 5, 10. Sept. genr. for רִיחָה Judg. 7, 5.—Æschin. 24. 32. Xen. Mem. 1. 4. 5.

2. Meton. *tongue*, for *speech, language*.

a) Genr. 1 John 3, 18 μὴ ἀπαρῶμεν λόγῳ μὴδὲ τῇ γλῶσσῃ, *let us not love in word nor in speech only*. Sept. for רִיחָה Prov. 25, 15. So Æl. V. H. 14. 22. Xen. Cæc. 13. 8. b) For an *idiom, dialect*, spoken by a particular people, Acts 2, 11. 1 Cor. 13, 1. Sept. and רִיחָה Gen. 10, 5. 20. So Plut. The- mist. 29. Xen. Mem. 3. 14. 7. c) For a *nation, people*, having a tongue or language of their own, e. g. φυλαί, λαοί, καὶ γλῶσσαι, Rev. 5, 9. 7, 9. 10, 11. 11, 9. 13, 7. 14, 6. 17, 15. Sept. and רִיחָה Is. 66, 18. Chald. רִיחָה Dan. 3, 4. 7. So Judith 3, 8. d) Spec. in the phrases γλῶσσαις ἑτέραις v. καιναῖς λαλεῖν, *to speak in or with other or new tongues*, Acts 2, 4. Mark 16, 17; γλῶσσαις λαλεῖν, *to speak in or with tongues*, Acts 10, 46. 19, 6. 1 Cor. 12, 30. 14, 2. 4. 5 bis. 6. 13. 18. 23. 27. 39; προσευχέσθαι γλῶσσῃ, *to pray in a tongue*, 1 Cor. 14, 14; λόγοι ἐν γλῶσσῃ, *discourse in a tongue*, 1 Cor. 14, 19; or simply γλῶσσαι, *tongues*, 1 Cor. 12, 10 bis. 28. 13, 8. 14, 22. 26. Here, according to the two passages in Mark and Acts, the sense obviously is, *to speak in other living languages*; comp. Acts 2, 6. 8–11. Others, taking the passages in 1 Cor. as the basis, suppose the sense to be, *to speak another kind of language*, referring it to a person in a state of high spiritual excitement or ecstasy from inspiration, unconscious of external things and wholly absorbed in adoring communion with God

and breaking forth into abrupt expressions of praise and devotion, which are not coherent and therefore not always intelligible to the multitude; comp. 1 Cor. 14, 2. 4. 6. 7 sq. Most interpreters have correctly adopted the first meaning; while some again suppose a reference to two distinct gifts. See Neand. Hist. of the Planting of the Chr. Church, I. p. 14–19, 155–160. [Germ. ed. 2. I. p. 10–15, 178–180.] De Wette, Handb. on Acts 2, 12.

3. Trop. for any thing resembling a *tongue*; e. g. Acts 2, 3 γλῶσσαι ὡσεὶ πυρός, *tongues as of fire*; see in διαμερίζω no. 1. Comp. Heb. שָׁרֵי יִשְׁבִּיל Is. 5, 24.—In Gr. writers also a *tongue, reed*, mouth-piece of a musical instrument, Æschin. 86. 29.

γλωσσόκομον, ου, τό, (γλῶσσα, κομέω,) a *tongue-box, reed-case*, for keeping the reeds or mouth-pieces of wind instruments, i. q. γλωσσοκομείον Lysipp. Bacch. 4. Pol- lux Onom. 10. 153, 154.—In N. T. genr. a *box, sack, bag*, e. g. for money, John 12, 6. 13, 29. Sept. for יָרֵךְ 'the ark' 2 Chr. 24, 8. 10. So genr. Jos. Ant. 6. 1. 2. Longin. de Subl. 43. 9. [44.] Plut. Galb. 16. Found only in late writers, Lob. ad Phryn. p. 98. Sturz de Dial. Mac. p. 155.

γναφεύς, έως, ό, (γνάφος,) a *clothier, fuller*, one who dressed new cloths, or washed and scoured soiled garments, Mark 9, 3. See Dict. of Antt. art. Fullo. Sept. for עֲבָרָה 2 K. 18, 17. Is. 7, 3.—Theophr. Char. 19 [10]. 4. Xen. Mem. 3. 7. 6. The earlier form was κναφεύς, from κνάω.

γνήσιος, ία, ον, adj. (γένος, γενέσιος,) *genuine, legitimate*, not spurious, e. g. children, Hdian. 3. 6. 11. Xen. Cyr. 8. 5. 19.—In N. T. trop. *genuine, true, sincere*; e. g. of a spiritual child, a disciple towards his master, γνήσιον τέκνον ἐν πίστει v. κατὰ πίστιν, 1 Tim. 1, 2. Tit. 1, 4. Also genr. of a companion, fellow-labourer, Phil. 4, 3 σύζυγε γνήσιε. Nent. τὸ γνήσιον, *genuineness, sincerity*, 2 Cor. 8, 8.—3 Macc. 3, 19. Pol. 4. 30. 4. Plato Gorg. 513. b.

γνησίως, adv. (γνήσιος,) *truly, sincerely*, Phil. 2, 20.—2 Macc. 14, 8. Dem. 1353. 28. Plato Phæd. 66. b.

γνόφος, ου, ό, *thick darkness, black clouds*, as in a tempest; Heb. 12, 18 γνόφος καὶ σκότος καὶ θυελλῃ. Sept. for עָנָן Ex. 20, 21; יָגֵד Deut. 4, 11.—Eccles. 45, 5. Luc. de Mort. Peregr. 43 ἐν μέσῳ τοῦ Αἰγαίου γνόφου καταβάτος.

γνώμη, ης, ἡ, (γνώσκω,) *the mind*, that with which we know, Xen. Cyr. 8. 3. 10

Mem. 1. 1. 7, 9.—In N. T. *mind*, as exerting itself in various ways, e. g.

1. *mind, judgment, opinion*; 1 Cor. 7, 40 κατὰ τὴν ἐμὴν γνώμην. Philem. 14 χάρις δὲ τῆς σῆς γνώμης. 1 Cor. 7, 25 and 2 Cor. 8, 10 γνώμην δὲ δίδωμι, *I give my opinion, my advice*.—Eccles. 6, 23. Hdian. 1. 6. 1. Plato Soph. 225. d.

2. *mind, purpose, plan*, Acts 20, 3.—Plut. Mor. II. p. 2. Xen. An. 1. 8. 10.

3. *mind, will, disposition of mind*; 1 Cor. 1, 10 ἐν τῇ αὐτῇ γνώμῃ, *in the same mind or will*. Rev. 17, 13. 17 bis.—Hdian. 2. 7. 9. Thuc. 1. 122. Xen. Mag. Eq. 6. 1.

γνωρίζω, f. ἴσω, (γνώριμος, γνώσις;) Att. f. γνωρίω Col. 4, 9. Buttm. § 95. 7 sq.

1. *to make known, to declare*. a) Genr. with acc. and dat. Luke 2, 15 τὸ γεγονός, ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. Acts 2, 28, quoted from Ps. 16, 11 where Sept. for יְהוֹדִיעַ. Gal. 1, 11 by attract. see Buttm. § 151. I. 6. Sept. for יְהוֹדִיעַ 1 Sam. 16, 3. Ps. 25, 4. (Æschyl. Prom. vinct. 487.) With acc. and πρὸς τινα Phil. 4, 6; acc. simpl. Rom. 9, 22. 23. Also c. dat. before an indirect clause, Col. 1, 27. b) Of persons narrating, *to declare, to tell*, with acc. and dat. 2 Cor. 8, 1. Eph. 6, 21. Col. 4, 7. 9. Comp. 1 Macc. 14, 28. c) Of a teacher unfolding divine things, i. q. *to declare, to proclaim*, c. acc. Eph. 6, 19; acc. et dat. John 15, 15. 17, 26. Eph. 1, 9. 3. 5. 10. 2 Pet. 1, 16. Also by way of putting again in mind, c. acc. et dat. 1 Cor. 15, 1; dat. and ὅτι 1 Cor. 12, 3. Sept. for יְהוֹדִיעַ Ezr. 20, 11. d) Pass. *to be made known, revealed*; τὸ μυστήριον Rom. 16, 26. Eph. 3, 3.

2. *to know, to come to know, to find out*; c. acc. Phil. 1, 22 τί αἰρήσομαι οὐ γνωρίζω. Sept. for יָדַע Job 34, 25.—Hdian. 2. 1. 23. Æschin. 11. 8. Plato Phædr. 262. b. This is the usual signif. in Gr. writers.

γνώσις, εὐς, ῆ, (γινώσκω,) *knowledge*.

1. *a knowing, comprehension*, the power of knowing; Eph. 3, 19 γινώσκαι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χρ. *to know the love of Christ which passeth knowledge*, i. e. is beyond the comprehension of the natural man; comp. 1 Cor. 2, 14.—Xen. Mem. 4. 8. 11.

2. Subjectively, *knowledge* which one has, the act and result of knowing; Rom. 11, 33 σοφία καὶ γνώσις θεοῦ, *the wisdom and knowledge of God*, as among his attributes; comp. Ps. 139, 6 where Sept. for יָדַע; as also Ps. 73, 11. Hos. 4, 6. So Diod. Sic. 5. 67. Plato Theat. 193. d.—Spec. in believers, *the knowledge of religion, of divine truth, of the*

gospel in its various relations; Rom. 15, 14. 1 Cor. 1, 5. 8; 1 bis. 7. 10. 11. 2 Cor. 8, 7. 11; 6. So with a gen. of thing or pers. of whom we have knowledge, Luke 1, 77. Phil. 3, 8. 2 Pet. 3, 18. Also of practical religious knowledge, e. g. *insight, discretion*, 2 Cor. 6, 6. 1 Pet. 3, 7. 2 Pet. 1, 5. 6; comp. Sept. and חָכְמָה Prov. 13, 16.

3. Objectively, *knowledge*, that which is known, *science, doctrine*; spoken only of religious knowledge, relating to God and divine things; e. g. as held or taught by Jesus, Luke 11, 52. Rom. 2, 20. 1 Tim. 6, 20; or also by Christians, where it denotes the clear and certain perception and persuasion of divine truth as revealed in the gospel, a spiritual knowledge not attainable except as a χάρισμα or gift of the Spirit; 1 Cor. 12, 8 ὃ μὲν... διδοται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, i. e. the gift of teaching as combined with spiritual wisdom, or as combined with spiritual knowledge, and so Col. 2, 3; here γνώσις seems to refer to the deep and clear perception of and acquaintance with truth, σοφία to the higher power of practical illustration and application; so the Greek commentators. 1 Cor. 13, 2. 8. 14, 6. So with a gen. of the object of this knowledge, 2 Cor. 2, 14. 4, 6. 10, 5.—Genr. Plato Rep. 508. e. Id. Phil. 58. a.

γνώστης, ου, ὁ, (γινώσκω,) *a knower*; Acts 26, 3 ἐπὶ σου... μάλιστα γνώστην ὄντα σε κτλ. by anacoluthon.—Hist. of Sus. 42. Plut. Flamin. 4.

γνωστός, ῆ, ὄν, (γινώσκω, ἔγνωσμαι,) *known, well-known*. a) Of things; Acts 4, 16 γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν. 15, 18. Also γνωστὸν ἐγένετο, *became known, was known*, c. dat. of pers. Acts 1, 19. 19, 17; with κατὰ c. gen. of place, 9, 42; γνωστὸν ἔστω, *be it known*, c. dat. of pers. Acts 2, 14; τινί, ὅτι 4, 10. 13, 38. 28, 28; τινὶ περί τινος, ὅτι 28, 22. Neut. τὸ γνωστὸν τοῦ θεοῦ, 'what may be known of God' sc. without revelation, *knowledge of God*, i. q. γνώσις, Rom. 1, 19; so Sept. for יָדַע Gen. 2, 9. So genr. Sept. Ezra 4, 12. Soph. CEd. R. 361. Plut. de primo Frig. 4. Xen. Cyr. 6. 3. 4. b) Of persons, γνωστὸν τινι John 18, 15. 16. Subst. ὁ γνωστός, *one known, an acquaintance*, Luke 2, 44. 23, 49. Sept. for יָדָע 2 K. 10, 11. Ps. 88, 9. 19.

γογγύζω, f. ὕσω, Ionic form for Att. τονβορίζω or τονβρίζω, Lob. ad Phryn. p. 358; pr. *to murmur, to coo*, as doves, Polylux Onom. 5. 89.—In N. T. *to murmur*, i. e.

a) *to whisper*, to talk over in a low voice, privately, c. acc. et περί τινος, John 7, 32. b) Oftener with the idea of complaint, indignation, *to murmur*, to *grumble*, to utter sullen discontent; absol. 1 Cor. 10, 10 bis; κατά τινος Matt. 20, 11; περί τινος John 6, 41. 61; πρὸς τινα to any one, Luke 5, 30; μετ' ἀλλήλων John 6, 43. Sept. absol. Num. 11, 1; κατά τινος for יְהִי־יָחִי Ex. 16, 7; περί τινος Num. 14, 27. So Arr. Epict. 1. 29. 55. Luc. Ocyp. 45. M. Antonin. 2. 3 μὴ νογγύζων ἀποστάτης.

γογγυσμός, οὐ, ὁ, (γογγύζω,) a *murmur*, i. e. a) Genr. *whispering*, low and suppressed discourse, John 7, 12; comp. v. 13. b) Oftener, *murmuring*, the expression of sullen discontent, *complaint*, Acts 6, 1. So χωρὶς γογγυσμῶν, without *murmurings*, cheerfully, Phil. 2, 14. 1 Pet. 4, 9. Sept. for תְּהִי־יָחִי Ex. 16, 7. 8.—Wisd. 1, 10. 11. M. Antonin. 9. 37. Comp. Phryn. ed. Lob. p. 358.

γογγυστής, οὐ, ὁ, (γογγύζω,) a *murmurer*, Jude 16.—Theodot. for יְהִי־יָחִי Prov. 26, 22, where Sept. λοιδορος, Aquil. τον-δρυστής.

γότης, ητος, ὁ, (γοάω,) a *wizard*, *juggler*, Plato Conv. 203. d.—In N. T. a *deceiver*, *seducer*, 2 Tim. 3, 13. So Jos. c. Apion. 2. 14, 16. Plut. de Adulat. et Amic. 22. Dem. 374. 20 ἄπιστος, γότης, ποιηρός.

Γολγοθᾶ, indec. Golgotha, Chald. נְהִי־יָחִי, Heb. תְּהִי־יָחִי 2 K. 9, 35, i. e. a *skull*, τὸ κρᾶνιον, *calvaria*; see Buxt. Lex. Chald. 440. Hence in N. T. as pr. n. of a place, i. q. κρανίου τόπος (Matt. 27, 33), *Skull-place*, *Calvary*, a spot just out of Jerusalem, where malefactors were commonly executed, and where also Jesus suffered; Matt. 27, 33. Mark 15, 22. John 19, 17.—In later times this spot has been called a *mount*, but without any historical grounds; see Bibl. Res. in Palest. II. p. 17, 18.

Γόμορρά, ας, ἡ, and Plur. Γόμορρά, ων, τὰ, Gomorrha, pr. n. of one of the cities which formerly stood on the once fertile plain now covered by the southern part of the Dead Sea; Matt. 10, 15. Mark 6, 11. Rom. 9, 29. 2 Pet. 2, 6. Jude 7. Heb. תְּהִי־יָחִי. See Gen. c. 19. Bibl. Res. in Palest. II. p. 602 sq.

γόμος, ου, ὁ, (γέμω,) a *load*, e. g. of an animal, Sept. for תְּהִי־יָחִי Ex. 23, 5.—In N. T. the *lading*, of a ship, Acts 21, 3. So Plut. Quæst. Nat. 7. Dem. 1283. 21.—Meton. *merchandise*, *wares*, Rev. 18, 11. 12.

γονεύς, έως, ὁ, (γίνομαι, γέγονα,) a *father*, *progenitor*, Hdot. 1. 94. Plato Rep. 457. d.—In N. T. only Plur. οἱ γονεῖς, *parents*, Matt. 10, 21. Mark 13, 12. Luke 2, 27. 41. 8, 56. 18, 29. 21, 16. John 9, 2. 3. 18. 20. 22. 23. Rom. 1, 30. 2 Cor. 12, 14 bis. Eph. 6, 1. Col. 3, 20. 2 Tim. 3, 2. The acc. γονεῖς Matt. 10, 21. al. was used by the κοινοί, Butt. n. 1. Winer § 9. 2.—Judith 5, 8. Pol. 12. 10. 3. Xen. Mem. 2. 2. 3, 6.

γόνυ, γόνατος, τό, (also poet. genit. γον-νός, Butt. n. § 58,) the *knee*; Plur. τὰ γό-νατα, the *knees*, Heb. 12, 12. Sept. for יְהִי־יָחִי Gen. 30, 3. 40, 12. So Hdt. 7. 2. 11. Xen. Cyr. 7. 3. 5.—Hence in phrases: a) βεῖς, βέντες, τιβέντες τὰ γόνατα, lit. *placing the knees*, i. e. *knéeing down*, in prayer or supplication, Luke 22, 41. Acts 7, 60. 9, 40. 20, 36. 21, 5. So of the mock homage offered by the soldiers to Jesus, Mark 15, 19. b) Luke 5, 8 προσέπεσε τοῖς γόνασι Ἰησοῦ, lit. *fell at his knees*, i. e. *embraced them by way of supplication*. c) κάμπτειν γόνυ v. γόνατα, to *bend the knee or knees*, to *knée*, e. g. in supplication, πρὸς τὸν πατέρα Eph. 3, 14; also in homage, adoration, c. dat. τῇ Βάβλ Rom. 11, 4, quoted from 1 K. 19, 18 where Sept. for intrans. יְהִי־יָחִי. So also intrans. Phil. 2, 10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντων γόνυ κάμψῃ, *that in the name of Jesus* (confessing his name, v. 11) *every knee should bow*. Rom. 14, 11 ἐμοὶ κάμψει πάντων γόνυ, quoted from Is. 45, 23 where Sept. for יְהִי־יָחִי.

γονυπετέω, ὦ, f. ἦσω, (γόνυ, πίπτω, πε-στύν,) to *fall upon the knees*, to *knée* to or be-fore any one; so in supplication, c. acc. αὐ-τὸν Matt. 17, 14 (Rec. αὐτῷ). Mark 1, 40; in reverence, c. αὐτόν Mark. 10, 17; in mock homage, ἐμπροσθεν αὐτοῦ Matt. 27, 29.—Eurip. Phœn. 300. Pol. 15. 29. 9.

γράμμα, ατος, τό, (γράφω,) a *drawing*, *picture*, Ael. V. H. 2. 3, 44.—In N. T. lit. the *graven or written*, i. e. something written or cut in with the stylus, in the ancient manner of writing.

1. a *mark*, *sign*, *letter* of the alphabet; Luke 23, 38 γράμμασι Ἑλληνικοῖς. Perh. Gal. 6, 11, see in πηλίκος. Sept. for תְּהִי־יָחִי Lev. 19, 28.—Diod. Sic. 1. 81. Plato Crat. 393. d.

2. a *writing*, any thing written, Esdr. 3, 9. 13. In N. T. a) Plur. γράμματα, *letters*, i. q. an *epistle*, *letter*, like Engl. *let-ters*, Acts 28, 21. Gal. 6, 11, see in πηλί-

κος. So Plur. 1 Macc. 5, 10. Hdian. 4. 10. 3. Xen. Cyr. 4. 5. 26 *Κυαξάρεϊ δὲ ἀποδοῦναι τὰ γράμματα . . . ἐνὴν δὲ τῇ ἐπιστολῇ τάδε.* b) *a bill, bond, note*, Luke 16, 6. 7. So Jos. Ant. 18. 6. 3; of accounts of expenses, etc. Dem. 1202. 2. Lys. 906. 12. c) Also *γράμματα*, *writings, a book, books*, e. g. of Moses, John 5, 47; of the O. T. *the Scriptures*, 2 Tim. 3, 15. Sept. for כְּתוּבִים Esth. 6, 1. So Jos. Ant. 5. 1. 17. ib. 10. 10. 4 ult. Xen. Mem. 4. 2. 1. d) Trop. *the writing, the letter*, i. e. the literal or verbal meaning, in antith. to the spirit, τὸ πνεῦμα; spoken of the Mosaic law, Rom. 2, 27. 29. 7, 6. 2 Cor. 3, 6 bis. 7.

3. *letters, literature, learning*, as contained in books, Acts 26, 24; in the Scriptures, John 7, 15. Sept. for כְּתוּבִים Dan. 1, 4.—Ceb. Tab. 34. Plato Apol. 26. d.

γραμματεὺς; ἑως, ὁ (γράφω,) *a writer, scribe.*

1. Among the Greeks, a public officer in the Grecian cities, whose duty it seems to have been to preside in the senate, to enrol and have charge of the laws and decrees, and to read what was to be made known to the people; *a public clerk, secretary*, Acts 19, 35.—Dem. 485. 18. Xen. Hell. 7. 1. 37. Thuc. 7. 10 ὁ γραμματεὺς τῆς πόλεως. The office of *γραμματεὺς* varied much in different places. See Potter's Gr. Ant. I. p. 78, 88. Boeckh Staatshaush. der Ath. I. p. 198 sq. Adam's Rom. Ant. p. 176. Dict. of Ant. art. *Grammateus*.

2. Among the Jews, in Sept. like Heb. כֹּתֵב *the king's scribe, secretary of state*, 2 Sam. 8, 17. 20, 25; *a military scribe, secretary of war*, 2 K. 25, 19. 2 Chr. 26, 11. 1 Macc. 5, 42.—Later, in Sept. and in N. T. *a scribe*, one skilled in the Jewish law, an interpreter of the scriptures, *a lawyer*. The scribes had the charge of transcribing the sacred books; whence naturally arose their office of interpreting difficult passages, and deciding in cases which grew out of the ceremonial law. Their influence was of course great; and since many of them were members of the Sanhedrim, we often find them mentioned with οἱ πρεσβύτεροι and οἱ ἀρχιερεῖς. Matt. 2, 4. 5, 20. 7, 29. 12, 38. 20, 18. 21, 15. al. They are also called νομικοί, νομοδιδάσκαλοι, comp. Mark 12, 28 with Matt. 22, 35. Sept. for Heb. סוֹפְרִים 1 Chr. 27, 32. Ezra 7, 6. Neh. 8, 1. So Ecclus. 10, 5. 2 Macc. 6, 18.—Hence genr. *a scribe, one instructed, a scholar, a learned teacher of religion*, Matt. 13, 52. 23, 34. 1 Cor. 1, 20. +

γραπτός, ἡ, ὢν, (γράφω,) *written, inscribed*, trop. upon the heart, Rom. 2, 15. Comp. Jer. 31, 33.—Eurip. Hyp. Fr. 11. 2 *γραπτὸς τύπος*.

γραφή, ἡς, ἡ, (γράφω,) *a picture*, AEL. V. H. 2. 2, 44; *a writing*, 1 Macc. 12, 21. Hdian. 1. 17. 9. Thuc. 1. 134.—In N. T. ἡ γραφή, Plur. αἱ γραφαί, *Scripture, the Scriptures*, of the Old Test. Matt. 21, 42. John 5, 39. Acts 8, 32. Rom. 9, 17. Gal. 3, 8. 22. 2 Tim. 3, 16. al. Rom. 1, 2 *γραφὰ ἀγία*. (Sept. for כְּתוּבִים Ezra 6, 18.) In 2 Pet. 3, 16 some of the writings of the N. T. may be included.—Synecd. put for the contents of Scripture, *scripture declaration, promise*, Matt. 22, 29 Mark 12, 24. John 10, 35. Acts 1, 16. James 2, 23; *scripture prophecy*, Matt. 26, 54 56. Luke 4, 21. Rom. 16, 26. +

γράφω, f. ψω, *to grave, to scratch, to insculpt*, Sept. for כָּרַח 1 K. 6, 28. Hom. II. 6. 169; *to sketch, to picture*, AEL. V. H. 2. 3. Xen. Cyr. 1. 2. 13.—In N. T.

1. *to write*, to form letters, which was usually done with a stylus, so that the letters were graven or scratched upon the material; so with εἰς c. acc. John 8, 6 τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. v. 8; absol. 2 Thess. 3, 17 οὕτω γράψω σο *I write*, this is my hand-writing. So Dem. 121. 22. Xen. Mem. 4. 2. 20.—With an acc. of thing written upon; i. q. *to write upon*, to fill with writing, q. d. *to be write*, Pass. Rev. 5, 1 βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν, *a book (roll) written within and on the back*. So Hdian. 1. 17. 4 γράφειν γραμματεῖον. Eurip. Iph. in Aul. 34 δέλτον. Phoen. 583 σκύλα.

2. With an acc. of the thing written, *to write, to write down any thing*. a) Genr. John 19, 22 ὁ γέγραφα, γέγραφα. 21, 24 καὶ γράψας ταῦτα. 1 Cor. 4, 14. 9, 15. 2 Cor. 13, 10. Rev. 1, 19. 10, 4. Pass. John 20, 30. 31. (Hdian. 1. 17. 1. Luc. Vit. Auct. 6 τοῦνομα. Plato Phil. 39. α, ἀληθῆ γρ.) With other adjuncts: acc. and εἰς βιβλίον Rev. 1, 11; acc. and ἐπὶ τι, as ἐπὶ τὸ βιβλίον Rev. 17, 8 (see in βιβλος), ἐπὶ τὴν ψῆφον 2, 17, ἐπ' αὐτόν 3, 12, ἐπὶ τὸ μέτωπον 14, 1. 17, 6, ἐπὶ τὸν μηρόν 19, 16; also γεγραμμένος ἔν τινι, as ἐν αὐτῇ (προφητείᾳ) Rev. 1, 3; γεγρ. ἐν τῷ βιβλίῳ v. τῇ βίβλῳ τῆς ζωῆς, *inscribed in the book of life* (see in βιβλος), Rev. 13, 8. 20, 12. 15. 21, 27; ἐν τῷ βιβλίῳ τούτῳ 22, 18. 19. (Plut. Cic. 37 τὰ ἐν ταῖς ἐπιστολαῖς γεγραμμένα.) Also followed by the words or clause written, sometimes with λέγων; Luke 1, 63 ἔγραψε

λέγων· Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. John 19, 21 μὴ γράφῃ· ὁ βασιλεὺς τῶν Ἰουδαίων. Luke 16, 6. Rev. 14, 13. 21, 5. Absol. Rev. 10, 4. Once c. dat. commodi, Luke 1, 3. b) Spec. of declarations, promises, prophecies, *written* and contained in the Scriptures of the O. T. Pass. 1 Cor. 10, 11 ταῦτα... ἐγράφη πρὸς νοουσιάν ὑμῶν. Luke 21, 22. 1 Cor. 4, 6 μὴ ὑπὲρ ὃ γέγραπται φρονεῖν, comp. 1, 31 and Jer. 9, 24. So with adjuncts; c. acc. to *write about* or *of*, to describe; John 1, 46 ὃν ἔγραψε Μωϋσῆς. Rom. 10, 5 Μω. γράφει τὴν δικαιοσύνην κτλ. (Comp. 'scribere aliquem' Cic. ad Attic. 12. 49.) With ὅτι, Pass. Rom. 4, 23. 1 Cor. 9, 10. (Xen. An. 2. 3. 1.) With διὰ τῶν προφητῶν c. dat. incomm. Pass. Luke 18, 31; περὶ c. gen. of pers. to *write about*, John 5, 46. Pass. Matt. 26, 24. Mark 14, 21. Acts 13, 29; ἐπὶ c. acc. of pers. to *write upon* or *of*, Pass. Mark 9, 12. 13; also ἐπὶ c. dat. id. John 12, 16; ἐν c. dat. of place or book, Luke 24, 44. Acts 24, 14. Gal. 3, 10.—Here belong the formulas of quotation from the O. T. e. g. γεγραπται, with διὰ c. gen. Matt. 2, 5; περὶ c. gen. Matt. 11, 10. Luke 7, 27; also with ἐν c. dat. of book, Mark 1, 2. Luke 2, 23. 3, 4. 10, 26. John 8, 17. Acts 1, 20. 7, 42. 1 Cor. 9, 9. Heb. 10, 7; absol. Matt. 4, 4. 6. 7. 10. Luke 19, 46. Rom. 1, 17. al. ssep. γεγραμμένον ἐστὶ, with ἐν c. dat. of book, John 6, 45. 10, 34; with οὗ of place Luke 4, 17; absol. John 2, 17. 6, 31. 12, 14; τὸ γεγραμμένον, absol. Luke 20, 17. 22, 37. 2 Cor. 4, 13; ὁ λόγος ὁ γεγραμμένος; ec. ἐν τῷ νόμῳ John 15, 25; absol. 1 Cor. 15, 54. c) Also to *write down* or *out*, to prepare in writing, c. acc. as βαλὼν ἀποστασίον Mark 10, 4; αἰτίαν Matt. 27, 37; ἐπιγραφὴν Luke 23, 38; τίτλον John 19, 19; ἐπιστολὴν Acts 23, 25. Rom. 16, 22. 2 Pet. 3, 1; βιβλία John 21, 25. Sept. for כְּתָב Ezra 3, 8. (Plut. Cic. 37 ἐπιστολήν. Id. Cæs. 54 bis. Plato Legg. 923. c. e.) Also γράφειν ἐντολήν τινα, to *write a commandment* to or for any one, Mark 10, 5. 1 John 2, 7. 8. 2 John 5; with ἐντολήν impl. Mark 12, 19. Luke 20, 28. Sept. and כְּתָב 2 K. 17, 37. Comp. νόμον γράφειν Æl. V. H. 6. 10. Xen. Hell. 2. 3. 52; impl. Mem. 1. 2. 43, 44.

3. to *write* to any one, to send or make known in writing. a) Genr. e. g. absol. 2 Cor. 2, 9 εἰς τοῦτο καὶ ἔγραψα. 2 John 12. 3 John 13; c. acc. of thing, 1 Cor. 4, 14 ταῦτα. 2 Cor. 13, 10; c. dat. of pers. 2 Pet. 3, 15 καὶ οὕτως... Παῦλος... ἔγραψεν

ὑμῖν. 1 John 2, 21. 3 John 13 πολλὰ εἶχον γράφειν. Jude 3. Rev. 2, 1. 8. 12. 18. 3, 1. 7. 14; c. acc. et dat. 1 Cor. 14, 37 ἐπιγνωσκέτω ἃ γράφω ὑμῖν. 2 Cor. 1, 13 οὐ γὰρ ἄλλα γράφομεν ὑμῖν. Gal. 1, 20. Phil. 3, 1. 1 Tim. 3, 14. 1 John 1, 4. 2, 1; dat. and περὶ τινος 1 Thess. 4, 9. 5, 1. (With dat. Plut. Pomp. 29; acc. and dat. Plut. Cic. 37 πολλὰ Καίσαρι γράφω.) Aor. ἔγραψα, I wrote or I have written, referring either to a former epistle, 1 Cor. 5, 9. 2 Cor. 2, 3. 4. 7, 12. 3 John 9; or to the epistle in hand, Rom. 15, 15. 1 Cor. 5, 11. 9, 15. Philem. 21. 1 Pet. 5, 12. 1 John 2, 13. 14. 26. 5, 13; c. dat. of manner Gal. 6, 11, see in πηλίκος. b) Spec. of letters of information or inquiry; Acts 15, 23 γράψαντες διὰ χειρὸς αὐτῶν ταῦδε. 18, 27. 25, 26 bis, ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω... ὅπως σχῶ τι γράψαι. Also 1 Cor. 7, 1 περὶ δὲ ὧν ἐγράψατέ μοι. 2 Cor. 9, 1. +

γραῶδης, eos, ous, ὁ, ἡ, adj. (γραῦς,) old wife's, old-womanish, silly, 1 Tim. 4, 7.—Strabo 1. p. 16 or 32. a, γραῶδη μυθολογίαν.

γρηγορέω, ᾧ, f. ἡσώ, (ἐγείρω, perf. 2 ἐγήγორα,) only in the later Greek; Butt. ὡ 114 ἐγείρω. Phryn. ed. Lob. p. 118, 119. Sturz de Dial. Alex. p. 157.—To wake, to keep awake, to watch, intrans. Matt. 24, 43. 26, 38. 40. 41. Mark 13, 34. 14, 34. 37. 38. Luke 12, 37. 39. Sept. for γρηγ Neh. 7, 3; γρηγ Jer. 5, 6. So 1 Macc. 12, 27. Jos. Ant. 11. 3. 4. Plut. Mor. II. p. 20.—Trop. to watch, i. e. to be watchful, vigilant, attentive, Matt. 24, 42. 25, 13. Mark 13, 35. 37. Acts 20, 31. 1 Cor. 16, 13. 1 Thess. 5, 6. 1 Pet. 5, 8. Rev. 3, 2. 3. 16, 15; as ἐν τῇ προσευχῇ, to be watchful in prayer, Col. 4, 2. Sept. for γρηγ Jer. 1, 12. Dan. 9, 14.—Once trop. by antith. i. q. to live; 1 Thess. 5, 10 εἴτε γρηγορῶμεν εἴτε καθεύδωμεν, whether we wake or sleep, live or die.

γυμνάζω, f. ἄσω, (γυμνός,) to exercise oneself naked, to practise gymnastic training, as one of the athleteæ, Arr. Epict. 4. 4. 11; to take exercise, to train oneself, ib. 4. 4. 8. Xen. Cyr. 1. 2. 10.—In N. T. only trop. to exercise, to train, in anything, c. acc. 1 Tim. 4, 7 γύμναζε σεαυτὸν πρὸς εὐσείθειαν. Pass. Heb. 5, 14. 12, 11. (Jos. Ant. 3. 1. 4. Arr. Epict. 1. 26. 3 γυμνάζουσιν ἡμᾶς οἱ φιλόσοφοι ἐπὶ τῆς θεωρίας.) Pass. c. gen. 2 Pet. 2, 14 καρδίαν γεγυμνασμένην πλεονεξίας, exercised, trained, in covetousness. So Philostr. Her. 10. 1; see Weist. N. T. ad loc. Matth. ὡ 346. n. 1.

γυμνασία, *as, ἡ*, (γυμνάζω,) *gymnastic exercise*, *Æl. V. H. 2. 5.*—In N. T. *genr. exercise, training*; 1 Tim. 4, 8 *σωματικὴ γυμνασία*, *bodily exercise, ascetic training*, in antith. with v. 7; comp. v. 3 and Col. 2, 23. So pr. Arr. Epict. 1. 27. 6. Pol. 4. 7. 6. Hesych. *γυμνασία*: ἀσκησις, μελέτη.

γυμνητεύω, *ἑ. εἶσω*, (γυμνήτης, γυμνός,) *to be naked*, i. e. as in Engl. *to be half-naked, poorly clad*, absol. 1 Cor. 4, 11.—Nicet. Ann. 10. 6 *γυμν. ἔπλου* 'to be unarmed.' Plut. *Æmil. Paul.* 16 *γυμνητεύοντες* 'light-armed troops.'

γυμνός, *ἡ, ὁν*, 1. *naked, bare, stripped*; pr. of the body. a) Of one quite naked; Mark 14, 51 *ἐπὶ γυμνοῦ* upon the naked body. v. 52. Trop. Rev. 16, 15, 17, 16. Sept. for גִּירָם Gen. 2, 25. Job 1, 21. So Hdian 8. 8. 14. Xen. Ag. 1. 28. b) Of one partly unclad, having on no outer garments, but only the tunic, *χίτων*, John 21, 7. Acts 19, 16. Sept. for גִּירָם 1 Sam. 19, 24. Is. 20, 2. So *Æl. V. H. 6. 11.* Xen. An. 1. 10. 3. c) Like Engl. *half-naked*, i. e. *poorly clad*, implying poverty and want, Matt. 25, 36, 38. 43. 44. James 2, 15. Trop. Rev. 3, 17. So Sept. and גִּירָם Job 24, 7. Is. 58, 7.

2. Of the soul, *naked*, as by possibility existing without body of any kind; 2 Cor. 5, 3 *if indeed also* (since) *being clothed* sc. with our house from heaven, *οὐ γυμνοὶ εὐρηγησόμεθα*, *we shall not be found naked*, i. e. without a body, implying that our house from heaven will also be a body; see in γέ no. 2. c.—Comp. Plato Crat. 20. p. 403. b, *ἡ ψυχὴ γυμνὴ τοῦ σώματος*.

3. Of any thing alone, separate from every thing else, *naked, mere, bare*, e. g. *γυμνὸν κόκκον* 1 Cor. 15, 37.—Comp. Clem. Rom. Ep. 1 ad Cor. 1 24 *σπέρματα ἅτινα πέπτωκεν εἰς τὴν γῆν ξηρά καὶ γυμνά*.

4. Trop. *naked, open*, exposed to view; e. g. *πάντα γυμνά τοῖς ὀφθαλμοῖς αὐτοῦ* Heb. 4, 13. So Sept. and גִּירָם Job 26, 6.—Jos. Ant. 6. 13. 4. Heliodor. 10. p. 501 *γυμνὴ καὶ ἀπαράκλυτος κατηγορία*.

γυμνότης, *της, ἡ*, (γυμνός,) *nakedness*, the state of one poorly clad; see in γυμνός no. 1. c. Rom. 8, 35. 2 Cor. 11, 27. So Sept. and גִּירָם Deut. 28, 48.—By euphem. put for the parts of shame, Trop. Rev. 3, 18. So Heb. גִּירָם, Sept. *γύμνωσις*, Gen. 9, 22. 23.

γυναικάριον, *ον, τό*, dimin. (γυνή,) *a little woman, muliercula*; in contempt, *a weak silly woman*, 2 Tim. 3, 6.—M. Antonin. 5. 11. Diocl. ap. Bekk. Anecd. 87.

γυναικεῖος, *εία, εἶον*, (γυνή,) *womanly, female*; 1 Pet. 3, 7 *συννοικοῦντες κατὰ γνώσιν ὡς ἀσθενεστέρῳ σκεύει τῇ γυναικείῳ*, *dwelling according to your better knowledge with the female vessel as the weaker*; comp. in σκευός. Sept. for gen. נְשִׁים Deut. 22, 5.—Luc. Philos. 14. Xen. Mem. 2. 7. 5.

γυνή, *ἡ*, gen. *γυναικός*, vocat. *ὦ γυναῖ*.

1. *a woman, female*, one of the female sex; e. g. without respect of age, Matt. 14, 21 *χωρὶς γυναικῶν καὶ παιδίων*. 15, 38. Acts 5, 14. 8, 3. 22, 4. al. Sept. and נְשִׁים 1 Sam. 30, 2. (Hdian. 7. 9. 19. Xen. Mem. 2. 1. 30.) Also of a maiden, *παιδίσκη*, Luke 22, 57 comp. 56; and so Sept. for נְשִׁים Esth. 2, 4. Of an adult woman *genr.* Matt. 5, 28. 9, 20. 22. 11, 11. Rev. 12, 1. 4. al.

2. *to have*, or with a *genit. masc.* or the adj. *ὑπανδρος* Rom. 7, 2, it implies the conjugal relation, e. g. a) Put for *one betrothed, a bride*, but not yet married, Matt. 1, 20. 24 (comp. v. 18). Luke 2, 5. Trop. of the church as the bride of Christ, Rev. 19, 7. 21, 9. Sept. and נְשִׁים Deut. 22, 24 comp. 23. So Xen. Hell. 4. 1. 7. b) Usually *a wife*, a married woman, Matt. 5, 31. 32. 14, 3. 18, 25. Mark 6, 18. Luke 1, 18. 24. Rom. 7, 2. 1 Cor. 7, 2. al. 1 Cor. 5, 1 *ὥστε γυναῖκα τινὰ τοῦ πατρὸς ἔχει*, *his father's wife*, his stepmother. Sept. for נְשִׁים Gen. 24, 3. al. sēp. אִשָּׁה אֲשֶׁר Lev. 18, 8. So Hdian. 1. 8. 9. Xen. An. 1. 2. 12. c) Also *a widow*, with *χήρα* Luke 4, 26; absol. Matt. 22, 24. Mark 12, 19. Luke 20, 29; comp. Sept. Deut. 25, 4. So Plut. Mor. II. p. 33.

3. Vocat. *ὦ γυναῖ*, in a direct address, expressing courtesy, kindness, respect; Matt. 15, 28 *ὦ γυναῖ*, comp. 9, 22 *ζύγατερ*. Luke 13, 12. John 2, 4. 4, 21. 20, 13. 15. 1 Cor. 7, 16.—Jos. Ant. 1. 16. 3. Hom. II. 3. 204. Xen. Mem. 2. 1. 26. +

Γώγ, indec. *Gog*, Heb. גּוֹג, a name applied in Ez. c. 38. 39 to the king of a country and people called *Magog* (מָגוֹג), situated in the farthest regions of the north (Ez. 38, 15), who are about to invade the holy land. By *Magog*, ancient writers appear to have intended the barbarous northern nations generally; whom they also called *Σκύθαι*, *Scythians*, Jos. Ant. 1. 6. 1; see Heb. Lex. art. מָגוֹג. Winer Realw. art. *Magog*.—Hence in N. T. *Gog and Magog* are put for remote heathen nations and their kings, who in like manner are to war against the Messiah and his people; Rev. 20, 8.

γωνία, ας, ἡ, a corner, an angle, e. g. a) Exterior, a projecting corner; Matt. 6, 5 ἐν ταῖς γωνίαις τῶν πλατειῶν, i. e. where streets meet, the most public places. Sept. for Γῶν Ex. 27, 2. (Pol. 1. 42. 3. Xen. Lac. 12. 1.) So αἱ τέσσαρες γωνίαι τῆς γῆς, the four corners (quarters) of the earth, Rev.

7, 1. 20, 8. Also ἡ κεφαλὴ γωνίας, the head of the corner, see in ἀκρογωνιαίος, Matt. 21, 42. Mark 12, 10. Luke 20, 17. Acts 4, 11. 1 Pet. 2, 7. b) Interior, for a dark corner; Acts 26, 26 ἐν γωνίᾳ, in a corner, secretly. So Hist. Sus. 38. Arr. Epict. 2. 12. 17. Plato Gorg. 485. d.

A.

Δαβίδ, δ, indec. or Δαυίδ, as in Sept. (Δαυίδης, ου, δ, Jos. Ant. 6. 8. 1, 2.) *David*, Heb. דָּוִד (beloved), later דָּוִד; pr. n. of the celebrated king of the Israelites and founder of the Jewish dynasty, (r. 1055–1015 B. C.) renowned for his warlike deeds as also for his piety and sacred songs. His history is found in the books of Samuel, from 1 Sam. c. 16 onward; also 1 Chr. c. 12–30.—In N. T. pr. Matt. 1, 6. 17. 12, 3. 22, 43. 45. al. Heb. 4, 7 ἐν Δαβίδ, in the book of *David*, the Psalms. So ὁ υἱὸς Δαβίδ, the son of *David*, descended from him; e. g. Joseph the husband of Mary, Matt. 1, 20; elsewhere only of Jesus as a title of the expected Messiah, Matt. 9, 27. 12, 23. 15, 22. 20, 30. 31. Mark 10, 47. 48. al. sœp. but not in John's writings. Also ἡ ρίζα Δαβίδ, in the same sense, Rev. 5, 5. 22, 16; comp. Is. 11, 1. 10. Hence the kingdom and rule of the Messiah are in like manner referred to David; as ἡ βασιλεία τοῦ Δ. Mark 11, 10; ὁ σπένος Δ. Luke 1, 32; ἡ σκηνὴ Δ. Acts 15, 16 comp. Am. 9, 11; ἡ κλέις τοῦ Δ. Rev. 3, 7, comp. Is. 22, 22 and Matt. 16, 19. +

δαιμονίζομαι, Pass. (δαιμων,) aor. 1 part. δαιμονισθεῖς, used in later Greek as Mid. and Pass. of δαιμονιάω, Blomfield ad Æschyl. Choeph. 558. Sept. c. Th. 1003; to be possessed with a demon; Philem. ap. Stob. Ecl. p. 196 ἄλλος κατ' ἄλλην δαιμονίζεται τύχην. Plut. Symp. 7. 5. 4 ὅσπερ οἱ μάγοι τοὺς δαιμονιζομένους κελεύουσι κτλ.—In N. T. i. q. δαιμόνιον ἔχειν, to have a demon or devil, to be a demoniac, to be possessed, afflicted, with an evil spirit; found only in the Gospels, Matt. 4, 24. 8, 16. 28. 33. 9, 32. 12, 22. 15, 22. Mark 1, 32. 5, 15. 16. 18. Luke 8, 36. John 10, 21 comp. 20. On the diseases connected with such possessions, see in δαιμόνιον no. 2.

δαιμόνιον, ου, τό, (neut. of adj. δαιμόνιος,) a demon, i. e.

1. Genr. a deity, a god, spoken of hea-

then gods, Acts 17, 18.—Æl. V. H. 12. 57. Plut. Theseus 15. Xen. Mem. 1. 1. 1.

2. Spec. a demon, genius, e. g. tutelary and good, like that of Socrates, Xen. Mem. 4. 8. 1, 5, comp. Dem. 415. 29; or also adverse and evil, Dem. 124. 46. Dinarch. 24. 4.—Hence in N. T. a demon, devil, an evil spirit, i. q. πνεῦμα ἀκάθαρτον, an unclean spirit, Lukē 8, 29. 30. These spirits are represented as fallen angels, 2 Pet. 2, 4. Jude 6; and are now subject to Satan as their prince, Matt. 9, 34. 25, 41. 2 Cor. 12, 7. Rev. 12, 9. They were held to have the power of working miracles, but not for good, Rev. 16, 14, comp. John 10, 21; to be hostile to mankind, John 8, 44; to utter the heathen responses and oracles, Acts 16, 17; and to lurk in the idols of the heathen, which are hence called δαιμόνια, devils, 1 Cor. 10, 20 bis. 21 bis. Rev. 9, 20; comp. Sept. Deut. 32, 17. Ps. 95, 6. 106, 37. Baruch 4, 7. They are likewise represented as the authors of evil to mankind; both moral, 1 Tim. 4, 1, comp. Eph. 6, 12; and also physical, 2 Cor. 12, 7; espec. by entering into a person, thus rendering him a demoniac, and afflicting him with various diseases; e. g. epilepsy Luke 9, 39. Matt. 17, 15; loss of speech Matt. 9, 32, connected also with blindness 12, 22; raving insanity Matt. 8, 28 sq. Mark 5, 2 sq. Luke 8, 27 sq. Comp. Jos. Ant. 6. 8. 2. ib. 6. 11. 3. Fabr. Cod. Pseud. V. T. I. p. 538. These evil spirits are spoken of as wandering in desert and desolate places, Matt. 12, 43. Luke 11, 24; comp. Is. 31, 21. 34, 14. Baruch 4, 35; or sometimes as inhabiting the air or atmosphere, Eph. 6, 2. 6, 12. Luke 10, 18, comp. Fabr. Cod. Pseud. V. T. I. p. 759; or also as confined in the abyss, Luke 8, 31. 2 Pet. 2, 4. Jude 6. See genr. Stuart on Angelology in Biblioth. Sacra, 1843, p. 117–144. We have in N. T. the following phrases: a) εἰσῆλθεν τὰ δαιμόνια εἰς τινα, demons had entered into him, Luke 8, 30 comp. v. 33.

Comp. Jos. Ant. 6. 11. 2 τῶν δαιμονίων ἐγκαθεζομένων. Fabr. Cod. Pseud. V. T. I. p. 673 ὁ διάβολος οἰκεῖται αὐτὸν ὡς ἴδιον σκεῦος. b) δαιμόνιον ἔχειν, to have a devil, to be a demoniac, i. q. δαιμονίζεσθαι, Luke 4, 33. 8, 27. Said by the Jews of Jesus, John 7, 20. 8, 48. 49. 52. 10, 20; and of John the Baptist, Matt. 11, 18. Luke 7, 33. c) ἐξέρχεσθαι ἐκ or ἀπό τινος, to come out of, Matt. 17, 18. Mark 7, 29. 30. Luke 4, 35. 41. 8, 2. 33. 35. 38. 11, 14. d) ἐκβάλλειν τὰ δαιμόνια, to cast out devils, Matt. 7, 22. 9, 34. 10, 8. 12, 24. 27. 28. Mark 1, 34. 39. 3, 15. 22. 6, 13. 7, 26. 9, 38. 16, 9. 17. Luke 9, 49. 11, 14. 15. 18. 19. 20. 13. 32. Pass. Matt. 9, 33. This was done by Christ in his own authority, and by the apostles in his name, (Luke 11, 15. 9, 1. 10, 17, comp. Acts 19, 13 sq.) but the Jews charged him with doing it by authority of Satan, who is called ἀρχὴν τῶν δαιμονίων, Matt. 9, 34. 12, 24. Mark 3, 22. Luke 11, 15. The Jews themselves also professed to cast out demons, Matt. 12, 27. Luke 11, 19; see the form of exorcism in the name of Solomon, Jos. Ant. 8. 2. 5. e) Where the words or acts of demons thus dwelling in persons are spoken of, Mark 1, 34. Luke 9, 1. 42. 10, 17. John 10, 21. f) As believing on God, James 2, 19.

NOTE. It has been strongly urged by some commentators, that the diseases referred to above as caused by the presence of evil spirits, were only such as arose from natural and ordinary causes; and that our Lord and his apostles employed this mode of expression only in compliance with popular belief and usage; just as we now use the word *lunatic* without assenting to the old opinion of the moon's influence; see Wetst. N. T. in Matt. 4, 24. Winer Realw. art. *Besessene*. Yet it would seem hardly a matter of question, but that the sacred writers themselves held fully to that same belief; since Satan and his emissaries are also elsewhere represented as inflicting physical evil and disease, Luke 13, 16 comp. 11. 1 Cor. 5, 5. 2 Cor. 12, 7. 1 Tim. 1, 20; and those possessed are every where said at once to acknowledge and address Jesus as the Messiah, Matt. 8, 29. Mark 1, 24. 5, 7. Luke 4, 34. See Storr Opusec. Acad. I. p. 53 sq. Neander Leben Jesu, ed. 3, p. 281–312. [Engl. p. 145–150.] Comp. Jos. Ant. 6. 8. 2. ib. 8. 2. 5.

δαιμονιώδης, eos, ous, ό, ή, adj. (δαιμόνιον,) pr. godlike, divine; in N. T. demon-like, devilish, James 3, 15.—Symm. for דַּיְמוֹנִי Ps 91, 6, where Sept. δαιμόνιον.

δαίμων, onos, ό, ή, i. q. τὸ δαιμόνιον, a god, deity, Hom. Il. 1. 222. Xen. Conv. 8. 1.—In N. T. a demon, an evil spirit, devil, Matt. 8, 31. Mark 5, 12. Luke 8, 29. Rev. 18, 2: also 16, 14 Rec. See δαιμόνιον no 2. So Act. Thom. §§ 12, 20, 40.

δάκνω, f. δήξομαι, to bite, to sting, c. acc. Ælian. V. H. 14. 4. Xen. An. 3. 2. 18.—In N. T. trop. i. q. to vex, to thwart; c. acc. Gal. 5, 15 εἰ δὲ ἀλλήλους δάκνετε. So Arr. Epict. 2. 22 δάκνειν ἀλλήλους καὶ λοιδορεῖσθαι. Xen. Cyr. 1. 4. 13.

δάκρυ, vos, τό, a tear, i. q. δάκρυν q. v. found only in Dat. plur. τοῖς δάκρυσιν Luke 7, 38. 44. Sept. ἐν δάκρυσιν for דַּמְדָּמָה Ps. 6, 7. Lam. 2, 11.—Dem. 872. ult. Thuc 7. 75.

δάκρυν, ου, τό, a tear, c. g. πάν δάκρυν Rev. 7, 17. 21, 4; τὰ δάκρυα, tears, weeping, 2 Tim. 1, 4; διὰ πολ. δακρύων 2 Cor. 2, 4; μετὰ δακρύων Mark 9, 24. Acts 20, 19. 31. Heb. 5, 7. 12, 17. Dat. plur. δάκρυσιν is from τὸ δάκρυ q. v. Sept. τὰ δάκρυα for דַּמְדָּמָה 2 K. 20, 5. Lam. 1, 3.—Æl. V. H. 14. 22. Xen. CEC. 10. 8.

δακρύω, f. ὕσω, (δάκρυ,) to shed tears, to weep, intrans. John 11, 35 ἐδάκρυσεν ὁ Ἰησοῦς.—Sept. Job 3, 24. Hdian. 6. 4. 3. Xen. Cyr. 3. 1. 7.

δακτύλιος, ου, ό, (δάκτυλος,) a ring, pr. a finger-ring, Luke 15, 22; given as a mark of honour, comp. Gen. 41, 42 and Esth. 8, 2, where Sept. for דַּמְדָּמָה.—1 Macc. 6, 15. Hdian. 3. 8. 9. Xen. An. 4. 7. 27.

δάκτυλος, ου, ό, a finger, Matt. 23, 4. Luke 11, 46. 16, 24. John 8, 6. 20, 25. 27. Plur. τοὺς δακτύλους Mark 7, 33. Sept. for דַּמְדָּמָה Lev. 4, 6. Cant. 5, 6. So Luc. D. Deor. 5. 4. Xen. Eq. 6. 8.—Meton. ὁ δάκτυλος τοῦ θεοῦ, for the power of God, Luke 11, 20; comp. Matt. 12, 28 where it is πνεῦμα τοῦ θεοῦ. Sept. and דַּמְדָּמָה Ex. 8, 15. Ps. 8, 4.

Δαλμανουδά, ή, pr. n. of a city or village near Magdala, on the western shore of the lake of Gennesareth, north of Tiberias; Mark 8, 10, comp. Matt. 15, 39.

Δαλματία, as, ή, Dalmatia, a province of Europe on the eastern coast of the Adriatic sea, forming part of Illyricum, and lying south of Liburnia. Hither Titus was sent by Paul to spread the knowledge of the Gospel; 2 Tim. 4, 10.

δαμάζω, f. ἄσω, (δαμάω,) to overpower, to subdue, to tame; c. acc. Mark 5, 4. Pass. James 3, 7 bis. Trop. τὴν γλῶσσαν James

3, 8; comp. Ecclus. 28, 18 sq.—Sept. Dan. 2, 40. Plut. Agesi. 1. Xen. Mem. 4. 3. 10.

δάμαλις, εως, ἡ, (δαμάω,) *a heifer*, Heb. 9, 13; comp. Num. 19, 2 sq. where Sept. for דָּמָה.—Luc. D. Deor. 3. 1. Æschyl. Suppl. 348.

Δάμαρις, ιδος, ἡ, *Damaris*, a woman of Athens who believed under Paul's preaching; Acts 17, 34.

Δαμασκηνός, ἡ, ὄν, of *Damascus*, a *Damascene*, 2 Cor. 11, 32.

Δαμασκός, οὐ, ἡ, *Damascus*, Heb. דַּמַּשְׁק, a celebrated city of Syria, first mentioned Gen. 14, 15, and now probably the oldest city on the globe. It stands on the river Chrysorrhoeas, now el-Barada, (the Amana or Abana of 2 K. 5, 12,) in a beautiful plain on the E. and S. E. of Anti-Lebanon, open to the S. and East, and bounded on the other sides by the mountains. The region around it, including probably the valley between the ridges of Lebanon and Anti-Lebanon, is called in the Scriptures *Syria of Damascus*, דְּמַשְׁק אֲרָם 2 Sam 8, 5; and by Strabo, *Cœlesyria*, 16. p. 1095. a. In the days of Paul, the city was so much thronged by Jews, that according to Josephus 10,000 of them were here put to death at once; and most of the females of the city were converts to Judaism; Jos. B. J. 2. 20. 2. At this period the city was properly under the Roman dominion; but was held for a time by Aretas; see in Ἀρέτας. It is still called by the Arabs *Dimeshk*, but usually *esh-Shām*. See Cellar. Notit. Orb. II. p. 372. Rosenm. Bibl. Geog. I. ii. p. 284. Winer Realw. s. v.—Acts 9, 2. 3. 8. 10. 19. 22. 27. 22, 5. 6. 10. 11. 26, 12. 20. 2 Cor. 11, 32. Gal. 1, 17.

Δάν, ὁ, indec. *Dan*, Heb. דָּן (a judge), pr. n. of the fifth son of Jacob, born of Bilhah, and head of one of the tribes, Gen. 30, 6. In the list of the tribes, Rev. 7, 5. 6, that of Dan is found only in a few Mss.

δανείζω, f. εἶσω, (δάνειον,) *to lend money, to loan*, in N. T. without interest.

1. Genr. and absol. Luke 6, 34 bis, 35; see in ἀπελπίζω. Sept. for דָּנָה Deut. 28, 44.—Ecclus. 29, 1. 2. Xen. Cyr. 3. 1. 34. So ἐπὶ τόκοις Dem. 13. 19.

2. Mid. δανείζομαι, *to let lend to oneself, i. e. to borrow money*, Matt. 5, 42. Sept. and דָּנָה Neh. 5, 4.—Theophr. Char. 16 (9). 3. Xen. Mem. 3. 7. 2. See also Lob. ad Phryn. p. 468.

δάνειον, ου, τό, (neut. of adj. δάνειος, δάνος,) *a debt*, for money lent, Matt. 18, 27.

Sept. for דָּנָה Deut. 24, 11.—Diod. Sic. 1. 79. Dem. 911. 3.

δανειστής, οὐ, ὁ, (δανείζω,) *a lender, creditor*, Luke 7, 41. Sept. for דָּנָה 2 K. 4, 1.—Hdian. 7. 7. 7. Plut. Coriol. 5 bis. Comp. Lob. ad Phryn. p. 468.

Δανιήλ, ὁ, indec. *Daniel*, Heb. דָּנִיֵּאל v. דָּנִיֵּאל (a judge from God), pr. n. of the celebrated Jewish prophet who lived and wrote at Babylon in the time of the captivity. Matt. 24, 15. Mark 13, 14.

δαπανᾶω, ὦ, f. ἥσω, (δαπάνη,) *to spend, to be at expense*, c. acc. Mark 5, 26; absol. 2 Cor. 12, 15. (Bel and Dr. 3. Plut. de Superst. 3. Xen. An. 1. 3. 3.) So with ἐπὶ c. dat. *to be at expense, charges, upon or for any one*; Acts 21, 24 δαπάνησον ἐπ' αὐτοῖς, see more in εἰρήνη no. 2. So Jos. Ant. 19. 6. 1. B. J. 2. 15. 1. Wetst. N. T. ad loc.—In a bad sense, i. q. *to waste, to consume*, c. acc. Luke 15, 14; c. ἐν τινι James 4, 3. So Dem. 1023. 14. Thuc. 7. 47.

δαπάνη, ης, ἡ, (kindr. δάπτω,) *expense, cost*, Luke 14, 28. Sept. for Chald. דְּמַשְׁקָא: Ezra 6, 4. 8.—Luc. Ep. Sat. 33. Xen. Mem. 3. 6. 6.

Δανιδ, see Δαβιδ.

δέ, a particle put after one or more words in a clause, and denoting that the word or clause with which it stands is *to be distinguished* from something preceding. It thus marks a transition to *something else*; whether opposed to what precedes, so that δέ is then adversative, *but*; or simply continuative or explanatory, where δέ may be rendered *but, and, also, namely*, or the like. See Buttm. § 149. m. 9. Kühner § 322. Matth. § 616. Winer § 57. 4, and 6. n. Hartung Lehre v. d. Part. I. 156-190.

1. Adversative, *but*, on the contrary, etc.

a) Genr. and simply; Matt. 6, 1 εἰ δὲ μύγε. v. 6. 15 comp. 14. 9, 17. 23, 25. Luke 5, 36. 12, 9. 10. John 1, 12. 8, 40. Acts 4, 4. 9, 7. Rom. 4, 4. 5, 8. 6, 17. 18. 22. 1 Cor. 7, 2. al. sēp. (Plato Gorg. 522. b.) As introducing an answer implying contradiction, Luke 12, 14. 13, 8. Acts 12, 15. 19, 2. (Plato Menex. 246. c.) Sometimes δέ is repeated in a succession of like clauses, Matt. 1, 2-17. 2 Pet. 1, 5-7. b) After a negative, *but, but rather*; Matt. 6, 33 comp. 31. Luke 10, 20. Acts 12, 9. 14. Rom. 3, 4. Eph. 4, 15 comp. 14. Heb. 4, 13. 15. 6, 12. 9, 12. 12, 13. So Xen. Cœc. 20. 14. c) Also μάλλον δέ, *but rather, yea rather*, by way of correction; Gal. 4, 9 μάλ

λον δὲ γνωσκέντες ὑπὸ θεοῦ. With *καὶ* added, Rom. 8, 34. (Plut. de sera Num. vind. 17. Xen. Mem. 3. 8. 34.) Also after a negative, δὲ μᾶλλον, *but rather*, Matt. 10, 6. 28. So Thuc. 1. 123. d) Very often corresponding to μέν in a preceding clause, μέν...δέ, *indeed...but*, though sometimes not to be expressed in English; Acts 9, 7. 23, 8. Rom. 2, 7. 8. 1 Cor. 1, 12. 15, 39. 2 Cor. 10, 1. al. s̄ap. See more fully in art. μέν. e) In the apodosis after εἰ, where the subject is contrasted with the subject of the protasis; Acts 11, 17 ἐγὼ δὲ τίς ἤμην, *who then was I?* So Plato Apol. 28. c. Comp. Matth. 6. 16. 3. Herm. ad Viger. p. 783.

2. Continuative, *but, now, and, further*, and the like. a) Genr. Matt. 1, 18 τοῦ δὲ Ἰ. Χ. γέννησις οὕτως ἦν, *now the birth of J. C. was thus*. 2, 9. 3, 1. Mark 16, 9. Luke 12, 11. 16. 13, 6. 10. 15, 11. Acts 6, 1. 9, 10. 1 Cor. 14, 1. 16, 1. 15, 17. al. s̄ap. Comp. Hdian. 1. 1. 3. Plato Rep. 368. b. b) Where something is added by way of explanation or example, *and, namely, to wit*; Matt. 23, 5 πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν. Rom. 3, 22. 9, 30. 1 Cor. 15, 56 bis. Eph. 6, 32. Phil. 2, 8. So in parenthetic clauses, e. g. with τοῦτο δὲ...γέγονεν Matt. 1, 22. 21, 4. 26, 56; or where there is a notation of number or time, Mark 5, 13. 15, 25. John 9, 14. Acts 12, 3; or where some new circumstance is added, Mark 7, 26. Luke 23, 17. John 6, 17. 11, 2. 19, 23. Comp. Plato Gorg. 461. d. c) Where the train of discourse is taken up again, after having been interrupted; so Luke 4, 1 comp. 3, 23. Matt. 3, 4. 2 Cor. 10, 2. So Plato Phæd. 80. d. Xen. An. 7. 2. 18, 19. d) With *καὶ* in the sense of *also*; hence *καὶ*...δέ, *and also*, see Buttm. l. c. Matt. 16, 18. Mark 4, 36 *καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ*. John 6, 51. 8, 16. 17. 15, 27. Acts 5, 32. 2 Tim. 3, 12. Heb. 9, 21. 1 John 1, 3. al. So Xen. Cyr. 1. 4. 26. +

δέσεις, εως, ἡ, (δέομαι), *want, need*, Plato Eryx. 405. e; *a wanting, asking, entreaty*, Dem. 515. 17. Plato Crat. 329. c.—In N. T. *request, supplication, prayer* to God; Luke 1, 13 εἰσηκούσῃ ἡ δέσις σου. 2, 37. 5, 33. 2 Tim. 1, 3. James 5, 16. 1 Pet. 3, 12; ἡ δ. ἡ πρὸς τὸν θεόν Rom. 10, 1. Also with ἐπὲρ *twos*, for any one, 2 Cor. 1, 11. 9, 14. Phil. 1, 4 init. impl. Phil. 1, 4 fin. 19; with περὶ *twos* id. Eph. 6, 18 fin. Joined with προσευχή, which also signifies *prayer*, but rather as an act of worship, Acts 1, 14 Rec. Eph. 6, 18 init. Phil. 4,

6. 1 Tim. 2, 1. 5, 5; also δέσεις καὶ ἱκετηρίας Heb. 5, 7. Sept. for ἱκετῆ 1 K. 8, 28. 30; ἱκετῆ 1 K. 8, 45.—1 Macc. 7, 37. Baruch 4, 20. Genr. Hdian. 8. 4. 25. Plato Legg. 768. d.

δεῖ, *impers. verb.* (δέω), *impf.* ᾔδει, *Subj.* δέη, *Part.* δέον; *pr.* *it is binding on any one, it behooves one to do, i. e. one must, one ought*, followed by an infinitive; also in Gr. writers, *it needs, there is need of*, c. gen. Pol. 3. 6. 3. Xen. Cyr. 4. 3. 10.—In N. T. only *pr.* *it behooves, it is necessary, it must needs, one must or ought*, c. infin. Spoken

1. Of what is required by the nature and circumstances of the case, the fitness of things, a sense of duty, or the like. Pres. δεῖ c. inf. pres. Luke 2, 49 *οὕτως ἐν τοῖς...* δεῖ εἶναι με, *that I must be*. John 3, 30 ἐκείνον δεῖ αἰξάνειν, *he must increase*. 1 Cor. 11, 19. Col. 4, 6. 1 Tim. 3, 7; c. inf. aor. Matt. 17, 10 Ἥλιαν δεῖ ἔλθειν πρῶτον, *Elias must first come*. Luke 4, 43. John 10, 16. 20, 9. 1 Cor. 15, 53. Heb. 11, 6. al. (So c. inf. pres. Xen. Cyr. 1. 2. 4; inf. aor. Hdian. 1. 17. 27. Thuc. 2. 45.) Subj. δέη, after εἰ, *κἄν*, c. inf. aor. Matt. 26, 35. Mark 14, 31. Impf. ᾔδει, *it was necessary, he must needs*, John 4, 4. Heb. 9, 26. Part. δέον ἐστί, *it is necessary, one ought*; Acts 19, 36 δέον ἐστὶν ὑμᾶς...ὑπάρχειν, *ye ought to be*; absol. 1 Pet. 1, 6 εἰ δέον ἐστί, *if need be*. So Hdian. 5. 4. 23.—Also of what is unavoidable, what must in the nature of things take place; with inf. pres. 2 Cor. 11, 30 εἰ καυχᾶσθαι δεῖ. Inf. aor. Matt. 24, 6 δεῖ γὰρ πάντα γενέσθαι. Mark 13, 7. Luke 21, 9. Acts 21, 22. al.—Spec. of what is made necessary by appointment of God; c. inf. pres. 1 Cor. 15, 25; inf. aor. Matt. 16, 21. 26, 54. Mark 8, 31. Luke 9, 22. John 3, 14. Acts 9, 16. 14, 22. Impf. ᾔδει, c. inf. aor. Luke 24, 26. 46. Acts 1, 16. 17, 3.

2. Of what is right in itself, or prescribed by law, custom, reason; *it is right or proper, one must or ought, one should*; c. inf. pres. Luke 13, 14 ἐν αἷς δεῖ ἐργάεσθαι. 18, 1. John 4, 20. 24. 9, 4. Acts 5, 29. Rom. 12, 3. al. Inf. aor. Mark 13, 10. Acts 3, 21. 18, 21. Inf. impl. Mark 13, 14 ἐστὼς ὅπου οὐ δεῖ, *sc. στήναι*. (Pol. 7. 5. 2. Thuc. 3. 47; inf. impl. Sept. Job 15, 3.) Impf. ᾔδει, c. inf. pres. Luke 22, 7 ᾔδει ζύεσθαι τὸ πάσχα. Acts 24, 19. 27, 21. 2 Cor. 13, 3; inf. aor. Matt. 18, 33. 23, 23. Luke 23, 16. al. Inf. impl. Rom. 1, 27 ἢν ᾔδει, *sc. ἀπολαμβάνειν*. Part. τὰ μὴ δέοντα, *things not right, not proper*, 1 Tim. 5, 13; so Xen. Mem. 1. 2. 22. +

δείγμα, ατος, τό, (δείκνυμι, δείγματα,) pr. what is shown, a sample, specimen, Pol. 6. 58. 1. Plato Legg. 718. b.—In N. T. an example, warning, Jude 7; comp. 2 Pet. 2, 6. Comp. Jos. Ant. 8. 2. 2. AEl. V. H. 6. 12.

δειγματίζω, f. ἴσω, (δείγμα,) to make a show or example of, c. acc. impl. Col. 2, 15. [Matt. 1, 19.]—Found only in N. T.

δείκνυμι and **δεικνύω**, f. δείξω; the former is the usual Attic form, Buttm. § 106. n. 5. Ausf. Spr. § 107. n. 8; the latter occurs Matt. 16, 21. John 2, 18. Rev. 22, 8; also Hesiod. Ἔργ. 421, 472. Ceb. Tab. 4.—To show, to let see, to point out, to present to view; so with acc. of thing and dat. of pers. Matt. 4, 8 and Luke 4, 5 καὶ δεικνυσιν αὐτῷ πᾶσας τὰς βασιλείας τοῦ κόσμου. Acts 7, 3, comp. Gen. 12, 1. Mark 14, 15 and Luke 22, 12 ὑμῖν δείξει ἀνάγαιον. Luke 24, 40 and John 20, 20 ἔδειξεν αὐτοῖς τὰς χεῖρας. Luke 20, 24. John 2, 18. 5, 20 bis. 10, 32; acc. simpl. 1 Tim. 6, 15. Pass. Heb. 8, 5. Sept. for דִּיכְנָה Deut. 1, 33. 34, 1. 4. (Ceb. Tab. 4. Hdian. 5. 4. 4. Xen. Mem. 1. 2. 33.) Of things shown in vision, Rev. 1, 1. 4, 1. 17, 1. 22, 1. 6. 8; Sept. and דִּיכְנָה Ez. 40, 4.—With acc. of pers. and dat. as δέixon σεαυτὸν τῷ ἱερεῖ, show thyself to the priest, Matt. 8, 4. Mark 1, 44. Luke 5, 14; comp. Lev. 14, 2 sq. So John 14, 8. 9; in vision, Rev. 21, 9. 10. Sept. for דִּיכְנָה Judg. 4, 22. So Hdian. 5. 4. 4. —Trop. a) to show, to manifest, to prove, as δέixon μοι τὴν πίστιν σου James 2, 18; with ἕκ τινος ibid. τὶ ἕκ τινος 3, 13. So Thuc. 1. 37, 74. b) to show by words, i. q. to teach, to declare, c. acc. et dat. 1 Cor. 12, 31; dat. et ὅτι Matt. 16, 21; dat. et inf. Acts 10, 28. Sept. for דִּיכְנָה 1 Sam. 12, 23; דִּיכְנָה Deut. 4, 5. So c. dat. et ὅτι Hdian. 1. 13. 12. Xen. Hell. 1. 6. 11; dat. et inf. Xen. Cyr. 5. 4. 21.

δειλία, as, ή, (δειλός,) timidity, fear; 2 Tim. 1, 7 πνεῦμα δειλίας, a spirit of timidity, i. q. πν. δειλόν. Sept. for דִּיכְנָה Ps. 55, 4.—Hdian. 2. 1. 22. Plat. Phædr. 254. c.

δειλιάω, ὦ, f. ἀσω, (δειλός,) to be timid, to be afraid, absol. John 14, 27. Sept. for דִּיכְנָה Is. 13, 7; דִּיכְנָה Deut. 1, 21.—2 Macc. 15, 8. Diocl. Sic. 20. 78 init. The compound ἀποδειλιάω is more common in Gr. writers.

δειλός, ή, ὄν, (δειδω,) timid, fearful, Matt. 8, 26. Mark 4, 40. Rev. 21, 8. Sept. for דִּיכְנָה Judg. 7, 3.—Dem. 405. 18. Thuc. 2. 62.

δεῖνα, ὅ, ή, τό, gen. δεινός, acc. δεινα, some one, such an one; spoken of a person,

whom one cannot or will not name, Matt. 26, 18. See Buttm. § 73. Herm. ad Vig. p. 21, 704.—Dem. 167. 24. Luc. Pisc. 38.

δεινός, adv. (δεινός,) greatly, vehemently, Matt. 8, 6. Luke 11, 53.—Wisd. 17, 3. Æschin. 32. 22. Xen. Hell. 6. 2. 26.

δειπνέω, ὦ, f. ἴσω, (δείπνον,) to dine or sup, to take the chief meal of the day, Luke 17, 8. Sept. for דִּיכְנָה Prov. 23, 1. (Tob. 8, 1. Plut. Symp. 8. 6. 3, 4. Xen. Mem. 2. 7. 12.) Spoken of the paschal supper, Luke 22, 20. 1 Cor. 11, 25; so Jos. Ant. 2. 14. 6.—Trop. i. q. to eat, to banquet, as figurative of the Messiah's kingdom, Rev. 3, 20; see in γάμος no. 1.

δείπνον, ου, τό, in Homer breakfast, Il. 8. 53. Od. 9. 311; in Attic writers and in N. T. dinner or supper, i. e. the chief meal of the Jews, and also of the Greeks and Romans, taken towards or at evening, after the labours of the day were over, and often prolonged into the night, see fully in ἀριστον; hence genr. a banquet, feast, in general; Matt. 23, 6. Mark 6, 21. 12, 39. Luke 14, 12. 16. 17. 24. 20, 46. John 12, 2. Meton. 1 Cor. 11, 21. So Sept. for Chald. דִּיכְנָה Dan. 5, 1. (AEl. V. H. 1. 26. Plut. Symp. 8. 6. 4 τὸ δὲ δείπνον [ἀνομάσθαι] ὅτι τῶν πόνων διαναπαύει. Xen. Cyr. 8. 1. 38.) Spoken of the paschal supper, John 13, 2. 4. 21, 20; of the Lord's supper, 1 Cor. 11, 20.—Trop. of a marriage-feast, as figurative of the Messiah's kingdom, Rev. 19, 9; see in γάμος no. 1. fin. Also of heaps of the slain as a feast for birds of prey, Rev. 19, 17; comp. Æschyl. Suppl. 798 ὄρνισι δείπνον.

δεισδαίμων, ονος, ὅ, ή, adj. (δειδω, δαίμων,) fearing the gods, religious, pious; e. g. the Athenians, comparat. Acts 17, 22 ὡς δεισδαίμονεστέροις ὑμᾶς θεοῶν (sc. ἀλλων), more than others; see Winer § 36. 3, and n. 3. Comp. Pausan. Att. c. 24 Ἀθηναίους περισσώτερον τι ἢ τοῖς ἄλλοις ἐς τὰ θεῖα ἔστι σπουδῆς. Xen. Ath. 3. 8 καὶ οἱ Ἀθηναῖοι ἀγνοοῖ μὲν ἑορτὰς διπλάσιους ἢ οἱ ἄλλοι.—Xen. Cyr. 3. 3. 58. Ag. 11. 8. In Gr. writers also in a bad sense, superstitious, bigoted, Theophr. Char. 25 [16]. Diocl. Sic. 1. 52.

δεισδαίμονία, as, ή, (δεισδαίμων,) pr. 'fear of the gods;' then religiousness, religion, Acts 25, 19 περὶ τῆς ἰδίας δεισδαίμονίας.—Jos. Ant. 10. 3. 2. Diocl. Sic. 1. 70. Pol. 6. 56. 7. In Gr. writers also in a bad sense, superstition, bigotry, Theophr. Char. 25 [16]. Pol. 12. 24. 5.

δέκα, οἱ, αἱ, τὰ, indec. card. num. *ten*, Matt. 20, 24. Mark 10, 41. al. Often put as a small round number, Matt. 25, 1. 28. Luke 15, 8. 19, 13. 17. al. So Sept. and עשר Am. 5, 3.—Rev. 2, 10 εἰς ἡμέρας δέκα, *of ten days*, for a short time. So Sept. and עשר Dan. 1, 12. +

δεκαδύο, indec. card. num. *twelve*, Acts 19, 7. 24, 11. So Sept. for עשרים Ex. 28, 21; עשרים 1 Chr. 15, 10.—The more usual form is δώδεκα, Buttm. § 70.

δεκαπέντε, indec. card. num. *fifteen*, John 11, 18. Acts 27, 28. Gal. 1, 18. Sept. for עשר Gen. 7, 20.—The more usual form is πεντεκαίδεκα, Buttm. § 70.

Δεκάπολις, εως, ἡ, (δέκα, πόλις,) *the Decapolis*, i. e. *the Ten Cities*, a district so called embracing ten cities, all except Scythopolis lying in the country east of the Jordan, and south of the lake of Tiberias. Pliny names in the Decapolis eight cities lying in this region, viz. Scythopolis, Hippos, Gadara, Dion, Pella, Gerasa, Philadelphia, Canatha; and adds, with less probability Damascus and Raphana; prefixing indeed the remark, "in quo non omnes eadem observant;" H. N. 5. 17 or 19. Josephus virtually excludes Damascus, when he calls Scythopolis the largest city of the Decapolis; B. J. 3. 9. 7. Ptolemy comprehends the Decapolis in the southern part of Cœle-Syria, and enumerates the same eight cities mentioned by Pliny, subjoining with more probability Capitolia and Adra (Edrei); and adding also a Gadara otherwise unknown; Geogr. 5. 17. It is not unlikely that other cities may have joined themselves later to the original ten, from which the name was derived. See Reland Palæst. p. 203, 458. Rosenm. Bibl. Geogr. II. ii. p. 11. Winer Realw. s. voc.—In N. T. Matt. 4, 25. Mark 5, 20. 7, 31.

δεκατέσσαρες, ων, οἱ, αἱ, card. num. *fourteen*, Matt. 1, 17 ter. 2 Cor. 12, 2. Gal. 2, 1. Comp. Buttm. § 70.

δεκάτη, ης, ἡ, (δέκατος,) *for ἡ δεκάτη μέρος, a tenth part, tithe*, e. g. of spoils, Heb. 7, 2. 4; comp. Gen. 14, 20, where Sept. for עשר. So Diod. Sic. 4. 21. Xen. An. 5. 3. 4, 13.—Spec. *the tithes*, which by the Jewish law were to be paid both from the produce of the earth and from the increase of the flocks, Heb. 7, 8. 9; see Lev. 27, 30. 31. 32, where Sept. for עשר. So Ecclus. 32, 9. Jos. Ant. 1. 19. 3.

δέκατος, η, ου, ordin. *the tenth*, John 1, 40. Rev. 21, 20. Neut. τὸ δέκατον, *the tenth*

part, Rev. 11, 13.—Sept. Ez. 45, 11 bis. Luc. Cronos. 14.

δεκατόω, ὦ, f. ὥσω, (δεκάτη,) *to tithe*, to take tithes of any one, c. acc. Heb. 7, 6, i. q. δέκατας λαμβάνειν in v. 9. Pass. *to be tithed*, to pay tithes, Heb. 7, 9. Sept. for עשר Neh. 10, 38.—A later form for the earlier δεκατεύω Xen. An. 5. 3. 9.

δεκτός, ἡ, ὄν, (δέχομαι,) *accepted, approved, acceptable*; e. g. a person, Luke 4, 24 οὗδεὶς προφήτης δεκτός ἐστι. Acts 10, 35; a sacrifice, Phil. 4, 18. Sept. for עשר Prov. 14, 37. Is. 56, 7. So Ecclus. 2, 5. 32, 7. Hesych. δεκτός· ἀρεστός.—Of time, *propitious, favourable*, Luke 4, 19, from Is. 61, 2; also 2 Cor. 6, 2, from Jer. 49, 8; where Sept. in both cases for עשר.

δελεάζω, f. ἄσω, (δέλεαρ,) *to bait, to entrap*, Pass. pr. Xen. Mem. 2. 1. 4.—In N. T. trop. *to entrap, to entice, to beguile*, c. acc. 2 Pet. 2, 14. 18. Pass. James 1, 14. So Philo de Agric. p. 202. e. Hdian. 1. 12. 11. Pol. 38. 3. 11.

δένδρον, ου, τό, *a tree*, Matt. 3, 10. 7, 17. Mark 11, 8. al. Mark 8, 24 βλέπω τοὺς ἄνθρ. ὡς δένδρα, *I see men as trees*, i. e. not distinctly, perh. larger than natural. Sept. for עץ Gen. 18, 4. 8.—Hdian. 1. 12. 3. Xen. Mem. 2. 4. 7. +

δεξιὰ, ἡς, ἡ, see in δεξιός no. 2. a.

δεξιολάβος, ου, ὁ, (δεξιός, λαμβάνω,) pr. 'one taking the right;' hence prob. *a guard, body-guard*, referring apparently to some kind of light-armed troops; Acts 23, 23 ετοιμάσατε στρατιώτας ... καὶ ἱππεῖς ... καὶ δεξιολάβους διακσίους. Suid. παραφύλακες; Vulg. lancearii; Engl. Vers. spearmen.—Not found in classic writers; but occurs in Theophyl. Simoc. 4. 1. Const. Porphyry. Them. 1. 1. See Wetst. N. T. in loc.

δεξιός, ἀ, ὄν, *right, on the right side or hand*, opp. left.

1. Adj. with a subst. expressed, e. g. ἡ δεξιὰ χεὶρ Matt. 5, 30. Luke 6, 6. Acts 3, 7. Rev. 1, 16. 17. [10, 5.] 13, 16; ποὺς Rev. 10, 2; σφραγιδμός Matt. 5, 29; οὗς Luke 22, 50. John 18, 10; σιαγὼν Matt. 5, 39; τὰ δεξιὰ μέρη John 21, 6. 2 Cor. 6, 7 ὅπλα τὰ δεξιὰ καὶ ἀριστερά, *arms for the right and left*, i. e. of every kind, offensive and defensive. Sept. for ימין Gen. 48, 14. Ex. 29, 22.—Plato Rep. 617. c. Thuc. 1. 48.

2. Subst. or with a subst. implied. a) Fem. ἡ δεξιὰ sc. χεὶρ, *the right hand*, Matt. 6, 3. 27, 29. Rev. 1, 20. 2, 1. 5, 1. 7. Sept. for ימין Gen. 48, 18. Ex. 15, 12. al.

(Hdian. 7. 5. 10. Xen. Eq. 7. 3.) Plur. Gal. 2, 9 *δεξιὰς ἔδωκαν ἐμοὶ καὶ Β. κοινωνίας, they gave us the right hand of fellowship, in confirmation of a pledge or agreement; so 1 Macc. 6, 58; comp. Ezra 10, 19. Jos. Ant. 18. 9. 3. Xen. An. 1. 6. 6 καὶ δεξιὰν ἔλαβον καὶ ἔδωκα.*—Put for the *right hand* or *side*; in N. T. only in respect to God, as *ἐν δεξιᾷ τοῦ θεοῦ, at the right hand of God*, on his right, the place assigned to the Messiah as that of the highest honour and dignity, comp. below in b. β; Rom. 8, 34. Eph. 1, 20. Col. 3, 1. Heb. 10, 12. 1 Pet. 3, 22. (Sept. for יְדָיָה Ps. 16, 11.) Also τῇ δεξιᾷ τοῦ 2. id. Acts 2, 33. 5, 31; ἐν δεξιᾷ τοῦ πρὸντος τ. 3. Heb. 8, 1. 12, 2; ἐν δεξιᾷ τῆς μεγαλῶσύνης, id. Heb. 1, 3. Comp. Xen. An. 5. 2. 24.

b) Neut. Plur. τὰ δεξιὰ sc. *μέρη, the right parts, the right*, in general, e. g. ἐκ δεξιῶν, *on the right*, see in art. ἐκ, Matt. 27, 38. Mark 15, 27. Luke 23, 33. Matt. 25, 33. 34. Luke 1, 11; ἐν τοῖς δεξιοῖς Mark 16, 5. Sept. for יְדָיָה Gen. 48, 13. Ex. 14, 22. 29. So Diod. Sic. 1. 47. Xen. Hell. 4. 2. 18, 19.—Spec. in phrases: α) ἐκ δεξιῶν τινος εἶναι, *to be at one's right hand*, i. e. as a helper, protector, Acts 2, 25, quoted from Ps. 16, 8 where Sept. for יְדָיָה; comp. Ps. 109, 31. β) ἐκ δεξιῶν τοῦ θεοῦ καθίσθαι v. εἶσθαι, *to sit or stand at the right hand of God*, on his right, as the place of highest honour and dignity, and ascribed only to the Messiah; e. g. κάθου ἐκ δεξιῶν μου, quoted from Ps. 110, 1 where Sept. for יְדָיָה לַיהוָה, Matt. 22, 44. Mark 12, 36. Luke 20, 42. Acts 2, 34. Heb. 1, 13; and so Matt. 26, 64. Mark 14, 62. 16, 19. Luke 22, 69. So εἰσθὲς ἐκ δεξ. τ. 3. Acts 7, 55. 56. In like manner ἐκ δεξιῶν τοῦ Χριστοῦ καθίσθαι, *to sit at Christ's right hand*, in a like sense, Matt. 20, 21. 23. Mark 10, 37. 40. Comp. 1 K. 22, 19; also 2, 19. Jos. Ant. 8. 1. 2.

δέομαι, f. δεήσομαι, Pass. depon. (δέω,) aor. 1 ἔδεξην, Buttm. § 113. 4; Impf. 3 pers. Ion. ἔδέετο, Luke 8, 38. Sept. Job 19, 16. Xen. Hell. 6. 1. 6; comp. Buttm. § 114 δέω. Lob. ad Phryn. p. 220; *to need, to want*, c. gen. Hdian. 2. 8. 14. Xen. Mem. 1. 6. 10.—Hence in N. T.

1. *to want*, of any one, *to ask, to make request, to pray*, pr. c. gen. of pers. from whom one asks; also with an adjunct of the thing asked for, e. g. α) With acc. of thing; 2 Cor. 8, 4 *δεόμενοι ἡμῶν τὴν χάριν κτλ.* So c. gen. impl. 2 Cor. 10, 2 *δέομαι* (sc. ὑμῶν) *τὸ μὴ παρὰν θαρρόησθαι κτλ.* So

Luc. Timon 35. Xen. Cyr. 1. 4. 1, 2. b) With an infin. and its clause; Luke 8, 38 *ἔδέετο δὲ αὐτοῦ ὁ ἀνὴρ . . . εἶναι σὺν αὐτῷ.* Acts 26, 3. So Ael. V. H. 2. 42. Xen. Cyr. 1. 5. 4. c) Followed by a direct clause, Luke 8, 28 *δέομαι σου, μὴ με βασανίσῃς.* 9, 38. Acts 8, 34. 21, 39. Gal. 4, 12; with λέγων added, Luke 5, 12; with gen. impl. 2 Cor. 5, 20. Comp. Sept. for יְדָיָה 2 K. 1, 13. d) With ἵνα, Luke 9, 40 *καὶ ἐδέξην τῶν μαθητῶν σου, ἵνα κτλ.*

2. Spec. *to pray* to God; c. gen. τοῦ θεοῦ Acts 10, 2; and so with εἰ ἄρα Acts 8, 22; with ὅπως Matt. 9, 38. Luke 10, 2. Also *δέομαι πρὸς τὸν κύριον*, c. ὑπὲρ τινος et ὅπως, Acts 8, 24. With τοῦ θεοῦ impl. Acts 4, 31; and so with εἰς of purpose, 1 Thess. 3, 10; or ἵνα Luke 21, 36; or also περὶ τινος and ἵνα Luke 22, 32; or εἰπως Rom. 1, 10. Sept. for יְדָיָה, c. τοῦ θεοῦ Dan. 6, 11; πρὸς κύριον Job 8, 5; πρὸς τὸν θεόν Ps. 30, 9. Comp. Xen. Cyr. 1. 6. 4 *ἐρχομαι πρὸς θεοῦς δεησόμενος.*

δέον, οντος, τό, participle neut. of impers. δεῖ, Acts 19, 36. 1 Tim. 5, 13. 1 Pet. 1, 6; see in art. δεῖ.

δέος, δέους, τό, *fear*, Heb. 12, 28 in some Mss. for αἰδοῦς.—2 Macc. 3, 17. Xen. Ath. 2. 3, 15.

Δερβαῖος, ου, ὁ, of Derbe, a Derbean, Acts 20, 4.

Δέρβη, ἡς, ἡ, Derbe, a city of Lycaonia in Asia Minor, situated within the confines of Isauria, Acts 14, 6. 20. 16, 1. Perh. mod. *Divlê*; see Hamilton Res. in Asia M. II. p. 313. Strabo 12. p. 569.

δέρμα, ατος, τό, (δέρω,) a skin, hide, of an animal, Heb. 11, 37. Sept. for צֶרֶף Lev. 13, 48.—Pol. 7. 1. 3. Xen. Anab. 1. 2. 8.

δερμάτινος, η, ου, made of skin, leathern, Matt. 3, 4. Mark 1, 6. Sept. for צֶרֶף 2 K. 1, 8 where see.—Strabo 16. p. 1124. c. Plato Eryx. 400. e.

δέρω, f. δερῶ, aor. 1 ἔδριπα; Pass. aor. 2 ἔδάρην, f. 2 δαρήσομαι; *to skin, to flay*. Sept. for יְדָיָה 2 Chr. 29, 34. Hom. II. 1. 459. Plato Euthyd. 285. d.—In N. T. *to beat, to smite, to scourge*, pr. so as to take off the skin; c. acc. of pers. Matt. 21, 35. Mark 12, 3. 5. Luke 20, 10. 11. Acts 16, 37. 22, 19. John 18, 23 *τί με δέρεῖς*; i. q. *ἔδωκε ῥάπισμα* v. 22. 2 Cor. 11, 20 *εἰ τις ὑμᾶς εἰς πρόσωπον δέρει, smites you in* (upon) *the face*. With acc. impl. Luke 22, 63. Acts 5, 40. So Aquila for יְדָיָה Prov. 10, 8. Diog. Laert. 7. 23. Plut. Lycurg. 30.

—Pass. *δαρήσεσθε*, Mark 13, 9; also c. acc. of manner, Luke 12, 47 *δαρήσεται πολλὰς* sc. *πληγὰς*, *he shall be beaten with many stripes*. v. 48 *δαρήσεται ὀλίγας*. See Winer § 32. 2. n. § 66. 4. Buttm. § 134. n. 2. Kühner § 278. n. 3. Comp. Dem. 403. 4 *ξαίνειν κατὰ νότον πολλὰς*. Xen. An. 5. 8. 12 *παίνει ὀλίγας*.—For the phrase *ἀέρα δέρειν* 1 Cor. 9, 26, see in art. *ἀήρ*.

δεσμεύω, f. *εύσω*, (δεσμός,) *to bind*, e. g. a prisoner, c. acc. impl. Acts 23, 4; bales, burdens, *φορτία*, trop. Matt. 23, 4. Sept. for *רִבְּצָא* of a prisoner Judg. 16, 11; *עֲבָצִים* of sheaves Gen. 37, 7.—Of pers. Xen. Mem. 1. 2. 50; of things, Judith 8, 3. Plut. de Lib. educ. 16.

δεσμέω, *ω*, f. *ήσω*, (δεσμός,) *to bind*, i. q. *δεσμεύω*, e. g. with chains, Pass. Luke 8, 29 *ἐδεσμεῖτο ἀλύσει*.—Aquil. Job 40, 20. Philip. 45, in Anth. Gr. II. p. 207. The Atticists refer *δεσμέω* to the common dialect; Mæris p. 122. Thom. Mag. p. 199, 821.

δεσμή, *ης*, *ή*, (δέω,) *a bundle, sheaf*, Matt. 13, 30. Sept. for *עֲבָצִים* Ex. 12, 22.—Dion. Hal. Ant. 3. 61. Plut. Mor. II. p. 8.

δέσμιος, *ιν*, *ὁ*, (δεσμέω,) *one bound, a prisoner, captive*, Matt. 27, 15. 16. Mark 15, 6. Acts 16, 25. 27. 23, 18. 25, 14. 27. 28, 16. 17. Heb. 13, 3. So Paul calls himself *δέσμιος τοῦ Χριστοῦ* or *ἐν κυρίῳ*, *a prisoner of Christ or in the Lord*, i. e. the Lord's prisoner, a prisoner for the sake of Christ and his cause, Eph. 3, 1. 4, 1. 2 Tim. 1, 8. Philem. 1, 9; and so of other prisoners for Christ, absol. Heb. 10, 34 Griesb. Sept. for *רִבְּצָא* Zech. 9, 11. 12.—Hdian. 1. 6. 16. Plut. Philopœm. 21. Soph. Ajax 299.

δεσμός, *ού*, *ὁ*, (δέω,) *a band, bond*; Plur. by metapl. *οἱ δεσμοί* and *τὰ δεσμά*, Buttm. § 56. 6.

1. Sing. of any ligament or impediment by which a member of the body is lamed, *a band*; Mark 7, 35 *ὁ δεσμός τῆς γλώσσης*. Luke 13, 16 comp. 11.—Pr. and genr. Sept. for *רִבְּצָא* Judg. 15, 13. Hdian. 8. 4. 11. Xen. Cyr. 3. 1. 24.

2. Plur. Mæris p. 127, *δεσμά*, *οὐδετέρως*, *Ἀττικῶς* *δεσμοί*, *ἀρσενικῶς*, *Ἑλληνικῶς*. Thom. Mag. p. 204, *δεσμά κάλλιον ἢ δεσμοί*. Yet Plato uses generally *οἱ δεσμοί*, *τοὺς δεσμούς*, once *τὰ δεσμά*, see Ast's Lex. Plat. s. v. a) *οἱ δεσμοί* Phil. 1, 13, and so prob. elsewhere in the epistles, Phil. 1, 7. 14. 16 [17]. Col. 4, 18. 2 Tim. 2, 9. Philem. 10. 13 *ἐν τ. δεσμοῖς τοῦ εὐαγγελίου*, *in bonds for the gospel's sake*. Heb. 11, 36

10, 34 Rec. Jude 6. Sept. for *רִבְּצָא* Judg. 15, 14; *רִבְּצָא* Job 39, 5. So Hom. Od. 8. 340. Eurip. Bacch. 518. Plato Crit. 6. p. 46. c. b) *τὰ δεσμά*, in Luke's writings, Luke 8, 29. Acts 16, 26; and so prob. Acts 20, 23. 22. 30. 23, 29. 26, 29. 31. So Jos. Ant. 2. 5. 1. Luc. D. Deor. 15. 3. Plato once Euthyphr. 10. p. 9. a.

δεσμοφύλαξ, *ακος*, *ὁ*, (δεσμός, φύλαξ,) *a prison-keeper, jailer*, Acts 16, 23. 27. 36. —Jos. Ant. 2. 5. 1. Luc. Tox. 2, 30. Dion Cass. 1279. 9.

δεσμωντήριον, *ιν*, *τό*, (δεσμός,) *a prison*, Matt. 11, 2. Acts 5, 21. 23. 16, 26. Sept. for *סִתְרֵי בֵּית* Gen. 40, 3.—Dem. 764. 22. Plato Phæd. 59. d.

δεσμώντης, *ιν*, *ὁ*, (δεσμός,) *a prisoner*, Acts 27, 1. 42. i. q. *δέσμιος* in 28, 16. Sept. for *רִבְּצָא* Gen. 39, 20.—Jos. Ant. 2. 5. 1. Dem. 764. 22. Plato Rep. 514. b.

δεσπότης, *ιν*, *ὁ*, 1. *a master*, as opp. a servant, the head of a family, *paterfamilias*, 1 Tim. 6, 1. 2. 2 Tim. 2, 21. Tit. 2, 9. 1 Pet. 2, 18.—Wisd. 18, 11. Plut. Sept. Sap. Conv. 12 bis. Xen. Cyr. 1. 1. 1.

2. As denoting supreme authority, *Lord*; spoken of God, Luke 2, 29. Acts 4, 24. Rev. 6, 10; of Christ 2 Pet. 2, 1. Jude 4. Sept. for *אֲדֹנָי* Is. 1, 24; *רִבְּצָא* Prov. 29, 26.—Jos. Ant. 1. 3. 1. So of a king or emperor, *a despot*, Hdian. 1. 6. 4. Xen. Cyr. 1. 3. 18.

δεῦρο, adv. *here, hither*, i. e. to this place or time.

1. Of place, *here, hither*, pr. with a verb of motion, Jos. Ant. 2. 6. 3 *ἡμεῖς δεῦρο ἤλασμεν*. Xen. An. 7. 6. 9. In N. T. as an exclamation or sort of imperative, *here! hither! come hither!* and having a Plur. *δεῦτε*, which see in its order; Buttm. § 115. n. 8. John 11, 43 *δεῦρο ἔξω*, *come forth!* Acts 7, 3 *δεῦρο εἰς γῆν*. Sept. for *הֵן* 1 K. 1, 53. 2 K. 9, 1. So Aristoph. Pac. 1329. Plato Rep. 445. d.—Before an imperat. *δεῦρο*, *ἀκολουθεῖ μοι*, Matt. 19, 21. Mark 10, 21. Luke 18, 22. So Sept. and *הֵן* 2 Sam. 13, 11; *הֵן* Judg. 9, 10. 12. Luc. Vitar. Auct. 15. Plato Crat. 422. c.—Before 1 pers. fut. Indic. Acts 7, 34 *καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγ.* Rev. 17, 1 *δεῦρο, δέξω σοι τὸ κρίμα κτλ.* 21, 9. So Sept. and *הֵן* 1 Sam. 16, 1. Judg. 19, 11. 13.—Hom. II. 23. 485.

2. Of time, *now, up to this time*; so *ἄχρι τοῦ δεῦρο* (χρόνου), *unto this time*, Rom. 1, 13.—*So μέχρι δεῦρο* Plut. Pomp. 24. Thuc. 3. 64.

δεῦτε, adv. pr. δεῦρ' ἴτε, Buttm. § 115. n. 8, used as Plur. of δεῦρο q. v. but only in exclamations, *here! hither! come hither!* spoken to several; e. g. δεῦτε εἰς, *come to*, Matt. 22, 4. Mark 6, 31; δεῦτε πρὸς, *come to*, Matt. 11, 28; δεῦτε ὀπίσω μου, *come after, follow me*, Matt. 4, 19. Mark 1, 17; so Sept. for לכו אַחֲרַי 2 K. 6, 19.—Before an imperat. or the like; e. g. δεῦτε, ἀποκτείνωμεν αὐτόν, Matt. 21, 38. Mark 12, 7. Luke 20, 14. (Sept. and לכו Gen. 37, 19.) So δεῦτε, ἴδετε, Matt. 28, 6. John 4, 29; also Matt. 25, 34. John 21, 12. Rev. 19, 17. Sept. for לכו 2 K. 7, 14. So Wisd. 2, 6. Plut. Coriolan. 33.

δευτεραῖος, αἰά, αἰὼν, (δευτερος,) marking succession of days, and used only in an adverbial sense, *on the second day*; Acts 28, 13 δευτεραῖοι ἤλθομεν. See Buttm. § 123. 6. Kühner § 264. 3.—Jos. Ant. 1. 10. 1. Pol. 2. 70. 4. Xen. Cyr. 5. 2. 2.

δευτερόπρωτος, ου, ὁ, ἡ, adj. pr. the *second-first*, only in Luke 6, 1 σάββατον τὸ δευτερόπρωτον, prob. *the second-first sabbath*, as pr. n. for the first sabbath after the second day of unleavened bread connected with the passover. The paschal lamb was to be killed near the close of the 14th day of Nisan, and was eaten the same evening, i. e. the evening which was reckoned to and began the 15th day, Lev. 23, 5. Gr. Harm. p. 211, 212; on the 15th was the first day of the festival of unleavened bread, a day of rest or sabbath Lev. 23, 6. 7, and, when coinciding with the weekly sabbath, called μεγάλη ἡμέρα τοῦ σαββάτου, a great sabbath or high festival, John 19, 31; on the morrow of this sabbath, or the 16th of Nisan, the sheaf of the first-fruits was to be presented, Lev. 23, 10. 11; and from this day, the 16th, were to be counted seven full weeks to the day of Pentecost, Sept. ἀπὸ τῆς δευτέρας τοῦ πάσχα, Lev. 23, 15. 16. The sabbath of the first of these weeks was probably the σάββατον δευτερόπρωτον, being the *first* of the seven, but the *second* in respect to the first day or sabbath of unleavened bread. See Scaliger de Emend. Temp. 6. p. 557. Casaub. Exercit. Antibar. p. 272. Winer Realw. art. *Sabbath*, fin.

δευτερος, α, ου, ordin. adj. (δύο,) *second, the second*, e. g.

1. In time or order of succession, Matt. 22, 26. Luke 19, 18. John 4, 54. Acts 13, 33 Rec. 1 Cor. 15, 47. Heb. 8, 7. 10, 9. 2 Pet. 3, 1. al.—Sept. 1 K. 15, 25. Hdian. 1. 15. 7. Thuc. 2. 6.

2. In place; Acts 12, 10 πρώτην φυλα-

κὴν καὶ δευτέραν. Heb. 9, 3. 7. So Plato Rep. 523. c.—Trop. in rank or importance, Matt. 22, 39. Mark 12, 31. So Plato. Phil. 66. a.

3. Neut. adverbially, e. g. a) δεῦτερον, *the second time, again*, John 3, 4. Rev. 19, 3; with πάλιν John 21, 16. Sept. for חֲרִיץ Gen. 22, 15. (Pol. 8. 1. 7. Plato Polit. 260. d.) Also *secondly*, in the second place, 1 Cor. 12, 28; so Pol. 2. 139. 6. Plato Phil. 15. e. b) With art. τὸ δεῦτερον, *the second time, again*, 2 Cor. 13, 2. Jude 5. Sept. for חֲרִיץ Gen. 41, 5. So Æsop. Fab. 5. Thuc. 1. 131. c) ἐκ δευτέρου, *the second time, again*, Mark 14, 72. John 9, 24. Acts 11, 9. Heb. 9, 28; with πάλιν Matt. 26, 42. Acts 10, 15. Sept. for חֲרִיץ John 5, 2. So Luc. Amor. 50. d) ἐν τῷ δευτέρῳ, *in (at) the second time*, Acts 7, 13. Comp. Luc. Bis. acc. 20 ἐν δευτέρῳ. +

δέχομαι, f. ξομαι, Mid. depon. also perf. δέδεγμα with Mid. signif. Buttm. § 136. 3.

1. Of things, *to take, to receive, to accept*, pr. what is offered. a) Pr. of what one takes to himself, into his hands, etc. c. acc. Luke 2, 28 εδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ. 16, 6. 7. δέξαι σου τὸ γράμμα, i. e. take it back from me. 22, 17. Eph. 6, 17. Sept. for דָּבַר 2 Chr. 29, 16. 23. So Hom. Il. 5. 227 μάλιστα καὶ ἦναι. Luc. Tim. 34. Xen. Eq. 7. 9. b) Genr. e. g. τὴν χάριν, *the gift*, i. e. the collection, 2 Cor. 8, 4; λόγια ζῶντα Acts 7, 38; τὰ παρ' ὑμῶν Phil. 4, 18; and so ἐπιστολὰς παρὰ τινος Acts 22, 5, or ἀπὸ τινος 28, 21. Sept. for חֲרִיץ Gen. 33, 10. So Plut. Themist. 28. Xen. Cyr. 1. 4. 10. c) Trop. *to receive, to admit, to embrace*, c. acc. as τὴν βασιλείαν τοῦ θεοῦ Mark 10, 15. Luke 18, 17; χάριν, *grace*, 2 Cor. 6, 1; τὸν λόγον Luke 8, 13. Acts 8, 14. 11, 1. 17, 11. 1 Thess. 1, 6. 2, 13. James 1, 21; εὐαγγέλιον 2 Cor. 11, 4; also 1 Cor. 2, 14. 2 Cor. 8, 17. 2 Thess. 2, 10; acc. impl. Matt. 11, 14. Sept. for חֲרִיץ Prov. 10, 8. So Hdian. 2. 3. 12. Plut. Themist. 12. Thuc. 4. 16.

2. Of persons, *to receive, to admit, to welcome*, c. acc. a) Genr. as a guest, friend, teacher; so with acc. and εἰς τὸν οἶκον Luke 16, 4. 9. (Arr. Epict. 3. 26 εἰς οἰκίαν. Xen. An. 5. 5. 20 εἰς τὰς στέγας.) Acc. simply, Matt. 10, 14. 40 quater. 41 bis. 18, 5 bis. Mark 6, 11. 9, 37 quater. Luke 9, 5. 48 quater. 53. 10, 8. 10. John 4, 45. Gal. 4. 14. Col. 4, 10; with ἀσμένως Acts 21, 17; with μετὰ c. gen. of manner, 2 Cor. 7, 15. Heb. 11, 31. So Hdian. 7. 5. 4. Xen. An. 4. 8.

23; καλῶς δέχ. ib. 5. 6. 2.—Spec. *to receive* into heaven, τὸ πνεῦμά μου Acts 7, 59; so 3, 21 ὃν δὲ οὐρανὸν δέξασθαι. b) Also *to receive* or *admit* to one's presence, where one is; e. g. τοὺς ὄχλους Luke 9, 11. With acc. and predicate, *to receive* as any thing, q. d. *to bear with*; 2 Cor. 11, 16 ὡς ἀφρονα δέξασθε με.

δέω, *to need, to want*, see arts. δεῖ and δέομαι.

δέω, f. δήσω, aor. 1 ἔδησα, perf. δέδεκα, Pass. perf. δέδεμαι, comp. Butt. § 95. n. 4; *to bind*, e. g.

1. Of things, *to bind, to tie, to make fast*, c. acc. Matt. 13, 30 θῆσατε αὐτὰ εἰς δέσμας. Pass. Acts 10, 11. Matt. 21, 2 ὄνον δεδεμένον. Mark 11, 2. 4. Luke 19, 30. Sept. for עָבַר Josh. 2, 21. So Pol. 1. 23. 6. Xen. An. 3. 5. 10. ib. 5. 8. 24.—Spoken of dead bodies which are *bound* around with grave-clothes; John 11, 44 δεδεμένος τοὺς πόδας κειρίαις. 19, 40 ἔδησαν αὐτὸ ἐν ὀβυόις. So δέδεσθαι ἐν τινι Xen. An. 4. 3. 8.—Trop. Matt. 16, 19 bis, and 18, 18 bis, ὃ ἐὰν δήσῃς (ὅσα ἐὰν δήσῃς) ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς (ὅσα ἐὰν λύσῃς) ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς, *whatsoever thou shalt (ye shall) bind on earth, shall be bound in heaven*, etc. Here Matt. 18, 18 refers to the order and discipline of the church and to offences against these; comp. v. 15–17. It is therefore parallel to John 20, 23, where the like idea is expressed literally by κρατεῖν and ἀφίεναι; and hence Matt. 16, 19 is to be understood in the same way. The apostles as Christ's representatives are to have the power of administering this order and discipline; and whatever they thus do in his name and through his spirit, he will confirm; comp. John 16, 13. To express this idea, Christ here makes use of the later Hebrew proverbial phrase, אָסַר וְהָרַח אָסַר, *to bind and to loose*, i. q. *to forbid and to permit*; while in John 20, 23 he speaks without figure. See Lightf. Hor. Heb. in Matt. 16, 19; comp. λύειν ἀμαρτίαν Sept. Is. 40, 2.

2. Of persons, *to bind* with chains, manacles, fetters, to put in bonds or confinement as a prisoner.

a) Pr. and genr. c. acc. of pers. Matt. 12, 29 δήσῃ τὸν ἴσχυρον. 27, 2. Mark 3, 27. 15, 1. John 18, 12. Acts 9, 14. 21, 11 fin. 22, 29. Pass. John 18, 24. Acts 9, 2. 21. 21, 13. 22, 5. Col. 4, 3. Rev. 9, 14. Trop. of Satan as causing disease, Luke 13, 16 comp. 11; see in δαυμόνιον, note.

Sept. for עָבַר Gen. 42, 24. (Dem. 745. 12. Xen. Mem. 1. 2. 49.) With acc. of the part bound; Matt. 22, 13 δῆσαντες αὐτοῦ πόδας καὶ χεῖρας. Acts 21, 11 init. With dat. added, ἀλύσει, *with chains*, Mark 5, 3. 4. Acts 21, 33; so Thuc. 3. 104.—Also *to be bound* in prison; with acc. and ἐν φυλακῇ Matt. 14, 3. Mark 6, 17; absol. Mark 15, 7. Acts 24, 27. Rev. 20, 2 comp. 3; with ἀλύσει Acts 12, 6. Sept. and עָבַר 2 K. 17, 4. So Dem. 745. 18. Plato Rep. 579. b.

b) Trop. Pass. perf. δέδεμαι like Pres. *to be bound*, comp. Butt. § 113. 7. Kühner § 255. n. 5. a) With dat. of pers. *to be bound* to any one, i. e. in the conjugal bond, Rom. 7, 2 γυνή... ἀνδρὶ δέδεσται. 1 Cor. 7, 27; dat. impl. v. 39. So Achill. Tat. p. 41 ἄλλη γὰρ δέδεμαι παρβένω. Jamblich. Pythag. 11. 56. β) Acts 20, 22 δεδεμένος τῷ πνεύματι, *bound in spirit*, i. e. impelled in mind, constrained; comp. 18, 5. 23. So Pind. Pyth. 3. 96. Xen. Cyr. 5. 1. 12 δεδεμένους... ἀνάγκη. γ) Once of the gospel; 2 Tim. 2, 9 ἀλλ' ὁ λόγος τοῦ θεοῦ οὐ δέδεσται, i. e. the preaching of the gospel is not hindered because I am in bonds.

δή, (ἤδη), a particle found eight times in N. T. put after one or more words in a clause, and denoting in general what is sure, certain, settled, known. Its use is to define more exactly and to render more emphatic the word with which it stands, *indeed, truly, surely*. See Kühner § 315. Ausf. Gr. § 691. Hartung Lehre v. d. Part. I. p. 245 sq. Butt. § 149. m. 28.

1. Genr. *indeed, truly, doubtless*; Matt. 13, 23 δὲ ἡ καρποφορεῖ, *who indeed beareth fruit*. 2 Cor. 12, 1 κανχᾶσθαι δὲ οὐ συμφέρει μοί.—Sept. Job 15, 17. Hdian. 1. 17. 22. Xen. Mem. 2. 1. 21 ὅπερ δὲ καὶ πλείστοις ἐπιδείκνυται. Ec. 1. 14.

2. With an Imperat. or Subjunct. it is emphatic or hortative, *indeed now, now, then*; Luke 2, 15 διελέσσωμεν δὲ ἕως Βηθλεέμ, *let us indeed now go even unto Bethlehem*. Acts 13, 2. 15. 36. 1 Cor. 6, 20.—Sept. Gen. 18, 4. Hdian. 1. 4. 8. Xen. Cyr. 1. 3. 9.

3. With enclitic ποτέ and ποῦ. a) δὲ ἡ ποτε, *indeed ever, or ever indeed*, added to a relative or other word to render it more general and comprehensive; Butt. § 116. 9. John 5, 4 ὃ δὲ ποτε κατεῖχετο νοσήματι, *whatsoever disease indeed he had*. So Luc. Jup. Trag. 15. Xen. Cyr. 3. 2. 26. b) δὲ ἡ πού, *certainly indeed, verily*; Heb. 2, 16 οὐ γὰρ δὲ πού ἀγγέλων ἐπιλαμβάνεται. Butt. § 149. m. 31. Kühner § 315. 2. So Plut. Phocion 8. Xen. Cyr. 1. 5. 12.

δηλος, η, ον, (kindr. ιδεῖν,) *clear, evident, manifest*; Matt. 26, 73 for *thy speech* δηλόν σε ποιεί *maketh thee manifest, known*. Also δηλον (ἐστί) *it is evident, manifest*, 1 Cor. 15, 27. Gal. 3, 11. 1 Tim. 6, 7.—Luc. D. Mort. 25. 1. Xen. Cyr. 8. 1. 37.

δηλώω, ᾧ, f. ὥσω, (δηλος,) *to manifest, to make known*, e. g. a) Of things narrated, i. q. *to declare, to tell*; c. acc. et dat. Col. 1, 8. Pass. c. dat. et περί τινος, 1 Cor. 1, 11. Sept. for עֲרִיבָה Esth. 2, 22. So Hdian. 7. 7. 11. Xen. An. 2. 1. 1. b) Of things future or unknown, *to declare, to show, to reveal*; c. acc. Heb. 9, 8 τοῦτο δηλοῦντος τοῦ πνεύματος. So c. acc. impl. 1 Cor. 3, 13; c. dat. 2 Pet. 1, 14; c. eis τίνα καιρόν, *for what time*, 1 Pet. 1, 11. Sept. for עֲרִיבָה Ex. 6, 3. So Hdian. 2. 8. 8. Plato Rep. 365. c. c) Of words, *to signify*, c. acc. Heb. 12, 27 τὸ δέ, ἐτι ἀπαξ, δηλοῖ... τὴν μετέσθιν. So Jos. Ant. 3. 7. 1 τὸν μανασαχὴν λεγόμενον· βούλεται δὲ συνακτῆρα π.ν. δηλοῦν.

Δημάς, ᾧ, ὁ, Demas, pr. n. of a man who was with Paul at Rome, but afterwards deserted him; Col. 4, 14. Philem. 24. 2 Tim. 4, 10.

δημηγορέω, ᾧ, f. ἡσω, (δήμος, ἀγορεύω,) *to address the people, to harangue*, in a public assembly; with πρὸς c. acc. Acts 12, 21.—Sept. Neh. 8, 4. Hdian. 6. 3. 5; πρὸς τινα Plato Legg. 817. e.

Δημήτριος, ον, ὁ, Demetrius, pr. n. a) A silversmith at Ephesus Acts 19, 24. 38. b) A Christian mentioned with commendation, 3 John 12.

δημιουργός, οὔ, ὁ, (δήμος, ἔργον; poet. δημιουργός,) *one working for the public, a workman, craftsman*, Hom. Od. 17. 383. Dem. 1123. 14. Plato Rep. 598. b; *a maker, author*, Æschin. 84. 37. Plato Prot. 327. c.—In N. T. of God, the author, creator, of the universe, Heb. 11, 10. So Jos. Ant. 7. 14. 11. Plato Rep. 530. a. Xen. Mem. 1. 4. 7.

δῆμος, ον, ὁ, the people, the public, populus, Acts 12, 22. 19, 33; eis τὸν δῆμον, *to the people*, assembled in the forum, Acts 17, 5. 19, 30.—Æl. V. H. 2. 1. Xen. Mem. 4. 2. 37 sq.

δημοσίᾳ, adv. (δημόσιος,) *publicly, in public*, Acts 16, 37. 18, 28. 20, 20. See Buttm. § 115. 4.—2 Macc. 6, 10. Hdian. 1. 14. 14. Xen. Mem. 3. 12. 5.

δημόσιος, ἰα, ον, (δήμος,) *public, belonging to the public, common*; e. g. ἐν τηρήσει δημοσίᾳ, *in the public ward, common prison*, Acts 5, 18.—Plut. Lucull. 29 fin. ταμεῖον. Xen. Mem. 3. 11. 16.

δηνάριον, ἰον, τό, Lat. denarius, (deni,) a Roman silver coin equivalent at first to ten asses (as its name imports), and afterwards to sixteen, the as being reduced; Plin. H. N. 33. 13. When Greece became subject to the Romans, and especially under the emperors, the denarius was regarded and became current as of equal value with the Attic drachma, i. e. earlier at 8½d sterling, or 17 cents; later at 7½d or 15 cents. Boeckh Metrolog. Untersuch. p. 299, 452 sq. Adam's Rom. Ant. p. 443. Dict. of Ant. s. v. See fully in ἀργύριον no. 2.—Matt. 18, 28. 20, 2. 9. 10. 13. 22, 19. Mark 6, 37. 12, 15. 14, 5. Luke 7, 41. 10, 35. 20, 24. John 6, 7. 12, 5. Rev. 6, 6 bis.

δήποτε, δήπου, see in art. δή no. 3.

διά, prep. governing the genitive and accusative, with the primary signif. *through, throughout*; see Buttm. § 147. Kühner § 291. Winer § 51. i. § 53. c.

I. With the GENITIVE. 1. Of Place, implying motion *through* a place, and put after verbs of motion, e. g. of going and coming, as ἀναχωρεῖν, Matt. 2, 12 δι' ἄλλης ὁδοῦ ἀνεχώρησαν. So with διαβαίνειν, Heb. 11, 29; διαπορεύεσθαι, Luke 6, 1; διέρχεσθαι, Matt. 12, 43. 19, 24. Luke 4, 30; εἰσέρχ. Matt. 7, 13 bis. John 10, 1. 9; ἐκπορεύεσθαι Matt. 4, 4; ἔρχεσθαι Mark 10, 1; παραπορεύεσθαι Mark 2, 23. 9, 30; παρέρχ. Matt. 8, 28; ὑποστρέφειν Acts 20, 3. (Diod. Sic. 20. 111. Xen. Hi. 2. 8 ὡς διὰ πολέμίας πορεύονται.) Also δι' ἡμῶν ἀπέρχεται or διελθεῖν, i. e. *through your city*, Rom. 15, 28. 2 Cor. 1, 16. So Xen. An. 4. 8. 1.—With many other verbs implying motion; 2 Cor. 8, 18 οὐδ' ὁ ἔπαυος διὰ πασῶν τῶν ἐκκλησιῶν sc. διαγέλλεται. So after βλάπτειν 1 Cor. 13, 12; διαφέρειν Mark 11, 16. Acts 13, 49; κασιέμαι Luke 5, 19; χαλασθῆναι 2 Cor. 11, 33; ὡς διὰ πυρὸς sc. σωθῆναι, *to be saved as through fire*, 1 Cor. 3, 15; see in πῦρ no. 1 ult. So after κασιέμαι Palaeoph. Fab. 13; κασιμῶν Jos. Ant. 5. 1. 2; διαρρῖνει Luc. D. Mort. 17. 1; πλεῖν ib. 20. 2; ἄγειν Xen. An. 4. 5. 36; εἰλαύνειν ib. 7. 3. 43.

2. Of Time, e. g. a) Continued time, time how long, *through, throughout, during*; Acts 1, 3 δι' ἡμερῶν τεσσαράκοντα, *during forty days*. Heb. 2, 15 διὰ παντὸς τοῦ ζῆν, *during their whole life*. So Luc. Icarom. 24 διὰ πέντε ὁλων ἐτῶν. Xen. Mem. 1. 2. 61 διὰ παντὸς τοῦ βίου. Cyr. 2. 1. 19.—So διὰ τῆς νυκτὸς *through the night, during the night*, Acts 23, 31; διὰ ὅλης τῆς ν. Luke 5, 5. (Charit. 1. 5. Xen. An. 4. 6. 22 διὰ νυκτός.) Also less definitely, διὰ τῆς νυ-

κτός, *during the night*; i. e. at some time in the night, *by night*; Acts 5, 19 διὰ τῆς ν. ἤνοιξε τὰς θύρας τῆς φυλακῆς. 16, 9. 17, 10; comp. Palæph. 1 καταβαίνοντες διὰ νυκτός εἰς τὰ πένδια.—Hence adverbially, διὰ παντός sc. χρόνου v. καιροῦ, (written also διαπαντός,) *throughout all time*, i. e. *continually*, *always*; Mark 5, 5. Acts 2, 25. 24, 16. Rom. 11, 10. 2 Thess. 3, 16. Heb. 13, 15; also of what is done at all stated or proper times, Luke 24, 53. Acts 10, 2. Heb. 9, 6. Sept. for דְּיָמָה Deut. 11, 12. So Diod. Sic. 2. 16. Xen. Cyr. 2. 4. 3, 4. b) Of an interval of time elapsed, *after*, e. g. Acts 24, 17 δι' ἐτῶν πλείονων, *after many years*, i. e. many years being *through*, elapsed. Gal. 2, 1 διὰ δεκαεσσάρων ἐτῶν. Mark 2, 1 δι' ἡμερῶν sc. τινῶν. Matt. 26, 61. Mark 14, 58. See Winer §51. i. So Sept. for יָמִים Deut. 9, 11. 15, 1.—Æl. V. H. 13. 41 [42]. Diod. Sic. 5. 28. Xen. Cyr. 1. 4. 28 ἦκω διὰ χρόνον.

3. Of the *intermediate cause*, the instrument or means; that which intervenes between the act of the will and the effect, and *through* which the effect is produced; *through*, *by*, *by means of*; see Winer §51. i.

a) With a gen. of thing, *through*, *by*, *by means of*. a) Genr. 2 John 12 and 3 John 13 γράφειν . . . διὰ χάρτου καὶ μέλανος. 1 Pet. 1, 7 διὰ πυρός δὲ δοκιμαζόμενον. 3, 20 διέσωσαν δι' ὕδατος. 2 Pet. 3, 5. Mark 16, 20 τὸν λόγον βεβαιούντος διὰ σημείων. John 11, 4. Acts 8, 20. Heb. 12, 15. al. So διὰ χειρός v. διὰ χειρῶν *times*, *by the hand* or *hands* of any one, as the instrument with which he acts; Mark 6, 2. Acts 5, 12. 11, 30. 14, 3. 15, 23. al. Winer §67. 2. Also διὰ τοῦ στόματός τινος, Acts 1, 16. 3, 18. 21. 4, 25. (Plato Phædr. 242. d, ὅς διὰ τοῦ ἐμοῦ στόματος . . . ἐλέχθη.) 1 Cor. 14, 9 διὰ τῆς γλώσσης, *by* or *with the tongue*. v. 19 διὰ τοῦ νοός μου, *through* or *with my understanding*. 1 Cor. 16, 3 δι' ἐπιστολῶν τοῦτους πέμψω, *these I will send* (introduce) *through letters*, comp. Winer §51. i, note b; and so 2 Cor. 10, 9. 11. 2 Thess. 2, 2. 15. 3, 14. So διὰ τοῦ αἵματος I. Xp. *through the blood* of Jesus, i. e. his life as an atoning or expiatory sacrifice, Acts 20, 28. Eph. 1, 7. Col. 1, 20. Heb. 13, 12; and in the same sense, διὰ τοῦ θανάτου τοῦ νιού Rom. 5, 10. Col. 1, 22. Heb. 2, 14; διὰ τοῦ σώματος τοῦ Xp. sc. θανατωθέντος Rom. 7, 4 comp. 1 Pet. 3, 18; διὰ τοῦ σταυροῦ Eph. 2, 16; διὰ τῆς θυσίας αὐτοῦ Heb. 9, 26; διὰ τῆς προσφορᾶς τοῦ σώματος Heb. 10, 10; διὰ παθημάτων Heb. 2, 10; also in a similar reference, 1 Pet. 1, 3 δι' ἀναστάσεως I. Xp. 3, 21. 2 Tim. 1,

10. Gal. 1, 12. Rom. 6, 4. al. Also διὰ τῆς πίστεως, *through* or *by faith*, Rom. 1, 12. 3, 22. 25. 30. 31. Gal. 2, 16. Phil. 3, 9. al. sæpe; διὰ τῆς χάριτος Acts 18, 27. 15, 11. Heb. 12, 28; διὰ θελήματος θεοῦ Rom. 15, 32. 1 Cor. 1, 1. 2 Cor. 1, 1. al. So of things by or through which one is hindered: Rom. 8, 3 ἐν ᾧ ἡσένηεν διὰ τῆς σαρκός. 1 Cor. 1, 21 οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν, i. e. *by its own wisdom*, because of it. Comp. genr. Palæph. 1, 2. Diod. Sic. 1. 31 θανατωτὰ διὰ τῆς πολυχειρίας κατασκευάσαντες. Æl. V. H. 2. 5 fin. Xen. Mem. 1. 5. 6 τῶν διὰ τοῦ σώματος ἡδονῶν. β) Also *through*, i. q. *because of*, *by reason of*, *by occasion of*; Rom. 12, 3 λέγω διὰ τῆς χάριτος τῆς δοσεῖσθαι μοι. 2 Cor. 8, 8. 9, 13. Gal. 1, 15. 3, 18. 4, 23. Philem. 22. So Pol. 7. 17. 4. Xen. An. 3. 2. 8. γ) In entreaty or exhortation, *through* or *by* any thing; Rom. 12, 1 παρακαλῶ ὑμᾶς διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ. 15, 30 διὰ τῆς ἀγάπης τοῦ πν. 1 Cor. 1, 10. 2 Cor. 10, 1.

b) Of persons *through* whose hands as it were any thing passes, *through* or *by* whose agency or ministry an effect is produced, the efficient cause. a) Genr. as τὸ ῥήξεν . . . διὰ τοῦ προφήτου Matt. 1, 22. 2, 15. 23. 4, 14. Acts 2, 16. al. Luke 18, 31 τὰ γεγραμμένα διὰ τῶν προφητῶν. Acts 28, 25. Rom. 1, 2. John 1, 17 and Heb. 3, 16 διὰ Μωυσέως. Heb. 7, 9 δι' Ἀβραάμ. 2 Tim. 2, 2 διὰ πολλῶν μαρτύρων. Gal. 3, 19 and Heb. 2, 2 δι' ἀγγέλων, *by* or *through angels*, i. e. the giving of the law (comp. Sept. Deut. 33, 2. Jos. Ant. 15. 5. 3 τὰ οὐράνια τῶν ἐν τοῖς νομοῖς δι' ἀγγέλων παρὰ τοῦ θεοῦ μαρτυρόντων). Acts 2, 43. 4, 16. 12, 9. Rom. 15, 18. 1 Cor. 11, 12 ὁ ἀνὴρ διὰ τῆς γυναικός. 2 Cor. 1, 11. 19 bis. Gal. 1, 1. Eph. 3, 10. al. sæp. So *through* the fault of any one, Matt. 18, 7. 26, 24. Rom. 5, 12. 16. 19. 1 Cor. 15, 21. al. Sept. for עַל־יָדָי 2 Chr. 29, 5. So Hdian. 1. 8. 17. Xen. Œc. 21. 11. Plato Tim. 41. c. β) Spec. of Christ and the Holy Spirit, as the agents and ministers *through* or *by* whom the counsels of God are accomplished. Of Christ, genr. 1 Cor. 15, 57 τῷ θεῷ . . . τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ κυρίου I. Xp. Rom. 2, 16 ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεός . . . διὰ I. X 2 Cor. 4, 14 ἡμᾶς διὰ Ἰησοῦ ἐγερει. Acts 3, 16 ἡ πίστις ἡ δι' αὐτοῦ. Rom. 5, 17. 2 Cor 5, 18. Gal. 1, 1. 4, 7. Eph. 1, 5. Col. 1, 20 bis. Heb. 2, 3. al. As he *through* whom we receive forgiveness of sin and salvation; Acts 13, 38 ὅτι διὰ τούτου ὑμῖν ἄφεσις ἀμαρτιῶν καταγγέλλεται. Rom. 5, 1. 2. 9. 11. 17. 21. 2 Cor. 1, 5. 3, 4. Eph. 2, 18. 1 Thess

4, 14. al. As our intercessor, *through* or *by* whom we give thanks; Rom. 1, 8 εὐχαριστῶ τῷ Θεῷ μου διὰ I. Xp. ὑπὲρ κτλ. 7, 25. Col. 3, 17. Heb. 13, 15. 1 Pet. 2, 5. In exhortation or command, *through* or *by* his authority, Rom. 15, 30. 1 Thess. 4, 2. 2 Thess. 3, 12.—Also of the Holy Spirit; Acts 1, 2 ἐντεταλμένος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου, 11, 28. 21, 4. Rom. 5, 5. 1 Cor. 2, 10. Eph. 3, 16. Heb. 9, 14. al. γ) In this construction *διά* may also refer to the author or first cause, when the author does any thing *through himself* instead of another; e. g. of God, Rom. 11, 36 ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα. Heb. 2, 10. 1 Cor. 1, 9 ὁ Θεός, δι' οὗ ἐκλήθη. So of Christ, e. g. ὁ λόγος and creator, John 1, 3 πάντα δι' αὐτοῦ ἐγένετο. v. 10. Col. 1, 16 τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται. Heb. 1, 3. Comp. Heb. 1, 2.—Dem. 1234. 14 πάντα δι' αὐτῶν ποιούνται. Xen. Mem. 1. 2. 14. Hi. 9. 3.

4. Of the *manner*, condition, circumstances, *through* which any thing as it were passes, i. e. takes place, is produced.

a) Of manner, where *διά* with its genit. may often be rendered in Engl. by a corresponding adverb. Luke 8, 4 εἶπε διὰ παραβολῆς, lit. *through a parable*, i. e. by means of, with a parable, παραβολικῶς. Acts 15, 27 διὰ λόγου, *by word*, i. e. orally. Rom. 8, 25 et Heb. 12, 1 δι' ὑπομονῆς, *through* or *with* patience, i. e. patiently. Rom. 14, 20 διὰ προσκόμματος, i. e. so as to give offence. Acts 15, 32 διὰ λόγου πολλοῦ *through many words*, with much discourse. Eph. 6, 18. Rom. 14, 14 οὐδὲν κοινὸν δι' αὐτοῦ, *through himself*, in and of its own nature. John 19, 23 δι' ὅλου, *throughout*. Also διὰ βραχείων, δι' ὀλίγων, *briefly*, Heb. 13, 22. 1 Pet. 5, 12.—So διὰ ταχέων quickly Ael. V. H. 1. 8. Thuc. 3. 13; δι' ἀπορρήτων secretly Diod. Sic. 11. 44. Plato Rep. 378: a; διὰ βραχείων Luc. Tox. 56. Plato Gorg. 449: a; genr. Xen. Mem. 2. 1. 20.

b) Of the condition, circumstances, state of mind, *through*, *by*, *in* which any thing is done; where Engl. often *with*. Rom. 2, 27 σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου. 4, 11. 2 Cor. 2, 4 διὰ πολλῶν δακρύων. 3, 11. 5, 7 διὰ πίστεως γὰρ περιποιούμεν κτλ. 6, 7. 8. Gal. 5, 13. Phil. 1, 20. 2 Pet. 1, 3 διὰ δόξης κτλ. Heb. 9, 12 οὐδὲ δι' αἵματος τράγων καὶ μύσχων... εἰσηλθὲν εἰς τὰ ἅγια. 1 John 5, 6 οὐτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, *by water and blood*, i. e. baptism and his atoning death, as accompaniments of his mission.—Symm. Ps. 55, 12 ὁ διὰ μίσους μοι, Sept. ὁ μισῶν.

Luc. Macrob. 22 συγγραφεὺς διὰ πολλῶν μαθημάτων γενόμενος. Xen. Cyr. 4. 6. 6 διὰ πένθους τὸ γῆρας διάγων. An. 2. 5. 9.

c) Of the standard *by* which any thing is judged, *through*, *by*, *according to*; so with κρίνειν, Rom. 2, 12 διὰ νόμου κριθήσονται. James 2, 12.

II. With the ACCUSATIVE; used of place by the poets, *through*, as φεύγειν διὰ κύμ' ἄλιον Aeschyl. Suppl. 15, comp. above in I. 1; also of time, *during*, as διὰ νύκτα Hom. Od. 9. 143, 404; comp. in I. 2.—Usually and in N. T. of the *moving cause*, motive, occasion, i. e. according to the signif. of the accus. that *through* which one is led to do any act; very rarely of the *efficient cause* or means, as in I. 3. b. See Buttm. § 147. Kühner § 291. 2. Ausf. Gr. § 605. 2. Winer § 53. c.

1. Of the *moving cause*, the motive or occasion, *because of*, *on account of*, *for the sake of*.

a) Of an internal motive or emotion; Matt. 27, 18 and Mark 15, 10 ὅτι διὰ φόβου παρέδωκαν αὐτόν. Phil. 1, 15 διὰ φόβου καὶ ἔριν. Luke 1, 78 διὰ σπλάγχνα ἐλέους Θεοῦ. Eph. 2, 4 and Philem. 9 διὰ τὴν π. ἀγάπην.—Diod. Sic. 1. 8 διὰ τὸν φόβον. Xen. Lac. 4. 6 διὰ τὴν ἔριν.

b) Of external circumstances operating as a motive, cause, or occasion; Matt. 13, 21 and Mark 4, 17 γενομένης δὲ βλίψεως... διὰ τὸν λόγον. Matt. 13, 58 διὰ τὴν ἀπιστίαν αὐτῶν. 14, 3 διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου. v. 9 διὰ τοὺς ὄρκους. 15, 6. 17, 20. 19, 12. 24, 22. 27, 19. Mark 2, 4. 27 bis. Luke 5, 19. 8, 47. Acts 4, 21. 10, 21. Rom. 2, 24 δι' ἑμας *because of you*, because of your evil deeds. 3, 25. 8, 10 bis. 20. 15, 15. 2 Cor. 4, 5. 11. 15 bis. Gal. 2, 4. 4, 13 δι' ἀσθένειαν τῆς σαρκός, *because of weakness*. Heb. 5, 12 διὰ τὸν χρόνον *because of the time*, i. e. the long time already spent. v. 14 διὰ τὴν ἔξιν, *by reason of habit*. 2 Pet. 2, 2. 3, 12. 1 John 2, 12 διὰ τὸ ὄνομα αὐτοῦ, *for his name's sake*. 2 John 2. Rev. 1, 9. 4, 11. 12, 11. al. sæp. (So Sept. Dent. 15, 10. Ael. V. H. 12. 6. Diod. Sic. 1. 7. ib. 2. 16. Xen. An. 1. 9. 22 διὰ πολλὰ.) Also θαυμάζειν διὰ τι, *to marvel because of* or *at* any thing, Mark 6, 6. John 7, 22; πιστεύειν διὰ τὸν λόγον τινός *to believe because of the word of* any one, John 4, 39. 41; χαίρειν διὰ τι, *to rejoice because of* any thing, John 3, 29; but χ. δι' ἡμᾶς, *to rejoice for your sakes*, John 11, 15; μισεῖσθαι διὰ τὸ ὄνομα μου, *to be hated for my name's sake*, because of the profession of my name Matt. 10, 22. 24, 9. Mark

13, 13. Luke 21, 17.—Also where the circumstance or motive is expressed by the art. τό before an infin. clause; e. g. inf. simpl. Luke 23, 8 *διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ*. Heb. 7, 23; with μή, Matt. 13, 5 *διὰ τὸ μὴ ἔχειν βάθος γῆς*. v. 6. Mark 4, 5. 6. Luke 8, 6. Pass. Luke 9, 7. (Xen. Hi. 1. 37; μή, Mem. 1. 3. 5.) Or inf. with acc. of subj. Luke 11, 8. 18, 5 *διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην*. Acts 4, 2. 18, 2. 27, 4. 9. 28, 18. Phil. 1, 7. Heb. 7, 24. 10, 2; with μή James 4, 2. Pass. Matt. 24, 12. Mark 5, 4. Acts 12, 20. 18, 2. So Palæph. 2. Diod. Sic. 2. 16. Xen. Cyr. 5. 5. 34.—Spec. in phrases with a pronoun: a) *διὰ τί*, written also *διὰ τί*, *on what account? wherefore? why?* Matt. 9, 11. 14. 13, 10. Mark 2, 18. Luke 5, 30. 33. John 7, 45. Rev. 17, 7. al. Sept. for חַזַּק Num. 11, 11. So Xen. Mem. 3. 11. 7. β) *διό*, for *δι' οὗ*, *on account of which*, and then as illative conjunct. *wherefore, therefore*, Matt. 27, 8. Luke 1, 35. 7, 7. Rom. 1, 24. 15, 7. Heb. 3, 7. 6, 1. al. So Hdian. 2. 8. 5. Plato Gorg. 518. a.—Strengthened, *διόπερ*, *on which very account, wherefore*, 1 Cor. 8, 13. 10, 14. 14, 13. Comp. Buttm. § 75. 3. So Judith 8, 17. Hdian. 1. 1. 10. Xen. Cyr. 5. 1. 13. γ) *διότι*, for *διὰ τοῦτο ὅτι*, pr. *on this account that*, and then conjunct. *because that*, i. q. simpl. *because, for*; Luke 2, 7 *διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι, because there was no place*. 21, 28. Acts 17, 31. Rom. 1, 19. Gal. 2, 16. al. Sept. for חַזַּק Zeph. 2, 10. So Luc. Tox. 16. Xen. Mem. 2. 1. 15. δ) *διὰ τοῦτο*, *on this account, for this cause or reason, therefore*, referring to what precedes; Matt. 6, 25 *διὰ τοῦτο λέγω ὑμῖν*. 12, 27. 31. Mark 6, 14. Luke 11, 19. 49. John 5, 16. 18. Acts 2, 26. Rom. 1, 26. 2 Cor. 4, 1. Rev. 18, 8. al. (Palæph. 33. Luc. Abdic. 1. Xen. An. 7. 1. 9.) Also as referring to what follows; e. g. with *ἵνα*, *ὅπως*, *that, in order that*, 2 Cor. 13, 10 *διὰ τοῦτο ταῦτα ἀπὸν γράφω, ἵνα κτλ.* 1 Tim. 1, 16. Philm. 15. Heb. 9, 15; inverted, John 1, 31. With *ὅτι*, *because*, John 5, 16. 18. 8, 47. 10, 17. 12, 18. 39. 1 John 3, 1; inverted, John 15, 19. So c. *ἵνα* Æschin. 73. 1.

2. Rarely of the efficient cause or means, through, i. e. *because of, by reason of*, as in I. 3. b. So c. acc. of pers. John 6, 57 bis, *ἐγὼ ζῶ δια τὸν πατέρα... καὶ ἐκείνος ζῆσεται δι' ἐμέ*. With acc. of thing, Rev. 13, 14 *καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα αὐτοῦ κτλ.* See Winer § 53. c.—Hom. Od. 8. 520 *νικῆσαι δι' Ἀθήνην*. Æschin. 48.

14. Xen. Mem. 3. 3. 15. An. 7. 7. 7. Æschyl. Sept. c. Th. 579 [561] *λέγει δὲ τοῦτ' ἔπος διὰ στόμα*.

NOTE. In composition *διά* retains its general signification, *through, throughout*, e. g. a) Of space, *through, over, Lat. trans*; as *διαβαίνω, διαπλέω*. b) Of time, duration; as *διαγίνομαι, διαμένω, διανυκτερεύω*. c) Of substance, *through, throughout*, permeating and intermingling with it; as *διάλευκος, διάχρυσος*; not in N. T. d) It marks the action of a verb as directed *through* any thing, or *between* its parts, so as to divide and separate them, Lat. *dis*; as *διαλείπω, διαμερίζω, διαρρήγνυμι*. e) In a distributive or mutual sense, of persons, *throughout all, among or to all*; also *among or with one another*; as *διαγέλλω, διαδίδωμι, διαλαλέω, διαλέγομαι*. f) Intens. *through to the end, throughout, quite, completely*, thus strengthening the idea of the simple verb; as *διαβεβαίω, διαβλέπω, διαγνώσκω*. +

διαβαίνω, f. βήσομαι, (βαίνω,) 1. to pass through, c. acc. τὴν θάλασσαν Heb. 11, 29. Sept. for חַזַּק Gen. 31, 21.—Jos. Ant. 7. 9. 7 τὸν Ἰορδάνην. Hdian. 4. 11. 3. Xen. Venat. 5. 16.

2. Intrans. to pass through or over to a place; with εἰς c. acc. Acts 16, 9; πρὸς c. acc. Luke 16, 26. Sept. for חַזַּק, c. εἰς 1 Sam. 26, 13; πρὸς 14, 8.—So c. εἰς Xen. An. 7. 2. 9; πρὸς Thuc. 7. 82.

διαβάλλω, f. βαλῶ, (βάλλω,) to throw over or across, to transport, c. acc. Hdot. 5. 33. Thuc. 2. 83.—In N. T. like Lat. *traduco*, pr. to lead or give over to any one; hence trop. to report, to traduce, to accuse; Pass. c. dat. Luke 16, 1 οὗτος διεβλήθη αὐτῷ ὡς κτλ. Sept. c. acc. et dat. Dan. 3, 8. So Hdian. 5. 6. 1 διεβλήσεντας αὐτῷ ὡς κτλ. Thuc. 5. 45.

διαβεβαίόμαι, οὔμαι, f. ὥσομαι, Mid. depon. (διά intens. βεβαίω,) pr. to make quite firm; hence to affirm strongly, c. περί τινος 1 Tim. 1, 7. Tit. 3, 8.—Pol. 12. 12. 6. Dem. 220. 4.

διαβλέπω, f. ψω, (διά intens. βλέπω,) to look intently, Plato Phæd. 37. p. 86. d.—In N. T. to see thoroughly, clearly, c. inf. Matt. 7, 5. Luke 6, 42.

διάβολος, ου, ο, ἡ, (διαβάλλω,) a traducer, accuser, slanderer, 1 Tim. 3, 11. 2 Tim. 3, 3. Tit. 2, 3. Sept. for חַזַּק Esth. 7, 4. So Plut. de Adulat. 17. Xen. Ag. 11. 5.—Spec. c. art. ὁ διάβολος, the devil, the accuser, i. q. חַזַּק, ὁ Σατανᾶς, Satan,

the prince of the fallen angels, ὁ ἄρχων τῶν δαιμονίων Matt. 9, 34. According to the later Hebrews, he acts as the accuser and calumniator of men before God, Job 1, 7, 12. Zech. 3, 1, 2, comp. Rev. 12, 9, 10; seduces them to sin, 1 Chr. 21, 1; and is the author of evil, both physical and moral, by which the human race is afflicted; see in δαιμόνιον no. 2. In N. T. ὁ διάβολος appears as the constant enemy of God, of Christ, of the divine kingdom, of the followers of Christ, and of all truth; full of falsehood and malice, and exciting and seducing to evil in all possible ways; Matt. 4, 1. 5. 8, 11. 13, 39. 25, 41. Luke 4, 2. 3. 5. 6. 13, 8, 12. John 13, 2. Acts 10, 38. Eph. 4, 27. 6, 11. 1 Tim. 3, 6. 7. 2 Tim. 2, 26. Heb. 2, 14. James 4, 7. 1 Pet. 5, 8. 1 John 3, 8 bis. Jude 9. Rev. 2, 10. 12, 9. 12. 20, 2. 10. Hence 1 John 3, 8 ἐκ τοῦ δ. ἐστίν, he is of the devil, is like him, belongs to him. So τὰ τέκνα τοῦ δ. v. 10, and υἱὲ διαβόλου Acts 13, 10, the children (son) of the devil, i. e. like him, doing his commands. John 8, 44. Sept. for דִּבְרֵי 1 Chr. 21, 1. Job 1, 6 sq. Zech. 3, 1. 2. So Wisd. 2, 24. Test. XII Patr. p. 672, 691.—Meton. once, John 6, 70 καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν, and one of you is a devil, i. q. υἱὸς διαβόλου Acts 13, 10; comp. Matt. 16, 23. Mark 8, 33.

διαγγέλλω, f. γελῶ, (διά intens. ἀγγέλλω,) to announce fully, i. e. generally, every where, to publish, to declare; c. acc. Luke 9, 60. Pass. Rom. 9, 17. Sept. for פָּרַג Ex. 9, 16. So Dem. 163. 8. Xen. Mem. 2. 6. 36.—Also to announce, to give notice, publicly, c. acc. Acts 21, 26. So Hdian. 2. 5. 5. Xen. An. 1. 6. 2.

διάγε, Luke 11, 8; see in γέ no. 1. a.

διαγίνομαι, (γίνομαι q. v.) to become or to be through all time, i. e. continually, always, 2 Macc. 11, 26. Xen. Mem. 2. 8. 5.—In N. T. aor. 2 διεγενόμην, of time, to be through, to be past, particip. Mark 16, 1 καὶ διαγενομένου τοῦ σαββάτου. Acts 25, 13. 27, 9. So Hdian. 1. 10. 1. Pol. 2. 19. 7.

διαγινώσκω, f. γνώσσομαι, (γινώσκω,) to know through and through, fully, accurately, Sept. Deut. 2, 7. Xen. Mem. 3. 1. 9.—In N. T. in a judicial sense, to know thoroughly, to inquire into fully, c. acc. Acts 23, 15. 24, 22. So Dion. Hal. Ant. 2. 14. Thuc. 6. 29.

διαγνωρίζω, f. ἴσω, (γνωρίζω,) to make known throughout all places, every where, to tell abroad, to publish, c. περί τιος Luke 2, 17.

διάγνωσις, εὖς, ἡ, (διαγινώσκω,) pr. 'full knowledge;' in N. T. in a judicial sense, examination, trial, Acts 25, 21.—Diod. Sic. 1. 60. Plato Legg. 936. a.

διαγογγύζω, f. ὕσω, (γογγύζω q. v.) to murmur through the whole time, continually, to keep murmuring, absol. Luke 15, 2. 19, 7. Sept. for גָּגַג Ex. 15, 24.—Ecclus. 24, 34. Heliodor. 7. 27. See Lob. ad Phryn. p. 358.

διαγρηγορέω, ὦ, f. ἦσω, (γρηγορέω,) to wake through the night, to keep awake, Hdian. 3. 4. 8.—In N. T. to be fully awake, Luke 9, 32.

διάγω, f. ξω, (ἄγω,) to lead or bring through or over, Sept. for הָגַד 2 Sam. 12, 31. Wisd. 10, 18. Xen. An. 2. 4. 28.—In N. T. of time, to bring through, i. e. to lead, to pass, c. acc. ἡσυχίαν βίον 1 Tim. 2, 2. With τὸν βίον impl. i. q. to live, ἐν τινι Tit. 3, 3. So δ. τὸν βίον Ael. H. An. 16. 23. Xen. Hi. 7. 10; absol. c. ἐν τινι Plut. Timol. 3. Xen. Venat. 12. 15.

διαδέχομαι, f. δέχομαι, Mid. depon. (δέχομαι,) to receive through a series of persons, to receive by succession, to succeed to; c. acc. Acts 7, 45 ἢν [σκηρὴν]... διαδεξάμενοι οἱ πατέρες.—Hdian. 4. 2. 20. Diod. Sic. 11. 7.

διάδημα, ατος, τό, (διαδέω,) pr. 'something bound quite around;' hence a diadem, the symbol of royal dignity, Rev. 12, 3. 13, 1. 19, 12. Sept. for כִּתְרֵי Esth. 1, 11; כִּתְרָא Is. 62, 3.—Hdian. 6. 2. 3. Xen. 8. 3. 13.

διαδίδωμι, f. δώσω, (δίδωμι,) to give or deliver over through various hands, i. e.

1. to deliver over as to a successor, c. acc. Rev. 17, 13 Rec. τὴν ἐξουσίαν αὐτῶν τῷ θηρίῳ διαδιδώσουσιν. Others here read simpl. διδώσιν.—Thuc. 1. 76. Plato Rep. 328. a.

2. to deal out, to distribute, with acc. of thing and dat. of pers. Luke 18, 22 πάντα... διὰδος πτωχοῖς. John 6, 11; dat. impl. Luke 11, 22. Pass. c. dat. Acts 4, 35.—Pol. 3. 76. 13. Xen. Cyr. 1. 4. 10, 11.

διάδοχος, ου, ὁ, ἡ, (διαδέχομαι,) a successor in office, Acts 24, 27.—Ecclus. 46, 1. Hdian. 3. 2. 6. Thuc. 3. 115.

διαζώννυμι, f. ζώσω, (ζώννυμι,) to gird quite around, i. e. firmly, tightly; with acc. of pers. John 13, 4 διέζωσεν ἑαυτὸν. Pass. perf. v. 5. Mid. to gird tightly around oneself, with acc. of garment, John 21, 7; see in ἀναζώννυμι.—Sept. Ez. 23, 15. Luc Quom. Hist. conser. 3. Thuc. 1. 6

διαθήκη, ης, ἡ, (διατίθημι.) pr. 'a disposition, arrangement.' Hence

1. Of a testamentary disposition, a *testament, a will*, Heb. 9, 16. 17.—Plut. de Adulat. 28. Dem. 1136. 12. Plato Legg. 922. c. 923. c, e. So usually in Greek writers.

2. a *covenant*, i. e. a mutual arrangement, embracing mutual promises on mutual conditions; Gal. 3, 15. Sept. and בְּרִית 1 Sam. 18, 3. 23, 18. al. sæp. So Aristoph. Av. [434] 439. Suidas, διαθήκη· συνθήκη.—Spec. in N. T. of God's covenants with men, i. e. the divine promises on condition of obedience, viz.

a) *The Abrahamic covenant*, confirmed also to the other patriarchs, of which circumcision was the sign; see Gen. 15, 1–18. 17, 1–19. So Luke 1, 72 comp. 73. Acts 3, 25. Gal. 3, 17; called also ἡ διαθ. περιτομῆς, Acts 7, 8. Sept. and בְּרִית Gen. 15, 18. 17, 2. 4. al.—Comp. 2 Macc. 8, 15.

b) *The Mosaic covenant*, entered into at Mount Sinai, with sacrifice and the blood of victims; see Ex. 24, 3–12. Deut. 5, 2 sq. where Sept. for בְּרִית. So Heb. 8, 9 bis. 9, 20; called also ἡ πρώτη διαθήκη, the *first covenant*, i. e. the old or *Jewish dispensation*, in antithesis to the gospel, Heb. 9, 15. Heb. 9, 4 bis, τὴν κειμένην τῆς διαθήκης... καὶ αἱ πλάκες τῆς δ. the *ark* which was the symbol of God's presence under the Mosaic covenant, and the *tables* of the law which the people had covenanted to obey. Rev. 11, 19, comp. Heb. 8, 5. (So Sept. and בְּרִית Num. 10, 33. Deut. 9, 9. 11.) The Mosaic covenant was strictly the renewal or confirmation of the Abrahamic; hence Paul uses the plural διαθήκαι, Rom. 9, 4. Eph. 2, 12.—Meton. the ancient covenant being contained in the Mosaic books, διαθήκη is put for the *book of the covenant*, the Mosaic writings, the law, Heb. הַתּוֹרָה; 2 Cor. 3, 14 ἀνάγνωσις τῆς παλαιᾶς δ. Sept. and בְּרִית Deut. 4, 13. So Ecclus. 24, 23 βιβλος διαθήκης.—For Gal. 4, 24 see in lett. c.

c) *The new covenant*, promised of old and sanctioned by the blood of Christ, the *gospel dispensation*; comp. Jer. 31, 31 sq. where Sept. for בְּרִית. So Heb. 8, 10 et 10, 16 et Rom. 11, 27, quoted from Jer. 31, 33. 34, comp. Is. 27, 9. Heb. 10, 29; called also νέα δ. Heb. 12, 24; καινή δ. Matt. 26, 28. Mark 14, 24. Luke 22, 20. 1 Cor. 11, 25. 2 Cor. 3, 6. Heb. 8, 8. 9, 15; κρείττω δ. Heb. 7, 22. 8, 6; δ. αἰώνιος 13, 20; δ. δευτέρα (impl.) 8, 7. Hence, Gal. 4, 24 δύο διαθήκαι, the *two covenants*, the old and the new.

διαίρεσις, εως, ἡ, (διαίρω,) *division, act of dividing*, Xen. Cyr. 4. 5. 55.—In N. T. *distinction, difference*; 1 Cor. 12, 4. 5. 6. διαίρεσις, *diversities*, differences, classes of gifts, etc. Sept. for חֶבְלֵי חַיִּים of the classes or sections of the priests, 2 Chr. 8, 14. Ezra 6, 18. So Diod. Sic. 2. 31 διαίρεσις τῶν χρόνων. Plato Soph. 267. b.

διαίρῶ, ᾧ, aor. 2 διεῖλον, (διά of sep. αἶρέω,) to *take apart, to separate, to divide* into parts, Sept. for בָּרַךְ Gen. 15, 10. al. Luc. D. Mort. 16. 3. Plato Soph. 221. e.—In N. T. to *divide out, to distribute*, c. acc. et dat. Luke 15, 12. 1 Cor. 12, 11. Sept. for פָּחַץ Josh. 18, 5. So Plut. Æm. Paul. 16. Xen. Cyr. 4. 5. 51.

διακαθαρίζω, f. ἴσω, (καθαρίζω,) Att. fut. -ῶ, Buttm. § 95. 7, and n. 14; to *cleanse thoroughly*, c. acc. Matt. 3, 12 et Luke 3, 17 τὴν ἄλωνα, by throwing up the grain against the wind with a fork, τὸ πύον; hence i. g. λικμῶν τὴν ἄλωνα Ruth 3, 2. See Bibl. Res. in Palest. II. p. 277.—Comp. διακαθαίρειν τὴν ἄλω, Alciphron. 3. 26.

διακατελέγχομαι, f. ξομαι, Mid. dep. (διά intens. κατελέγχω,) to *confute utterly*, c. dat. Acts 18, 28.

διακονέω, ᾧ, f. ἴσω, (διάκονος,) impf. διηκόνουν, aor. 1 διηκόνησα, Pass. aor. 1 διηκονήσην; for the augm. see Buttm. § 86. n. 4.—To *wait or attend upon, to minister, to serve*.

1. Of persons, to *wait upon, to serve* any one, pr. with dat. of pers. a) Genr. as a master or guest; Matt. 8, 15 καὶ διηκόνει αὐτοῖς. Mark 1, 31. Luke 4, 39. John 12, 26 bis. Philem. 13; absol. Luke 22, 26. Matt. 20, 28 bis. Mark 10, 45 bis. (Dem. 362. ult. διακονεῖν δεσπότη. Plut. Symp. 1. 10. 2 ἡ διακονούσα. Xen. Cyr. 8. 3. 8.) Spec. of those who *wait* at table, c. dat. Luke 12, 37. 17, 8; absol. Luke 10, 40. 22, 27 bis. John 12, 2. So Diod. Sic. 5. 28, 40. Xen. An. 4. 5. 33. b) In a wider sense, to *minister* to the wants of any one, to supply one's wants, e. g. food, clothing, c. dat. Matt. 4, 11. 25, 44. Mark 1, 13; Matt. 27, 55. Mark 15, 41; also with ἀπό c. gen. Luke 8, 3 διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. So by means of alms collected by the churches, the distribution of alms, Rom 15, 25. Heb. 6, 10 bis. 1 Pet. 4, 11. c) Also to *be the attendant or minister* of any one; as Timothy and Erasthenes are said to be διακονοῦντες τῷ Παύλῳ Acts 19, 22. Comp. Heb. מְשָׁרֵי Josh. 1, 1. Ex. 24, 13; where Sept. ὑπουργός and παρεστηκός. d) In the primitive church, to

fill the office of a διάκονος, to perform the duties of a deacon, i. e. to have charge of the sick and the poor, absol. 1 Tim. 3, 10. 13.

2. In respect to things; to minister any thing to any one, to administer, to provide; c. acc. of thing, 2 Tim. 1, 18 ὅσα ἐν Ἐφέσῳ διακόνῃσε. Pass. 2 Cor. 3, 3 ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ministered by us, i. e. written by our aid or ministry, by us. (Anacr. 9. 14 Ἀνακρέοντι διακονῶ τοσαῦτα. Theophr. Char. 2. 4.) Also to minister any thing to one's wants; c. eis, 1 Pet. 4, 10 εἰς ἑαυτοὺς [i. q. εἰς ἀλλήλους] αὐτὸ διακονοῦντες, comp. v. 11. So of alms, χάρις, collected by the churches, to administer, to distribute, Pass. 2 Cor. 8, 19. 20. (Comp. Lucian. Asin. 53.) Spoken of prophets who minister, i. e. announce, deliver the divine message, c. acc. et dat. 1 Pet. 1, 12; so Jos. Ant. 6. 13. 6.—Once with dat. of thing, Acts 6, 2 διακονεῖν τραπέζαις, to serve tables for the poor, comp. v. 1; i. e. to have charge of the alms and the supply of the poor. So Heliodor. 5. p. 218; comp. ministrare velis Virg. AEn. 10. 218, where see Heyne's note.

διακονία, ας, ἡ, (διάκονος,) 1. attendance, ministry, service, e. g. as towards a guest, at table or in hospitality, Luke 10, 40. 1 Cor. 16, 15. So Xen. CEC. 7. 41.—Also genr. as to a friend or master, 2 Cor. 11, 8. 2 Tim. 4, 11. Heb. 1, 14. So Plut. de Adulat. 3. Thuc. 1. 133.

2. Spec. ministry, ministration, in the offices and duties of religion. a) Chiefly of apostles and teachers; Acts 1, 17. 25. 6, 4 διακ. τοῦ λόγου. 20, 24. 21, 19. Rom. 11, 13. 1 Cor. 12, 5. 2 Cor. 3, 8 ἡ δ. τοῦ πνεύματος. v. 9 ἡ δ. τῆς δικαιοσύνης. 4, 1. 5, 18 ἡ δ. τῆς καταλλαγῆς. 6, 3. Eph. 4, 12. Col. 4, 17. 1 Tim. 1, 12. 2 Tim. 4, 5. Also by antith. spoken of the ministration of the old dispensation, ἡ δ. τοῦ θανάτου v. τῆς κατακρίσεως 2 Cor. 3, 7. 9. Once of the office of a διάκονος q. v. the administration of the external affairs of the church, Rom. 12, 7 bis; comp. Acts 6, 1 sq. Comp. genr. Plut. Aristid. 21. Plato Rep. 371. c. b) In relation to the sick or the poor, ministry, service, spec. in collecting and distributing alms and contributions, Acts 6, 1. 12, 25 comp. 11, 30. Rom. 15, 31 ἡ διακονία μου ἡ εἰς Ἱερουσαλὴμ, comp. v. 26. 2 Cor. 9, 12. Rev. 2, 19.—Meton. i. q. aid, relief, Acts 11, 29 εἰς διακονίαν πέμψαι. 2 Cor. 8, 4. 9, 1. 13. So Act. Thom. 56 ἐκόμισαν χρήματα πολλὰ εἰς διακονίαν τῶν χωρῶν.

διάκονος, ου, ὁ, ἡ, a waiter, attendant, servant, minister. Usually derived from διακόνις, 'one dusty from running,' comp. ἐγκονέω; better with Buttmann from an absol. διάκω or δῖγκω, to run, to hasten, kindr. with δῶκω; pr. 'a runner, messenger.' Buttm. Lexil. I. p. 218–221.

1. Pr. of those who wait on guests or at table, a waiter, attendant; John 2, 5. 9.—Pol. 31. 4. 5. Xen. Mem. 1. 5. 2. Among the Greeks, οἱ διάκονοι were a higher class than οἱ δοῦλοι; so Athen. 10. p. 192. b. δοῦλος οὐδεὶς ἦν ὁ διακονήσαν, ἀλλ' οἱ νέοι τῶν ἐλευθέρων ἄνωχόν. Comp. Xen. l. c. Buttm. Lexil. I. p. 220.

2. Genr. and with a gen. of the master or person served, a minister, servant; Matt. 20, 26. 23, 11. Mark 9, 35. 10, 43. So Luc. Merc. cond. 26. Xen. Cyr. 8. 3. 8.—Also a servant, attendant of Christ, a disciple, John 12, 26; of a king, Matt. 22, 13; and so θεοῦ διάκονος, the servant or minister of God, Rom. 13, 4 bis. Sept. for מַשְׁכָּן Esth. 2, 2. 6, 3.

3. Spec. in relation to the gospel and to the church, a minister, a teacher, e. g. a) With gen. of pers. for whom one ministers; so διάκονος τοῦ θεοῦ 1 Cor. 3, 5. 2 Cor. 3, 6. 4, 1 Thess. 3, 2; διάκ. τοῦ Χριστοῦ 2 Cor. 11, 23. Col. 1, 7; δ. ἐν κυρίῳ Eph. 6, 21. Col. 4, 7; δ. τῆς ἐκκλησίας Col. 1, 25. Also by antith. διάκονος τοῦ σατανᾶ 2 Cor. 11, 15, comp. v. 14. b) With gen. of the thing to be done or promoted by one's service and ministry; Rom. 15, 8 διάκονος περιτομῆς, a minister of circumcision, i. e. to the Jews. 2 Cor. 11, 15 διάκ. δικαιοσύνης. Gal. 2, 17. Eph. 3, 7. Col. 1, 23. c) An officer in the primitive church, one who has charge of the alms and money of the church, an overseer of the sick and the poor, an almoner, Phil. 1, 1. 1 Tim. 3, 8. 12. 4, 6; see Acts 6, 1–6. Also of a female, ἡ διάκονος, who had charge of the female sick and poor, Rom. 16, 1.—Hence the English word deacon, but in a different sense.

διακόσιοι, αι, α, (δύς, ἑκατόν,) card. num. two hundred, Mark 6, 37. John 6, 7. 21, 8. Acts 23, 23 bis. 27, 37. Rev. 11, 3. 12, 6.

διακονῶ, f. ούσομαι, (ἀκούω,) to hear through or out, Plut. Demosth. 31 fin. Xen. CEC. 11. 1.—In N. T. to hear fully, in a judicial sense, c. gen. Acts 23, 35. So Sept. and מִשְׁמָע Deut. 1, 16.

διακρίνω, f. νῶ, (κρίνω,) 1. to separate throughout, wholly, completely, e. g. Mid. to wholly separate oneself; absol. Jude 22 οὗς μὲν ἐλείπετε διακρινόμενοι, on some

(the unbelievers) *have compassion, separating yourselves wholly from them*. Others read διακρινομένους, 'the doubting,' as in no. 3. b; comp. De Wette in loc. So Hdian. 3. 1. 9 ὁ ταῦρος διακρίνει τὰ ἔζη. Plut. de Def. Orac. 39.—Trop. *to cause to differ, to make a distinction*, as between persons; c. acc. 1 Cor. 4, 7 τίς γάρ σε διακρίνει. Acts 15, 9 οὐδὲν διέκρινε μεταξύ ἡμῶν. Comp. Luc. D. Deor. 26. 1. Plut. de Adu-lat. 3.

2. *to discern clearly, to distinguish*; and so *to estimate or judge of*.

a) Pr. c. acc. of thing, Matt. 16, 3 τὸ μὲν πρόσπονον τοῦ οὐρανοῦ γινώσκετε διακρίναι. 1 Cor. 11, 29 μὴ διακρίνον τὸ σῶμα τοῦ κυρίου, sc. as represented in the bread; comp. 10, 16.—Plut. Conjug. Prac. 20 μηδὲ διακρίναι τὸ ἴδιον ἢ τὸ ἀλλότριον. Plato Charm. 171. c.

b) Trop. *to estimate, to judge of, to form an opinion or conclusion*; absol. 1 Cor. 14, 29, comp. 1 John 4, 1. With acc. of pers. 1 Cor. 11, 31 εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα, *for if we judged ourselves, formed a right estimate of ourselves*; comp. v. 28. Sept. for יִבְרָךְ Job 12, 11.—Plato Legg. 742. c. Xen. Mem. 1. 1. 9.

c) In a judicial sense, *to judge, to decide, between parties*; so 1 Cor. 6, 5 διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ. Sept. for עֲשֶׂה Ex. 18, 16.—Luc. D. Mort. 30. 1. Plato Legg. 847. b.

3. Mid. διακρίνομαι, with Pass. aor. 1 διεκρίσθην, pr. 'to separate oneself from, to be at variance with'; and so, *to contend with in arms* Pol. 2. 22. 11. Xen. Ag. 1. 33.—Hence in N. T.

a) Trop. *to contend or strive with, to dispute with*, c. dat. Jude 9; c. πρὸς τινα, Acts 11, 2. Sept. c. dat. for יִבְרָךְ Jer. 15, 10; c. πρὸς γὰρ Ez. 20, 35.—Luc. Pseudosph. 5; c. dat. Pol. 18. 35. 4.

b) Trop. 'to be at variance with oneself,' *to doubt, to waver*; absol. Matt. 21, 21. Rom. 4, 20. 14, 23. James 1, 6 ὁ γὰρ διακρινόμενος, *nothing doubting*, Acts 10, 20. 11, 12. James 1, 6. Also emphat. μὴ διακρίσθηναι ἐν τῇ καρδίᾳ Mark 11, 23; and so James 2, 4 καὶ οὐ διεκρίσθητε ἐν ἑαυτοῖς, *do ye not then doubt in yourselves?* are ye not then become doubtful in the faith? comp. v. 1.

διάκρισις, εὖς, ἦ, (διακρίνω,) *a discerning clearly, a distinguishing*; and hence, *a judging of, estimation*, see in διακρίνω no. 2. So Heb. 5, 14 πρὸς διάκρισιν καλοῦ τε

καὶ κακοῦ. 1 Cor. 12, 10 διακρίσεις πνευμάτων, comp. 14, 29 and 1 John 4, 1. Rom. 14, 1 μὴ εἰς διακρίσεις διαλογισμῶν, *not to judgments of thoughts*, i. e. not so as to make oneself the judge of their doubts or scruples.—Apoll. Rhod. 4. 1169. Plato Legg. 937. b. Xen. Cyr. 8. 2. 27.

διακωλύω, f. ὕσω, (κωλύω,) *to hinder throughout, to forbid utterly*; c. acc. Matt. 3, 14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν, the impf. here expressing an action not completed, de conatu, Winer § 41. 3. c. Matth. § 497. c.—Judith 12, 7. Pol. 3. 19. 4. Xen. Hell. 1. 6. 28, 36.

διαλαλέω, ὦ, f. ἥσω, (λαλέω,) 1. *to speak with others, to converse, to commune*; see διά note, lett. e. Luke 6, 11 διελάλουν πρὸς ἀλλήλους.—Pol. 23. 9. 6 πρὸς ἀλλήλους. Eurip. Cycl. 175 διαλαλήσομεν τί σοι. Diod. Sic. 14. 64.

2. *to talk of every where, to tell abroad*; Pass. Luke 1, 65.—Symm. for יִבְרָךְ Ps. 51, 16.

διαλέγομαι, f. λέγομαι, Mid. depon. (λέγω,) Pass. aor. 1 διελέχθην with Mid. signif. Buttm. § 113. n. 5; *to lay out separately before the mind of any one*; hence, *to discourse, to reason, to dispute, with any one*. a) With an adjunct of person; c. dat. Acts 17, 2 διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν. v. 17. 18, 19. 20, 7; with πρὸς τινα Mark 9, 34 Acts 24, 12; absol. Acts 18, 4. 19, 8. 9. 20, 9. So c. dat. Pol. 15. 9. 1. Xen. Mem. 1. 6. 11; πρὸς τινα Plut. Coriol. 27. Xen. Mem. 1. 6. 1. b) With an adjunct of thing; e. g. περὶ τίνος, *about or of any thing*, Acts 24, 25; and so Jude 9 τῷ δ. διακρινόμενος διελέγετο περὶ τοῦ Μ. σώματος, *he disputed about the body of Moses, strove for it*; comp. Sept. διαλέγομαι for יִבְרָךְ, Judg. 8, 1. So c. περὶ Plut. Pomp. 4. Plato Legg. 686. d. Xen. Hell. 2. 2. 11. c) Simply of exhortation, *to speak to, to talk with*, c. dat. Heb. 12, 5 ἤτις ὑμῖν ὡς νιοῖς διαλέγεται. So Hdian. 1. 5. 2. Thuc. 8. 93 ἀνὴρ ἀνδρὶ διελέγοντο.

διαλείπω, f. ψω, (λείπω,) *to leave between, to leave an interval*, e. g. of space, πεντήκοντα πόδας Pol. 6. 30. 1; of time, ὀλίγον χρόνον Plato Phæd. 118. a.—Hence in N. T. of time, intrans. *to intermit, to desist, to cease*; with particip. Luke 7, 45 οὐ διελίπε καταφιλοῦσα, *she hath not ceased kissing my feet*; see Buttm. § 144. 6. Sept. for יִבְרָךְ Jer. 44, 18. So Luc. Vit. auct. 13. Xen. Apol. Socr. 16.

διάλεκτος, ου, ἦ, (διαλέγομαι,) *discourse, Plato Conv. 208. a; mode of speech, diction,*

Plato Theæt. 183. b.—In N. T. *language* of a country or district, a *dialect, idiom*, Acts 1, 19. 2, 6. 8. 21, 40. 22, 2. 26, 14. So Jos. Ant. 3. 1. 6. Pol. 1. 80. 6. Plut. Numa 10.

διαλλάσσω v. -ττω, f. ξω, (ἀλλάσσω,) *to change between, to change for another, to exchange*, 2 Macc. 6, 27. Xen. Hell. 1. 6. 4. —In N. T. trop. *to change the feelings towards any one, to reconcile*; only Pass. aor. 2 imperat. c. dat. Matt. 5, 24 διαλλάγη-τε τῷ ἀδελφῷ σου, *be reconciled to thy brother*. So Sept. 1 Sam. 29, 4. Thuc. 8. 70; Act. c. acc. Plut. Mor. II. p. 135. Xen. Hell. 1. 6. 7.

διαλογίζομαι, f. ἵσομαι, Mid. depon. (λογίζομαι,) *to reckon through, to settle an account, c. πρὸς τινα* Dem. 1236. 17.—In N. T. trop. *to take account of, to consider, to reason with*. a) Genr. and so with παρ' ἑαυτοῖς, *with themselves*, Matt. 21, 25; πρὸς ἑαυτοῖς id. Mark 11, 31 Lachm. Luke 20, 14; ἐν ἑαυτοῖς id. Matt. 16, 7. 8. Mark 2, 8. Luke 12, 17; ἐν ταῖς καρδίαις αὐτῶν Mark 2, 6. 8. Luke 5, 22; so with περί τινος added, Luke 3, 15; absol. Luke 1, 29. 5, 21. Mark 8, 16. Also with ὅτι, *because that*, Mark 8, 17; ὅτι that, John 11, 50. Sept. c. acc. for כִּפְּחִי Ps. 77, 6. So Æl. V. H. 14. 43; πρὸς ἑμᾶς Isæus 191. pen. Plato Soph. 231. c. b) *Also to reason, to discuss, to dispute, πρὸς ἑαυτοῖς* Mark 9, 33, comp. v. 34. So Xen. Mem. 3. 5. 1.

διαλογισμός, οὗ, ὅ, (διαλογίζομαι,) *a reckoning through, settlement of accounts*, Dem. 951. 20.—In N. T. *consideration, reasoning, thought*. a) Genr. Matt. 15, 19. Mark 7, 21. Luke 2, 35. 5, 22. 6, 8. 9, 47. 24, 38. Rom. 1, 21. 14, 1 (see in διακρίσις). 1 Cor. 3, 20. James 2, 4 κριταὶ διαλογισμῶν πονηρῶν, *judges of (having) evil thoughts*, unjust, partial. Sept. for חֲשָׁבוֹתָי Prov. 21, 18. Is. 59, 7. So Arr. Epict. 1. 9. 10. Pol. 3. 17. 8. Plato Ax. 367. a. b) Spec. *reasoning, discussion, dispute*; Phil. 2, 14 χωρὶς γογγυσμῶν καὶ διαλογισμῶν. 1 Tim. 2, 8; so Luke 9, 46, comp. Mark 9, 33. 34. So Eccclus. 9, 15. Plut. Mor. II. p. 23.

διαλύω, f. ὑσω, (λύω,) *to loose through out, to dissolve, i. e. to disperse, to break up, a multitude*, Pass. Acts 5, 36.—So an assembly Hdot. 7. 10. 4; an army Hdian. 5. 2. 6. Xen. Cyr. 6. 1. 6, 10.

διαμαρτύρομαι, f. οὔμαι, Mid. depon. (μαρτύρομαι,) *to call throughout to witness, i. e. God and man, to protest solemnly*, Sept.

Deut. 4, 26. Dem. 275. 17. Xen. Hell. 3. 2. 13.—In N. T. *to testify fully*.

1. Genr. and implying strong affirmation, *to testify fully, to declare openly*; c. dat. 1 Thess. 4, 6 καθώς . . . ὑμῶν καὶ διαμαρτυράμεθα. Acts 20, 23 τὸ πνεῦμα . . . διαμαρτυρεταί μοι λέγων. With acc. Acts 8, 25. 20, 24. 23, 11. With acc. and dat. Acts 18, 5 διαμαρτυρόμενος τοῖς Ἰουδαίοις τὸν I. X. 20, 21. 28, 23. Once c. ὅτι Acts 10, 42. Of a sacred writer, with λέγων, Heb. 2, 6 διεμαρτύρατο δὲ πού τις λέγων. Sept. for הִשָּׁחֵט Deut. 32, 46.—Jos. Ant. 9. 8. 3. Plato Phædr. 260. e, διαμ. ὅτι.

2. In exhortations, i. q. *to admonish, to charge earnestly*; absol. Acts 2, 40 διεμαρτύρετο καὶ παρεκάλει λέγων. With dat. of pers. and ἵνα μή, Luke 16, 28. Emphat. with ἐνώπιον τοῦ Θεοῦ v. τοῦ κυρίου, and dat. of pers. impl. 1 Tim. 5, 21. 2 Tim. 2, 14. 4, 1. Sept. for הִשָּׁחֵט Ex. 19, 21.—Pol. 1. 37. 4. Plut. Cimon 16. Xen. Cyr. 7. 1. 17.

διαμάχομαι, f. ἡσομαι, Mid. depon. (μάχομαι,) *to fight with another, see in διά note, lett. e*; c. dat. Xen. An. 7. 4. 10.—In N. T. trop. *to contend in words, to strive*; Acts 23, 9 διεμάχοντο λέγοντες. So Eccclus. 8, 1. Luc. Hermot. 36. Plato Theæt. 178. e.

διαμένω, f. νῶ, (μένω,) *to remain through, to continue in the same place*, Xen. An. 7. 1. 6.—In N. T. of state, condition, *to remain without change, to continue, to endure*; absol. Heb. 1, 11 διαμένεις, from Ps. 102, 27 comp. 28, where Sept. for בָּחַז. 2 Pet. 3, 4 πάντα οὕτω διαμένει, comp. Ps. 119, 90 where Sept. for בָּחַז. With an adj. Luke 1, 23 διέμενε κωφός. So with πρὸς τινα, *to remain unto*, Gal. 2, 5; μερά τινος, *to remain with any one, i. e. constant to him*, Luke 22, 28.—Pol. 1. 18. 6. Xen. Mem. 4. 7. 7; c. adj. Plut. Symp. 7. 4. 1; c. dat. Xen. Hell. 7. 1. 44.

διαμερίζω, f. ἰσω, (μερίζω,) *to dispart, to divide up, to cut up*, Plato Legg. 849. d.—In N. T.

1. *to part or portion out, to divide up or out, to distribute*; c. acc. et dat. Acts 2, 45 καὶ διαμερίζον αὐτὰ πάντα. Luke 22, 17; acc. Mark 15, 24 Rec. Sept. for בָּחַז Judg. 5, 30. 2 Sam. 6, 19. So Plato Phil. 15. e. Xen. An. 7. 1. 40, where others διαμερύνει.—Mid. plur. *to divide among themselves*, e. g. τὰ ἱμάτια Matt. 27, 35. Mark 15, 24 G. Luke 23, 34; with dat. ἑαυτοῖς added Matt. 27, 35 and John 19, 24, quoted from Ps. 22, 19 where Sept. for בָּחַז.—Pass. or Mid. particip. Acts 2, 3 διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός, *tongues as of fire divided out or*

dividing themselves out to all; and it (the fire, or a tongue) sat upon each of them.

2. Trop. of discord, dissension, only in Pass. *to be divided*; c. *ἐπὶ τινα* against any one, Luke 11, 17. 18; also *ἐπὶ τινι* id. 12, 52. 53.

διαμερισμός, οὐ, ὁ, (διαμερίζω,) a word disapproved by the grammarians, Poll. Onom. 8. 136. Lob. ad Phryn. p. 511; *division, distribution*, Diod. Sic. 11. 47. Plato Legg. 771. d; *a part, portion*, Sept. Ez. 48, 29.—In N. T. *division, dissension*, Luke 12, 51.

διανέμω, f. μῶ, (νέμω,) *to distribute throughout*, *to all*, Sept. Deut. 29, 26. Hdian. 2. 11. 13, 14. Xen. Mem. 3. 14. 1.—In N. T. trop. *to spread abroad, to publish*, Pass. eis τὸν λαόν Acts 4, 17.

διανεύω, f. εὔσω, (νεύω,) *to nod or wink repeatedly, to beckon, to continue nodding or making signs with the head and eyes*; c. dat. Luke 1, 22 καὶ αὐτὸς ἦν διανέων αὐτοῖς. Sept. for צִוּן Ps. 35, 19.—Ecclus. 27, 22 διανέων ὀφθαλμῷ. Diod. Sic. 3. 18 ταῖς κεφαλαῖς. Luc. D. Meretr. 3. 2.

διανόημα, ατος, τό, (διανοέομαι,) *thought, purpose, 'what has passed through one's mind'*, Luke 11, 17. Sept. for מַחְשָׁבָה Is. 55, 9.—Plut. Phocion 5. Plato Prot. 348. d.

διάνοια, as, ή, (διανοέομαι,) *a thinking through, thought, purpose*, Hdot. 1. 90. Thuc. 5. 9.—In N. T. the faculty of thought.

1. the mind, the understanding; Matt. 22, 37 ἐν ὅλῃ τῇ διανοίᾳ σου. Mark 12, 30. Luke 10, 27. Eph. 1, 18 Rec. 4, 18. 1 Pet. 1, 13. 2 Pet. 3, 1. Heb. 8, 10 and 10, 16, quoted with variation from Jer. 31, 33 where Sept. for מִן Sept. for לֵב Gen. 17, 17.—Hdian. 2. 9. 15. Xen. Mem. 3. 12. 6.

2. Meton. *understanding, insight*, 1 John 5, 20. Sept. for לֵב Ex. 35, 25. 36, 1.

3. Meton. *mind*, for the mode of thinking and feeling, *disposition of mind, the feelings*; Col. 1, 21 ἐχθροὶ τῇ διανοίᾳ. Plur. Eph. 2, 3 τὰ θελήματα . . . τῶν διανοιών. So 2 Macc. 5, 17. Plato Rep. 503. c. Xen. CEC. 10. 1.—Luke. 1, 51 ὑπερήφανοι διανοία καρδίας, those proud in the disposition of their heart; comp. Heb. לֵב אֲבִירִי Is. 46, 12. Sept. 1 Chr. 29, 18 ἐν διανοίᾳ καρδίας. Baruch 1, 22.

διανοίγω, f. ξω, (ἀνοίγω,) *to open through, to lay quite open*; e. g. gates, Pass. Plut. Timol. 12. In N. T. only in phrases, e. g. a) πᾶν ἄρσεν διανοίγον τὴν μήτραν, every male opening the womb, i. e. the first born, Luke 2, 23. Sept. for כָּתַר רִחֵם Ex. 13, 12. 34, 19. b) διανοίγειν τὰς ἀκοάς,

to open the ears, to cause to hear, to restore the hearing, Pass. Mark 7, 34. 35. So Heb. אָנֹכִיחַ Is. 35, 5, Sept. ἀνοίγω. c) Trop. διανοίγειν τοὺς ὀφθαλμοὺς, *to open the eyes of any one, to cause to see what before was not seen*, Luke 24, 31. Sept. and אָנֹכִיחַ 2 K. 6, 17. So pr. Plato Lys. 210. a. d) Trop. διανοίγειν τὸν νοῦν, τὴν καρδίαν, *to open the mind, the heart, to make able and willing to understand and receive*, Luke 24, 45. Acts 16, 14. So Sept. Hos. 2, 15. 2 Macc. 1, 4. Themist. 2. p. 29. a. e) Trop. διανοίγειν τὰς γραφάς, *to open the Scriptures, i. q. to unfold, to explain*, Luke 24, 32. Acts 17, 3. So Heb. חִפְּץ Ps. 119, 130, Sept. δῆλωσις λόγων.

διανυκτερεύω, f. σω, (νυκτερεύω, νύξ,) *to pass the whole night*, intrans. with ἐν of manner, Luke 6, 12.—Sept. Job 2, 9. Hdian. 5. 8. 15. Diod. Sic. 13. 62.

διανύω, f. σω, (ἀνύω,) *to bring through to an end, to complete, to finish*, c. acc. τὸν πλοῦν Acts 21, 7.—2 Macc. 12, 17. AEL. V. H. 2. 23. Xen. Cyr. 1. 4. 28 ὁδόν.

διαπαντός, see in διά I. 2. a.

διαπαραιτριβή, ής, ή, (παραιτριβή,) *a continued rubbing, disputing, wrangling*, 1 Tim. 6, 5; so in Mss. and later editions, instead of παραδιατριβή in Rec. q. v. See Winer § 16. 4. n. Tittm. Syn. in N. T. p. 233.

διαπεράω, ῶ, f. άσω, (περάω,) *to pass through or over, to cross over*, e. g. a lake, absol. Matt. 9, 1. 14, 34. Mark 5, 21. 6, 53; a gulf, with πρὸς τινα *to any one*, Luke 16, 26; the sea, with εἰς c. acc. of country, Acts 21, 2. Sept. δ. τὸν Ἰορδάνην for יַרְדֵּן 2 Sam. 19, 15; τὴν θαλάσσαν Is. 23, 2.—Pol. 11. 18. 4. Xen. Ven. 9. 18.

διαπλέω, f. εύσω, (πλέω,) *to sail through or over*, c. acc. τὸ πέλαιος Acts 27, 5.—Hdian. 8. 6. 11; c. εἰς Xen. An. 7. 8. 1.

διαπονέομαι, οῦμαι, f. ήσομαι, Mid. depon. (πονέω,) *to labour through, to work out, to produce with labour*, Xen. Cyr. 3. 1. 28; *to exercise, to practise*, Plato Phaedr. 273. e; *to suffer pain, to be hurt*, Sept. for נָצַב Ecc. 10, 9.—In N. T. trop. *to be pained, grieved, indignant*, Acts 4, 2. 16, 18. So Hesych. διαπονηθεῖς λυπηθεῖς. Comp. πονέομαι *to be in distress, anxiety*, Hom. Il. 9. 12.

διαπορεύομαι, f. σομαι, Pass. depon. (πορεύω,) *to go or pass through a place*; c. acc. τὰς πόλεις Acts 16, 4; διά c. gen. Luke 6, 1; κατὰ c. acc. 13, 22; absol. 18, 36. Rom. 15, 24. Sept. for עָבַר Zeph. 2,

15.—So c. acc. Xen. An. 2. 5. 18; διά Pol. 3. 68. 12; absol. Xen. An. 2. 2. 11.

διαπορέω, ὦ, f. ἦσω, (ἀπορέω,) *to be quite at a loss, to be greatly perplexed, to be in much doubt*, absol. Luke 9. 7. Acts 2. 12; ἐν ἑαυτῷ 10. 17; with περί c. gen. Acts 5. 24. So Diod. Sic. 2. 18. Plato Legg. 777. c. Ael. V. H. 4. 17 ὑπὲρ τινος.—Mid. id. c. περί, Luke 24. 4. So Plato Soph. 217. a.

διαπραγματεύομαι, f. σομαι, Mid. dep. on. (πραγματεύομαι,) *to work out or treat of thoroughly*, Plato Phaed. 77. d. 95. e.—In N. T. *to work out in business, to gain by traffic*, c. acc. Luke 19. 15 τίς τί διεπραγματεύεσθαι. Comp. in πραγματεύομαι.

διαπρίω, f. ἴσω, (πρίω,) *to saw through or asunder*, Sept. for פָּרַץ 1 Chr. 20. 3. Plut. de Solert. Anim. 25. Plato Conv. 193. a; also δ. τοὺς ὀδόντας, *to saw or gnash the teeth*, Luc. Calumn. 24.—In N. T. Mid. διαπρίομαι, trop. *to exasperate oneself, to be enraged*, absol. Acts 5. 33; ταῖς καρδίαις 7. 54. So Hesych. διεπρίοντο· ἐξουμούντο. Comp. πριμένη κάλλι Γανυμήδεος Ἥρη, Antip. Thess. 43, in Anth. Gr. II. p. 107.

διαρπάζω, f. ἄσω, (ἀρπάζω,) *to seize and tear in pieces* Hom. II. 16. 355.—In N. T. 'to seize and carry off,' *to plunder, to spoil*, Lat. diripio; c. acc. τὰ σκεύη, τὴν οἰκίαν, Matt. 12. 29 bis. Mark 3. 27 bis. Sept. for פָּרַץ Gen. 34. 27. 29; פָּרַץ Deut. 28. 29. So Diod. Sic. 4. 66. Xen. An. 1. 2. 26.

διαρρήγνυμι, **διαρρήσσω**, f. ξω, (ρήγνυμι q. v.) *to tear through, to rend or break asunder*, c. acc. as ἱμάτια Matt. 26. 65. Acts 14. 14; χιτῶνα Mark 14. 63; δίκτυον Luke 5. 6; δεσμά Luke 8. 29. Sept. for פָּרַץ Gen. 37. 29. 34; פָּרַץ Ps. 2. 3. So Plut. de Prof. in Virt. 11. Plato Phaed. 86. a.—The Jews and other nations were accustomed to rend their garments from the bosom to the girdle (γυμνοὶ δὲ τὰ στήρνα τῶν ἐσθήτων περιερρήγμένον Jos. B. J. 2. 15. 4; 'veste a pectore discissa,' Suet. Cæs. 33) in token of grief or indignation; see Gen. 37. 29. 34. 44. 13. Num. 14. 6. Josh. 7. 6. 2 Sam. 3. 31. al. 1 Macc. 11. 71. Jos. B. J. 2. 15. 2. 4. Philo de Joseph. p. 528, 557.

διασαφέω, ὦ, f. ἦσω, (σαφής,) *to make quite clear*, i. q. *to make known, to tell*, c. acc. et dat. Matt. 18. 31.—2 Macc. 1. 18. 20. Pol. 1. 46. 4. Plato Legg. 754. a.

διασεύω, f. εἰσω, (σεύω,) *to shake through-out, vehemently*, Ael. V. H. 2. 14; πύργον Diod. Sic. 20. 87; the bones from terror,

Sept. for פָּרַץ Job 4. 14.—In N. T. trop. *to do violence to any one, to terrify, to oppress*, Lat. concutio; c. acc. Luke 3. 14. So 3 Macc. 7. 21. Pol. 10. 26. 4.

διασκορπίζω, f. ἴσω, (σκορπίζω,) *found only in late writers, Lob. ad Phryn. p. 218; to scatter throughout all places*, i. e.

1. Genr. *to scatter abroad, to disperse*, e. g. people, a flock, c. acc. Luke 1. 51. Pass. John 11. 52. Acts 5. 37. Matt. 26. 31 and Mark 14. 27 τὰ προβάτα, quoted from Zech. 13. 7 where Sept. for פָּרַץ, also Deut. 30. 3; פָּרַץ Zech. 1. 19. 21. So Ael. V. H. 13. 45. Pol. 27. 2. 10.—Trop. of property, *to dissipate, to squander*, c. acc. Luke 15. 13. 16. 1.

2. Like Heb. פָּרַץ, *to scatter abroad grain to the wind, to winnow*, Matt. 25. 24. 26; here διασκορπίζειν is put in contrast to συνάγειν, instead of the usual λιμῶν q. v. So פָּרַץ Ruth 3. 2 and Is. 30. 24, where Sept. λιμῶν; but פָּרַץ, Sept. διασκορπίζειν τῷ πνεύματι, Ez. 5. 2. 10. 12.

διασπάω, ὦ, f. ἄσω, (σπάω,) *to draw or pull asunder, to pull in pieces*, Pass. Mark 5. 4. Acts 23. 10. Sept. for פָּרַץ Judg. 16. 9. 12.—Ael. V. H. 3. 42. Xen. Eq. 5. 4.

διασπείρω, f. ἐρῶ, (σπείρω,) pr. *to sow throughout*, then *to scatter abroad as seed, to disperse*, e. g. persons, Pass. Acts 8. 1. 4. 11. 19. So Sept. for פָּרַץ Lev. 26. 33; פָּרַץ Gen. 11. 9.—Pol. 3. 19. 7. Xen. An. 1. 8. 25.

διασπορά, ἄς, ἡ, (διασπείρω,) *the dispersion*, i. e. the state of dispersion in which multitudes of the Jews lived after the captivity, in Chaldea, Persia, and chiefly in Egypt, Syria, and Asia Minor; Sept. Jer. 34. 17. Judith 5. 19; comp. Jos. B. J. 7. 3. 3, τὸ γὰρ Ἰουδαίων γένος πολλὸν μὲν κατὰ πᾶσαν τὴν οἰκουμένην παρέσπαρται τοῖς ἐπιχωρίοις· πλεῖστον δὲ τῇ Συρίᾳ ἀναμεμγμένον.—In N. T. meton. *the dispersion, for the dispersed*, i. e. the Jews living in dispersion, James 1. 1. 1 Pet. 1. 1. John 7. 35 ἡ διασπορά τῶν Ἑλλήνων, i. e. the Jews dwelling among the Gentiles generally, or among nations that use the Greek language, e. g. in Egypt and Asia Minor, the Hellenists. Sept. Ps. 147. 2 for Heb. פָּרַץ 2 Macc. 1. 27.

διαστέλλω, f. ἐλῶ, (στέλλω,) *to set, place, put asunder*, e. g. τὴν σκηνήν, *to sever or open*, Plut. Mor. II. p. 29; *to set apart*, Sept. for פָּרַץ Dent. 10. 8. 19. 2. 7; *to distinguish*, Plato Euthyd. 295. d; Mid. *to set forth distinctly, to determine*, Pol. 3. 23

δ. Plato Rep. 535. b.—In N. T. Mid. to *admonish, to charge, to command*, c. dat. of pers. Mark 7, 36. Acts 15, 24; dat. and *ἵνα*, Matt. 16, 20. Mark 7, 36. 9, 9; dat. and *λέγων*, Mark 8, 15; dat. and *πολλά, much, straitly*, Mark 5, 43; Pass. part. absol. Heb. 12, 20. Sept. *רַחֲמֵיךָ* Ez. 3, 18–21. So Judith 11, 12. Pol. 16. 28. 5.

διάστημα, ατος, τό, (διαστήναι, διίστημι,) *a distance, interval, of time*, Acts 5, 7. —Pol. 9. 1. 1. Plut. Platon. Quæst. 8. 4; of place Xen. Ven. 2. 5.

διαστολή, ἥς, ἡ, (διαστέλλω,) *distinction, difference*, Rom. 3, 22. 10, 12. 1 Cor. 14, 7.—Pol. 16. 28. 4. Plut. adv. Stoic. 38.

διαστρέφω, f. ψω, (στρέφω,) *to turn or twist throughout, wholly, to distort*, Xen. Conv. 7. 3.—In N. T. *to pervert*, e. g. a) Persons, i. q. *to turn away*, c. acc. Luke 23, 2. Acts 13, 8. Sept. for *פָּרַחְתָּ* Ex. 5, 4. So Plut. de Stoic. repug. 31, 33. Pol. 5. 41. 1. b) Things, i. q. *to wrest*, c. acc. Acts 13, 10 *τὰς ὁδοὺς κυρίου*, i. e. *to wrest divine truth*. Sept. for *פָּרַחְתָּ* Prov. 10, 9. So Pol. 8. 24. 3. Dem. 1453. 13. c) Pass. perf. part. *διστραμμένος*, see Buttm. § 98. n. 3. Kühner § 140. 6; *perverted*, i. e. *perverse, wicked*, of persons Matt. 17, 17. Luke 9, 41. Phil. 2, 15; of things Acts 20, 30. Comp. Buttm. § 113. 7. Kühner § 255. n. 5. Sept. for *פָּרַחְתָּ* Deut. 32, 5; pr. Plato Gorg. 524. c.

διασώζω, f. ὦσω, (σώζω,) *to save through any thing, to bring safe through, to preserve*; Pass. *to be saved or brought safe through, to escape*. a) Genr. and c. acc. Acts 27, 43 *βουλόμενος διασώσαι τὸν Παῦλον*. Pass. absol. Acts 28, 1; *ἔκ τινος* v. 4; *διὰ τινος*, 1 Pet. 3, 20 *διασώζεσθαι δι' ὕδατος*, *were saved through the waters*, were brought safely through; comp. 1 Cor. 3, 15. Sept. for *פָּרַחְתָּ* Job 29, 12. (Dem. 1053. 26. Thuc. 4. 120.) Prægn. with the idea of motion, *to bring safe through to any one*; e. g. *πρὸς τινα*, Acts 23, 24 *ἵνα... τὸν Παῦλον διασώσωσι πρὸς Φήλικα*. Pass. *to escape safe to land, ἐπὶ τὴν γῆν* Acts 27, 44. Sept. c. *eis* for *פָּרַחְתָּ* Gen. 19, 19. Is. 37, 38. So c. *πρὸς τινα* Diod. Sic. 11. 44; *ἐπὶ τι* Arr. Exp. Alex. 1. 5. 19. b) Spec. of the sick, *to bring safe through, to restore to health, to heal*, c. acc. Luke 7, 3 *ἥπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ*. Pass. Matt. 14, 36. Sept. for *פָּרַחְתָּ* Jer. 8, 20 comp. 22. So Xen. Mem. 2. 10. 2.

διαταγή, ἥς, ἡ, (διατάσσω,) *'a disposing in order, disposition, arrangement*;

Acts 7, 53 *ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων*, i. e. *according to (by) the arrangements of angels*; comp. Gal. 3, 19 *ὁ νόμος διαταγὰς δι' ἀγγέλων*. Heb. 2, 2; for this use of *eis* comp. Matt. 12, 41. Winer § 53. a, fin. For angels as present at the giving of the law, (not mentioned Ex. 20, 1. 19. 22,) see Sept. Deut. 33, 2 *ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ* for *יְהוָה עִמָּךְ וְשְׁנֵי יְהוָה*. Jos. Ant. 15. 5. 3 *δόγματα τὰ ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ θεοῦ μαζέντα*.—Spec. in the sense of *ordinance, institute*, Rom. 13, 2.—Elsewhere only Sept. Ezra 4, 11.

διάταγμα, ατος, τό, (διατάσσω,) *an ordinance, edict*, Heb. 11, 23.—Sept. Ezra 7, 11. Plut. Marcell. 24 fin.

διαταράσσω v. -ττω, f. ξω, (ταράσσω,) *to stir up throughout; trop. of the mind, to disturb, to trouble*, Pass. Luke 1, 29.—Dion. Hal. 7. 35. Plato Legg. 757. a.

διατάσσω v. -ττω, f. ξω, (τάσσω,) *to arrange throughout, to dispose in order*, e. g. trees Xen. Œc. 4. 21, 22; troops 2 Macc. 12, 20. Xen. An. 1. 7. 1.—In N. T.

1. *to set fully in order, to arrange, to appoint*; e. g. Pass. Gal. 3, 19 *ὁ νόμος διαταγὰς δι' ἀγγέλων*, see in *διαταγή*.—Pol. 3. 19. 11. Plato Legg. 746. e.

2. Spec. *to appoint, to ordain, to command*; c. dat. of pers. Matt. 11, 1. 1 Cor. 9, 14. 16, 1; with inf. of object, Luke 8, 55. Acts 18, 2. Pass. part. *τὸ διατεταγμένον*, *what is appointed*, c. dat. Luke 3, 13. Acts 23, 31; also *τὰ διαταχθέντα* id. absol. Luke 17, 9; c. dat. v. 10. Sept. for *פָּרַחְתָּ* Ez. 21, 19. 20.—Pol. 3. 33. 6. Xen. Cyr. 8. 5. 5.

3. Mid. *διατάσσομαι*, pr. *to arrange for oneself, in one's own behalf*, Plato Phædr. 271. b; hence, *to arrange, to appoint, to command*, absol. Acts 20, 18 *οὕτω γὰρ ἦν διατεταγμένος (Παῦλος)*, *for so Paul had arranged for himself*, appointed; for the Pass. perf. in Mid. signif. see Buttm. § 136. 3. Winer § 40. 3. So absol. Acts 7, 44. 1 Cor. 7, 17. 11, 34; c. dat. of pers. Tit. 1, 5. Acts 24, 23.—Pol. 5. 21. 1.

διατελέω, ὦ, f. ἔσω, (τελέω,) *to bring quite to an end, to complete*, Xen. Hell. 7. 3. 4; of time, *to spend wholly, to pass*, Xen. Cyr. 1. 2. 6.—In N. T. intrans. c. adj. *to continue throughout, to remain* so and so; Acts 27, 33 *ἄσπιτοι διατελεῖτε*, comp. in *διάγω, διαρίβω*. So 2 Macc. 5, 27. Æl. V. H. 10. 6. Xen. Mem. 1. 6. 2. See Winer § 46. 1. pen.

διατηρέω, ὦ, f. ἴσω, (τηρέω,) *to watch closely, to keep carefully*, c. acc. Pol. 1. 7. 7.

Dem. 238. 9.—In N. T. trop. *to keep carefully* e. g. a) In the mind, c. acc. Luke 2, 51 πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ. Sept. for רָצוֹנָה Gen. 37, 11. So Ecclus. 28, 5. b) With ἐαυτὸν ἔκ τινος, *to keep oneself carefully from any thing*, Acts 15, 29. Comp. Sept. with μή ποιῆν for בְּרָרָה Is. 56, 2; also Dem. 115. 26 δ. μή τι πάσχει.

διατί, see in διά II. 1. b. a.

διατίθημι, f. διαθήσω, (τίθημι) *to set, put, place apart*, in a certain order, *to arrange, to dispose*, e. g. troops, Sept. for מִצְבֵּי 1 Sam. 11, 11. Thuc. 1. 126; events, Xen. Mem. 2. 1. 27.—In N. T. only Mid. διατίθεμαι, f. ἵσθαι, *to arrange or dispose for oneself*, in one's own behalf, e. g.

1. Of what belongs to oneself. a) Genr. i. q. *to appoint, to assign*, c. acc. et dat. Luke 22, 29 bis, καὶ διατίθεμαι ὑμῖν... βασιλείαν. Comp. Xen. Cyr. 5. 2. 7 τὴν δὲ συγγέρα ταύτην (σοι) ἐπιτρέπω διατίθεσθαι, ὅπως ἂν σὺ βούλῃ. b) Spec. by will or testament, *to devise, to bequeath*; hence ὁ διατίμενος, *a testator*, Heb. 9, 16. 17. So Jos. Ant. 13. 16. 1. Dem. 1067. 1. Plato Legg. 924. a, b, c, e.

2. Of a covenant, *to arrange mutually, to covenant with another party*; hence διατίθεμαι διαθήκην τινί v. πρὸς τινα, *to make a covenant with any one*, Acts 3, 25. Heb. 8, 10 and 10, 16, quoted from Jer. 31, 33 where Sept. c. dat. for בְּרִית בְּרַחֲמֵי; also c. πρὸς τινα, Ex. 24, 8.—Aristoph. Av. 439 ἢ μὴ διάζωνται γ' οἷδε διαθήκην ἐμοί.

διατριβῶ, f. ψω, (τρίβω) *to rub apart or in pieces*, Hom. II. 11. 847; *to rub or wear away, to consume*, Theogn. 917 [921]. Hdot. 7. 120.—In N. T. of time, *to wear away, to pass, to spend*. a) Pr. c. acc. e. g. χρόνον Acts 14, 3. 28; ἡμέρας Acts 16, 12. 20, 6. 25, 6. 14. Sept. δ. ἡμέρας for יָמִים Lev. 14, 8. So δ. χρόνον Pol. 4. 57. 3. Xen. Mem. 2. 1. 15. b) Absol. *to spend time in a place*, i. q. *to remain, to continue, to abide*, simpl. Acts 12, 19; ἐν Ἀντιοχείᾳ 15, 35; ἐκεῖ John 3, 22. 11, 54. Sept. for יָמִים Jer. 35, 7. So Hdtian. 8. 8. 3, 14. Xen. Cyr. 1. 2. 12.

διατροφή, ἥς, ἥ, (διατρέφω), *nourishment, food*, 1 Tim. 6, 8.—1 Macc. 6, 49. Plut. Cimón 10. Xen. Vect. 4. 49.

διανγάζω, f. ἀσω, (αἰγάζω) *to shine through a crevice, c. dat.* Plut. de Placit. Philos. 3. 3. p. 272.—In N. T. *to shine forth, to dawn*, intrans. 2 Pet. 1, 19 ὥς οὗ ἡμέρα διανγάζη. So Pol. 3. 104. 5 ἅμα τῷ διανγάζειν.

διανγής, ἑός, οὗς, ὅ, ἥ, adj. (αἰγής) *shining through*, i. e. pellucid, transparent, Rev. 21, 21 Grb. for διαφανής in Rec.—Aquil. for הָרִי Prov. 16, 5. Luc. V. Hist. 1. 7 δ. οἶνος. Plut. de Placit. Philos. 3. 5. p. 274.

διαφανής, ἑός, οὗς, ὅ, ἥ, adj. (διαφαίνω) *diaphanous, transparent*, Rev. 21, 21 Rec where others διανγής. Sept. for הָרִי Ex. 30, 34.—Diod. Sic. 36. p. 239 Tauchn. [609 Wess.] Plato Phædr. 225. b.

διαφέρω, f. διοίσω, (φέρω), aor. 2 διήνεγκον, Butt. § 114 φέρο.

1. *to bear or carry through or over any place, to transport*; c. acc. et διά, Mark 11, 16 καὶ οὐκ ἤφην, ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.—1 Esdr. 5, 55. Eurip. Suppl. 382 [384]. Thuc. 8. 8.

2. Lat. *différo*, *to bear apart, to carry different ways*, viz.

a) Pass. e. g. of persons in a ship, *to be borne hither and thither, to be driven about, up and down*, ἐν τῷ Ἀδρίᾳ Acts 27, 27. So Luc. Hermot. 28 ἐν τῷ πελάγει διαφέρεσθαι. Plut. de Def. Orac. 17 τὴν ναὺν διαφερομένην. Lat. *différo*, Hor. Epod. 10. 6.—Trop. of doctrine, *to be carried abroad, to be published*, c. διά, Acts 13, 49 διεφέρετο ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας. So Wisd. 18, 10. Plut. Sept. Sap. Conv. 20 φήμη.

b) Intrans. pr. *to bear apart, trop. to differ*, Lat. *différo*; genr. Sept. Dan. 7, 3. 7. Xen. Hi. 1. 2. Hence in N. T. a) Part. neut. plur. τὰ διαφέροντα, *things different*; Rom. 2, 18 et Phil. 1, 10 [9] δοκιμάζειν τὰ διαφέροντα, *to distinguish things that differ*; so Theodoret in loc. τὰ ἐναντία ἀλλήλοις, δικαιοσύνην καὶ ἀδικίαν. Theophyl. κρίνεις τι δεῖ πράξαι καὶ τί μὴ δεῖ πράξαι. (Andocid. 121. 14 Reisk. Xen. Hi. 1. 3.) Others, *things more excellent*, as in γ below; comp. Pol. 6. 39. 2. β) Impers. διαφέρει, *it differs, it makes a difference*; c. dat. Gal. 2, 6 οὐδὲν μοι διαφέρει. So Ael. V. H. 1. 25 ἐμοὶ γὰρ οὐδὲν διαφέρει. Pol. 3. 21. 9. On this late use of the dat. see Lob. ad Phryn. p. 394. γ) With a gen. *to differ from, to be other than*; and so *to be more or better than, to surpass, to excel*; Matt. 6, 26 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν. 10, 31. Luke 12, 7; and with further adjuncts, as πόσω Matt. 12, 12. Luke 12, 24; ἐν δόξῃ 1 Cor. 15, 41; οὐδὲν Gal. 4, 1. So c. gen. Xen. Œc. 20. 17; with τοσοῦτον added Heil. 3. 1. 10; ἐν τινί Diod. Sic. 5. 57. Xen. Hi. 1. 8; οὐδὲν Xen. Vect. 4. 25.

διαφεύγω, f. ξω, (φεύγω) *to flee through or away, to escape*, absol. Acts 27, 42. Sept. for מָצָא Josh. 8, 22.—Pol. 1. 21 11. Xen. Mem. 3. 12. 4.

διαφημιζω, f. ἴσω, (φημιζω, φήμη,) *to fame abroad, to report publicly*; with acc. of thing, e. g. τὸν λόγον Mark 1, 45. Pass. Matt. 28, 15. With acc. of pers. *to spread one's fame abroad*, Matt. 9, 31.—So of things Dion. Hal. 11. 46. Diod. Sic. 36. p. 225 [532] ἀτολμίαν αὐτοῦ διαφημίσαντες.

διαφθείρω, f. ἐρῶ, (φθίρω,) Pass. aor. 2 διεφθάρην, part. perf. διεφθαρμένος; *to corrupt throughout, to destroy utterly*; Pass. *to decay utterly, to perish*; c. acc. Rev. 11, 18 bis, διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν. Absol. Luke 12, 33. Pass. 2 Cor. 4, 16. Rev. 8, 9. Sept. for חֲרֹשׁ Judg. 6, 4. 2 Sam. 11, 1. So Hdian. 4. 9. 2. Xen. Cyr. 1. 4. 7.—Trop. in a moral sense, *to corrupt wholly, to pervert, to destroy*; so of idolatry, Rev. 19, 2 ἡτις διεφθείρε (Rec. ἐφείρε) τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς. (Sept. for חֲרֹשׁ Judg. 2, 19.) Genr. 1 Tim. 6, 5 διεφθαρμένοι τὸν νοῦν, *corrupted as to their mind, men of perverse minds*; for the acc. see Buttm. § 131. 7. Kühner § 297. 7. So Pol. 12. 23. 2 διεφθάραι τῇ ψυχῇ. Xen. Mem. 1. 1. 1.

διαφθορά, as, ἡ, (διαφθείρω,) *corruption, destruction*; Acts 2, 27 and 13, 35 ἰδεῖν διαφθοράν, quoted from Ps. 16, 10 where Sept. for חֲרֹשׁ מוֹתָו, pr. *to see the pit or grave, to die and be buried* (comp. Sept. Ps. 49, 10); hence ἰδεῖν διαφθοράν is here i. q. *to see destruction, death*, regarded as a permanent state, opp. 'to see life.' So too in the argumentation of Peter and Paul, Acts 2, 31. 13, 34. 36. 37; comp. Sept. Job 33, 28. Ps. 30, 10. See Heb. Lex. art. חֲרֹשׁ. Hengstenb. Comm. on Ps. 16, 10. So Hdot. 4. 164. Pol. 2. 20. 6. Plato Gorg. 484. c; and in a moral sense, Xen. Mem. 1. 2. 8.—In all the above passages διαφθορά is commonly rendered *corruption*, as arising from *putrescence*; but this signif. is not found in the Sept. nor in Greek writers, and is here unnecessary.

διάφορος, ου, ὁ, ἡ, adj. (διαφέρω,) *different, various*, Rom. 12, 6. Heb. 9, 10. So Sept. Deut. 22, 9. Hdian. 3. 12. 2. Xen. Mem. 1. 3. 2.—Spec. *superior, excellent*, see in διαφέρω no. 2. b. γ; hence Compar. διαφώτερος, *more excellent, better*, Heb. 1, 4. 8, 6. So Sept. Ezra 8, 27. Pol. 6. 23. 7. Plato Legg. 779. b.

διαφυλάσσω v. -ττώ, f. ξω, (διά intens. φυλάσσω,) *to watch closely, to keep carefully, to protect*, c. acc. Luke 4, 10 τοῦ διαφυλάξαι σε, quoted from Ps. 91, 11 where Sept. for שָׁמַר; for τοῦ c. inf. see Buttm.

§ 140. n. 10, 11. Kühner § 308. 2. b. Winer § 45. 4. b.—Dem. 922. 18. Xen. Mem. 1. 5. 2.

διαχειρίζω, f. ἴσω, (χειρίζω,) *to have through the hands or in hand, to administer*, Plato Gorg. 526. b.—In N. T. Mid. *to lay hands on, to kill, to slay*, c. acc. Acts 5, 30. 26, 21. So Hdian. 3. 12. 2. Pol. 8. 23. 8. Diod. Sic. 18. 46.

διαχλευάζω, f. άσω, (διά intens. χλευάζω,) *to deride greatly, to mock*, absol. Acts 2, 13 for χλευάζω in Rec.—Pol. 30. 13. 12. Dem. 1221. 16.

διαχωρίζω, f. ἴσω, (χωρίζω,) *to separate throughout, wholly*, Sept. for חֲרֹשׁ Gen. 1, 4. 6. 7. Xen. Ec. 8. 11.—In N. T. Mid. *to separate oneself wholly, to withdraw, to depart*, c. από τινος Luke 9, 33. Sept. for חֲרֹשׁ Gen. 13, 9. 11. So Diod. Sic. 4. 53. Plato Tim. 59. c.

διδασκτικός, ἡ, ὄν, (διδάσκω,) *didactic, apt to teach*, 1 Tim. 3, 2. 2 Tim. 2, 24.—Philo de Præm. et Pæn. p. 914. c, διδασκτικῇ χρησάμενος ἀρετῇ πρὸς τελείωσιν.

διδασκτός, ἡ, ὄν, (διδάσκω,) *taught, of things imparted by teaching*; 1 Cor. 2, 13 bis, οὐκ ἐν διδασκοῖς ἀνθρώπινης σοφίας λόγοις κτλ. So Dem. 1413. 24. Plato Prot. 319. b.—Of persons, *taught, instructed*; John 6, 45 πάντες διδασκοὶ θεοῦ, see for the gen. Matth. § 345. Winer § 30. 4. Buttm. § 132. 8. So Sept. חֲרֹשׁ Is. 54, 13.

διδασκαλία, as, ἡ, (διδάσκω,) 1. *teaching, instruction*, i. e. the act or office of teaching, Rom. 12, 7. 1 Tim. 4, 13. 16. 5, 17. Tit. 2, 7. So Plut. de aud. Poet. 11 fin. Plato Rep. 493. b.—As applied to oneself, *instruction, admonition*, 2 Tim. 3, 16. Rom. 15, 4; comp. 1 Cor. 10, 11.

2. Meton. 'what is taught,' *instruction, doctrine, precept*; as coming from men, perverse, Matt. 15, 9. Mark 7, 7. Eph. 4, 14. Col. 2, 22. 1 Tim. 4, 1. Sept. and חֲרֹשׁ Is. 29, 13.—As coming from God, divine, 1 Tim. 1, 10. 4, 6. 1. 3. 2 Tim. 3, 10. 4, 3. Tit. 1, 9. 2, 1. 10.—Genr. Sept. Prov. 2, 17. Plut. Cato Maj. 19. Xen. Ec. 14. 3.

διδάσκαλος, ου, ὁ, (διδάσκω,) *a teacher, instructor, master*; genr. Rom. 2, 20. Heb. 5, 12. Of Jewish teachers or lawyers, Matt. 9, 11. 10, 24. 25. Luke 2, 46. 6, 40. John 3, 10;—hence i. q. ῥαββί, John 1, 39. 20, 16; of John the Baptist, Luke 3, 12; of Jesus, Matt. 8, 19. 12, 38. 17, 24. Mark 5, 35. 14, 14. John 11, 28. 13, 13. 14. al. of Paul, 1 Tim. 2, 7; and of other christian teachers, 1 Cor.

12, 28, 29. al.—2 Macc. 1, 10. Diod. Sic. 1. 8. Xen. Mem. 4. 2. 2. +

διδάσκω, f. ξω, (obs. δάω, δάμη,) 1. *to teach, to instruct*, with acc. of pers. or of thing, or of both; Buttm. § 131. 5. Kühner § 280. 3; so c. acc. of pers. Matt. 5, 2 ἐδίδασκεν αὐτοὺς λέγων. Mark 1, 22. 9, 31. John 7, 35. 8, 2. 2 Tim. 2, 2. al. Sept. for יְהוֹרִי Job 13, 23. So Dem. 390. 8. Xen. Hi. 8. 6.—With acc. of thing; Mark 6, 30 καὶ ὅσα ἐδίδασαν. 1 Tim. 4, 11. 6, 2. Tit. 1, 11; also Matt. 15, 9 and Mark 7, 7 διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων, quoted from Sept. Is. 29, 13 q. v. Sept. for לְיָד Ecc. 12, 9. So Dem. 315. 7. Xen. Cyr. 1. 6. 20.—With two acc. of pers. and thing; John 14, 26 ἐκείνος ὑμᾶς διδάξει πάντα. Mark 6, 34. Acts 21, 21. Heb. 5, 12. Pass. 2 Thess. 2, 15 ὡς ἐδιδάχθητε, comp. Buttm. § 134. 6. Sept. for יְהוֹרִי Prov. 22, 21; לְיָד Deut. 11, 19; Pass. 1 Chr. 5, 18. (Plut. de Puer. educ. 9. Xen. Mem. 3. 1. 5 bis. Pass. c. acc. Xen. Conv. 9. 6.) Instead of the acc. of thing, other adjuncts are sometimes put; e. g. infin. Matt. 28, 20. Luke 11, 1. Rev. 2, 14 Rec. or ὅτι Mark 8, 31. 1 Cor. 11, 14; or περὶ τίνος 1 John 2, 27. So c. inf. Xen. Cyr. 1. 2. 8; ὅτι Xen. Hi. 1. 10; περὶ c. gen. Dem. 198. 7.—Once in Griesb. with dat. of pers. and infin. (Rec. has acc.) Rev. 2, 14 ἐδίδασκε τῷ Βαλὰκ βαλεῖν κτλ. like Heb. לְיָד Job 21, 22; or לְיָד Deut. 33, 10.—Absol. Matt. 21, 23 προσῆλθον αὐτῷ διδάσκοντι. Mark 1, 21. 6, 6. 11, 17. Luke 5, 17. John 7, 14. Acts 5, 21. Rom. 12, 7. 1 Tim. 2, 12. al. So Dem. 130. 2. Xen. Mem. 1. 2. 17 οἱ διδάσκοντες.—With any of the above constructions may be joined an adjunct of place, time, or manner; so of place, c. ἐκ, as ἐκ τοῦ πλοίου Luke 5, 3; ἐν c. dat. Matt. 4, 23 ἐν ταῖς συναγωγαῖς. Mark 6, 2. 12, 35 ἐν τῷ ἱερῷ. Luke 13, 10. 26. John 6, 59. Acts 18, 11. 1 Cor. 4, 17; κατὰ c. acc. Luke 13, 22; c. gen. 23, 5; παρὰ c. acc. Mark 4, 1. Of time; as ἐν c. dat. Luke 4, 31 ἐν τοῖς σάββασι. 12, 12. 13, 10; acc. τὰς ἡμέρας Luke 21, 37; adv. Luke 19, 47. John 18, 20. Of manner; ἐν c. dat. Mark 4, 2 ἐν παραβολαῖς. Col. 1, 28 ἐν πάσῃ σοφίᾳ. 3, 16. Matt. 22, 16; ἐπὶ c. dat. Acts 4, 18 ἐπὶ τῷ ὀνόματι αὐτοῦ. 5, 28; c. gen. ἐπ' ἀληθείας Mark 12, 14. Luke 20, 21; μετὰ c. gen. Acts 28, 31; adv. Acts 18, 25 ἀκριβῶς. Matt. 5, 19. Luke 11, 1. John 8, 28. Acts 20, 20. 1 John 2, 27.

2. Spec. *to teach*, i. q. *to direct, to admonish, to advise*; c. acc. of pers. John 9, 34

καὶ σὺ διδάσκεις ἡμᾶς; Rom. 2, 21 bis. 1 Cor. 11, 14. Heb. 8, 11. Rev. 2, 20. Pass. Matt. 28, 15.—Jos. Ant. 2. 11. 1. Xen. Apol. 24. Plat. Prot. 323. d. +

διδασχῇ, ἡς, ἡ, (διδάσκω,) *teaching, instruction*; i. q. διδασκαλία. Suid. διδασχῇ ἀντὶ τοῦ διδασκαλία.

1. The act or office of teaching; Mark 4, 2 and 12, 38 ἔλεγεν αὐτοῖς ἐν τῇ διδασχῇ αὐτοῦ. Matt. 7, 28 comp. 29. Mark 1, 22. 27. 11, 18. Luke 4, 32. John 18, 19. Acts 5, 28. 1 Cor. 14, 6. 26. 2 Tim. 4, 2. Tit. 1, 9.—Plato Rep. 399. b. Thuc. 4. 126.

2. Meton. 'what is taught,' *instruction, doctrine*; Matt. 16, 12 προσέειπεν . . . ἀπὸ τῆς διδασχῆς τῶν Φαρισαίων. Spec. of instruction in the religion of Christ, in the principles of the gospel, christian doctrine; Matt. 22, 33. John 7, 16. 17. Acts 2, 42. 13, 12. 17, 19. Rom. 6, 17. 16, 17. Heb. 6, 2. 13, 9. 2 John 9 bis. 10. Rev. 2, 14. 15. 24.—Plut. de Puer. educ. 4. Plato Phædr. 275. a.

δίδραχμον, ου, τό, (dis, δραχμή,) *a didrachm, a double drachma*, a silver coin equal to two Attic drachmæ; and in the times of the N. T. and of Josephus equal also to the Jewish half shekel, i. e. 1s. 3d. sterling, or 30 cents; see fully in art. ἀργύριον no. 2. So Matt. 17, 24 bis, spoken of the yearly tribute to the temple paid by every Jew; comp. Ex. 30, 13 sq. 2 Chr. 24, 6. Jos. Ant. 18. 9. 1.—Jos. l. c. Dion Cass. 1082. 80. Sept. everywhere for Heb. זָהָב Gen. 23, 15. 16. Neh. 10, 32; the didrachm of Alexandria being apparently of twice the value, and equal to that of Ægina; see in ἀργύριον no. 2.

Δίδυμος, ου, ὁ, ἡ, (δύο, dis,) pr. adj. *twain, double, twin*, Sept. for Δῶν Cant. 4, 5. Plato Tim. 77. d; a twin, Plur. *twins*, Sept. for Δῶν Gen. 25, 24. Luc. D. Mort. 16. 4.—In N. T. *Didymus, the Twin*, as a surname of the apostle Thomas, John 11, 16. 20, 24. 21, 2.

δίδωμι, f. δώσω, aor. 1 ἔδωκα, aor. 2 ἔδων, perf. δέδωκα, plupf. ἐδεδόκειν; see Buttm. § 107. Less usual forms are: Pres. 3 plur. Attic δίδωσι Rev. 17, 13 in later edit. Buttm. § 107. n. I, 1. Winer § 14. 1. b.—Aor. 1 Subj. 3 pers. δώσῃ John 17, 2. Rev. 8, 3, from an obsol. aor. 1 ἔδωσα, only in late writers; see Lob. ad Phryn. p. 721. Winer § 14. 1. n.—Aor. 2 Opt. 3 pers. δώῃ later for δολῇ, Rom. 15, 5. Eph. 1, 17. al. see Lob. ad Phryn. p. 346. Winer § 14. 1. g. Buttm. § 107. n. I, 3.—Plupf. δέδωκεν without augm. Mark 14. 14. John 11,

57; see Buttm. § 83. n. 7. Winer § 12. 12. —The primary signif. is every where to give, pr. of one's own accord and with good will.

1. Pr. to give, to bestow. a) Genr. c. acc. et dat. Matt. 4, 9 ταῦτα πάντα σοι δώσω. 7, 11. 14, 7. 19, 21. Mark 6, 2. 22. 23. 10, 21. Luke 10, 35. al. sæp. Pass. Matt. 26, 9. Mark 14, 5. Luke 8, 18. al. Sept. for יָתַן Gen. 24, 53. 25, 5. 6. al. sæp. So Æschin. 88. 1. Xen. Hi. 7. 8. Pass. Plut. Mor. II. p. 16.—With dat. and ἐκ c. gen. partitively; Matt. 25, 8 δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν. So impl. Mark 2, 26. Luke 6, 4.

b) Spec. of sacrifice or homage, to give, to offer, c. acc. et dat. Rev. 4, 9; acc. Luke 2, 24 δοῦναι θυσίαν.—Sept. δότε δόξαν τῷ Σεφ for יָתַן Ps. 68, 35. Hom. Od. 1. 66 ἰρὰ θεοῖσιν ἔδωκε. II. 12. 6.

c) Of a person who is the source, author, cause of a favour or benefit to any one, to give, i. q. to grant, to impart, to permit, to cause, etc. a) Genr. c. acc. et dat. Matt.

21, 23 τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην. Mark 11, 28. Luke 20, 2. Acts 8, 19. John 4, 12 ὃς ἔδωκεν ἡμῖν τὸ φέαρ. 2 Thess. 3, 9; acc. simpl. δ. γνώμην 1 Cor. 7, 25. 2 Cor. 8, 10. So Hlian. 2. 3. 10. Xen. Ag. 2. 3; δ. γνώμην Dem. 704. 5.—In phrases: ἀφορμὴν διδόναι τινί, to give occasion to any one, 2 Cor. 5, 12. 1 Tim. 5, 14; (Diod. Sic. 1. 83;) τόπον δ. τινί, to give place to any one, to yield, Luke 14, 9. Rom. 12, 19. Eph. 4, 27. 2 Thess. 3, 9. (Arr. Epict. 4. 1. 106. Plut. C. Gracch. 13. Lat. dare locum Cic. de Nat. Deor. 2. 23.) Often also when the idea of the verb and its accus. may be expressed by a verb kindred to the accus. e. g. δίδοναι αἶνον τῷ Σεφ i. q. αἰνεῖν to praise, Luke 18, 43 (comp. Palæph. 43); διδ. ἀπόκρισιν, i. q. to answer, John 1, 22 (Plut. Mor. II. p. 83); διδ. δόξαν τῷ Σεφ, i. q. δοξάζειν to glorify, to praise, Luke 17, 18. John 9, 24. Acts 12, 23. Sept. for יָתַן Josh. 7, 19. Jer. 13, 16; διδ. ἐγκοπὴν, i. q. to hinder, 1 Cor. 9, 12; διδ. ἐντολήν, i. q. to command, John 11, 57. 12, 49; (Dem. 250. 13;) διδ. προσκοπήν, i. q. to offend, 2 Cor. 6, 3; διδ. ῥάπισμα, i. q. to strike, to slap, John 18, 22. 19, 3; (so ῥαπίζειν Dem. 787. 23;) διδ. φιλίαν, i. q. to kiss, Luke 7, 45; διδ. χάραγμα, i. q. χαράσσω, Rev. 13, 16; so Diod. Sic. 34. p. 205. [599 Wess.] πάντας χαράττοντες τοῖς στίγμασι. Also διδ. εὐσημον λόγον, i. q. εὐσήμεν λέγω, to speak distinctly, 1 Cor. 14, 9. β) Spoken of God or of Christ as the author or source of what one has, receives, etc. to give, to

grant, to bestow, to impart, c. acc. et dat. Matt. 6, 11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. 9, 8 Σεὺν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. Luke 12, 32. John 17, 22. 24. Acts 7, 5. 11, 17. 2 Cor. 9, 9. Eph. 4, 8. 2 Tim. 2, 7. Rev. 2, 28. al. Pass. Matt. 12, 39. Mark 13, 11. John 3, 27. Gal. 3, 22. So δοῦναι χάριν or ἡ χάρις ἡ δοθεῖσα, to give or confer grace or favour, the grace given, benefit conferred, James. 4, 6. Rom. 12, 3. 6. 1 Cor. 3, 10. Eph. 3, 8; also ἡ χ. ἡ δεδομένη id. 2 Cor. 8, 1. (Æschyl. Prom. 821 [827]; comp. Lob. ad Phryn. p. 18.) Rev. 2, 21 ἔδωκα αὐτῇ χρόνον I gave her time, respite. (Pol. 6. 17. 5. Dem. 399. 19.) So of rulers whom God gives to a people, Acts 13, 20. 21 ἔδωκεν αὐτοῖς ὁ Σεὺς τὸν Σαούλ. (Xen. Cyr. 2. 3. 4.) Also in various constructions; so c. gen. partitively, Rev. 2, 17 δώσω αὐτῷ τοῦ μάννα (Buttm. § 132. 5. c), also c. ἐκ τινος in the same sense, 1 John 4, 13. With εἰς or ἐπὶ, as διδοὺς (αὐτοῖς) νόμον μου εἰς τὴν διάνοιαν v. ἐπὶ τὰς καρδίας, Heb. 8, 10. 10, 16. Rev. 17, 17; also εἰς ὑμᾶς id. 1 Thess. 4, 8. (Xen. Cyr. 8. 2. 20 εἰς τὰς ψυχάς.) Construed often with the dat. and infin. instead of an accus. comp. Buttm. § 140. 5, and n. 8. Matt. 13, 11 ὑμῖν δίδεται γινῶναι τὰ μυστήρια, to you it is given, granted, to know, etc. Luke 1, 73 τοῦ δοῦναι ἡμῖν ἀπόβας λατρεῖν αὐτῷ. John 5, 26 ἔδωκε τῷ νῆφ ζῶν ἔχειν ἐν αὐτῷ. Acts. 2, 4. Rom. 15, 5. 2 Tim. 1, 18. Rev. 6, 4. (Æl. V. H. 13. 36. Xen. Cyr. 5. 1. 29.) This infin. is sometimes implied; as Matt. 19, 11 οἷς δέδοται sc. χωρεῖν. John 19, 11. Rev. 11, 3. With ἵνα instead of the infin. Mark 10, 37.—So c. acc. et infin. to permit, to suffer, to grant, Acts 2, 27 et 13, 35 οὐδὲ δώσεις τὸν ὄσιον σου ἰδεῖν διαφθοράν. 10, 40. 14, 3. So Hom. II. 3. 322. Luc. D. Mort. 9. 2.—Spoken of evil or punishment divinely inflicted, to give, to inflict, to lay upon; 2 Thess. 1, 8 ἐκδίκησιν. Rev. 18, 7 βασανισμὸν καὶ πένθος. 2 Cor. 12, 7 ἐδόθη μοι σκόλοψ τῇ σαρκί, where for the dat. of manner, comp. Buttm. § 133. 4. b. So Hom. II. 19. 270. Xen. Mem. 2. 2. 7.

d) Trop. of things which are the cause, source, occasion, of any thing; to give, to impart, to cause, etc. Acts 3, 16 καὶ ἡ πίστις ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν. So Hlian. 2. 2. 18. Eurip. Iph. Taur. 722. [728].—With an accus. where the idea may also be expressed by the verb kindred to the accus. see above in lett. c; James 5, 18 ὑπὲρ τὸν διδ. i. q. ἵεν. Matt. 24, 29 τὸ φέγγος διδ. i. q. φέγγειν. 1 Cor. 14, 7. 8 φωνὴν διδ. i. q. φωνεῖν.

2. *to give, to give up, to deliver over, to present, to commit to*, i. e. to put into the hands, power, possession, of any one.

a) Genr. and with acc. and dat. as a person, Luke 7, 15; things Matt. 5, 31 δότω αὐτῇ ἀποστάσιον. 19, 7, 14, 8 δός μοι ὠδε τὴν κεφαλὴν Ἰωάννου. 24, 45. Mark 6, 41. John 13, 26. 18, 11. Rev. 15, 7. Acts 9, 41 δούς δὲ αὐτῇ χεῖρα. al. ssep. (Hdian. 3. 11. 20. Xen. Cyr. 1. 4. 6. 10.) So c. dat. impl. Matt. 19, 7. Luke 7, 44. John 6, 51; acc. impl. Matt. 26, 26. 27. Luke 11, 7. 8. (Xen. Cyr. 1. 4. 11.) Pass. absol. Matt. 14, 9.—Acts 1, 26 ἔδωκαν κλήρους αὐτῶν, *they gave their lots*, sc. to be placed in the urn. Luke 15, 22 δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, *give or bring a ring for his hand*; others under no. 4 below, like Heb. לֵב יָדָי Gen. 41, 42, where Sept. περιτίθημι. (Xen. An. 1. 2. 27.) With dat. of pers. and infin. e. g. διδ. αὐτοῖς φαγεῖν v. πίνειν, Matt. 14, 16. Luke 8, 55. 15, 16. John 4, 7. 6, 31. Rev. 16, 6. (Comp. Luc. D. Deor. 7. 4. Ael. V. H. 9. 15.) So διδ. τοῖς κυσί, Matt. 7, 6; comp. Hom. Il. 23. 21. Xen. Ven. 7. 12.

b) Also *to commit, to intrust*, e. g. to the charge or care of any one; spoken of things, Matt. 16, 19 δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρ. 25, 15. Mark 12, 9. Luke 12, 48. 16, 12. 20, 16. John 3, 35. 5, 22. 13, 3. al. Sept. and יָדָי Cant. 8, 11. (Xen. Cyr. 8. 7. 11.) Of a work or duty to be done, John 5, 36. 17, 4. 8. 11. 14. Acts 7, 38; so Xen. CEC. 7. 6.—Spoken of persons who are *given* to Christ as his disciples, who are to receive eternal life; John 10, 29 ὁ πατήρ μου, ὃς δέδωκέ μοι (sc. αὐτά v. 28). 17, 6. 9. 22. 24. Heb. 2, 13. So Xen. An. 7. 3. 30.—Hence

c) Spec. διδόναι ἑαυτόν, *to give oneself, to deliver oneself*, i. e. a) *to consecrate or devote oneself*, 2 Cor. 8, 5. So Hdrot. 3. 19. Dem. 301. 20. β) With ὑπὲρ v. περὶ τινος, *to give or devote oneself for* any one, i. e. to death, Gal. 1, 4. Tit. 2, 14; with predic. ἀντιδιδόναι, 1 Tim. 2, 6. So τὸ σῶμα αὐτοῦ Luke 22, 19; τὴν σάρκα αὐτοῦ John 6, 51. Also διδ. τὴν ψυχὴν αὐτοῦ λίτρον ἀντὶ πολλῶν Matt. 20, 28. Mark 10, 45. So 1 Macc. 2, 50. 6, 44. Eurip. Herac. 551. Phoen. 1012. γ) Constr. with εἰς c. accus. of place, *to betake oneself to* any place, *to go*; Acts 19, 31 μὴ δοῦναι ἑαυτὸν εἰς τὸ ζέαιρον. So Jos. Ant. 15. 7. 7. et Diod. Sic. 5. 59 διδοὺς αὐτὸν εἰς τὰς ἐρημίας. Pol. 5. 14. 9.

3. *to give*, i. e. *to give forth, to render up,*

to yield, especially in return for any thing bestowed, as a gift, labour, attention; hence often found where ἀποδίδωμι might have stood.

a) Genr. e. g. of persons, c. acc. Rev. 20, 13 bis, ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς ἐν αὐτῇ κτλ. Of things, Luke 6, 38 δοθήσεται ὑμῖν μέτρον... δώσουσιν εἰς τὸν κόλπον ὑμῶν. Trop. λόγον δώσει τῷ θεῷ, *shall render an account to God*, Rom. 14, 12; so Plut. de Puer. educ. 14. Xen. Cyr. 1. 4. 3. b) Spoken of what is given as a reward, recompense, *to give, to reward, to pay*, Matt. 20, 4. 14. Mark 14, 11. Rev. 11, 18. Or of the price of any thing, tribute, tithes, Matt. 16, 26 et Mark 8, 37. Matt. 22, 17. 27, 10. Luke 20, 22. 23, 2. Heb. 7, 4. Sept. for יָדָי Zech. 11, 12. So Xen. Conv. 1. 5 ἀργύριον. Palaph. 38 διδ. φόρον. c) Of the earth, *to give forth, to yield*, e. g. καρπὸν, Matt. 13, 8. Mark 4, 7. 8. Sept. and יָדָי Zech. 8, 12. So ἀποδίδωμι Xen. Cyr. 8. 3. 38.

4. From the Heb. used in the sense of τίθημι, like יָדָי for יָדָי, *to put, to set, to place*; see Heb. Lex. art. יָדָי no. 2, 3.

a) Pr. and with ἐπὶ c. acc. *to place or put upon* any thing; e. g. τὸ ἀργύριον ἐπὶ τὴν τράπεζαν, *to place money upon the table of the broker*, i. e. to place at interest, Luke 19, 23, comp. Matt. 25, 27; comp. also Sept. and יָדָי Lev. 25, 37. So διδ. τὰ θυμιάματα ἐπὶ τὸ θυσιαστήριον, i. e. to offer in sacrifice, c. dat. of manner ταῖς προσευχαῖς, Rev. 8, 3; comp. Eccclus. [32] 35, 16. 17. Sept. and יָדָי Ez. 7, 3. 4. al. comp. יָדָי Gen. 1, 7. 9, 13, where Sept. τίθημι ἐν. So perh. with εἰς Luke 15, 22; see in no. 2. a. Once c. ἐνώπιόν τινος, Rev. 3, 8 δέδωκα ἐνώπιόν σου θύραν ἀνεφγμένην. So Sept. for יָדָי Neh. 9, 35.—Trop. in the Latinism δοῦναι ἐργασίαν, *dare operam, to give labour or diligence, to make effort, to endeavour*, c. infin. Luke 12, 58. So Hermog. de Invent. 3. 5. 7 ἐργασίαν τῷ ἐπιχειρήματι διδούς. See *dare operam*, Ernesti Clav. Cic. art. Opera. Comp. σπουδὴν τιθέναι Pind. Pyth. 4. 492; ponere operam, Cic. pro Mur. 22; pro Cluent. 57.

b) Of miracles, *to do, to perform, to exhibit*, Matt. 24, 24. Mark 13, 22. Acts 2, 19 quoted from Joel 3, 3 [2, 30], where Sept. for יָדָי, as also Ex. 7, 9. Deut. 13, 1; comp. Sept. τίθημι for יָדָי Deut. 6, 22.

c) With a doub. acc. of person, *to appoint, to constitute*, as any thing, where the last acc. is by apposition; Eph. 1, 22 αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα. 4, 11. Sept. and יָדָי Ex. 7, 1; also יָדָי Gen. 17, 5, Sept.

ρίστημι. So Sept. διδόναι eis for הָנִיחַ Ez. 37, 22. Comp. Gesen. Lehrgeb. p. 813. Matth. § 420.

d) Of a law, ordinance, or the like, to give, i. e. to appoint, to ordain, to prescribe; e. g. νόμον John 7, 19. Gal. 3, 21; διαθήκην περιτομῆς Acts 7, 8; περιτομήν John 7, 22. Sept. for הָנִיחַ Lev. 26, 46; for הָנִיחַ Josh. 24, 25; הָנִיחַ Ezra 9, 11. Sept. δίδ. διαθήκην for הָנִיחַ Num. 25, 12; also Heb. הָנִיחַ Gen. 17, 2. Lev. 26, 1, where Sept. τίσημι.—The classic form is δίνειν νόμον, whence νομοδότης a lawgiver; see the Gr. Lexicons in τίσημι. +

διεγείρω, f. ἐγῶ, (ἐγείρω,) to wake up fully, to rouse, c. acc. pr. persons from sleep, Matt. 1, 24. Mark 4, 38. 39. Luke 8, 24. So Jos. Ant. 2. 5. 5. Hdian. 2. 1. 13. Plut. Dion 26.—Trop. e. g. the sea, to arouse, to agitate, Pass. John 6, 18; comp. Heb. הָנִיחַ and Sept. ἐξεγείρω Jon. 1, 13. Also of the mind, or in mind, to excite, incite, stir up, 2 Pet. 1, 13. 3, 1. So 2 Macc. 15, 10. Plut. Cato Min. 48.

διενθυμέομαι, οὔμαι, Pass. depon. (ἐνθυμέομαι,) to revolve throughout in mind, to consider carefully, c. περὶ τινας Acts 10, 19 in later edit. for ἐνθυμέομαι in Rec.

διεξέρχομαι, aor. 2 διεξῆλθον, (ἐξέρχομαι,) to pass out through, absol. Acts 28, 3 Grb. ἐχιδνα . . . διεξελθούσα κατήψε κτλ.—Luc. Tox. 55. Plato Prot. 315. a.

διέξοδος, ου, ἡ, (ἐξοδος,) a way out through, a passage out, a pass, Hdian. 8. 1. 11. Thuc. 3. 98; comp. Sept. for מַצְיָא 2 K. 2, 21.—In N. T. a thoroughfare, crossing, fork of the roads, not in the city (comp. v. 7), but in the country, where many resort or pass; Matt. 22, 9 ἐπὶ τὰς διεξόδους τῶν ὁδῶν, q. d. cross-roads.

διερμηνευτής, ου, ὁ, (διερμενέω,) an interpreter, 1 Cor. 14, 28.

διερμηνεύω, f. εὔσω, (διά intens. ἐρμηνεύω,) to interpret fully, to explain, to expound, c. acc. et dat. Luke 24, 27; absol. Acts 9, 36. 1 Cor. 12, 30. 14, 5. 13. 27.—2 Macc. 1, 36. Pol. 3. 22. 3.

διέρχομαι, f. διελεύσομαι Luke 2, 35, (ἐρχομαι,) impf. διηρχόμεν Luke 5, 15. 17, 11; aor. 2 διῆλθον; see in ἐρχομαι.

1. to go or come through, to pass through, with διά c. gen. of place; Matt. 12, 43 and Luke 11, 24 διέρχεται δι' ἀνύδρων. Luke 4, 30. 17, 11. John 4, 4. [8, 59.] Acts 9, 32. 1 Cor. 10, 1; δι' ἐκείνης sc. δόου, Luke 19, 4; δι' ὑμῶν, 2 Cor. 1, 16; διὰ τρυφήματος ραφίδος Matt. 19, 24. Mark 10, 25. [Luke 18,

25.] Comp. Butt. § 147. n. 9. Sept. for בָּיָא 2 Chr. 23, 15; בָּיָא 1 Sam. 9, 3. 4. (Trop. Plato Soph. 255. e.) With acc. of place; Luke 19, 1 διήρχετο τὴν Ἱερουσόλ. Acts 12, 10. 13, 6. 14, 24. 15, 3. 41. 16, 6. 18, 23. 19, 1. 21. 20, 2. 1 Cor. 16, 5 bis. Heb. 4, 14 διελθυσάτα τοὺς οὐρανούς, who has passed through the heavens, i. e. all the heavens, quite up to the throne of God, comp. 2 Cor. 12, 2. 4. Eph. 4, 10. Heb. 7, 26. Sept. for הָנִיחַ Josh. 18, 4; בָּיָא Gen. 41, 47. So Hdian. 8. 1. 7. Xen. An. 3. 5. 17.—Absol. but with accus. impl. as τὴν γῆν, τὴν πόλιν, τὴν χώραν, i. e. through the adjacent country, the region round about; Acts 8, 4. 40 διερχόμενος εὐαγγελίζετο τὰς πόλεις πάσας. 10, 38. 17, 23. 20, 25; with κατὰ κόμας Luke 9, 6. So with ἕως c. gen. of place, to go or travel through the country as far as, Acts 11, 19. 22; and hence simply, to go or pass to a place, c. ἕως, Luke 2, 15. Acts 9, 38. Trop. εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, Rom. 5, 12. Sept. pr. c. εἰς for בָּיָא 2 Sam. 17, 24; c. ἐπὶ for בָּיָא Jon. 2, 4. So Xen. An. 6. 3. 16.—Spoken of things, e. g. a sword, to pierce through, c. acc. Luke 2, 35. (So c. gen. Hom. Π. 20. 100.) Trop. of a rumor, λόγος, to go out through the country, to be spread abroad, absol. Luke 5, 15; so Plut. Galba 26. Xen. An. 1. 4. 7 διῆλθε λόγος.

2. Of those who pass over a river, lake, sea; Mark 4, 35 et Luke 8, 22 διέλθωμεν εἰς τὸ πέραν. Acts 18, 27. 13, 14 διελθόντες ἀπὸ τῆς Πέργης, i. e. passing over by water from Perga to Antioch; comp. v. 13. Sept. for בָּיָא Dent. 4, 21; בָּיָא Jer. 2, 10.—Xen. An. 6. 3. 16.

διερωτάω, ῶ, f. ἴσω, (ἐρωτάω,) to inquire throughout, carefully; to inquire out, c. acc. τὴν οἰκίαν Acts 10, 17.—Pol. 5. 50. 12. Xen. Cyr. 1. 3. 15.

διετής, εὐς, οὐς, ὁ, ἡ, adj. (δῖς, ἔτος,) of two years, two years old; Matt. 2, 16 ἀπὸ διετούς [παιδὸς] καὶ κατωτέρω, from the child of two years old and under. So Sept. ἀπὸ τριετούς καὶ ἐπάνω for מִבְּנֵי שָׁנָה שְׁלֹשָׁה וְעַד מִבְּנֵי שָׁנָה אַרְבָּעָה, from the child of three years old and upward, 2 Chr. 31, 16; ἀπὸ εἰκοσαετούς 1 Chr. 27, 23. Ezra 3, 8.—Pollux On. 2. 2. 8. Also διετής χρόνος 2 Macc. 10, 3. Hdot. 2. 2.

διετία, as, ἡ, (διετής,) the space of two years, biennium, Acts 24, 27. 28, 30.

διηγέομαι, οὔμαι, f. ἴσομαι, Mid. depon. (ηγέομαι,) pr. to lead or conduct through; hence trop. to go through with, to recount, to tell, to declare the whole of any thing;

c. acc. et dat. Mark 9, 9 ἵνα μηδενὶ διηγῶνται ἃ εἶδον. Luke 9, 10; acc. simpl. Luke 8, 39. Acts 8, 33 τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται, quoted from Is. 53, 8 where Sept. for הִתְיָשׁ; see in γενεά no. 3, and αἰῶν no. 4. With dat. and πῶς, Mark 5, 16. Acts 9, 27 διηγήσατο αὐτοῖς πῶς. 12; 17; also c. περί τινος Hebr. 11, 32. Sept. for רָבַד Gen. 24, 66.—1 Macc. 8, 2. Hdian. 2. 15. 13. Xen. Oec. 7. 9.

διήγησις εὖς, ἡ, (διηγέομαι,) narration, history, Luke 1, 1. Sept. for רָבַד Judg. 7, 15.—2 Macc. 2, 32. Pol. 3. 36. 4. Plato Rep. 392. d.

διηνεκής, εὖς, οὖς, ὁ, ἡ, adj. (ἡνεκής, διήνεγκα, διαφέρω,) pr. carried through, extended, protracted, e. g. roots Hom. II. 12. 134; a ditch Diod. Sic. 4. 11. Of time, e. g. the night, Luc. V. H. 1. 19. Trop. of a law, νόμος, continual, perpetual, Plato Rep. 839. a.—In N. T. only of time, Neut. τὸ διηνεκές, pr. continuance, perpetuity; so adv. εἰς τὸ διηνεκές, continually, forever, Heb. 7, 3. 10, 1. 12. 14. So Symm. for רָבַד פְּסִיכָא Ps. 48, 15. App. B. Civ. p. 682 δικάτωρ εἰς τὸ διηνεκές ἡρέβη, i. q. εἰς αἰὲ p. 601. Heliod. 1. p. 25.

διθάλασσος, ον, ὁ, ἡ, adj. (δῖς, θάλασσα,) divided into two seas, Strabo p. 11. a.—In N. T. between two seas, bimaris; Acts 27, 41 εἰς τόπον διθάλασσον, a place between two seas, at the meeting of two opposing currents, forming a shoal or sand bank. So Dion Chrys. 5. p. 83. d, βραχέα καὶ διθάλαττα. Comp. 'bimaris Corinthus' Hor. Od. 1. 7. 2.

διυκνέομαι, οὔμαι, f. διυκνομαι, (ικνέομαι,) to go or pass through, to pierce through, c. ἄχρι τινός Heb. 4, 12. Sept. pr. for דִּבְרֵי Ex. 26, 28. 36, 33.—Hesych. διυκνούμενος· διερχόμενος.

διύστημι, (ἵστημι,) aor. 1 διέστησα, trans. to place asunder, to separate; aor. 2 διέστην, intrans. to separate, to go away; see in ἵστημι, and Buttm. § 107. II. 1. (m. 21.) In N. T. a) As to place, intrans. c. ἀπὸ, Luke 24, 51 διέστη ἀπ' αὐτῶν. Acts 27, 28 βραχὺ δὲ διαστήσαντες (ἐαυτούς), departing a little, going a little further. So Ecclus. 28, 14. Pol. 10. 3. 6. Thuc. 4. 74. b) Of time, intrans. to pass away, to elapse, Luke 22, 59.

διυχυρίζομαι, f. ἱσομαι, Mid. depon. (ἰχυρίζομαι,) to affirm through and through, to affirm confidently; with λέγων Luke 22, 59; c. inf. Acts 12, 15.—Jos. Ant. 2. 6. 4. Dem. 447. 25. Plato Phaed. 100. d.

δικαιοκρισία, ας, ἡ, (δίκαιος, κρίσις,) righteous judgment, Rom. 2, 5; comp. 1 Thess. 1, 5.—Gr. Anon. for דִּקְיָא Hos. 6, 5. Test. XII Patr. p. 547, 581. Comp. δικαιοκρίτης 2 Macc. 12, 41.

δίκαιος, αἰα, ον, (δίχα Aristot. Eth. Nic. 5. 2; others δίκη,) right, just, pr. physically, i. e. even, equal, like, comp. ἴσος; e. g. numbers Hdot. 2. 149; ἄρμα οὐ δίκ. an uneven going chariot, Xen. Cyr. 2. 2. 26; then, just as it should be, fit, proper, good, as soil, γῇ Poll. On. 1. 227; γῆδιον Xen. Cyr. 8. 3. 38; comp. justissima tellus Virg. Geor. 2. 460.—Hence in a moral sense, right, just, e. g.

1. Of one who acts alike to all, who practises even-handed justice, just, equitable, impartial; spoken of a judge, e. g. Christ or God, 2 Tim. 4, 8 ὁ δίκαιος κριτής. Rev. 16, 5. Of a judgment, decision, John 5, 30 ἡ κρίσις ἡ ἐμὴ δίκαια ἐστὶ. 7, 24. Luke 12, 57. 2 Thess. 1, 5. 6. Rev. 16, 7. 19. 2. Sept. for דִּקְיָא Jer. 42, 5; דִּקְיָא Ps. 7, 12. 119, 137.—Plut. de rect. rat. Aud. 13. Thuc. 3. 44. Xen. Cyr. 1. 3. 17. Plato Gorg. 523. e, ἵνα δίκαια ἡ κρίσις ᾗ.

2. Of character or conduct, just as it should be, upright, righteous, virtuous; also good in a general sense; but ὁ δίκαιος is strictly one who does right, while ὁ ἀγαθός is one who does good, a benefactor; comp. Tittm. de Syn. N. T. p. 20, 21. Comp. also Cic. Off. 2. 10 'justitia, ex qua una virtute boni viri appellantur.' De Fin. 5. 23 'justitia . . . cui adjuncta sunt pietas, bonitas, liberalitas, benignitas, comitas, quaeque sunt generis ejusdem.' Sept. usually for דִּקְיָא; see Heb. Lex. s. v. no. 3.

a) Of things, e. g. ἔργα 1 John 3, 12; ἐντολή Rom. 7, 12. Neut. τὸ δίκαιον, what is right, just, fit; e. g. wages Matt. 20, 4. 7; also genr. Col. 4, 1. Eph. 6, 1. Phil. 1, 7. 2 Pet. 1, 13.—Hdian. 4. 5. 12. Xen. Mem. 4. 4. 25. Plato Gorg. 457. c.

b) Of persons: a) In the language of common life; Matt. 5, 45 βρέχει ἐπὶ δικαίους καὶ ἀδίκους. Mark 2, 17. Luke 5, 32. 18, 9. 20, 20. Acts 10, 22. Rom. 5, 7. 1 Tim. 1, 9. 2 Pet. 2, 7. 8. al. Sept. and דִּקְיָא Gen. 18, 23 sq. Ecc. 3, 17. (Dem. 742. 6. Xen. Mem. 4. 8. 11.) Sometimes the idea of mildness, clemency, predominates, Matt. 1, 19. 1 John 1, 9; or also that of innocence, Matt. 27, 19. 24; so Sept. for דִּקְיָא Job 9, 23. Prov. 6, 17. β) Spec. of those whose hearts are right with God, righteous, pious, godly; Matt. 13, 43 τότε οἱ δίκ. ἐκλάμψουσιν ὡς ὁ ἥλιος. v. 49. 23, 29.

35 αἷμα δίκαιον, i. e. blood of the righteous. 25, 46. Mark 6, 20. Luke 14, 14. 23, 47. Rom. 2, 13. 3, 10. 5, 19. Heb. 11, 4. al. Rom. 1, 17 and Gal. 3, 11 and Heb. 10, 38 ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται, *the just shall live (be saved) by faith*, quoted from Hab. 2, 4 where Sept. for דִּקְיָה; as also Ps. 1, 5. 118, 15. al. Test. XII Patr. p. 571, 609. γ) Used in the highest and most perfect sense of God, John 17, 25. Rom. 3, 26. 1 John 2, 29; of Christ, Acts 3, 14, 7, 52. 22, 14. 1 John 2, 1. 3, 7. Sept. for דִּקְיָה Ex. 9, 27. Deut. 32, 4. Comp. Xen. Mem. 4. 4. 25. +

δικαιοσύνη, ης, ἡ, (δίκαιος,) *pr. the doing or being what is just and right, e. g.*

1. The doing alike to all, i. e. *justice, equity, impartiality*; spoken of a judge or magistrate, Acts 17, 31 κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ. Rev. 19, 11. Heb. 11, 33 εἰργάσαντο δικαιοσύνην, *wrought justice*, dispensed justice to the nations. Rom. 9, 28, quoted from Is. 10, 22, where Sept. for דִּקְיָה; see in συντέμνω. Sept. also for דִּקְיָה Ps. 9, 9. 35, 24.—Ecclus. 45, 26. Jos. Ant. 3. 4. 1. Dem. 199. 5. Plato Gorg. 464 c.

2. Of character, conduct, and the like, *the being just as one should be*, i. e. *rectitude, uprightness, righteousness, virtue*, like the Heb. דִּקְיָה, דִּקְיָה; see in δίκαιος no. 2. init.

a) Of actions, duties, etc. i. q. τὸ δίκαιον, *what is right, proper, fit*; Matt. 3, 15 πληρῶσαι πᾶσαν δικαιοσύνην.

b) Of disposition, conduct: a) In the language of common life, Eph. 5, 9. 1 Tim. 6, 11. 2 Tim. 2, 22. Heb. 7, 2. Rev. 22, 11 in later edit. Sept. for דִּקְיָה Ps. 15, 2; דִּקְיָה Prov. 8, 18. 20. (Æschin. 25. 42. Xen. Mem. 1. 2. 24.) Hence *the doing right, uprightness*, as manifested in *kindness, beneficence, bounty*, 2 Cor. 9, 9. 10; perh. 2 Pet. 1, 1; see in δίκαιος no. 2. b. a. So Sept. for דִּקְיָה Gen. 20, 13; דִּקְיָה 1 Sam. 12, 7. Ps. 24, 5; also Tob. 2, 14. Bar. 5, 9. β) Spoken of that *righteousness* which has regard to God and the divine law, viz. either (1) merely external and consisting in the observance of external precepts, as δικαιοσύνη ἡ ἐν νόμῳ v. ἐκ νόμου, Rom. 10, 3. 5. Phil. 3, 6. 9, where it is contrasted with ἡ δικ. διὰ πίστεως; or (2) internal, where the heart is *right* with God, *piety towards God*, and thence *righteousness, godliness, vital religion*; genr. Matt. 5, 6. 10. 20. 6, 33. 21, 32. Luke 1, 75. Acts 10, 35. 24, 25. Rom. 6, 16. 18 sq.

Heb. 1, 9. 5, 13. James 3, 18. al. sarp. Sept. and דִּקְיָה Ps. 17, 15; דִּקְיָה 1 K. 3, 6. Ez. 14, 14. So Jos. Ant. 1. 2. 1. ib. 8. 4.—Spec. it is said: ὃ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων Rom. 4, 6; and ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην v. 3. 5-9; also v. 22. Gal. 3, 6. James 2, 23; all in allusion to Gen. 15, 6 where Sept. for דִּקְיָה; comp. Ps. 32, 1. 2. Similar in the case of Noah is ἡ δικαιοσύνη κατὰ πίστιν Heb. 11, 7. Hence in Paul's writings, ἡ δικαιοσύνη (ἐκ) θεοῦ ἡ ἐκ (διὰ) πίστεως Χριστοῦ, *the righteousness of (from) God which is of (through) faith in Christ*, i. e. the righteousness which God reckons or imputes to believers because of their faith in Christ, Rom. 1, 17. 3, 22. Phil. 3, 9. The same is ἡ δικαιοσύνη ἐκ πίστεως, Rom. 9, 30. 10, 6. Gal. 5, 5; also ἡ δικαιοσύνη (τοῦ) θεοῦ, Rom. 3, 21. 10, 3 bis. 2 Cor. 5, 21 ἵνα γινώμεθα δικαιοσύνη θεοῦ ἐν αὐτῷ, *that we may become the righteousness of God in him*, i. e. the embodiment and manifestation of this righteousness. (Comp. Sept. and דִּקְיָה דִּקְיָה Ps. 5, 9.) So too simply ἡ δικαιοσύνη id. Rom. 5, 17 ἡ δωρεὰ τῆς δικαιοσύνης. v. 21. 10, 4. 2 Cor. 3, 9. Gal. 2, 21. 3, 21. Meton. of Christ as the mediator through whom this righteousness is thus reckoned, 1 Cor. 1, 30. This δικαιοσύνη ἐκ πίστεως, so reckoned to believers, is according to Paul the ground or occasion of their justification before God; comp. Rom. 5, 1. 8, 1 sq. Hence the doctrine of 'justification by faith.' γ) In the highest and most perfect sense as an attribute of God, referring particularly to his truth, Rom. 3, 5 comp. v. 4; spec. of his judicial righteousness, Rom. 3, 25. 26. Of Christ, John 16, 8. 10. +

δικαίω, ὦ, f. ὥσω, (δίκαιος,) *to hold right, to think right or fit*, Hdot. 1. 89, 133; *to do right or justice* to any one, for his benefit, Pol. 3. 31. 9; also *to condemn*, Thuc. 3. 40.—In N. T. *to hold as righteous, to declare righteous, to justify*, e. g.

1. As a matter of right, in a forensic sense, *to justify, to absolve, to clear* from any charge or imputation; Pass. Matt. 12, 37 ἐκ τῶν λόγων σου δικαιοσύνη, καὶ ἐκ τ. λ. σου καταδικασθήσῃ. 1 Cor. 4, 4; with ἀπό τινος, Rom. 6, 7 ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἀμαρτίας, i. e. is freed from its power and influence; comp. v. 18 and see in ἀποβνήσκω no. 3. Sept. for דִּקְיָה Ex. 23, 7. Deut. 25, 1.—Also δικαιοῦν ἑαυτόν, *to justify oneself*, sc. from the charge of putting an unnecessary question, Luke 10, 29.

So Sept. for דַּקִּיּוּן Gen. 44, 16. Comp. Eccclus. 10, 29 ἀπό τινος 26, 29.

2. to declare to be just as one should be; to pronounce upright, righteous, good; see in δικαιος no. 2.—Hence

a) Genr. to justify, i. e. to do justice to, to acknowledge and vindicate, to honour, to glorify; c. acc. Luke 7, 29 τὸν θεόν. Pass. 1 Tim. 3, 16 θεὸς... ἐδικαιώθη ἐν πνεύματι. Rom. 3, 4 quoted from Ps. 51, 6 where Sept. for דַּקִּיּוּ. So Matt. 11, 19 and Luke 7, 35 ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς, i. e. the true wisdom is justified, acknowledged, honoured, by those who receive her; comp. Kypke I. p. 240. Sept. and דַּקִּיּוּ Ez. 16, 52.—Psalt. Salom. 2, 16. 3, 5.

b) Spec. in relation to God and his law, to justify, to declare righteous; see in δίκαιος no. 2. b. β, and δικαιοσύνη no. 2. b. β. a) Externally, in accordance with the Jewish law; Luke 16, 15 οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, i. e. who profess yourselves righteous. β) God is said to justify a person, to regard and treat him as righteous, by reckoning or imputing to him faith (πίστις) as righteousness; see in δικαιοσύνη no. 2. b. β. So genr. where faith is manifested in works, Pass. c. ἐξ ἔργων James 2, 21. 24. 25; absol. Luke 18, 14. Oftener in Paul's writings, where faith in Christ is the ground or occasion of justification, i. e. 'justification by faith'; c. acc. et ἐκ (διὰ) πίστεως, Rom. 3, 26. 30 ὃς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως. Gal. 3, 8; acc. Rom. 4, 5. 8, 30 bis; absol. 8, 33. Pass. absol. Rom. 2, 13; δικ. δωρεάν 3, 24; τῇ χάριτι Tit. 3, 7; διὰ πίστεως I. X. Gal. 2, 16; ἐκ πίστεως Χρ. Rom. 5, 1. Gal. 2, 16. 3, 24; πίστει χωρὶς ἔργων νόμου Rom. 3, 28; ἐν τῷ αἵματι αὐτοῦ 5, 9; ἐν τῷ ὀνόματι I. X. 1 Cor. 6, 11; ἐν Χριστῷ Gal. 2, 17; with ἀπό τινος, Acts 13, 39 ἀπὸ πάντων... ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται. Also by works or by the law none can be justified; so ἐν νόμῳ, Gal. 3, 11 ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ θεῷ. 5, 4; with ἀπό τινος added, Acts 13, 39; also ἐξ ἔργων (νόμου) Rom. 3, 20. 4, 2. Gal. 2, 16 bis.

3. Mid. to make oneself upright, righteous; hence to be upright, righteous; Pass. aor. 1 in Mid. signif. Buttm. § 113. n. 5. Rev. 22, 11 Ἐὰν ὁ δίκαιος δικαιοσύνην ᾄδῃ, ἡ ἐκεῖνος ἔτι, he that is righteous, let him be righteous still; but later editions read: δικαιοσύνην ποιησάτω.—Sept. ἐδικαίωσα τὴν καρδίαν μου, for דַּקִּיּוּ; Ps. 73, 13.

δικάλωμα, atos, τό, (δικαιόω) 1. a right or just act, righteous deed; Rom. 5, 18 δι' ἐνὸς δικαίωματος, i. q. διὰ τῆς ἰσότητος v. 19. Rev. 19, 8.—Bar. 2, 19.

2. A declaration of what is right and fit, a decree, ordinance, precept; e. g. τοῦ κυρίου Luke 1, 6. Rom. 1, 32; τοῦ νόμου Rom. 2, 26. 8, 4. Also Heb. 9, 1 δ. τῆς λατρείας, i. e. respecting worship. 9, 10 δ. τῆς σαρκός, carnal. Sept. for דִּין Ex. 15, 25. 26; וְשִׁפְטֵי Ex. 21, 1. Num. 36, 13. So Jos. B. J. 7. 5. 2.—Also of God's judgments decreed, τὰ δικαιώματα, Rev. 15, 4. So Heb. וְשִׁפְטֵי Ps. 119, 75. 137, where Sept. κρίμα. Comp. Plato Legg. 864. e, τῶν δ' ἄλλων δικαιωμάτων ἀφείσθω.

3. Of a justifying act, justification, Rom. 5, 16; opp. κατάκριμα. See in δικαιόω no. 2. b. β.

δικαίως, adv. (δικαίος,) rightly, justly, i. e. a) Pr. with strict justice, Luke 23, 4. 1 Pet. 2, 23. Sept. for דַּקִּיּוּ Prov. 31, 9. So Wisd. 19, 13. Xen. Mem. 3. 1. 2. b) in the right way, as one ought, 1 Cor. 15, 34. So Xen. Hi. 4. 10. c) righteously, piously, 1 Thess. 2, 10. Tit. 2, 12.

δικαιώσεις, eos, ἡ, (δικαιόω), 'the act of declaring righteous, justification, which God bestows on believers, Rom. 4, 25. 5, 18; see in δικαιόω no. 2. b. β.—So genr. Jos. Ant. 18. 1. 3 ὑπὸ χριστοῦ δικαιώσεις τε καὶ τιμὰς οἷς ἀρετῆς ἢ κακίας ἐπιτήδευσις ἐν τῷ βίῳ γέγονε.

δικαστής, ου, ὁ, (δικάζω,) a dispenser of justice, a judge, Luke 12, 14; also Acts 7, 27. 35, quoted from Ex. 2, 14 where Sept. for שֹׁפֵט. So Hdian. 7. 7. 6. Xen. Cyr. 1. 3. 17.—The difference between ὁ δικαστής and ὁ κριτής appears to have been, either that ὁ κριτής was the presiding judge and οἱ δικασταὶ the side judges; or that ὁ δικαστής had respect only to law, while ὁ κριτής was a judge in law and equity; see Wytttenb. Ep. crit. p. 219. Herm. Polit. Antt. § 134. Dict. of Antt. arts. Crite, Dicastes.

δίκη, ης, ἡ, custom, manner, Hom. Od. 4. 691; prescription, right, Hom. Il. 16. 388; right, justice, spec. a judicial process, lawsuit, trial, Dem. 298. 2. Xen. Mem. 2. 9. 1.—In N. T. of the result of an action or trial, i. e.

1. judgment, sentence of condemnation, to be followed by punishment; Acts 25, 15 αἰτούμενοι κατ' αὐτὸν δίκην.—Antiph. 751. 4. ib. 752. 2 ἀνάγκη δὲ τῆς δίκης νικᾶσθαι παρὰ τὸ ἀληθές. See Reiske ad loc.

3. penalty, punishment, vengeance; so

2 Thess. 1, 9 *δίκην τίσουσιν*, see in *τίω*. Jude 7 *πυρὸς αἰωνίου δίκην ὑπέχουσιν*, see in *ὑπέχω*. Sept. for *עָרַב* Deut. 32, 41. Ez. 25, 12. So Hdian. 1. 8. 12. Plut. de sera Num. vind. 8. Xen. An. 5. 8. 1.—Spec. of the divine *vengeance*, either personified, or perh. referring to the heathen goddess *ἡ Δίκη*, *Nemesis*; Acts 28, 4 *ὃν . . . ἡ δίκη ζῆν οὐκ εἴασεν*. Comp. 2 Macc. 8, 11. 13. Dem. 772. 25. Arr. Exp. Alex. 4. 9. 9.

δίκτυον, ου, τό, *a net*, for fishing, Matt. 4, 20. 21. Mark 1, 18. 19. Luke 5, 2. 4. 5. 6. John 21, 6. 8. 11 bis.—Luc. Hermot. 65. Plut. de Solert. Anim. 26; genr. Xen. Mem. 3. 11. 8.

δίλογος, ου, ό, ή, adj. (*δύς*, *λέγω*.) pr. *uttering twice*, *repeating*, so *διλογεῖν* Diod. Sic. 20. 37. Xen. Eq. 8. 2.—In N. T. *double-tongued*, speaking one thing and meaning another, 1 Tim. 3, 8. So Theophyl. in loc. *ἄλλα φρονῶν καὶ ἄλλα λέγων*.

διό, conj. see in *διά* II. 1. b. β. p. 168.

διοδεύω, f. *εύσω*, (*δδεύω*.) *to travel through*, *to pass through*, c. acc. of place Acts 17, 1; with *κατά τι* distributively, Luke 8, 1 *διώδευε κατὰ πόλιν καὶ κώμην*. Sept. for *עָרַב* Gen. 13, 17.—Plut. Flamin. 5. Pol. 2. 15. 5.

Διονύσιος, ου, ό, *Dionysius*, an Areopagite of Athens, converted under Paul's preaching, Acts 17, 34.

διότι, conj. see *διό*, in *διά* II. 1. b. β.

διοπετής, έος, ους, ό, ή, adj. (*Δίος*, *πίπτω*.) *fallen from Jove*, *heaven-descended*; Acts 19, 35 *τοῦ διοπετοῦς* sc. *ἁγάλματος*, i. e. the image worshipped in the temple of Diana at Ephesus; see Plin. H. N. 16. 79. Eurip. Iph. in Taur. 86–88. Wetst. in loc. Hdian. 1. 11. 2 *ἄγαλμα διοπετές*. Plut. Numa 13.

διόρθωμα, ατος, τό, (*διορθόω*.) pr. *a making straight throughout*; hence *reform*, *improvement*, in Mss. Acts 24, 3 [2], where Rec. *κατόρθωμα*.—Plut. Numa 17.

διόρθωσις, εως, ή, (*διορθόω*.) pr. *a making straight throughout*; hence, *right arrangement*, Aristot. Polit. 8. Plato Legg. 642. a.—In N. T. *amendment*, *reformation*; Heb. 9, 10 *καιρὸς διορθώσεως*, i. e. the time of a new and better dispensation under the Messiah; comp. in *ἀποκατάστασις*.—Jos. B. J. 1. 20. 1. Diod. Sic. 1. 75. Pol. 3. 118. 2.

διорύσσω v. *-ττω*, f. *ξω*, (*ορύσσω*.) *to dig through*, e. g. *τὸν οἶκον, τὴν οἰκίαν*, the walls of houses, which in the East are often built of sun-dried bricks, clay, earth, or also

loose stones; Pass. Matt. 24, 43. Luke 12 39; absol. Matt. 6, 19. 20. Sept. and *עָרַב* Job 24, 16; so Ez. 12, 7 *τὸν τοίχον*.—Xen. Conv. 4. 30; *τοίχον* Luc. Gall. 22. Thuc. 2. 3.

Διόσκουροι, ων, οἱ, (*Δίος*, *κοῦρος*, *κόρος*.) written also *Διόσκοροι*, Lob. ad Phryn. p. 235; *the Dioscuri*, i. e. *Castor and Pollux*, in heathen mythology the sons of Jupiter by Leda, and the patrons of sailors, Acts 28, 11. Plut. T. Gracch. 2. Xen. Conv. 8. 29. Comp. Hor. Carm. 1. 3. 2. ib. 4. 8. 31.

διότι, conj. see in *διά* II. 1. b. γ. p. 168.

Διοτρεφής, έος, ους, ό, (*Δίος*, *τρέφω*.) *Diotrephes*, pr. n. of a person elsewhere unknown, 3 John 9.

διπλός ους, όη ή, *ὅον οὖν*, (Buttm. § 60. 5. b.) *two-fold*, *double*; pr. Sept. for *עָרַב* Gen. 43, 15. Ex. 16, 5. Xen. An. 7. 6. 7.—In N. T. trop. *double*, put for any greater relative amount, as of honour, 1 Tim. 5, 17; of punishment, Rev. 18, 6 bis. Sept. and *עָרַב* Jer. 16, 18. So Hdian. 6. 7. 7. Xen. Cyr. 2. 3. 23.—Comparat. *διπλότερον* as adv. *two-fold more*, Matt. 23, 15.

διπλώω, ω, f. *ώσω*, (*διπλός*.) *to double*, trans. Rev. 18, 6 *διπλώσατε αὐτῇ διπλᾷ* lit. *double to her double*, i. e. render back to her two-fold punishment.—Pr. Plut. Camill. 41. Xen. Hell. 6. 5. 19.

δύς, num. adv. *twice*, Mark 14, 30. 72. Luke 18, 12. Jude 12 *δύς ἀποθανόντα*, *twice dead*, i. e. utterly. So *ἅπας καὶ δύς*, *once and again*, often, Phil. 4, 16. 1 Thess. 2, 18. Sept. for *עָרַב* Num. 20, 11.—Pol. 31. 19. 5. Xen. Mem. 4. 4. 7.

διστάζω, f. *άσω*, (*δύς*.) *to doubt*, *to be uncertain*, intrans. Matt. 14, 31. 28, 17.—Diod. Sic. 4. 62. Plato Legg. 897. b.

δίστομος, ου, ό, ή, adj. (*δύς*, *στόμα*.) *double-mouthed*, e. g. *ποταμός* Pol. 34. 10. 5.—In N. T. of a sword, *two-edged*, Heb. 4, 12. Rev. 2, 12. [19, 15 Mss.] Trop. for piercing words, Rev. 1, 16; comp. Heb. 4, 12. Is. 49, 2 et ibi Gesen. Comm. Sept. for *עָרַב* Ps. 149, 6. Prov. 5, 4.—Ecclus. 21, 3. Eurip. Hel. 983. [992.]

δισχίλιοι, αι, α, ord. adj. *two thousand*, Mark 5, 13.

διυλίζω, f. *ίσω*, (*υλίζω*.) *to filter* or *strain* any thing *through* a sieve or strainer; hence, *to strain out*, c. acc. Matt. 23, 24 *οἱ διυλίζοντες τὸν κώνωπα*. For the proverb see Buxt. Lex. 1516.—Pr. δ. τὸν οἶνον Artemid. 4. 50. Plut. Symp. 6. 7. 1.

διχάζω, f. *άσω*, (*δίχα*.) *to divide* in two, Artemid. 2. 24. Plato Pol. 264. d.—In N.

T. trop. to *disunite*, to *set at variance*, c. acc. Matt. 10, 35; comp. Luke 12, 52. 53.

διχοστασία, ας, ἡ, (δίχα, στάσις,) *pr. a standing apart; hence dissension, discord*, Rom. 16, 17. 1 Cor. 3, 3. Gal. 5, 20.—1 Macc. 3, 29. Plut. Comp. Lysand. et Sylla 1. Plato Legg. 630. a.

διχοτομέω, ὦ, f. ἥσω, (δίχα, τμή, τέμνω,) to *cut in two*, Jos. Ant. 8. 2. 2. Pol. 6. 28. 2; to *cut in pieces*, Pol. 10. 15. 5. Plut. Pyrrh. 24. This was a cruel kind of punishment practised among the Hebrews and other ancient nations; see 1 Sam. 15, 33. 2 Sam. 12, 31. Dan. 2, 5. 3, 29; comp. Heb. 11, 37. Hdot. 2. 139. ib. 3. 13, 16. ib. 7. 39. Diod. Sic. 17. 83. Sueton. Calig. 27. Wetst. ad Matt. 24, 51.—In N. T. trop. to *cut in pieces*, to *punish severely*, c. acc. Matt. 24, 51. Luke 12, 46. Comp. Hist. of Sus. 55. 59.

διψάω, ὦ, f. ἥσω, the contraction being into η instead of α, like ζάω, Buttm. § 105. n. 5; the form διψᾷ instead of διψῇ belongs to the later Greek, John 7, 37. Rom. 12, 20. Athen. 3. 474. Æschin. Dial. Soc. 3. 5; comp. Lob. ad Phryn. p. 61. Winer § 13. 3.

1. to *thirst*, to *be athirst*, absol. Matt. 25, 35. 37. 42. 44. John 4, 13. 15. 19, 28. Rom. 12, 20. 1 Cor. 4, 11. Rev. 7, 16. Sept. for דִּשְׁתָּ Judg. 15, 18.—Hdian. 1. 17. 19. Xen. Mem. 1. 3. 6.

2. Trop. to *thirst after*, to *long for*, c. acc. as τὴν δικαιοσύνην, *righteousness*, piety towards God and its attendant privileges, Matt. 5, 6; comp. Winer Gr. § 30. 10. b. So Sept. c. dat. for דִּשְׁתָּ Ps. 63, 2; c. acc. Jos. B. J. 1. 32. 2 ult. c. gen. Plut. Cato Maj. 11. Plato Rep. 562. c.—Hence absol. to *thirst* sc. after the disposition and privileges of the children of God, of the Messiah's kingdom, John 4, 14. 6, 35. 7, 37. Rev. 21, 6. 22, 17. Sept. and דִּשְׁתָּ Ps. 42, 3. Comp. Xen. Cyr. 5. 1. 1 οὕτως ἐγὼ ὑμῶν διψᾷ χαρίζεσθαι.

διψος, εος, ους, τό, (διψάω,) *thirst*, 2 Cor. 11, 27. Sept. for דִּשְׁתָּ Ex. 17, 3.—Luc. D. Mort. 17. 1. Xen. Mem. 1. 4. 13.

δίθυκος, ου, ό, ἡ, adj. (δῖς, ψυχή,) *double-minded, inconstant, wavering*, James 1, 8. 4. 8.—Clem. Rom. 1. 23. Constitut. Apost. 7. 11.

διωγμός, οῦ, ό, (διώκω,) *pursuit of enemies*, Plut. Arat. 28. Xen. Cyr. 1. 4. 21.—In N. T. *persecution*, Matt. 13, 21. Mark 4, 17. 10, 30. Acts 8, 1. 13, 50. Rom. 8, 35. 2 Cor. 12, 10. 2 Thess. 1, 4. 2 Tim.

3, 11 bis. So Sept. Prov. 11, 19. 2 Macc. 12, 23. Æschyl. Suppl. 1044. [1046.]

διώκτης, ου, ό, (διώκω,) a *persecutor*, 1 Tim. 1, 13.—Symm. Hos. 6, 8.

διώκω, (διώ,) f. διώξω Luke 21, 12. John 15, 20. Xen. An. 1. 4. 8. Cyr. 6. 3. 13. Dem. 989. 11; Att. oftener fut. διώξομαι, Winer § 15. Elmsl. Ach. 278.—Pr. to *cause to flee*; hence genr. to *pursue after flying enemies*, Sept. for דָּרַךְ Lev. 26, 7. Hdian. 7. 11. 11. Xen. Cyr. 3. 2. 10; to *chase animals in hunting*, Xen. Cyr. 1. 4. 5.—Hence in N. T.

1. to *pursue with evil intent*, to *persecute*, to *harass*, c. acc. of pers. Matt. 5, 12 οὐτω γὰρ ἐδίωξαν τοὺς προφήτας. v. 44. 10, 23 bis. John 5, 16. 15, 20 bis. Acts 7, 52. 9, 4. 5. 22, 7. 8. 26, 14. 15. Rom. 12, 14. 1 Cor. 15, 9. Gal. 1, 13. 23. 4, 29. Phil. 3, 6. Rev. 12, 13; acc. impl. Matt. 5, 11. Luke 21, 12. Pass. Matt. 5, 10. 1 Cor. 4, 12. 2 Cor. 4, 9. Gal. 5, 11. 2 Tim. 3, 12. Gal. 6, 12 τῷ σταυρῷ τοῦ Χρ. μὴ διώκονται, i. e. on account of the cross, dat. of cause or occasion, Winer § 31. 3. c. Matth. § 398. b. Sept. for דָּרַךְ Ps. 7. 1. Jer. 17, 18. So 2 Macc. 5, 8. Plut. Philopœm. 21. Thuc. 1. 137.—With an adjunct implying manner or extent; Matt. 23, 34 ἐξ αὐτῶν... διώξετε ἀπὸ πόλεως εἰς πόλιν. Acts 26, 11 ἐδίωκον (αὐτοὺς) ἕως καὶ εἰς τὰς ἑξω πόλεις. Acts 22, 4 ταύτην ὁδὸν ἐδίωξα ἄχρι θανάτου. Comp. 1 Macc. 5, 21.

2. to *pursue*, to *follow after*, in order to find or overtake; e. g. a person, absol. Luke 17, 23 μὴ ἀπέλθῃτε, μηδὲ διώξητε. So Eclus. 27, 20. Xen. Hell. 1. 1. 13.—Trop. of things, to *pursue after*, to *follow earnestly*, c. acc. Rom. 9, 30 δικαιοσύνην. v. 31 νόμον δικαιοσύνης. 12, 13 τὴν φιλοξενίαν. 14, 19. 1 Cor. 14, 1. 1 Thess. 5, 15. 1 Tim. 6, 11. 2 Tim. 2, 22. Heb. 12, 14. 1 Pet. 3, 11, comp. Ps. 34, 15. Sept. and דָּרַךְ Deut. 16, 20. Prov. 15, 9. So Diod. Sic. 2. 59. Xen. Cyr. 8. 1. 39.—Trop. absol. to *follow on*, to *press on*, as in a race; Phil. 3, 12. 14 κατὰ σκόπον διώκω ἐπὶ τὸ βραβεῖον κτλ. Comp. Luc. Hermot. 77 δ... πολλοὶ καὶ ἀγαστοὶ... διώκοντες οὐ κατέλαβον.

δόγμα, ατος, τό, (δοκέω,) a *decree, edict, ordinance*, e. g. of a prince, Luke 2, 1. Acts 17, 7; of the apostles, Acts 16, 4; of the Mosaic law, i. e. external precepts, Eph. 2, 15. Col. 2, 14, comp. v. 16. 20. Sept. for Chald. דָּבַר Dan. 2, 13; דִּבְרֵי Dan. 3, 10.—Hdian. 1. 2. 6. Xen. An. 3. 3. 5.

δογματίζω, f. ἴσω, (δόγμα,) to *decree*, to *make a decree*, Sept. for דָּבַר Esth. 3, 9.

Diod. Sic. 4. 83 fin.—In N. T. Mid. *δογματίζομαι*, to let prescribe to oneself, to be subject to ordinances, sc. under the Mosaic law, Col. 2, 20. Comp. Buttm. § 135. 8.

δοκέω, ὦ, f. δόξω, aor. 1 ἔδοξα, 1. to think, to suppose, to presume; construed: a) With an infin. having the same subject; e. g. Infin. *present*, expressing continued action, Matt. 3, 9 *μὴ δόξητε λέγειν ἐν ἑαυτοῖς, think not to say in yourselves.* Luke 8, 18, 24, 37. John 5, 39, 16, 2. Acts 12, 9. 1 Cor. 3, 18. 7, 40. 10, 12. 14, 37. Gal. 6, 3. James 1, 26. Once c. dat. *ἐμαυτῷ*, to think for or with oneself, Acts 26, 9 *ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ, δεῖν πολλὰ πράξαι κτλ.* (2 Macc. 9, 8. 10. Plut. Pelop. 21. Xen. An. 2. 2. 14; c. dat. *μοί* Luc. Sacrif. 1. Xen. Hi. 1. 6.) Infin. *perfect*, implying an action completed; Winer § 45. 8 ult. Acts 27, 13 *δόξαντες τῆς προξέσεως κεκρατηκέναι.* 1 Cor. 8, 2. Phil. 3, 4. So Hdian. 6. 7. 7. Xen. Cyr. 1. 1. 6. b) With an infin. and acc. of a different subject; Winer § 45. 2. Mark 6, 49 *ἔδοξαν φάντασμα εἶναι.* 1 Cor. 12, 23. 2 Cor. 11, 16. Sept. for *נִשְׁחָזַק* Gen. 38, 15. So Luc. Halc. 4. Xen. An. 1. 7. 1. c) With *ὅτι* instead of the acc. and infin. Winer § 57. 5. Matt. 6, 7 *δοκοῦσι γὰρ ὅτι κτλ.* 26, 53. Luke 12, 51. 13, 2. 4. 19, 11. John 5, 45. 11, 13. 13, 29. 20, 15. 1 Cor. 4, 9. 2 Cor. 12, 19. James 4, 5. d) Absol. Luke 17, 9 *οὐ δοκῶ.* Matt. 24, 44 and Luke 12, 40 *ἡ ὥρα οὐ δοκεῖτε.* Once inserted for vivid effect, Heb. 10, 29 *πόσῳ, δοκεῖτε, χείρονος κτλ.* So Anacr. 40. 15 *πόσον, δοκεῖς, κτλ.* Xen. Cyr. 5. 3. 31 *ὡς ἐγὼ δοκῶ.*

2. Intrans. to be thought, supposed, held. a) Pr. and with an infin. having the same subject, and then the adjuncts (if any) are in the same case, Buttm. § 142. 2. a. Mark 10, 42 *οἱ δοκοῦντες ἄρχειν* (parall. *οἱ ἄρχοντες* Matt. 20, 25). Luke 22, 24 *τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.* Gal. 2, 6 *οἱ δοκοῦντες εἶναι τι, those accounted to be something, persons of note, leaders; and so v. 9; absol. v. 2. 6 οἱ δοκοῦντες, id.*—Hist. of Sus. 5. Plut. Arat. 43 *οἱ δοκοῦντες ἄρχειν.* Hdian. 2. 5. 10. Xen. An. 6. 6. 30.

b) Genr. to seem, to appear, with an infin. having the same subject, see in lett. a. Acts 17, 18 *ξένων δαιμονίων δοκεῖ καταγχελεῦς εἶναι.* 1 Cor. 12, 22. 2 Cor. 10, 9. Heb. 4, 1. 12, 11. (Hdian. 7. 6. 20. Xen. Hi. 2. 1, 5 fin.) With dat. added; Luke 10, 36 *τίς οὖν δοκεῖ σοι πλησίον γεγενῆναι.* Acts 25, 27. Here too we find the urbanity and moderation of the Greek manner, Buttm. § 1. n. 1; so 1 Cor. 11, 16 *εἰ δέ τις δοκεῖ*

φιλόνομος εἶναι, but if any one seem to be contentious. Heb. 4, 1. Comp. Sturz Lex. Xen. art. δοκεῖν no. 11.—Hence

c) Impers. *δοκεῖ μοι, σοι, it seems to me, thee, etc.* a) Genr. *it seems good to me, it is my pleasure, i. q. to determine, to resolve, c. inf.* Luke 1, 3 *ἔδοξε καὶ μοι... σοι γράψαι.* Acts 15, 22. 25. 28. 34. Particip. neut. *τὸ δοκοῦν τι, what seemeth good to any one, i. e. his pleasure, will; Heb. 12, 10 κατὰ τὸ δοκοῦν αὐτοῖς, after their own pleasure, as seemed good to them.* So 1 Macc. 15, 20. Hdian. 1. 11. 1. Xen. An. 1. 10. 17. Part. Thuc. 1. 84 *παρὰ τὸ δοκοῦν ὑμῖν.* β) Interrog. *τί δοκεῖ σοι v. ὑμῖν; i. q. what thinkest thou? what think ye?* Matt. 17, 25 *τί σοι δοκεῖ, Σίμων.* 18, 12. 21, 28. 22, 17. 26, 66. John 11, 56; c. *περί τινος* Matt. 22, 42. So *ὡς ἐμοὶ δοκεῖ* Pol. 1. 15. 6. Plato Conv. 173. b; *δοκεῖ μοι* Xen. Mem. 4. 6. 8.

δοκιμάζω, f. ἄσω, (δόκιμος,) 1. to try, to prove, to examine, e. g. as with fire, c. acc. 1 Cor. 3, 13 *ἐκαστοῦ τὸ ἔργον... τὸ πῦρ δοκιμάσει.* Pass. 1 Pet. 1, 7. Sept. for *נִבְּחָה* Zech. 13, 9. (Ecclus. 2, 5. Theophr. Frag. 2. 45 *τὸ πῦρ δοκιμάζει τὸν χρυσόν.*) Genr. by use or observation; Luke 14. 19 *ζεύγη βοῶν.* Rom. 12, 2 *εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ.* 1 Cor. 11, 28. 2 Cor. 8, 8. 22. 13, 5. Gal. 6, 4. Eph. 5, 10. 1 Thess. 2, 4 *τὰς καρδίας.* 5, 21. 1 John 4, 1; Pass. 1 Tim. 3, 10. Sept. for *נִבְּחָה* Ps. 17, 3. Jer. 11, 20. (Wisd. 11, 10. Arr. Epict. 1. 1. 6. Xen. Mem. 2. 6. 1.) Once in respect of God, to put to the proof, to tempt, by doubt and unbelief, i. q. *πειράζειν*, Heb. 3, 9 quoted from Ps. 95, 9, where Sept. for *נִבְּחָה*.

2. As the result of examination and trial: a) to judge of, to distinguish, to estimate; c. acc. Luke 12, 56 bis, parall. *διακρίνειν* Matt. 16, 3. Rom. 2, 18 and Phil. 1, 10 see in *διαφέρω* no. 2. b. Comp. Sept. for *נִבְּחָה* Zech. 11, 13. b) to approve, to judge fit; of persons, c. acc. 1 Cor. 16, 3. Pass. 1 Thess. 2, 4; of things, Rom. 14, 22; c. inf. Rom. 1, 28. So of pers. Plut. Dion 30. Plato Legg. 767. d; of things Xen. Mem. 1. 2. 4, 8; c. inf. Plut. Thes. 12.

δοκιμασία, as, ἡ, (δοκιμάζω,) trial, probation, Pol. 6. 34. 2. Xen. Mem. 2. 2. 13.—In N. T. in respect of God, trial, temptation, in Mss. Heb. 3, 9 *ἐν δοκιμασίᾳ*, for *ἐδοκίμασάν με* Rec.

δοκιμή, ἡς, ἡ, (δόκιμος,) 1. trial, probation, the state of being tried; 2 Cor. 8, 2 *ἐν πολλῇ δοκιμῇ ἐλπίφρας*, in great trial of (through) affliction.—Dioscor. 4. 186

2. *proof, approval, tried integrity*, the result of trial; Rom. 5, 4 bis, ἡ δὲ ὑπομονὴ (κατεργάζεται) δοκίμην κτλ. 2 Cor. 2, 9, 9, 13. Phil. 2, 22. Comp. δοκιμάζω no. 2. b.

3. *a proof, test*, that by which any thing may be tried; 2 Cor. 13, 3 δοκίμην ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, comp. 12, 12.

δοκίμιον, ἰον, τό, (δόκιμος,) *a proof, test*, Hdian. 2. 10. 12. Plut. Mor. II. p. 155. —In N. T.

1. *trial, probation*, i. q. δοκίμη no. 1, James 1, 3.

2. *proof, approval, tried integrity*, i. q. δοκίμη no. 2, 1 Pet. 1, 7.

δόκιμος, ου, ό, ή, adj. (δέχομαι,) *receivable, current*, of money as having been tried, assayed, and so approved, Sept. for דָּבָר Gen. 23, 16; דָּבָר 1 Chr. 29, 4. Plut. adv. Colot. 32.—Hence in N. T. trop. of persons, *tried, proved, approved*, Rom. 16, 10. 1 Cor. 11, 19. 2 Cor. 10, 18. 13, 7. 2 Tim. 2, 15. James 1, 12; c. dat. Rom. 14, 18 δόκιμος τοῖς ἀνθρώποις, *approved, esteemed, of men*. So Plut. C. Mar. 46. Xen. Ag. 1. 23; παρά τινι Hdot. 7. 117.

δοκός, ου, ή, (δέχομαι,) *a beam, joist*, Matt. 7, 3. 4. 5. Luke 6, 41. 42 bis. Sept. for דָּבָר Gen. 19, 8.—Diod. Sic. 2. 10. Thuc. 2. 76.

δόλιος, ία, ιον, (δολος,) *guileful, deceitful*, 2 Cor. 11, 13. Sept. for דָּבָר Prov. 11, 1.—Pol. 22. 17. 1. Xen. An. 1. 4. 7.

δολίωω, ω, f. ὠσω, (δολος,) *to use guile, to deceive*, intrans. Rom. 3, 13 ταῖς γλώσσαις αὐτῶν ἐδολιούσαν, for ἐδολιούν, quoted from Ps. 5, 10, where Sept. for דָּבָר. So for דָּבָר Num. 25, 18.—For this Alexandrine form of the 3d plur. of the hist. tenses, see Butt. § 103. V. 1. Lob. ad Phryn. p. 349.

δόλος, ου, ό, (δωλ, δελεαρ,) *bait*, Hom. Od. 12. 252. Hence genr. *fraud, guile, deceit*, Matt. 26, 4. Mark 7, 22. 14; 1. John 1, 48. Acts 13, 10. Rom. 1, 29. 2 Cor. 12, 16. 1 Thess. 2, 3. 1 Pet. 2, 1. 22. 3, 10. Rev. 14, 5 Rec. Sept. for דָּבָר Is. 53, 9; דָּבָר Job 13, 7.—Luc. D. Mort. 12. 6. Xen. An. 5. 6. 29.

δολόω, ω, f. ὠσω, (δολος,) *to deceive, trans.* Xen. Cyr. 1. 6. 28.—In N. T. *to falsify, to corrupt*, e. g. τὸν λόγον τοῦ Θεοῦ, perh. by Jewish traditions, 2 Cor. 4, 2; comp. 2, 17. So Ael. H. An. 16. 1. Luc. Hermot. 59.

δόμα, ατος, τό, (δίδωμι,) *a gift*, Matt. 7, 11. Luke 11, 13. Phil. 4, 17. Eph. 4, 8, comp. Ps. 68, 19 where Sept. for דָּבָר,

as also Gen. 25, 6; דָּבָר Prov. 18, 16.—Plut. Mor. II. p. 29. Plato Def. 415. b.

δόξα, ης, ή, (δοκέω,) *opinion*, what one thinks of any thing, Hdot. 1. 79. Pol. 2. 39. 10. Xen. Mem. 4. 8. 10; in respect to persons, *good opinion, estimation, honour*, Diod. Sic. 2. 29. Xen. Cyr. 8. 8. 3. Also *a seeming, an appearance*, Jos. Ant. 1. 11. 2; *a fancy*, Aeschyl. Cho. 1049. [1053].—In N. T.

1. *honour, glory*, as due or rendered, e. g. a) To men, *honour, praise, applause*, Luke 14, 10 τότε ἔσται σοι δόξα ἐνώπιον τῶν συνακακούμενων σοι. John 8, 54. 2 Cor. 6, 8. John 5, 41. 44 λαμβάνειν δόξαν παρὰ ἀνθρώπων, and 1 Thess. 2, 6 ζητεῖν δόξαν ἐξ ἀνθρ. *applause from men*. John 12, 43 τὴν δόξαν ἀνθρώπων *the applause of men*. So ζητεῖν τὴν δόξαν τινός, *to seek that one may receive honour*, John 7, 18. 8, 50. al. b) As due or rendered to God, e. g. εἰς δόξαν τοῦ Θεοῦ, *to the honour, glory, of God*, i. e. that God may be honoured, glorified, Rom. 3, 7. 15, 7. Phil. 1, 11; so πρὸς δόξαν τ. Θεοῦ, 2 Cor. 1, 20; ὑπὲρ τῆς δόξης τ. ζ. John 11, 4. Also λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, i. e. *to receive ascriptions of glory, honour, power*, Rev. 4, 11. For the phrase δοῦναι δόξαν τῷ Θεῷ, see in δίδωμι no. 1. c. a. So in ascriptions, Luke 2, 14 δόξα ἐν ὑψίστοις Θεῷ. Rom. 11, 36. Gal. 1, 5. 1 Pet. 4, 11. al. Sept. for דָּבָר 1 Chr. 16, 28. 29; דָּבָר בְּלִי יְהוָה Ps. 104, 35. 106, 48. So Wisd. 10, 14. Diod. Sic. 1. 23. Thuc. 4. 17. Xen. Mem. 3. 12. 4. c) Meton. of the ground, occasion, source, of honour or glory, 1 Cor. 11, 15. 2 Cor. 8, 23. Eph. 3, 13. 1 Thess. 2, 20. Comp. decus Hor. Od. 1. 1. 2.

2. *glory*, that which is the object of admiration, honour, praise, e. g.

a) Of external condition, *glory, dignity, splendour, majesty*; 1 Pet. 1, 24 πᾶσα δόξα τῆς σαρκὸς ὡς ἄνθος. Heb. 2, 7, quoted from Ps. 8, 6 where Sept. for דָּבָר. Meton. that which reflects, expresses, manifests, this *dignity, glory*, etc. 1 Cor. 11, 7 bis, ἀνὴρ ... εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων. γυνὴ δὲ δόξα ἀνδρός ἐστίν. So Ecclus. 1, 19. 1 Macc. 2, 62. Jos. Ant. 4. 2. 2; meton. 1 Macc. 2, 12.—Spoken of kings, *regal majesty, splendour, pomp*; e. g. of the expected temporal reign of the Messiah, Mark 10, 37 comp. Matt. 20, 21 where it is βασιλεία; and so of his coming for the destruction of Jerusalem and the Jewish state, Matt. 24, 30. Mark 13, 26. Luke 21, 27; also of his final coming to judgment, Matt. 19, 28. Luke 9, 26. Tit. 2, 13. Sept. and דָּבָר 1 Sam. 2, 8. Is. 8, 7;

דָּוָר 1 Chr. 29, 25. Dan. 11, 21.—Also of the accompaniments of royalty, e. g. of splendid apparel, Matt. 6, 29. Luke 12, 27. Sept. for תְּפָאֵרֶת Ex. 28, 2. 40; פָּאֵר Is. 61, 3; comp. Sept. Esth. 5, 1. 1 Macc. 14, 9.—Of the wealth, treasures, power of kingdoms, Matt. 4, 8. Luke 4, 6. Rev. 21, 24. 26. Sept. and כְּבוֹד Gen. 31, 1. Is. 10, 3.—Meton. in Plur. of persons in high honour, 2 Pet. 2, 10 and Jude 8 δόξας δὲ βλασφημοῦσιν, *they speak evil of dignities*, i. e. either kings, princes, magistrates (so Ecclus. 29, 27; comp. כְּבוֹד Is. 5, 13); or perh. better *angels*, comp. Philo de Monarch. II. p. 218 Mang. where αἱ περὶ θεῶν δορυφόρουσαι δυνάμεις are called δόξα θεοῦ.

b) Of moral character or attributes, *glory, excellency, perfection*, e. g. a) Of God, implying his infinite perfection and holiness; Rom. 1, 23 ἡλλαξαν τὴν δόξαν τοῦ ἀφ' ἑαυτοῦ θεοῦ. Eph. 1, 17 ὁ πατὴρ τῆς δόξης, i. e. possessing infinite perfections. Heb. 1, 3; so of the divine perfections as manifested in the power of God, John 11, 40. Rom. 6, 4. Col. 1, 11. 2 Pet. 1, 3 see in ἀρετή; or in his χάρις, i. e. *benevolence and beneficence*, Rom. 9, 23. Eph. 1, 6. 12. 14. 18. 3, 16. So of Jesus, as the ἀπαύγασμα (Heb. 1, 3) of the divine perfections, John 1, 14. 2, 11; of the Spirit, 1 Pet. 4, 14. (Comp. Just. Mart. p. 284.) β) Of things, in place of an adjective, *excellent, glorious*, 2 Cor. 3, 7 εἰ δὲ ἡ διακονία ἐγενήθη ἐν δόξῃ. v. 8. 9 bis.

c) Of that state of glorious perfection, bliss, and dignity, which is the portion of those who dwell with God in heaven; e. g. spoken of Christ, including also the idea of his regal majesty as Messiah, Luke 24, 26. John 17, 5. 22. 24. 2 Thess. 2, 14. 1 Tim. 3, 16. 1 Pet. 1, 11. Of glorified saints, i. q. salvation, eternal life, Rom. 2, 7. 10. 8, 18. 1 Cor. 2, 7. 2 Cor. 4, 17. 1 Thess. 2, 12. 2 Tim. 2, 10. Heb. 2, 10. 1 Pet. 5, 1; also ἡ δόξα τοῦ θεοῦ, *the glory which God will bestow*, Rom. 5, 2. 1 Pet. 5, 10.—Meton. *the author or procurer of glory* to any one, i. e. the author of salvation, Luke 2, 32, i. q. κύριος τῆς δόξης 1 Cor. 2, 8 comp. v. 7.

3. *glory, brightness, splendour, dazzling light*. a) Pr. Acts 22, 11 οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός. 1 Pet. 5, 4. So of the sun and stars, 1 Cor. 15, 40. 41 quater; also of Moses' face, 2 Cor. 3, 7, see Ex. 34, 29. 30. 35. Of the celestial light which surrounds angels, Rev. 18, 1; or the glorified Messiah and saints, Phil. 3, 21. Luke 9, 31. 32. 1 Cor. 15, 43. Col. 3, 4. So Ecclus. 43, 9. 50, 7. Bar. 4, 24. b) Spec. of the celestial splendor in which God sits en-

throned, *the divine effulgence, dazzling majesty, radiant glory*, (Rabb. שְׁרָרָה Buxt. Lex. 2394,) genr. 2 Thess. 1, 9. Rev. 15, 8. 21, 11. 23, comp. 22, 5; as visible to mortals, Luke 2, 9. Acts 7, 2. 55. John 12, 41 comp. Is. 6, 1; also as manifested in the Messiah's second coming, Matt. 16, 27. Mark 8, 38. So Sept. for יְהוָה Ex. 16, 10. 24, 17 where see. 1 K. 8, 11; comp. Ps. 104, 1 sq. Ez. 1, 26. 27. 28. 1 Tim. 6, 16. Bar. 5, 9 τῷ φωτὶ τῆς δόξης αὐτοῦ.—So χερουβὶμ δόξης, *cherubim of glory*, i. e. the representatives of the divine presence, Heb. 9, 5; comp. Ex. 25, 22. Num. 7, 89. 2 Sam. 6, 2. Song of 3 Childr. 31. +

δοξάζω, f. ἀσω, (δόξα,) *to be of opinion, to think*, Luc. D. Mort. 3. 1. Xen. Mem. 3. 9. 6.—In N. T. pr. 'to think highly of,' e. g.

1. *to honour, to glorify*, i. e. to ascribe honour or glory to any one, *to praise, to laud, to magnify*; e. acc. John 8, 54 ἐγὼ δοξάζω ἑμαυτόν. Acts 13, 48. Rev. 18, 7. Pass. Matt. 6, 2 ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Luke 4, 15. Sept. for כְּבֹד Lam. 1, 8. So Pol. 6. 53. 10. Diod. Sic. 1. 82. Thuc. 3. 45.—So δοξάζειν τὸν θεόν, *to glorify God*, i. e. *to praise, to worship, to extol*, Matt. 5, 16. 9, 8. 15, 31. Mark 2, 12. Luke 5, 25. 26. 7, 16. 13, 13. 17, 15. 18, 43. 23, 47. Acts 11, 18. 21, 20. Rom. 1, 21. 15, 6. 9. 1 Cor. 6, 20. 1 Pet. 2, 12. 4, 11; with ἐν τινι, *in behalf of*, ἐν marking the occasion, Gal. 1, 24. 1 Pet. 4, 16; ἐν τινι, *on account of*, Luke 2, 20. Acts 4, 21. 2 Cor. 9, 13. Also δοξάζειν τὸ ὄνομα θεοῦ Rev. 15, 4; πνεῦμα τοῦ θεοῦ 1 Pet. 4, 14. Sept. for כְּבֹד Ps. 22, 24. 86, 9. 12. So Ecclus. 43, 28. 30.

2. *to honour, to glorify*, i. e. to bestow honour upon, *to exalt* in honour and dignity.

a) Externally; Pass. 1 Cor. 12, 26 εἴτε δοξάζεται ἐν μέλῳ. Sept. for כְּבֹד 1 Chr. 19, 3; כְּבֹד Esth. 6, 6. 8.—1 Macc. 2, 64.

b) Morally, *to glorify*, e. g. a) God and Christ, i. q. to show forth and render glorious the divine character and attributes; e. g. of God as glorified by the Son, John 12, 28 ter, τὸ ὄνομα θεοῦ. 13, 31. 32. 14, 13. 15, 8. 17, 1. 4; or by Christians, John 21, 19. Of Christ as glorified by the Father, John 8, 54. 13, 32 bis. 17, 1. 5. Acts 3, 13; or by the Spirit, John 16, 14; or by Christians, John 17, 10; or genr. John 11, 4. 13, 31. Heb. 5, 5. So Sept. and כְּבֹד Lev. 10, 3; כְּבֹד Is. 5, 16. β) Of things, *to make excellent, glorious*, to show forth as glorious; Rom. 11, 13 τὴν διακονίαν μου δοξάζω, sc. through my devoted zeal and

effort. Pass. 2 Cor. 3, 10 bis. 2 Thess. 3, 1. 1 Pet. 1, 8 χαρῇ . . . δεδοξασμένη, *with joy . . . full of glory*, in the feeling and hope of glory.

c) Spoken of Christ and his followers, *to glorify*, i. e. to advance to that state of bliss and glory which is the portion of those who dwell with God in heaven; e. g. of Christ as the Messiah, John 7, 39. 12, 16. 23; comp. Is. 52, 13 where Sept. Pass. for נִשְׁבָּח. Of Christians Rom. 8, 30. So Barnab. Ep. 21 ὁ ποιῶν ταῦτα ἐν τῇ βασ. τοῦ θεοῦ δοξασθήσεται.

Δορκάς, ἄδος, ἡ, *Dorcās*, pr. n. of a female, Acts 9, 36. 39. Pr. i. q. Heb. דִּבְרָה, Syr. ܕܒܪܗܐ, *Tabitha*, i. e. antelope, gazelle, Cant. 2, 7. 9.

δόσις, εως, ἡ, (δίδωμι.) 1. *a gift*, James 1, 17 πᾶσα δόσις ἀγαθή. Sept. for דָּתָה Prov. 21, 14.—Plut. C. Mar. 46. Plato Phil. 16. c.

2. *a giving, giving out, expenditure*. Phil. 4, 15 εἰς λόγον δόσεως καὶ λήψεως, *in respect to an account of giving and receiving*, of expense and receipt, q. d. opened an account with me; in allusion to the aid sent to Paul v. 16; comp. εἰς λόγον ὑμῶν v. 17.—Eccclus. 42, 7 δόσις καὶ λήψις. Plato Euth. 14. c. Lat. *ratio acceptorum et datorum*, Cic. Læl. 16.

δότης, ου, ὁ, (δίδωμι.) *a giver*, 2 Cor. 9, 7. Sept. for דָּן טוב Prov. 22, 9.—Dion Cass. 67. 39.

δουλαγωγέω, ῶ, f. ἦσω, (δούλος, ἄγω,) *to lead as a slave, to make a slave of*, Diod. Sic. 12. 24.—In N. T. trop. *to bring into subjection, to subdue*, absol. 1 Cor. 9, 27.

δουλεία, as, ἡ, (δουλεύω,) *bondage, slavery*, Sept. for דְּבָרִי Ex. 6, 6. Dem. 196. 3. Xen. An. 7. 7. 32.—In N. T. trop. a) The condition of those under the Mosaic law, Gal. 4, 24. 5, 1; and so Rom. 8, 15 πνεῦμα δουλείας, *a slavish spirit*, opp. πν. υἱοθεσίας. b) The condition of those who are subject to death, Rom. 8, 21; or to the fear of death, Heb. 2, 15 φόβῳ θανάτου ἔνοχοι δουλείας.

δουλεύω, f. εὔσω, (δούλος,) 1. *to be a slave or servant, to serve*; see in δούλος II, init. pr. of involuntary service; c. dat. Matt. 6, 24 et Luke 16, 13 δυοὶ κυρίως δουλεύειν. Eph. 6, 7. 1 Tim. 6, 2. Sept. for עָבַד Lev. 25, 39. (Luc. D. Deor. 13. 2. Xen. Mem. 4. 2. 33 ter.) Spoken of a people, *to serve, to be subject to*, c. dat. John 8, 33. Acts 7, 7. Rom. 9, 12, comp. Gen. 25, 23 et 27, 40 where Sept. for עָבַד; also Gen.

14, 4. Judg. 3, 8. 14. So Hdian. 2. 9. 17. Xen. Mem. 2. 1. 13.—Trop. of those subjected by the Mosaic law, Gal. 4, 25.

2. Trop. of voluntary service, *to serve, to obey, to be devoted to*; c. dat. Luke 15, 29. Phil. 2, 22. Gal. 5, 13. Rom. 12, 11 Grh. τῷ καιρῷ δουλεύοντες, i. e. doing what the occasion demands; but Rec. has τῷ κυρίῳ. Sept. and עָבַד Gen. 29, 15. 18. 20. 25. 29.—In a moral sense, *to serve or obey God or Christ*, δ. τῷ θεῷ Matt. 6, 24. Luke 16, 13. Acts 20, 19. Rom. 7, 6. 1 Thess. 1, 9; τῷ Χριστῷ, Rom. 14, 18. 16, 18. Col. 3, 24; τῷ νόμῳ θεοῦ, Rom. 7, 25. Sept. and עָבַד Deut. 13, 4. Judg. 2, 7. Mal. 3, 18. (Eccclus. 2, 1.) Spoken of false gods, Gal. 4, 8. Sept. and עָבַד Ex. 23, 33.—Of things, *to serve, to obey, to pursue*, c. dat. e. g. μαμωνᾶ Matt. 6, 24. Luke 16, 13; ἀμαρτίᾳ Rom. 6, 6; τῷ νόμῳ τῆς ἀμαρτίας Rom. 7, 25; τῇ κοιλίᾳ Rom. 16, 18; τοῖς στοιχείοις Gal. 4, 9; ἐπιθυμίαις Tit. 3, 3. So ἐπιθυμίαις Jos. Ant. 15. 4. 1; ταῖς ἡδοναῖς Hdian. 1. 17. 22. Xen. Mem. 1. 5. 5; γαστρὶ 1. 6. 8.

δούλη, ης, ἡ, (δούλος,) *a bondmaid, handmaid, a female slave or servant*, Acts 2, 18. Sept. for אִמָּה Lev. 25, 44; וְאִמָּה 1 Sam. 8, 16. So 1 Macc. 2, 11. Luc. Asin. 54. Xen. Cyr. 5. 1. 4.—In the oriental style used by a female in addressing a superior, instead of the first. pers. pron. *I, me*, Luke 1, 38. 48. Sept. and אִמָּה 1 Sam. 25, 41. 1 K. 1, 13. 17; וְאִמָּה 2 Sam. 14, 6. Comp. Gesen. Lehrs. p. 741 sq.

I. δούλος, η, ον, adj. (δέω,) *bond, bound to serve, subject*, c. dat. Rom. 6, 19 bis παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαταρασίᾳ . . . δούλα τῇ δικαιοσύνῃ.—Wisd. 15, 7. Hdian. 3. 2. 15. Plato Rep. 577. c, d.

II. δούλος, ου, ὁ, subst. (δέω,) *a bondman, slave, servant*, pr. by birth; diff. from ἀνδράποδον ‘one enslaved in war’ comp. Xen. An. 4. 1. 12 αἰχμάλωτα ἀνδράποδα. Hell. 1. 6. 15. Thuc. 8. 28 τὰ ἀνδράποδα πάντα, καὶ δούλα, καὶ ἐλευθέρᾳ. But such a captive is sometimes called δούλος, Xen. Cyr. 3. 1. 11, 19. ib. 4. 4. 12. Diff. also from ὁ διάκονος, see that art. no. 1. In a family the δούλος was one *bound to serve, a slave*, and was the property of his master, ‘a living possession’ as Aristotle calls him, Polit. 1. 4 ὁ δούλος κτήμα τι ἐμψυχον; comp. Gen. 17, 12. 27. Ex. 12, 44. According to the same writer a complete household consisted of slaves and freemen, Polit. 1. 3 οἰκία δὲ τέλειος ἐκ δούλων καὶ ἐλευθέρων. The δούλος therefore was ne-

ver a *hired* servant; the latter being called *μισθιος*, *μισθωτός*, q. v. See Potter's Gr. Ant. I. p. 58 sq. Adam's Rom. Ant. p. 35 sq. Dict. of Antt. art. *Servus*. Bæckh Staatsh. der. Ath. p. 73 sq. [100.]

1. Pr. of involuntary service, a *slave*, *servant*, opp. *ἐλεύθερος*, 1 Cor. 7, 21. Gal. 3, 28. Col. 3, 11. Rev. 6, 15; also genr. Matt. 13, 27. 28. John 4, 51. Eph. 6, 5. Acts 2, 18 οἱ δοῦλοί μου, i. e. the servants among my people. Sept. for עֲבָדֵי Lev. 25, 44. Josh. 9, 23. Judg. 6, 27. So Hdian. 5. 2. 4. Xen. Cæc. 5. 16.—Phil. 2, 7 μορφῇν δούλου λαβών, i. e. appearing in a humble and despised condition.

2. Trop. spoken of voluntary service, a *servant*, implying obligation, obedience, devotedness, John 15, 15. Rom. 6, 16. 1 Cor. 7, 23. Gal. 4, 7; also in modesty, 2 Cor. 4, 5; or in praise of modesty, Matt. 20, 27. Mark 10, 44. So Æl. V. H. 9. 19 οἱ ῥήτορες δούλοι τοῦ πλήθους εἰσὶ. Plato Legg. 715. d.—Spoken of the true followers and worshippers of God, e. g. δούλος τοῦ θεοῦ, either a minister sent from God, as Moses, Rev. 15, 3, and so Sept. and עֲבָדֵי Josh. 1, 1 (Jos. Ant. 5. 1. 13); or prophets, Rev. 10, 7, 11, 18, and so Sept. and עֲבָדֵי Josh. 24, 29. Jer. 7, 25; or simply the worshippers of God, Rev. 2, 20. 7, 3. 19, 5. al. Sept. and עֲבָדֵי Ps. 34, 23 134, 1. al.—Spoken of the followers and ministers of Christ, e. g. δούλος τοῦ Χριστοῦ v. κυρίου, Eph. 6, 6. 2 Tim. 2, 24; espec. of the apostles and other teachers, Rom. 1, 1. Gal. 1, 10. Col. 4, 12. James 1, 1. 2 Pet. 1, 1. Jude 1. Rev. 22, 3.—In the oriental style used in addressing a superior instead of the pers. pron. I, me, Luke 2, 29. Acts 4, 29. Sept. and עֲבָדֵי 1 Sam. 3, 9. 10. Ps. 19, 12. al. Comp. in δούλη.—Spoken also of one who is the slave of any thing, is addicted to it, subject to it, e. g. δούλος τῆς ἁμαρτίας John 8, 34. Rom. 6, 16. 17; τῆς φθορᾶς 2 Pet. 2, 19. So Æl. V. H. 2. 41 pen. τοῦ πίνειν δούλος. Xen. Cæc. 1. 22.

3. Trop. a *minister*, *attendant*, spoken of the officers and attendants of an oriental court who are often strictly slaves, Matt. 18, 23. 26–28. 32. 22, 3. 4. 6. 8. 10. al.—So of a Persian satrap, Xen. An. 1. 9. 29. ib. 2. 5. 38. +

δουλόω, ὦ, f. ὠσω, (δούλος,) to make a slave of, to enslave; Pass. perf. δεδουλωμαι with present signif. to be enslaved, to be in bondage; see Buttm. § 113. 7.

1. Pr. c. acc. Acts 7, 6 καὶ δουλώσουσιν αὐτό, from Gen. 15, 13 where Sept. for

עֲבָדֵי. Pass. c. dat. 2 Pet. 2, 19. So Plut. Flamin. 5. Xen. Cyr. 3. 1. 11.—Trop. Pass. Gal. 4, 3; perf. as pres. 1 Cor. 7, 15. Comp. Plut. Numa 8.

2. Trop. δουλοῦν ἑαυτὸν τινι, to make oneself a servant to any one; 1 Cor. 9, 19 πᾶσιν ἑμαυτὸν ἐδούλωσα, i. e. I have conformed, accommodated myself, to all. Pass. to be made or become a servant to any one, c. dat. τῷ θεῷ Rom. 6, 22; also to things, in devotedness, e. g. τῇ δικαιοσύνῃ Rom. 6, 18; in indulgence, to be enslaved or given to, e. g. οὐκ πολλῶ Tit. 2, 3.—Porphyr. de Abst. 1. 42 ἐδουλώθημεν τῷ τοῦ φόβου φρονήματι. Thuc. 4. 34 τῇ γνώμῃ.

δοχή, ἡς, ἡ, (δέχομαι,) pr. a reception of guests; hence a banquet, feast, Luke 5, 29. 14, 13. Sept. for חַגְגָּה Gen. 26, 30. Esth. 1, 3.—Athen. 8. p. 348. f.

δράκων, οντος, ὁ, (prob. δέркоμαι, δρακεῖν,) a dragon, a huge serpent, Sept. for שָׂרָפ Job 26, 13; יָרֵךְ Jer. 9, 11. Jos. Ant. 2. 12. 3. Æl. V. H. 13. 45. Plato Ion 539. c.—In N. T. a dragon, symbolically for ὁ σατᾶν, Rev. 12, 3. 4. 7 bis. 9. 13. 16. 17. 13, 2. 4. 11. 16, 13. 20, 2; comp. Gen. 3, 1 sq. So Act. Thom. § 30. Psalt. Salom. 2, 29.

δράσσομαι v. -ττομαι, f. ξομαι, Mid. depon. to grasp, pr. with the hand, to seize, to take; c. acc. 1 Cor. 3, 19 ὁ δρασσόμενος τοὺς σόφους ἐν τῇ πανουργίᾳ αὐτῶν, quoted from Job 5, 13 where Heb. עָבַד, Sept. ὁ καταλαμβάνων. Sept. pr. for גָּרַב Num. 5, 26.—Pr. and c. acc. Jos. B. J. 3. 8. 6 δρασσόμενος τὴν δεξιάν. Hdrot. 3. 13; c. gen. Judith 13, 7. Plut. Alex. M. 74.

δραχμή, ἡς, ἡ, (δράσσω,) a drachma, drachm, an Attic silver coin worth at first 9¾d. sterling, or 19½ cents; but in the times of the N. T. current among the Romans and Jews as equal to the denarius, of which the value was then 7½d. sterling, or 15 cents; see fully in art. ἀργύριον no. 2; also in διδραχμον. Dict. of Antt. art. Drachma.—Luke 15, 8 bis. 9.

δρέμω, see τρέχω.

δρέπανον, ου, τό, (δρέπω,) a sickle, reaping-hook, Mark 4, 29 see in ἀποστέλλω no. 2. Rev. 14, 14–17. 18 bis. 19. Sept. for עֲבָדֵי Joel 3, 13.—Plut. Mor. II. p. 165. Plato Rep. 353. a.

δρόμος, ου, ὁ, (δρέμω, τρέχω,) a running, a race, course, Sept. for מְרָצֵי 2 Sam. 18, 27. Hdian. 4. 2. 19. Xen. An. 1. 2. 17.—In N. T. trop. course, career, of one's life and ministry, Acts 13, 25. 20, 24. 2 Tim. 4, 7.

Δρουσίλλα, ης, ἡ, *Drusilla*, youngest daughter of Herod Agrippa I, sister of the younger Agrippa and of Bernice, celebrated for her beauty. She was first betrothed to Epiphanes prince of Comagena; but was afterwards married to Azizus king of Emesa, whom Felix persuaded her to abandon in order to become his wife. She bore him a son, who perished in an eruption of Vesuvius. Acts 24, 24.—See Jos. Ant. 19. 9. 1. ib. 20. 7. 1, 2. Tacit. Hist. 5. 9.

* δῦμι, see δύνω.

δύναμαι, f. ἥσομαι, Pass. depon. 2 pers. sing. δύνασαι 1 Cor. 7, 21, also δύνῃ Rev. 2, 2. Anacr. 7. 11. Ael. V. H. 13. 31; see Buttm. § 107. n. 2, and note. Winer § 13. 2. b. Lob. ad Phryn. p. 359. Impf. ἐδυνάμην, Matt. 22, 46, and with doub. augm. ἡδυνάμην, Matt. 26, 9. Luke 1, 22; as also Aor. 1 ἡδυνήσῃν, Matt. 17, 16. 19; comp. Buttm. § 83. n. 5. Winer § 12. 1. b.—*To be able, I can, and οὐ δύναμαι, to be unable, I cannot*, both in a physical and moral sense, and whether depending on the disposition and faculties of mind, on the degree of strength or skill, or on the nature and external circumstances of the case. It is always followed by an infin. expr. or impl. belonging to the same subject, viz.

1. With an infin. expressed, e. g. a) *Infin. present*, as implying continued action, Buttm. § 137. 5. Matt. 6, 24 οὐ δύνασθε δουλεῖναι θεῷ κατὰ. 7, 18. Mark 2, 7. 19. Luke 6, 39. John 5, 19. 30. 6, 60. Acts 27, 15. Rom. 15, 14. 1 Cor. 10, 21. 1 Thess. 2, 6. al. Sept. for רָצַח Gen. 37, 3. 43, 32. So Pol. 6. 53. 13. Xen. An. 3. 1. 11. b) More commonly, *Infin. aorist*, implying transient or momentary action, either past or present, espec. in narration, Buttm. § 137. 5. Winer § 45. 8. b. Mark 1, 45 ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν. Luke 8, 19 οὐκ ἡδύναντο συντυχεῖν αὐτῷ. Matt. 3, 9 δύναται ὁ θεὸς ἐκ τῶν λίθων ἐγείρει τέκνα κατὰ. 10, 28. Mark 6, 5. Luke 5, 12. John 7, 34. 36. 10, 35. Acts 4, 16. 17, 19. 1 Cor. 2, 14. James 4, 2. Rev. 3, 8. al. Sept. for רָצַח Gen. 15, 5. 19, 19. So Diod. Sic. 2. 26. Xen. An. 1. 9. 27.—Also where the action in itself might be expressed either as continued or transient, but the writer chooses to express it as transient, or as a single instance embodying the general idea; see Kühner § 256. 4. b. Buttm. § 137. 5 ult. Matt. 5, 14 οὐ δύναται πόλις κρυβῆναι. Luke 1, 20. 22. John 3, 3. Acts 13, 39. Rom. 8, 7. Heb. 9, 9. Rev. 2, 2. 13, 4. al. c) *Infin. of the perfect*, to express completed action

in reference to the present time, Buttm. § 137. 1. Winer § 45. 8 ult. Acts 26, 32 ἀπολεύσθαι ἐδύνάτο ὁ ἄνθρωπος εἰ κατὰ. *this man could have been now freed*, etc.

2. *Absol. or with an infin. implied and readily suggested by the context*; e. g. Matt. 16, 3 οὐ δύνασθε sc. διακρίνειν. Mark 6, 19. Luke 9, 40. Acts 27, 39. 1 Cor. 3, 2. al. So Sept. for רָצַח 1 K. 22, 22.—*Constr. with an accus. neut. depending on the infin. ποιεῖν implied, or as accus. of manner*, Buttm. § 131. 8. Luke 12, 26 εἰ οὖν οὐτε ἐλάχιστον δύνασθε. Mark 9, 22 εἴ τι δύνασαι. 2 Cor. 13, 8 οὐ δυνάμεσθα τι. So Luc. D. Mort. 9. 2 ἅπαντα ἐδυνάμην. Xen. Conv. 4. 46, 48. Thuc. 6. 25 ἡ δὲ τι δύνωνται. Xen. Hell. 7. 5. 15. +

δύναμις, εως, ἡ, (δύναμαι), *ability, power, might, strength*; see in δύναμαι init.

1. *Innate or inherent power*, whether physical or moral, e. g.

a) *Of the body, strength*; Heb. 11, 11 Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε. 1 Cor. 15, 43 τὸ σῶμα... ἐγείρεται ἐν δυνάμει, i. e. for adj. δυνατόν, opp. to ἐν ἀσθενείᾳ; so Heb. מְצָחָה and Sept. ἐν ἰσχύϊ Ps. 29, 4; comp. Gesen. Lehrs. p. 646. 4. Trop. of spiritual strength or life, Rev. 3, 8. Sept. for מְצָחָה Job 39, 19. So Pol. 1. 69. 4. Plato Phædr. 246. d.

b) *Genr. Matt. 25, 15 ἐκάστω κατὰ τὴν ἰδίαν δύναμιν*. 1 Cor. 15, 56. 2 Tim. 1, 7 πνεῦμα δυνάμεως, i. e. a spirit of strength, manly vigour, opp. to πν. δειλίας. Heb. 1, 3 τὸ ῥῆμα τῆς δυνάμεως αὐτοῦ i. e. his powerful word (comp. πνεῦμα δυνάμεως, a strong wind, Wisd. 5, 23). Heb. 7, 16. 11, 34. Rev. 1, 16 ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. Sept. and מְצָחָה 2 K. 18, 20; מְצָחָה 1 Chr. 29, 2; מְצָחָה 1 Chr. 13, 8. So Diod. Sic. 4. 45. Xen. Mem. 3. 5. 16.—Also in various constructions: κατὰ δύναμιν, according to one's power, as far as one can, 2 Cor. 8, 3. (Diod. Sic. 14. 81 ult. Xen. Mem. 1. 7. 4.) ὑπὲρ δύναμιν, beyond one's strength, power, 2 Cor. 1, 8. 8, 3. (Dem. 292. 25.) ἐν δυνάμει, with power, i. e. adv. powerfully, mightily, Luke 4, 36. Col. 1, 29. 2 Thess. 1, 11; and so dat. δυνάμει, Acts 4, 33; comp. Buttm. § 133. 4. c. So δυνάμει and ἐν δυνάμει as intensive with a synon. verb, Eph. 3, 16. Col. 1, 11.

c) *Spoken of God and Christ*, e. g. ἡ δύναμις τοῦ θεοῦ, the power of God, his almighty energy, genr. Matt. 22, 29. Mark 12, 24. Luke 1, 35. 5, 17. Rom. 1, 20. 9, 17. 1 Cor. 6, 14. 2 Cor. 4, 7. 13, 4 bis. Eph. 1, 19. 3, 7. 20. 2 Tim. 1, 8. 1 Pet.

1, 5. 2 Pet. 1, 3. Rom. 1, 4 τοῦ ὁρισθέντος .. ἐν δυνάμει, comp. above in lett. b. Sept. for דְּבִי Ps. 59, 12; דְּבִי Ps. 21, 14. 74, 12. —Joined with δόξα it implies the *omnipotent majesty* of God, Rev. 15, 8; and hence as abstr. for concr. *omnipotence* for the *Omnipotent, the Almighty*, Matt. 26, 64 et Mark 14, 62 et Luke 22, 69 ἐκ δεξιῶν τῆς δυνάμεως, comp. Heb. 1, 3 ἐν δεξιᾷ τῆς μεγαλοσύνης κτλ. like the Rabb. דְּבִי as a name of God, Buxt. Lex. 385. So Sept. and דְּבִי Ps. 63, 3. 68, 35. 150, 1.—Meton. of a person or thing in whom the power of God is manifested, i. e. 'the manifestation of the power of God,' Acts 8, 10 οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ. Rom. 1, 16. 1 Cor. 1, 18. 24. Also where the gen. τοῦ θεοῦ expresses the source, i. e. *power from God*, 1 Cor. 2, 5. 2 Cor. 6, 7.—Of Jesus, as exercising a power to heal, Mark 5, 30. Luke 6, 19. 8, 46; or as the Messiah, ἡ δύναμις Χριστοῦ, genr. 2 Cor. 12, 9 bis. In the sense of *power, omnipotent majesty*, Matt. 24, 30 et Luke 21, 27 μετὰ δυνάμεως καὶ δόξης. Mark 9, 1. 13, 26. 2 Thess. 1, 7 μετ' ἀγγέλων τῆς δυν. αὐτοῦ, i. e. the angels who are the attendants of his majesty. 2 Pet. 1, 16.—Of the Spirit, ἡ δύναμις τοῦ πνεύματος, the *power of the Spirit*, i. e. imparted by the Spirit, Luke 4, 14. Rom. 15, 13. 19.—Of prophets and apostles as inspired by the Holy Spirit, Luke 1, 17. 24, 49. Acts 1, 8. 6, 8; comp. Acts 2, 4.

d) Spec. of miraculous power, δύναμις σημείων καὶ τεράτων, i. e. the *power of working miracles* Rom. 15, 19, explained by ἡ δυν. τ. πνεύματος in the next clause. Acts 10, 38. 1 Cor. 2, 4, comp. 2 Cor. 12, 12; so 2 Thess. 2, 9.—Meton. of effect for cause, Plur. δυνάμεις, i. q. *mighty deeds, miracles*, Matt. 7, 22. 11, 20. 21. 23. 13, 54. 58. 14, 2. Mark 6, 2. 5. 14. 9, 39. Luke 10, 13. 19, 37. Acts 2, 22. 8, 13. 19, 11. 1 Cor. 12, 10. 2 Cor. 12, 12. Gal. 3, 5. Heb. 2, 4. So Sept. for מִכָּחֶלֶת Job 37, 14. (Just. Mart. de Resurr. p. 225.) Hence abstr. for concrete, i. q. *a worker of miracles*, 1 Cor. 12, 28. 29 δυνάμεις, i. q. οἷς δίδονται ἐνεργήματα δυνάμεων v. 10.

e) Put for the *essential power, true nature and efficacy, reality*, of any thing; Phil. 3, 10 γινώσκει τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ. 2 Tim. 3, 5 ἔχοντες μὶμνήσκωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρηνημένοι. Heb. 6, 5 δυνάμεις τε μελλόντος αἰῶνος. So as opp. to λόγος, speech merely, 1 Cor. 4, 19. 20. 1 Thess. 1, 5. (Plut. de Def. Orac. 46. Xen. Ec. 9. 2.) Of language, the *power*

e. g. of a word or sound, meaning, *signification*; 1 Cor. 14, 11 τὴν δύναμιν τῆς φωνῆς. So Plut. Consol. ad Apoll. 28. Plato Crat. 394. b, c.

2. Outward power, as resulting from external sources and relations.

a) Genr. *power, authority, might*, Luke 9, 1. Acts 3, 12. 2 Pet. 2, 11. Rev. 13, 2. 17, 13. (Ecclus. 44, 3. Hdian. 5. 1. 3. Xen. Mem. 1. 2. 24.) Spoken of omnipotent sovereignty as belonging to God, e. g. in ascriptions, Matt. 6, 13. Rev. 4, 11. 5, 12. 7, 12. 11, 17. 12, 10. 19, 1. So Sept. and דְּבִי 1 Chr. 29, 11.—Joined with ὄνομα Acts 4, 7. 1 Cor. 5, 4, i. e. *authority, warrant*.—Meton. abstr. for concr. δύναμις for ὁ ἐν δυνάμει ὢν, *one in authority*, and Plur. δυνάμεις, like Engl. *authorities*, i. e. *persons in authority, the mighty, the powerful, the powers* of the other world, *hierarchies* of angels whether good or evil, Rom. 8, 38. 1 Cor. 15, 24. Eph. 1, 21. 1 Pet. 3, 22. So of temporal powers, Sept. Esth. 2, 18.

b) As in vulg. Engl. *a power, a quantity, abundance*; Rev. 18, 3 ἐκ τῆς δυνάμεως τοῦ στήθους αὐτῆς. Here some refer Rev 3, 8; better under no. 1. a.—Jos. Ant. 3. 2. 4 πλοῦτον μεγάλου δυνάμιν προσέλαβον Xen. Cyr. 8. 4. 34 τὴν δύναμιν, parall. τὸ δυνά. Thuc. 1. 25 χρημάτων δυνάμει ὄντες

c) Of warlike power, like Engl. *force forces*, i. e. *a host, army*. Luke 10, 19 ἐπὶ πᾶσαν τὴν δύναμιν αὐτοῦ, i. e. over the whole host of Satan, comp. v. 20. Sept. for מְלִיכָה Ex. 14, 28; מְלִיכָה 2 Sam. 10, 7. al. So Diod. Sic. 14. 81 med. Pol. 8. 28. 5. Xen. Mem. 3. 6. 9.—By Hebr. δυνάμεις τῶν οὐρανῶν, the *hosts of heaven*, i. e. the sun, moon, and stars, Matt. 24, 29. Mark 13, 25. Luke 21, 26; comp. Rev. 6, 13. So Sept. and Heb. מְלִיכָה מְלִיכָה Is. 34, 4. Dan. 8, 10. al. See Gesen. Lex. art. מְלִיכָה no. 2. a; also Comm. on Is. 1. c.

δυναμόσω, ὦ, f. ὠσω, (δύναμις) to *strengthen*, Pass. Col. 1, 11 ἐν πάσῃ δυνάμει δυνάμοιμενοι, see in δύναμις no. 1. b. Sept. for מְלִיכָה Ps. 68, 29; מְלִיכָה Ecc. 10, 10. Dan. 9, 27.—Synes. de Prov. p. 100. b. Not found in classic writers; comp. Lob. ad Phryn. p. 605. n.

δυναστης, ου, ὅ, (δύναμις), pr. 'one in power,' i. e.

1. *a potentate, prince*, Luke 1, 52. 1 Tim. 6, 15. Sept. for מְלִיכָה Prov. 8, 16; מְלִיכָה Prov. 23, 1.—Pol. 9. 1. 4. Xen. Cyr. 4. 5. 40.

2. *one in authority* under a prince, a *high officer, minister*, Acts 8, 27. Sept. οἱ δυνάσται Παράς for מְלִיכָה Gen. 50, 4; מְלִיכָה Lev.

19, 15.—Plut. de Def. Orac. 21 *δυνασταί*; καὶ γραμματεῖς βασιλέων. Xen. An. 1. 2. 20.

δυνατέω, ὤ, f. ἦσα, (δυνατός,) *to be able, mighty*, intrans. 2 Cor. 13, 3 οὐκ ἄσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. Rom. 14, 4 Iachm. where Rec. has *δυνατός*.

δυνατός, ἡ, ὁ, (δύναμαι,) 1. *able, strong, mighty, powerful*; e. g. a) Of things; 2 Cor. 10, 4 ὅπλα... *δυνατὰ τῷ θεῷ πρὸς κτλ. mighty unto God*, God being judge, i. e. intens. *exceedingly mighty*; for the idiom comp. Acts 7, 20, and see in ἀστέιος. So. Pol. 10. 31. 8. Xen. CEC. 7. 23 τὸ σῶμα *δυνατὸν πρὸς τι*. b) Of God, ὁ *δυνατός*, the *Mighty, the Almighty*, Luke 1, 49. Sept. and חַי וְקַי Ps. 24, 8. So genr. of pers. Eurip. Bacch. 270. Thuc. 1. 9. c) Trop. of pers. *strong, firm, established*; Rom. 15, 1 οἱ *δυνατοὶ* sc. ἐν πίστει. Also *δυνατός* εἰμι, *to be strong*, spiritually, in Christ, 2 Cor. 12, 10. 13, 9. d) Spec. *δυνατός* εἰμι, i. q. *δύναμαι, to be able, I can*, followed by an inf. (comp. *δύναμαι* init.) e. g. Infin. *present*, Tit. 1, 9. Heb. 11, 19. (Pol. 1. 53. 3. Plato Phædr. 273. e.) Infin. *aorist*, Luke 14, 31. Rom. 4, 21. 11, 23. 14, 4. 2 Cor. 9, 8. 2 Tim. 1, 12. James 3, 2. Acts 11, 17 ἐγὼ δὲ τίς ἦμην *δυνατός* κωλύσαι τὸν θεόν, i. e. *who was I? was I able?* a junction of two questions. Sept. for כִּי־נִי־אֵלֶיךָ Num. 22, 38. Plato Phædr. 275. e.

2. Spec. of *δυνατός*, the *powerful, the mighty*, spoken of persons in authority or of influence, 1 Cor. 1, 26. [Rev. 6, 15]; of members of the Jewish sanhedrim, Acts 25, 5. Sept. for Chald. חֲזָקִים Dan. 3, 27.—Jos. Ant. 12. 4. 9 οἱ παρὰ τὴν αὐλὴν *δυνατοί*. Pol. 9. 23. 4. Xen. Mem. 1. 1. 8. Comp. Krebs Obs. p. 260.

3. Also *δυνατός ἐν τινι*, *powerful in any thing, able, skilful, mighty*; Luke 24, 19 *δυν. ἐν ἔργῳ καὶ λόγῳ*. Acts 7, 22. 18, 24 ἐν ταῖς γραφαῖς, i. e. *skilled in expounding and applying the Jewish Scriptures*.—Eccles. 21, 7 *δυν. ἐν γλώσσῃ*. Diod. Sic. 13. 101 *δυν. λόγῳ*.

4. Neut. τὸ *δυνατόν* as Subst. *power, might*; Rom. 9, 22 τὸ *δυνατὸν αὐτοῦ* sc. *θεοῦ*, i. q. ἡ *δύναμις* v. 17; comp. Buttm. §123. 5.—*Without art. δυνατόν* as adj. *able to be done, possible*, in several constructions: a) Absol. εἰ *δυνατόν* (ἐστι), *if possible, if it be possible*, Matt. 24, 24. 26, 39. Mark 13, 22. 14, 35. Rom. 12, 18. Gal. 4, 15. So Jos. Ant. 4. 8. 45. Xen. Mem. 3. 7. 9. b) With dat. of pers. *possible for (with) any one*, Mark 9, 23. 14, 36. Acts 20, 16. So Jos. Ant. 3. 8. 1. Luc. D. Deor.

24. 2. Xen. Mem. 1. 1. 13. c) With *παρά τινι*, *possible with any one*, Matt. 19, 26. Mark 10, 27. Luke 18, 27. d) With acc. and infin. Acts 2, 24 καὶ οὐκ ἦν *δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ*.

δύνω, aor. 2 ἔδυν, (i. q. *δύω*), *to sink, to go down*, intrans. e. g. the sun Mark 1, 32. Luke 4, 40. Sept. and מָצָא Gen. 28, 11. 2 Chr. 18, 34.—Æl. V. H. 4. 1. Dem. 197. 7. Xen. An. 2. 2. 3. The form *δύνω* is a new Present from *δύω*, see Buttm. § 114 *δύω*.

δύο, οἱ, αἱ, τά, card. num. *two*, Lat. *duo*, indec. in Attic writers, and so found in N. T. in the nominative, genitive, and accusative, e. g. *Nom.* Matt. 9, 27 *δύο τυφλοί*. 20, 21 οἱ *δύο υἱοί μου*. Luke 7, 41. John 1, 37. al. *Gen.* Matt. 18, 16 *δύο μαρτύρων*. 20, 24. Luke 12, 6. John 1, 40. al. *Accus.* Matt. 4, 18 εἶδε *δύο ἀδελφούς*. Luke 3, 11. al. For the *dative* is found the irreg. and later form *δυσί*, Matt. 6, 24 *δυσὶ κυρίοις*. 22, 40. Luke 12, 52. Acts 12, 6; also Pol. 4. 32. 3. Aristot. H. An. 4. 1. 131. Thuc. 8. 101; see Buttm. § 70. 2. Winer § 9. 2. b. Lob. ad Phryn. p. 210. The comm. Gen. and Dat. *δυσὶν* does not occur in N. T.—In phrases: *δύο ἢ τρεῖς*, *two or three*, some, a few, Matt. 18, 20. 1 Cor. 14, 29. (Xen. An. 4. 7. 5.) *ἀνὰ δύο, κατὰ δύο*, *by two's, two and two*, distributively, Luke 9, 3. 10, 1. 1 Cor. 14, 27; *εἰς δύο*, *in two*, e. g. *ἐσχίσθη εἰς δύο (μέρη)*, Matt. 27, 51. Mark 15, 38; so Luc. D. Deor. 8. 1 *διέλε μου τὴν κεφαλὴν ἐς δύο*. Pol. 2. 16. 11 *σχίζεται εἰς δύο μέρη*.—By Hebr. *δύο δύο*, *two and two*, distributively, Mark 6, 7; so Sept. and Heb. מִשְׁנֵי מִשְׁנֵי Gen. 7, 9. 15; for מִשְׁנֵי Gen. 6, 19. 20. Gesen. Lehrs. p. 669, 703. Heb. Gr. § 118. 5. +

δυσ, an inseparable part. implying difficulty, adversity, the contrary; like Engl. *mis, un, in*; Buttm. § 120. 5.

δυσβάστακτος, ου, ὁ, ἡ, adj. (βαστάζω,) *hard to be borne, oppressive*, e. g. φορτία, Matt. 23, 4. Luke 11, 46. Sept. for בָּזָז Prov. 27, 3.—Plut. Quæst. Nat. 16 *δυσβάστακτοι γὰρ εἰσι... διὰ μέγεθος*.

δυσεντερία, ας, ἡ, (ἐντερων intestine,) *dysentery, flux*, Acts 28, 8.—Jos. Ant. 6. 14. 1. Pol. 32. 25. 14. Plato Tim. 86. a.

δυσερμηνεύτος, ου, ὁ, ἡ, adj. (ἐρμηνεύω,) *hard to explain*, so as to be understood, Heb. 5, 11.—Artemid. 3. 67. Diod. Sic. 2. 52.

δύσκολος, ου, ὁ, ἡ, adj. (κόλον food,) pr. *'difficult about food'*; hence genr. *hard to please, morose, peevish*, Xen. Mem. 2. 2. 2;

Neut. *any thing unpleasant, difficulty, calamity*, Sept. for דִּיכְרִי Jer. 49, 8. Dem. 291. 21.—In N. T. spoken of things *hard* to accomplish, *difficult*, Mark 10, 24. So Jos. Ant. 6. 3. 6. Diod. Sic. 1. 84. Xen. Ec. 15. 10.

δυσκόλως, adv. (δύσκολος,) *with difficulty, hardly*, Matt. 19, 23. Mark 10, 23. Luke 18, 24.—Jos. Ant. 4. 5. 2. Plut. Consol. ad Apoll. 28.

δυσμῆ, ἥς, ἡ, (δύνω,) usually only Plur. αἱ δυσμαί, *the going down, the setting of the sun*, as δυσμαί τοῦ ἡλίου, Sept. for נִשְׁבָּת Gen. 15, 12. al. נִשְׁבָּת Deut. 11, 30. al. Xen. An. 6. 4. 26.—Hence in N. T. *the west*, Matt. 8, 11. 24, 27. Luke 12, 54. 13, 29. Rev. 21, 13. Sept. for צִפְרִי Ps. 75, 6. Is. 43, 5; נִשְׁבָּת Ps. 50, 2. Mal. 1, 11. So Pol. 2. 14. 4. Plato Def. 411. b.

δυσνόητος, ον, ό, ἡ, adj. (νοητός, νοέω,) *hard to be understood*, 2 Pet. 3, 16.—Diog. Laert. 9. 13 δυσνόητόν τε καὶ δυσεξήγητον. Luc. Alex. 54.

δυσφημέω, ω, f. ἤσω, (φήμη,) *to speak evil, to utter words of ill omen, maledictions*, Soph. Elect. 950. Plut. Cic. 22.—In N. T. *to defame, to revile*, 1 Cor. 4, 13 in Mss. for βλασφημούμενοι. So 1 Macc. 7, 41. Soph. Elect. 1182.

δυσφημία, as, ἡ, (δυσφημέω,) *evil-speaking, pr. ill-omened words, malediction*, Soph. Phil. 10. Plut. Pelop. 8.—In N. T. *reproach, contumely, ill-report*, 2 Cor. 6, 8. So 1 Macc. 7, 38. Dion. Hal. 6. 48. Hesych. δυσφημίας· κακοφημίας.

δύω, see δύνω.

δώδεκα, οί, αἱ, τά card. num. indec. *twelve*, Matt. 9, 20. 14, 20. al. sæp. Spec. οἱ δώδεκα, *the twelve sc. apostles, corresponding to the twelve tribes*, Matt. 26, 14. 20. 47. Mark 14, 10. 20. al. Comp. Matt. 19, 28. Rev. 7, 5 sq. 21, 12 sq. 22, 2; also Ex. 28, 17. Num. 17, 2. Josh. 4, 5. 1 K. 17, 25. +

δωδέκατος, η, ον, ord. adj. *the twelfth*, Rev. 21, 20.

δωδεκάφυλον, ον, τό, (δώδεκα, φυλή,) *collect. the twelve tribes of Israel, the people of Israel*, Acts 26, 7.

δῶμα, ατος, τό, (δέμω,) *a building, a house*, Hdian. 7. 12. 11. Plato Rep. 380. a. Synecd. *a hall, chamber*, Hom. Il. 1. 600.—In N. T. only in the phrase ἐπὶ τοῦ δώματος, *upon the house, i. e. upon the house-top, roof*, Matt. 24, 17. Mark 13, 15. Luke 17, 31. Plur. κηρύξατε ἐπὶ τῶν δωματίων, *proclaim ye upon the house-tops, i. e. publicly*, Matt. 10, 27. Luke 12, 3; comp. 2 Sam.

16, 22. Also ἀναβαίνειν ἐπὶ τὸ δῶμα, *to go upon the house-top, to ascend to the roof*, Luke 5, 19. Acts 10, 9. Sept. for ὁ ἔσχατος Deut. 22, 8. Josh. 2, 6. 8. al. So Jos. Ant. 6. 4. 1. Hdian. 2. 6. 19.—The roofs of oriental houses are flat, and covered usually with a composition or cement. The inhabitants spend much time upon them, especially at evening, to enjoy the open air; and often sleep there. See Bibl. Res. in Pal. III. p. 26, 32. Winer Realw. arts. *Dach, Häuser*.

δωρεά, ἄς, ἡ, (δῶρον,) *a gift*, John 4, 10. Acts 8, 20. 11, 17. Rom. 5, 15. 2 Cor. 9, 15. Heb. 6, 4. Eph. 4, 7 κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ, *according to the measure of the gift of Christ, i. e. according as Christ has measured out to him the gift*. With gen. of that in which the gift consists; Acts 2, 38 and 10, 45 δ. τοῦ ἁγ. πνεύματος. Rom. 5, 17 δ. τῆς δικαιοσύνης. Eph. 3, 7 δ. τῆς χάριτος τοῦ Θεοῦ. Sept. for Chald. דְּבִרָתָא Dan. 2, 6.—2 Macc. 4, 30. Pol. 23. 3. 4. Xen. Hi. 11. 12.

δωρεάν, adv. (acc. ὅς δωρεά,) *gratis, gratuitously*; see Buttm. § 115. 4.

1. Pr. *freely, without requital*, Matt. 10, 8 bis. Rom. 3, 24. 2 Cor. 11, 7. 2 Thess. 3, 8. Rev. 21, 6. 22, 17. Sept. and חֶסֶד Gen. 29, 15. Num. 11, 5.—Pol. 18. 17. 7. Dem. 394. 20.

2. Spec. *groundlessly, without cause*; John 15, 25 ἐμίσσησάν με δωρεάν. Gal. 2, 21 ἄρα Χριστὸς δωρεὰν ἀπέθανε, i. e. then there was no cause why Christ should suffer; see Tittm. de Synon. N. T. p. 161. Sept. and חֶסֶד Ps. 35, 7. 1 Sam. 19, 5.

δωρέομαι, οὔμαι, f. ἤσομαι, Mid. depon. (δωρέω, δῶρον,) *to make a gift of, to give*, c. acc. Mark 15, 45. Pass. perf. as Mid. c. acc. 2 Pet. 1, 3. 4. Sept. for נָתַן Esth. 8, 1. Prov. 4, 2.—Hdian. 1. 5. 2. Xen. Cyr. 5. 2. 8.

δῶρημα, ατος, τό, (δωρέω,) *a gift*, Rom. 5, 16. James 1, 17.—Jos. Ant. 4. 8. 47. Xen. Hi. 8. 4.

δῶρον, ον, τό, (δίδωμι,) *a gift, present*, Matt. 2, 11. Eph. 2, 8. Rev. 11, 10. Sept. for נָתַן Gen. 30, 20; שָׁחַד Ex. 23, 8. So Hdian. 2. 8. 14. Luc. V. H. 1. 27. Xen. Cyr. 1. 4. 26.—Spec. *a gift dedicated to God, an offering, sacrifice*, Matt. 5, 23. 24 bis. 8, 4. 23, 18. 19 bis. Heb. 5, 1. 8, 3. 4. 9, 9. 11, 4; so Matt. 15, 5 and Mark 7, 11 δῶρον sc. ἐστὶ, i. e. it is consecrated to God. Also of money contributed in the temple, comp. in διδραχμῶν; Luke 21, 1. 4 ἔθαλον εἰς τὰ δῶρα τοῦ Θεοῦ, *they cast in unto*

(among) the offerings of God. Sept. for מִנְחָה Gen. 4, 4. 1 Chr. 16, 29; מִנְחָה Lev. 1, 2. 3. Is. 66, 20. So Hom. II. 6. 293. ib. 8. 203.

δωροφορία, as, ἡ, (δωροφορέω; δῶρον, φέρω,) a bringing of gifts; Rom. 16, 31 Lachm. ἵνα ἡ δωροφορία μου κτλ. Rec. διακονία.—Alciph. 1. 6.

E.

ἐὰ, interj. (ἴδω, imperat. ἴσσε,) pr. 'let be;' genr. *ah, aha*, expressing surprise and displeasure; Mark 1, 24. Luke 4, 34.—Arr. Epict. 2. 24. Æschyl. Prom. vinct. 298. Plato Protag. 315. d.

I. ἐάν, conjunct. (pr. ἐι ἄν,) *if, if so be that, in case that*; contr. sometimes into ἄν, see in ἄν II; also into ἤν in Gr. writers. The form ἐι implies a condition merely hypothetical, a mere supposition, to which ἄν subjoins the idea of possibility; so that ἐάν implies a condition which is possible and may be expected to be realized, though still dependent on circumstances; see Herm. ad Vig. p. 832 sq. Kühner § 339. II. b. Usually ἐάν is construed with the Subjunctive; in later writers also with the Indicative; and very rarely in classic writers with the Optative; see Buttm. § 139. m. 68. Herm. I. c. p. 819. Matth. § 523.

I. Used alone, i. e. without being joined with other particles.

1. With the *Indicative*, but only in late writers; in N. T. only once, and followed in the apodosis by a perf. Indic. in a present sense; 1 John 5, 15 ἐάν οἶδαμεν, ὅτι ἀκούει ἡμῶν ὁ ἄν αἰτῶμεθα, οἶδαμεν, ὅτι ἔχομεν αἰτήματα κτλ. comp. in no. 2. a. γ. So Sept. Job 22, 3. Æl. V. H. 4. 24 ἐάν ταῖς ἀλλήλων ὀργαῖς ἐξίστασσε κτλ. See Winer § 42. 2. d. note. Herm. ad Vig. p. 820. Matth. § 525. d.—In Mss. ἐάν is also found with Indic. pres. Rom. 14, 8. Gal. 1, 8. 1 Thess. 3, 8; Indic. fut. Luke 11, 12. John 8, 36. Comp. Winer I. c.

2. Mostly with the *Subjunctive*, implying uncertainty with the prospect of decision, and referring therefore to something future; Buttm. § 139. m. 24. Winer § 42. 2. b.

a) With the Subj. *present*, and followed (or preceded) in the apodosis: a) By an Indic. future; Matt. 6, 22. 23 ἐάν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ἦ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· ἐάν δὲ κτλ. 17, 20. Mark 14, 31. Luke 10, 6. John 7, 17. Acts 5, 38. Rom. 2, 26. Gal. 5, 2. 1 John 5, 14. al. sēp. (Sept. Job 9, 15. 20. Æl. V. H. 4. 16. Plut. Mor. II. p. 14. Plato Apol. Soc. 18. p. 30. c.) Sometimes the fut. stands in the apodosis

for the Imperat. see in β. Luke 19, 31 καὶ ἐάν τις ὑμᾶς ἐρωτᾷ... οὕτως ἐρεῖτε αὐτῷ. Winer § 44. 3. Kühn. § 255. 4. Also the aorist Subj. is put after οὐ μὴ instead of the fut. Indic. Acts 13, 41 ἔργον, ᾧ οὐ μὴ πιστεύσῃτε, ἐάν τις ἐκδιηγῇται ὑμῖν. John 8, 51; comp. Buttm. § 139. m. 46. Or sometimes either the whole apodosis or its verb is to be supplied; John 6, 61. 62 τοῦτο ὑμᾶς σκανδαλίζει; ἐάν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα κτλ. suppl. πόσῳ μᾶλλον τοῦτο σκανδαλίσει ὑμᾶς. Acts 26, 5. 1 Cor. 4, 15. β) By an Imperat. e. g. present, John 7, 37 ἐάν τις διψᾷ, ἔρχεσθε πρὸς με. 12, 26. Rom. 12, 20. 13, 4. Gal. 1, 8. Col. 3, 13; aorist, Matt. 10, 13 ἐάν μὲν ᾗ ἡ οἰκία ἀξία, ἐλθέτω κτλ. Mark 9, 43. 45. 47. John 14, 15. So c. Imp. pres. Epict. Ench. 43; perf. ib. 33. 6. γ) By an Indic. present, either in a future sense or denoting something permanent or general, Winer § 42. 2. b. Matt. 18, 13. John 8, 16 καὶ ἐάν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἔστι. 13, 17. 1 Cor. 12, 15. 16. 1 Thess. 3, 8. 1 Tim. 1, 8. 2 Tim. 2, 5. 1 John 1, 7. 9. 10. al. sēp. Matt. 8, 2. Mark 1, 40. Luke 5, 12. (Luc. D. Mort. 6. 3. Plato Apol. Soc. 21. p. 33. b.) So 1 Tim. 3, 15 ἐάν δὲ βραδύνω, [suppl. ταῦτά σοι γράφω,] ἵνα εἰδῇς κτλ. Also by a perf. in the sense of the pres. John 20, 23 ἄν [ἐάν] τινων κρατῇτε [τὰς ἁμαρτίας], κεκράτηνται, parall. ἀφίενται. Rom. 2, 25. δ) By an Indic. aorist, referring to a transient act; 1 Cor. 5, 11 νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναναμείγνυσθαι, ἐάν τις ἀδελφὸς ὀνομαζόμενος ᾗ πόρνος κτλ.

b) With the Subj. *aorist*, which thus nearly corresponds to the Lat. fut. *exactum*, or Engl. second future; comp. Buttm. § 139. m. 16. Kühn. § 339. n. 2. It is then followed (or preceded) in the apodosis: a) By an Indic. future; Matt. 4, 9 ταῦτα πάντα σοι δώσω, ἐάν πεσὼν προσκυνήσῃς μοι. 5, 13. 28, 14. Mark 8, 3. 36. John 8, 36. Rom. 10, 9. 1 Cor. 4, 19. 2 Cor. 12, 6. 1 Tim. 2, 15. 2 Tim. 2, 21. James 4, 15. al. sēp. (Sept. Job 8, 18. Æl. V. H. 2. 36 ἐάν ἀποσῶνω, ἔξω κτλ. Plato Lysid. 210. c.) So by fut. for Imperat. comp. above in lett. a. a; Matt. 21,

3. 22, 24. 1 John 5, 16. Or instead of fut. Indic. is put the aorist Subj. after *οὐ μή*, comp. in lett. a. α; John 8, 51. 52. (Xen. Hi. 11. 15.) Spec. Mark 11, 32 *ἀλλ' ἐὰν εἴπωμεν ἐξ ἀνθρώπων ἐφοβούντο τὸν λαόν*, here the apodosis is lost in the transition from the first to the third person, the writer continuing in his own language; Winer § 64. III. 2. Also the apodosis is involved, but not lost, in Rom. 11, 22. Comp. Ael. V. H. 1. 34 ult. Luc. D. Mort. 3. 1. β) By an Imperat. e. g. present, Matt. 18, 17. Mark 13, 21. 1 Cor. 10, 28. Gal. 6, 1. al. (Epict. Ench. 7.) Aorist, Matt. 18, 15. 17. Mark 11, 3. Luke 17, 3. Col. 4, 10; aor. and pres. 1 Cor. 7, 11. So in prohibitions expressed by *μή* before the aor. Subj. instead of the Imperat. comp. Buttm. § 148. 3. Kühner § 259. 5. Matt. 24, 23 *τότε εἰς τὴν ὥραν εἴτε ... μὴ πιστεύσητε*, comp. parall. Imper. *μὴ πιστεύετε* Mark 13, 21; so Heb. 3, 7. 15. 4, 7. So Epict. Ench. 7. γ) By an Indic. present, comp. above in lett. a. γ. Matt. 18, 13. Mark 3, 24. John 8, 31. Rom. 7, 3. 15, 24. 2 Cor. 5, 1. al. (Cebet. Tab. 3. Xen. Hi. 1. 28.) Also by an Indic. perf. in pres. sense, comp. above in lett. a. γ. John 20, 23. Rom. 7, 2. 14, 23. δ) By an Indic. aorist, comp. in lett. a. δ. Matt. 18, 13. 1 Cor. 7, 28 bis, *εἰ δὲ καὶ γήμης, οὐκ ἡμαρτες κτλ.* James 2, 2-4. ε) By a Subj. aorist implying exhortation or precept; James 4, 15 Grb. *ἐὰν ὁ κύριος θελήσῃ ... καὶ ποιήσωμεν τοῦτο ἢ ἐκεῖνο*. 2 Cor. 9, 4; also Mark 12, 19 and Luke 20, 28. John 9, 22. 11, 57. Acts 9, 2.

3. Like Heb. *אִם*, it passes over into a particle of time, referring to an event certain in itself but uncertain in time, *when, whenever*; put with the Subj. aorist, and followed in the apodosis by an Indic. fut. John 12, 32 *καὶ γὰρ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν*. 1 John 3, 2; or by a pres. in fut. sense John 14, 3. So Sept. for *אִם* Prov. 3, 24. Is. 24, 13. Am. 7, 2; comp. Heb. Lex. *אִם* C. 4. So Lat. *si*, Hor. Epist. 1. 7. 10. Virg. Aen. 5. 64; comp. *ubi*, 4. 118.

II. Used along with other particles; where, for the most part, each retains its own separate force and signification; as *ἐὰν γάρ*, *ἐὰν δέ*, *ἐὰν καί*, *ἐὰν οὖν*, *οὔτι εἰ*, etc. Only the following require to be noted; all construed with the Subjunctive as in no. 2 above.

1. *ἐὰν δὲ καί*, and if also, but if also, Matt. 18, 17. 1 Cor. 7, 11. 28. 2 Tim. 2, 5. non al. Sept. Job 31, 14.

2. *ἐὰν μή*, if not, i. q. unless, except; comp. above in I, no. 2. a) With Subj.

present, and having in the apodosis an Indic. fut. Luke 13, 3. 5; or an Imperat. Matt. 10, 13. 1 Cor. 14, 28; or an Indic. pres. John 3, 2. 5, 19. Acts 15, 1. 1 Cor. 9, 16. James 2, 17; ellipt. Gal. 2, 16 *ἐὰν μὴ [δικαιώται] διὰ πίστεως* I. X. Sept. Ex. 3, 19. 4. 1. 8. 9. Comp. Pol. 3. 38. 2. Xen. An. 5. 7. 30. b) With Subj. aorist, having in the apodosis an Indic. fut. Matt. 6, 15. 18, 35. John 8. 24. Rom. 11, 23. 1 Cor. 14, 11. Rev. 3, 3. and so in the apodosis 2 Thess. 2, 3; or an Indic. pres. Mark 3, 27. 7, 3. 4. John 3, 3. 5. 6, 44. 53. 7, 51. Acts 27, 31. 1 Cor. 8, 8; or an Indic. aorist, John 15, 6; or a Subj. aorist after *οὐ μή* expressing strong negation, Matt. 5, 20. 18, 3. John 4, 48. 20, 25; or an Opt. pres. c. *ἄν*, Acts 8, 31. c) With Subj. perfect, having in the apodosis an Indic. pres. once John 3, 27.—Spec. except that, but that; Mark 4, 22 *οὐ γὰρ ἐστὶ τι κρυπτόν, ὃ ἐὰν μὴ φανερωθῇ*, pr. if not what shall be revealed, i. e. but that it shall be revealed; parall. is *ἀλλ' ὅτι* in the other clause. Matt. 26, 42 *ἐὰν μὴ ἀπό πῶ*, except that (unless) I drink it. Mark 10, 30. Comp. Matth. § 617. d. Winer § 59 fin. So *ἦν μὴ* Eurip. Med. 30.

3. *ἐὰν περ* or *ἐάνπερ*, if indeed, if now, Heb. 3, 6. 14. 6, 3. non al.—2 Macc. 3, 38. Plut. Lycurg. *ἀνπερ*. Xen. Cyr. 4. 6. 8 *ἦνπερ*.

4. *ἐὰν τε*, and if; repeated *ἐὰν τε ... ἐὰν τε*, i. q. whether ... or, Rom. 14, 8 quarter. So Sept. for *אִם* Ex. 19, 13. Lev. 3, 1. Xen. Cyr. 3. 3. 17.—Also *ἐὰν τε καί*, and if also; 2 Cor. 10, 8 *ἐὰν τε γὰρ καί*, for though also. +

II. *ἐάν*, conjunct. for *ἄν*, if, with the Subjunctive in relative clauses and with relative words; usually regarded as merely a wrong orthography, and therefore corrected to *ἄν* in editions of Greek writers, but not in N. T. see Herm. ad Vig. p. 516, 833. Winer § 43 fin. Such words are thus rendered general and indefinite, implying possibility but not certainty; Lat. *cunque*, Engl. *ever, soever*; see in *ἄν* I, no. II. 1.

1. After relative Pronouns, as *ὃς ἐάν*, *ὅσος ἐάν*, *ὅστις ἐάν*, Lat. *quicumque*, Engl. *whoever, whosoever, whatsoever*. a) Before the Subjunct. present, expressing what may have taken place; see in *ἄν* I, no. II. 1. a. a. Matt. 11, 27. 20, 26. 27. Luke 4, 6. 10, 22. John 15, 7. Gal. 6, 7. Col. 3, 23. 1 John 3, 22. Rev. 3, 19. Sept. Gen. 21, 22. 44, 1. b) Before the Subj. aorist, expressing what may hereafter take place; see in *ἄν* I, no. II. 1. a. β. Matt. 10, 14. 42. 11, 6. 12, 36.

Mark 7, 11. 9, 37. Luke 18, 17. Acts 7, 7. 1 Cor. 6, 18. al. Sept. Gen. 15, 14.

2. After relative *Adverbs*, e. g. a) ὅπου ἐάν, *wheresoever*, with Subj. present, Matt. 24, 28; with Subj. aorist, Matt. 26, 13. Mark 6, 10. 14, 14. Also *whithersoever*, with Subj. present, Matt. 8, 19. b) οὗ ἐάν, *whithersoever*, with Subj. present, 1 Cor. 16, 6. c) ὡς ἂν, *as often as*, with Subj. aorist, Rev. 11, 6. d) ὡς ἐάν, *as if*, in whatever way, with Subj. aorist, Mark 4, 26. Sept. Job 37, 10. e) καθὼς ἐάν, *according to whatsoever*, with Subj. present, 2 Cor. 8, 12.

3. After a particle of time, see in εἰ I, no. II. 1. c; so ὡς ἐάν, *whenever*, at whatever time, with Subj. present; Rom. 15, 24 ὡς ἐάν πορεύωμαι εἰς τὴν Σπανίαν. +

ἐαυτοῦ, ἡς, οὐ; dat. ἐαυτῷ, ᾧ, ᾧ; acc. ἐαυτόν, ἡν, ὃν; only in the oblique cases, as also in Plural; reflexive pron. of the 3d pers. *himself, herself, itself*; Plur. *themselves*; see Buttm. § 74. 3. Kühner § 88. A contracted form is αὐτοῦ, ἡς, οὐ, which see in its order.

1. Pr. i. e. in 3 pers. Sing. and Plur. Matt. 8, 22. 12, 45. 23, 12. 37, 27, 42. Luke 9, 25. 19, 35. John 5, 18. al. sæpiss. —Pol. 1. 79. 2. Xen. Mem. 1. 2. 61.

2. As a general reflexive, put also for the first and second persons; Buttm. § 127. n. 5. Kühner § 302. 8. Winer § 22. 5. a) As 1 pers. e. g. Plur. for ἡμῶν αὐτῶν, *ourselves*; Rom. 8, 23 ἡμεῖς αὐτοὶ ἐν ἐαυτοῖς στενάζομεν. 1 Cor. 11, 31. 2 Cor. 1, 9. 10, 12. 14. 1 John 1, 8. So Pol. 2. 37. 2. Plato Phædon 25. p. 78. b. b) As 2 pers. e. g. Sing. for σεαυτοῦ, *thyself*; Rom. 13, 9 ἀγαπήσεις τὸν πλησίον σου ὡς ἐαυτόν. John 18, 34. (Æl. V. H. 1. 21. Xen. Mem. 1. 4. 9.) Plur. for ὑμῶν αὐτῶν, *yourselves*, Matt. 3, 9. 23, 31. 25, 9 ἀγοράσατε ἑαυταῖς. 26, 11. Acts 13, 46. 1 Cor. 6, 19. Heb. 10, 34. So Pol. 18. 6. 4. Xen. Cyr. 6. 2. 41.

3. Plur. in a reciprocal sense, for ἀλλήλων, *one another, each other*; Kühn. § 302. 7. Mark 10, 26 λέγοντες πρὸς ἑαυτοὺς, *saying to (among) themselves, one to another*. John 12, 19. Rom. 1, 24. Col. 3, 13. 16. Jude 20. al.—Xen. Cyr. 3. 5. 2, 16.

4. With Prepositions: a) ἀφ' ἐαυτοῦ, see in ἀπό no. 2. c. a. b) δι' ἐαυτοῦ, Rom. 14, 14, see in διά I. 4. a. c) εἰς ἐαυτόν, *ἐρχεσθαι, to come to oneself, to recover one's self-possession, consciousness*, Luke 15, 17; so Arr. Epict. 3. 1. 15. Diod. Sic. 13. 95; comp. *redire ad se*, Hor. Epist. 2. 2. 138.

d) ἐν ἐαυτῷ λέγειν v. εἰπεῖν, *to say within oneself*, i. q. *to think, to suppose*, Matt. 3, 9. 9, 3. 21. Sept. for חֲבֹרָה אֶחָד Esth. 6, 6. Ps. 36, 1; see Heb. Lex. art. אֶחָד no. 2. So in other phrases: ἔχειν τι ἐν ἐαυτῷ, *to have in oneself*, i. e. either in one's nature or power, Matt. 13, 21. John 5, 26. 6, 53; or i. q. ἐν τῇ καρδίᾳ αὐτοῦ ἔχειν, *to have in one's mind*, Mark 9, 50. John 5, 42. 1 John 5, 10; ἔχειν συζητήσιν ἐν ἐαυτοῖς, *to have dispute among themselves*, one with another, Acts 28, 29; εἰδέναι v. ἐπιγινώσκειν ἐν ἐαυτῷ, *to know or perceive in oneself*, John 6, 61. Mark 5, 30; and so John 11, 38. Acts 10, 17; also of God, δοξάζειν τινα ἐν ἐαυτῷ, *in himself*, i. e. in oneness with himself, in like glory, John 13, 32; of Christ, κτίζειν δύο εἰς ἓνα ἐν ἐαυτῷ, *in himself*, in the communion of the one spiritual life in him, Eph. 2, 15. Also γίνεσθαι ἐν ἐαυτῷ, *to come to oneself*, to recover one's self-possession, Acts 12, 11; so Pol. 1. 49. 8. Xen. An. 1. 5. 17; comp. above in lett. c. e) ἐξ ἐαυτῶν, *from or of ourselves*, i. q. ἀφ' ἐαυτῶν q. v. 2 Cor. 3, 5. f) κατ' ἐαυτόν, *by oneself*, alone, Acts 28, 16 comp. 30. James 2, 17. So Pol. 1. 24. 4. Xen. Mem. 3. 10. 12. g) μετ' ἐαυτοῦ, *with (along with) oneself*, Matt. 12, 45. Mark 8, 14. h) παρ' ἐαυτῷ, *by or with oneself*, in one's house, at home, Fr. *chez soi*, 1 Cor. 16, 2. So Xen. Mem. 3. 13. 3. i) πρὸς ἐαυτόν, *to oneself*, i. e. to one's own house or home; Luke 24, 12 ἀπηλθεν πρὸς ἐαυτόν. Plur. id. John 20, 10. (Sept. Num. 24, 25. Pol. 5. 93. 1 πρὸς αὐτούς.) Also *to or with oneself*, in mind; Luke 18, 11 πρὸς ἐαυτόν ταῦτα προσήχετο. Mark 14, 4. (Comp. Aristæen. 1. 6 διελογιζόμεν δὲ πρὸς ἑμαυτήν.) Plur. recipr. πρὸς ἑαυτούς, *to (among) themselves, to or with one another*; see above in no. 3. Mark 10, 26 λέγοντες πρὸς ἑαυτούς. 11, 31. 12, 7. 16, 3. Luke 20, 5. 14. +

ἑάω, ᾧ, f. ἑάσω, impf. ἔλω, aor. ἑἴσα, for the augm. see Buttm. § 84. 2; *to let, to let be or happen*.

1. Pr. i. q. *to permit, to suffer*, not to hinder, c. acc. et infin. Matt. 24, 43 οὐκ ἂν ἔιασε διαρρηγῆναι τὴν οἰκίαν αὐτοῦ. Luke 4, 41. Acts 14, 16. 27, 32. 28, 4. 1 Cor. 10, 13. Rev. 2, 20 Rec. So infin. impl. Acts 16, 7. 19, 30. Sept. for הִתְּן imper. Gen. 38, 16; נתן Job 9, 18. (Luc. D. Mort. 13. 5. Hdian. 3. 15. 9. Xen. Cyr. 1. 4. 9.) Ellipt. Luke 22, 51 ἔατε ὥς τούτου, *suffer thus far, addressed to the officers*.—Spec. *to let go on with any thing, to leave in trust*;

Acts 23, 32 ἑσθλὰς τοὺς ἰππεὺς πορεύεσθαι
σὺν αὐτοῖς. Prægn. Acts 27, 40 τὰς ἀγκύρας
πυρρύνοντες εἶλον εἰς τὴν θάλασσαν, taking
(cutting) away the anchor's they left them to
fall into the sea; comp. Diod. Sic. 5. 33
ἐλάσματα γὰρ σιδήρου κατακρύπτουσιν εἰς
τὴν γῆν, καὶ ταῦτα ἑώσιν, μέχρις ἂν οὕτω κτλ.

2. to let be, to let alone, to leave; c. acc.
of pers. Acts 5, 38 καὶ ἑστάτε αὐτοὺς. Sept.
for חָזַק Judg. 11, 37.—Dem. 983. 7.
Plato Conv. 201. c; τί Ael. V. H. 2. 38.
Xen. Conv. 6. 8.

ἑβδομήκοντα, οἱ, αἱ, τά, indec. seventy,
Acts 7, 14. 23, 23. 27, 37.—Luke 10, 1.
17 οἱ ἑβδομήκοντα, the Seventy, sent out by
Christ as teachers.

ἑβδομηκοντάκις, adv. seventy times;
Matt. 18, 22 ἑβδ. ἑπτὰ, seventy times seven,
a frequent general expression for any large
number; comp. Gen. 4, 24.

ἑβδομος, ἡ, ον, ord. adj. the seventh,
John 4, 52. Heb. 4, 4 bis. Jude 14. Rev.
8, 1. 10, 7. 11, 15. 16, 17, 20.

Ἑβέρ, ὁ, indec. Eber, Heber, Heb. עֶבֶר
(over, beyond), one of Abraham's ancestors,
Luke 3, 35; comp. Gen. 10, 21. 24. 25.

Ἑβραϊκός, ἡ, ὄν, adj. Hebrew, Luke
23, 38.—Jos. Ant. proem. 3.

Ἑβραῖος, ον, ὁ, a Hebrew, from Heb.
עִבְרִי (pr. one passing over), applied to
Abraham Gen. 14, 13, and to his descend-
ants, the Israelites generally, Gen. 39, 14.
Ex. 1, 15. Deut. 15, 12. al. sæp.—In N. T.
οἱ Ἑβραῖοι, the Hebrews, are the Jews of
Palestine, who use the Hebrew (Aramæan)
language, to whom the language and coun-
try of their fathers peculiarly belong, the
true seed of Abraham; in opp. to οἱ Ἑλλη-
νισταί, the Hellenists, i. e. Jews born out of
Palestine and using chiefly the Greek lan-
guage; comp. Hug Introd. II. § 10. penult.
Winer Realw. art. Hellenisten. So 2 Cor.
11, 22. Phil. 3, 5 Ἑβραῖος ἐξ Ἑβραίων,
emphat. comp. in βασιλεὺς no. 1. In Acts
6, 1 Hebrew Christians, in distinction from
Hellenistic Christians.

Ἑβραῖς, ἴδος, ἡ, sc. διάλεκτος, the He-
brew language, i. e. the Aramæan, or Syro-
Chaldaic, the vernacular language of the
Palestine Jews in the time of Christ and
the apostles; Acts 21, 40. 22, 2. 26, 14.
See Bibl. Repos. 1831, p. 309 sq. 317 sq.

Ἑβραϊστί, adv. Hebraicè, in Hebrew,
i. e. later Hebrew, Aramæan, John 5, 2. 19,
13. 17. 20. [20, 16.] Rev. 9, 11. 16, 16.
For adverbs in -ιστί, see Buttm. 119 15. c.

ἐγγίζω, f. ἴσω, (ἐγγύς,) Att. fut. ἴω
James 4, 8. Buttm. § 95. 7. 9; to bring
near, to cause to approach, trans. Sept. for
שָׁקַף Gen. 48, 10; יִקְרַב Is. 5, 8. Pol. 8.
6. 7 ἐγγίσαντες τῇ γῇ τὰς ναῦς.—More
comm. and in N. T. intrans. to draw near,
to approach; and perf. ἤγγικα, to have drawn
near, i. e. to be near, to be at hand, comp.
Buttm. § 113. 7.

1. Pr. to draw near, perf. to be near, e. g.
a) Of persons, absol. Matt. 26, 46 and Mark
14, 42 ἤγγικεν ὁ παραδιδούς με. Luke 12, 33
ὅπου κλέπτεις οὐκ ἐγγίχει. 18, 40. 19, 41.
24, 15. Acts 21, 33. 23, 15. With dat.
Luke 7, 12 ὡς δὲ ἤγγισεν τῇ πόλει. 15, 1.
25. 22, 47. Acts 9, 3. 10, 9. 22, 6. Sept.
c. dat. for שָׁקַף Gen. 27, 21. 26; קָרַב Ex.
32, 19. (Absol. Plut. M. Anton. 33. Pol. 12.
7. 1; c. dat. 17. 4. 1.) With εἰς c. acc. of
place, Matt. 21, 1 καὶ ὅτε ἤγγισαν εἰς Ἱερο-
σόλυμα. Mark 11, 1. Luke 19, 29. 24, 28.
Sept. for שָׁקַף Jer. 51, 9.—Trop. ἐγγίξειν
τῷ θεῷ, to draw near to God, i. e. in Sept.
to offer sacrifice in the temple, for שָׁקַף Ex.
19, 22. Ez. 44, 13; in N. T. to do rever-
ence and homage, to worship God with pious
heart, Heb. 7, 19 comp. 4, 16. James 4, 8.
Matt. 15, 8 quoted from Is. 29, 13, where
Sept. for קָרַב. So God is said ἐγγίζειν
τοῖς ἀνθρώποις, to draw near to men, e. g.
by the aids of his Spirit, by his grace, James
4, 8. Sept. and קָרַב Deut. 4, 2; comp. Ps.
145, 18. b) Of things, time, etc. Matt. 3,
2 ἤγγικε ἡ βασιλεία τῶν οὐρανῶν. 4, 17. 10,
7. Mark 1, 15; so Matt. 21, 34. 26, 45.
Luke 21, 8. 20. 28. 22, 1. Acts 7, 17. Rom.
13, 12. Heb. 10, 25. James 5, 8. 1 Pet. 4,
7. With ἐπὶ c. acc. of pers. Luke 10, 9. 11.

2. Spec. as in Sept. usage, to be near, to
be nigh; so Sept. often for קָרַב near, nigh,
e. g. 1 K. 21, 2 of Naboth's vineyard, ὅτι
ἐγγίζων οὗτος τῷ οἴκῳ μου. Deut. 21, 3 ἡ
πόλις ἡ ἐγγίζουσα τῷ τραυματίᾳ. v. 6. 22,
22; also trop. Jer. 23, 23. Ruth 2, 20.
2 Sam. 19, 42. Hence in N. T. Luke 18,
35 ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱερι-
χώ, while he was yet nigh unto Jericho;
comp. Matt. 20, 29 and Mark 10, 46, where
the same is said to have taken place as Je-
sus went out (ἐκπορευομένου αὐτοῦ) from
Jericho; see Gr. Harm. § 109 and note.
Luke 19, 37 ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς
τῇ καταβάσει τοῦ ὄρους, and when he was
now near, at the descent of the mount of Ol-
ives; see Winer § 52 ult. e. Trop. Phil. 2,
30 μέχρι θανάτου ἤγγισεν, he was nigh unto
death; comp. Sept. for קָרַב Job 33, 22;
יִקְרַב Ps. 88, 4. 107, 18. Arr. Epict. 3. 10. 14.

ἐγγράφω, f. ψω, (ἐν, γράφω,) *to grave in, to write in or on*, trop. with ἐν τινι, 2 Cor. 3, 2 ἡ ἐπιστολή... ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν. v. 3.—Jos. Ant. 4. 8, 12 ἐγγρ. τοὺς νόμους ταῖς ψυχαῖς. So pr. Hdot. 4. 91. Thuc. 1. 128.

ἐγγυος, ov, ὁ, ἡ, adj. (ἐγγύη; ἐν, γυῖον,) *giving security, yielding a pledge*, 2 Macc. 10, 28. Lys. 902. 3.—In N. T. Subst. a *surety, sponsor*, trop. Heb. 7, 22. So pr. Ecclus. 29, 15. 16. Pol. 5. 27. 1. Xen. Vect. 4. 20.

ἐγγύς, adv. *near, nigh*, of both place and time.

1. Of place, absol. John 19, 42. With gen. John 3, 23. 11, 18. 54. 19, 20; and so Luke 19, 11. Acts 1, 12; also ἐγγὺς γίνεσθαι v. ἔρχεσθαι, *to draw nigh, to come near*, c. gen. John 6, 19, 23; comp. Buttm. § 146. 3. Sept. for קָרִיב Gen. 45, 10. Ez. 23, 12. (1 Macc. 4, 18. Xen. Mem. 4. 2. 1.) With dat. Acts 9, 38 ἐγγὺς δὲ οὓσης Δύδης τῇ Ἰόππῃ. 27, 8. So Sept. trop. Ps. 33, 19. Diod. Sic. 1. 41 ἐγγυστα τῇ ἀληθείᾳ. Comp. Matth. § 386. 6.—Trop. *near, nigh*, with gen. Heb. 6, 8. 8, 13. Rom. 10, 8 ἐγγύς σου, *near thee*, i. e. close at hand, near by, quoted from Deut. 30, 14 where Sept. for קָרִיב. So c. art. οἱ ἐγγύς as adj. (Buttm. § 125. 6,) *the near, those who are near*, the Jews, as having the knowledge and worship of the true God, opp. οἱ μακράν, the Gentiles, Eph. 2, 17; so Sept. and קָרִיב Is. 57, 19. Also ἐγγὺς γίνεσθαι, *to become near to God by embracing the gospel*, Eph. 2, 13; comp. Wisd. 6, 19.

2. Of time, absol. ἐγγὺς τὸ τέλος Matt. 24, 32. Mark 13, 28. Luke 21, 30; also with ἐπὶ σύραυς Matt. 24, 33. Mark 13, 29; ὁ καιρὸς Matt. 26, 18. Rev. 1, 3. 22, 10; τὸ πάσχα John 2, 13. 6, 4. 11, 55; ἡ ἑορτή John 7, 2; ἡ βασιλεία τοῦ θεοῦ Luke 21, 31; ὁ κύριος as judge, by way of encouragement, Phil. 4, 5, comp. Heb. 10, 37. Luke 21, 28; comp. also Sept. Ps. 34, 19. 145, 18. So Sept. ἐγγὺς ἡ ἡμέρα for קָרִיב Ez. 30, 3. Joel 1, 15. 2, 1. al.—Hom. Il. 23. 453; c. dat. Xen. Cyr. 2. 3. 2 ὁ μὲν ἀγὼν ἡμῶν ἐγγύς.

ἐγγύτερον, adv. compar. of ἐγγύς, (pr. Neut. of ἐγγύτερος, Buttm. § 115. 5, 7,) *nearer*, spoken of time, Rom. 13, 11.—Xen. Cyr. 8. 7. 21 of likeness.

ἐγείρω, f. ἐγέρω, aor. 1 ἤγειρα, trans. *to awaken, to wake up, to rouse up*; Mid. intrans. *to awake, to rouse up, to arise*, Buttm. § 135. 3. Also Pass. perf. ἐγήγερμαι and

aor. 1 ἠγέρην, *to have been roused, and hence to arise, to have risen*.

1. *to awake from sleep, to rouse up*, implying strictly a rising up from the posture of sleep; Mid. intrans. *to awake, to rise up*. a) Pr. c. acc. Matt. 8, 25 ἤγειραν αὐτόν. Acts 12, 7. Mid. Mark 4, 27 καθεύδῃ καὶ ἐγείρηται. Matt. 25, 7. Luke 8, 24. 54. 13, 25; Imperat. ἐγείρεσθε, *awake, arise*, Matt. 26, 46. Mark 14, 42. Sept. for קָרַץ Prov. 6, 22; קָרַץ Gen. 41, 4. 7. So Plut. Pomp. 36. Xen. Eccl. 5. 4. b) Trop. from a state of insensibility, torpor, death; c. acc. Mark 9, 27; Mid. Matt. 9, 25; in a moral sense Rom. 13, 11 comp. Eph. 5, 14. (So of a state Dem. 439. 1.) Spec. from death, of which sleep has ever been an emblem among all nations; e. g. the Hebrews, Job 3, 13. Ps. 13, 4. Dan. 12, 2. Matt. 27, 52; the Greeks, Hom. Il. 14. 231. Xen. Cyr. 8. 7. 21; the Romans, Virg. Aen. 6. 278. Thus ἐγείρειν νεκρούς, *to raise the dead*; Matt. 10, 8 νεκροὺς ἐγείρετε. John 5, 21. Acts 26, 8. 2 Cor. 1, 9; Mid. 1 Cor. 15, 15. 16. Also ἐγείρειν ἐκ νεκρῶν, *to raise from the dead*, and Mid. with ἐκ (also ἀπό) *to rise from the dead*; John 12, 1 δὲ ἤγειρεν ἐκ νεκρῶν. v. 9. 17. Gal. 1, 1. 1 Thess. 1, 10. al. Mid. c. ἀπό Matt. 14, 2. 27, 64. 28, 7. al. ἐκ Mark 6, 14. 16. Luke 9, 7. John 2, 22. al. Absol. Matt. 16, 21. 17, 23. 27, 63. Mark 16, 14. Acts 5, 30. Rom. 4, 25. 2 Cor. 4, 14. So Sept. and קָרַץ 2 K. 4, 31. Is. 26, 19.

2. The idea of sleep being dropped, *to cause to rise up, to raise up, to set upright*; Mid. *to rise up, to arise*. a) Of persons, e. g. sitting, Acts 3, 7; reclining at table, John 13, 4; prostrate or lying down, Acts 10, 26. Matt. 17, 7. Luke 11, 8. Acts 9, 8. al. (Sept. and קָרַץ 2 Sam. 12, 17.) So of sick persons, Matt. 8, 15. Mark 1, 31. 2, 12; and including the idea of convalescence, *to raise up, to set up again, to heal*, James 5, 15. b) In the simplicity of ancient narrative this verb (usually Part. ἐγερθεῖς) is prefixed to verbs of going, of undertaking or doing any thing, and the like, see in ἀνίστημι Il. 1. a; Matt. 2, 13. 14 ἐγερθεῖς παρὰ λαβὴ τὸ παιδίον. 2, 20. 21. 9, 19. John 11, 29. 14, 31. al. Sept. and קָם 1 Chr. 22, 19; comp. in ἀνίστημι l. c. c) Trop. Mid. *to rise up against an adversary*, with ἐπὶ τινα, Matt. 24, 7. Mark 13, 8. Luke 21, 10. Sept. Act. for קָם Is. 10, 26. Jer. 50, 9. (Jos. Ant. 8. 7. 6.) So ἐγείρεσθαι ἐν τῇ κρίσει μετὰ τινος, Matt. 12, 42. Luke 11, 31. d) Of things, *to raise up*, e. g. out of a pit, Matt. 12, 11, comp. Luke 14, 5. Also in

later usage, to erect, to build, e. g. ναόν John 2, 19. 20. So Jos. Ant. 4. 6. 5 βαμνός. Hdian. 8. 1. 12 τεῖχος. 8. 2. 12 πύργους. Plut. Camill. 31 πόλιν.

3. Trop. to raise up, to cause to arise, or exist; Mid. to arise, to appear; Luke 1, 69 ἔγειρεν κέρας σωτηρίας, i. e. a saviour. Acts 13, 22. [23.] Mid. spoken of prophets, Matt. 11, 11. 24, 11. 24. Mark 13, 22. Luke 7, 16. John 7, 52. Sept. and חָיָה Is. 41, 25. 45, 13; and חָיָה Judg. 3, 9. 15. So Ecclus. 10, 4.—Spec. to raise up children, to let be born to any one, c. acc. et dat. Matt. 3, 9. Luke 3, 8.

4. Intrans. or with ἐαυτὸν implied, to awake, to arise; Buttm. § 130. n. 2. Thus to awake from sleep, trop. sluggishness, Eph. 5, 14 ἔγειραι ὁ καθεύδων. Also, to rise up, to arise, from a sitting or recumbent posture, Mark 2, 9. 11. 3, 3. 5, 41. 10, 49. Luke 5, 23. 24. 6, 8. John 5, 8.—In classic writers only poetic in this usage; Aristoph. Ran. 340. Eurip. Iph. in Aul. 627. +

ἔγερσις; εὖ, ἡ, (ἐγείρω,) a waking up from sleep, Pol. 9. 15. 4; a rising up, Sept. for עָרָא Ps. 139, 2; comp. Lob. ad Phryn. p. 294.—In N. T. resurrection from the dead, Matt. 27, 53.

ἐγκάδτος, ου, ὁ, ἡ, adj. (ἐγκαθίμι,) suborned, one suborned, a spy, Luke 20, 20.—Jos. B. J. 6. 5. 2. Dem. 1483. 1. Plato Ax. 368. e.

ἐγκαίνια, ἰων, τά, (ἐν, καινός,) pr. initiation or dedication of something new, Sept. for חֲנֻכָּה Ezra 6, 16. Neh. 12, 27. Dan. 3, 2.—In N. T. a festival of consecration, sc. of something new or renewed; genr. the festival of dedication, John 10, 22. This festival was instituted by Judas Maccabeus to commemorate the purification of the temple and the renewal of the temple worship, after the three years' profanation by Antiochus Epiphanes. It was held for eight days, commencing on the 25th day of the month Kislev (כִּסְלֵי), which began with the new moon of December. Josephus calls it φῶτα, i. e. the festival of lights or lanterns. See 1 Macc. 4, 52–59. 2 Macc. 10, 5–8. Jos. Ant. 12. 7. 6, 7. Wetst. on John 1. c.

ἐγκαινίζω, f. ἴσω, (ἐν, καινίζω,) pr. to renew, Lat. innovare, Sept. for חָנַךְ 2 Chr. 15, 8. Ecclus. 33, 6.—In N. T. to initiate, i. e. to dedicate, to consecrate, Heb. 9, 18. 10, 20. Sept. for חָנַךְ Deut. 20, 5. 1 K. 8, 64; comp. Sept. and חָנַךְ 1 Sam. 11, 14.

ἐγκαλέω, ὦ, f. ἴσω, (ἐν, καλέω,) to call in a debt, to demand, Xen. An. 7. 7. 33.—

In N. T. to call upon by way of accusation, to accuse, to bring a charge against; with dat. of pers. Acts 19, 38; and διά c. acc. 23, 28. (Ecclus. 46, 19. Luc. Asin. 4. Xen. Hi. 5. 3.) Pass. with περί c. gen. of thing, Acts 19, 40. 23, 29. 26, 2. 7; so c. gen. Plut. Aristid. 10. Diod. Sic. 11. 83; ἐπί c. dat. 4. 55.—Once with κατά c. gen. Rom. 8, 33.

ἐγκαταλείπω, f. ψω, (ἐν, καταλείπω,) pr. to leave behind in any place or state; hence

1. to leave behind, to leave, e. g. in a place, c. acc. Acts 2, 27 οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδου, quoted from Ps. 16, 10 where Sept. for נָשָׁא. So Dem. 1316. 25.—Also to leave, to let remain over and above, c. acc. et dat. Rom. 9, 29 ἐγκατέλιπεν ἡμῶν σπέρμα, quoted from Is. 1, 9 where Sept. for הָרַחֵק. So Hdian. 1. 4. 18. Plato Phædon 91. c.

2. to leave, to forsake, c. acc. Matt. 27, 46 and Mark 15, 34 ἵνα τί με ἐγκατέλιπες, quoted from Ps. 22, 1 where Sept. for נָשָׁא 2 Cor. 4, 9. 2 Tim. 4, 10. 16. Heb. 10, 25. 13, 5. Sept. for נָשָׁא Deut. 31, 6. 8.—Plut. Galb. 14. Xen. Cyr. 8. 8. 4.

ἐγκατοικέω, ὦ, f. ἴσω, (ἐν, κατοικέω,) to dwell in or among; with ἐν c. dat. of pers. 2 Pet. 2, 8.—Hdot. 4. 204. Pol. 18. 26. 13. Eurip. Antiof. Fr. 27 ἐξ ὧν κενοῖσιν ἐγκατοικήσεις δόμοις.

ἐγκεπρίζω, f. ἴσω, (ἐν, κεντρίζω,) to prick in spurs, to spur on, trop. Wisd. 16, 11.—In N. T. to insert, to ingraft, trop. c. acc. Rom. 11, 23; Pass. v. 17. 19. 23. 24 bis. So pr. Theophr. H. Pl. 2. 2. 5. M. Antonin. 11. 8.

ἐγκλημα, ατος, τό, (ἐγκαλέω,) a charge, accusation, Acts 23, 29. 25, 16.—Pol. 2. 52. 4. Xen. Cyr. 1. 2. 6, 7.

ἐγκομβοομαι, οῦμαι, f. ὥσομαι, only Mid. and derived from ἐγκόμβωμα, the long coarse apron or frock worn by slaves; Poll. 4. 119 τῇ δὲ τῶν δούλων ἐξωμίδι καὶ ἱματίδιον τι πρόσκειται λευκόν, ὃ ἐγκόμβωμα λέγεται. Hesych. κοσσύμβη· ἐγκόμβωμα καὶ περίζωμα Αἰγύπτιον.—Hence Mid. ἐγκομβοῦμαι, to put on as an ἐγκόμβωμα, to wear as a badge of service; trop. c. acc. 1 Pet. 5, 5 τὴν ταπεινοφροσύνην ἐγκομβώσασθε, comp. Phil. 2, 7. So genr. Hesych. ἐγκομβώσεις, δεσείς· ἐγκομβοῦσθαι, ἐνελεῖσθαι. Nicet. 3. 8. p. 288 ἐγκομβώσεις τῶν ἐσσημάτων.

ἐγκοπή, ἡς, ἡ, (ἐγκόπτω,) an impediment, hindrance, 1 Cor. 9, 12.—Diod. Sic. 1. 32.

ἐγκόπτω, f. ψω, (ἐν, κόπτω,) to strike in, to cut in; trop. to impede, to hinder; c. acc. Acts 24, 4. Gal. 5, 7. 1 Thess. 2, 18. Pass. 1 Pet. 3, 7 Grb. With gen. Rom. 15, 22; see Buttm. § 132. 4.—Pol. 24, 1. 12 c. dat.

ἐγκράτεια, as, ἡ, (ἐγκρατής,) continence, temperance, self-control, Acts 24, 25. Gal. 5, 23. 2 Pet. 1, 6 bis.—Ecclus. 18, 29. Plut. Lycurg. 15. Xen. Mem. 1. 5. 1. ib. 4. 5. 1 sq.

ἐγκρατεύομαι, f. εὔσομαι, Mid. depon. (ἐγκρατής,) to be continent, temperate, abstinent, to have self-control, 1 Cor. 7, 9, 25. Sept. for עֲנֵה־נִי Gen. 43, 31.—Not found in classic writers, Lob. ad Phryn. p. 442.

ἐγκρατής, εὖος, οὖς, ὁ, ἡ, adj. (ἐν, κράτος,) strong, powerful, Xen. Eq. 7, 8; having power over, master of, c. gen. 2 Macc. 10, 15. 17. Xen. Hi. 5, 2.—In N. T. master of oneself, continent, temperate, abstinent, Tit. 1, 8. So Ecclus. 26, 15. Xen. Mem. 4, 5. 11. Plato Phædr. 256. b.

ἐγκρίνω, f. ὠδ, (ἐν, κρίνω,) to judge in or among, to reckon among, c. dat. 2 Cor. 10, 12. See Lob. ad Phryn. p. 385 sq.—So c. eis Jos. B. J. 2, 8, 7. Plut. Lycurg. 25. Xen. Hell. 4, 1. 40.

ἐγκρύπτω, f. ψω, (ἐν, κρύπτω,) to hide in any thing, by covering, mixing, etc. as Sept. ἐν τῇ γῇ for עֲבֹר Josh. 7, 21. Hence in N. T. of leaven mixed and kneaded with flour; Matt. 13, 33 and Luke 13, 21 ἦν . . . ἐνέκρυψεν εἰς ἀλεύρον πάντα τρία. Sept. for עֲבֹר Ez. 4, 12.—Genr. c. eis τι Diod. Sic. 1, 80; dat. Hom. Od. 5, 488.

ἐγκυος, ον, ἡ, (ἐγκύω,) with child, pregnant, Luke 2, 5.—Ecclus. 42, 10. Jos. Ant. 4, 8, 33. Diod. Sic. 4, 2.

ἐγχρίω; f. ἰω, (ἐν, χρίω,) to rub in, e. g. τὴν χολὴν εἰς τοὺς ὀφθαλμούς Tob. 11, 8.—In N. T. to rub in with any thing, to anoint; Rev. 3, 18 κολλούριον, ἐγχρίσαι τοὺς ὀφθαλμούς. So Sept. Jer. 4, 30. Tob. 6, 8; see Wetst. in loc.

ἐγώ, gen. ἐμοῦ, μοῦ; dat. ἐμοί, μοί; acc. ἐμέ, μέ; Plur. ἡμεῖς, etc. pers. pron. of the first person, I, me; Buttm. § 72. 3. Kühn. § 87. The monosyllabic forms μοῦ, μοί, μέ, are usually enclitic, but not after prepositions, except πρὸς με; Buttm. ib. n. 2, 3.—The following may be noted:

1. Nom. ἐγώ, Plur. ἡμεῖς, Matt. 8, 7. Acts 17, 3. Matt. 28, 14. Mark 14, 58. al. sæpiss. So with a certain emphasis, Matt. 3, 11. 14, 5, 22. 28, 32. 34. John 4, 26. al. Matt. 6, 12. 17, 19. 27, 19. al. sæp.—Used sometimes by Paul κοινωνικῶς, i. e. where the

speaker puts himself as the representative of all, or vice versa; e. g. ἐγὼ for ἡμεῖς, Rom. 7, 9. 10. 14. 17. 20 bis. 24. 25. 1 Cor. 10, 30, comp. 13, 1 sq. Or ἡμεῖς for ἐγὼ, 1 Cor. 1, 23. 2, 10. 12, comp. v. 4. ib. 4, 8. 10.—In the phrase ἰδοὺ ἐγὼ, κύριε, Acts 9, 10, and ἐγὼ κύριε Matt. 21, 30, put by Hebraism instead of an affirmative adverb; so Sept. and עֲנֵה־נִי 1 Sam. 3, 8. Gen. 22, 1. 11; עֲנֵה־נִי Gen. 27, 24. 2 Sam. 20, 17; see Gesen. Lehrs. p. 829. 6.

2. Gen. μὲν (not ἐμοῦ) and Plur. gen. ἡμῶν, are often used instead of the corresponding possessives ἐμός, ἡμέτερος, Buttm. § 127. 7; e. g. μοῦ Matt. 2, 6. Luke 7, 46. John 6, 54. al. ἡμῶν Matt. 6, 12. Luke 1, 55. Rom. 6, 6. al.—So μοῦ as passive, John 15, 10 ἐν τῇ ἀγάπῃ μου, i. e. love of or towards me.

3. Dat. in the phrase τί ἐμοὶ καὶ σοί; what is to me and thee in common? what have I with thee? implying disapprobation or also displeasure; Mark 5, 7. Luke 8, 28. John 2, 4. Matt. 8, 29. Sept. and עֲנֵה־נִי Judg. 11, 12. 2 Sam. 16, 10. 19, 23; Heb. Lex. art. עֲנֵה no. 1. c. So Arr. Epict. 2, 19. 16. ib. 1. 1. 16; see Matth. § 389 fin. Wetst. in Matt. l. c. +

ἐδαφίζω, f. ἰω, (ἐδαφος,) to level with the ground, to raze, to destroy, c. acc. Luke 19, 44 ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοί, Att. fut. Sept. for עֲבֹר Niph. Amos 9, 14.—Pol. 6, 33. 6.

ἐδαφος, εὖος, οὖς, τό, (ἔδος,) pr. a seat, foundation, Thuc. 1, 10; bottom of a river Xen. Cyr. 7, 5. 18; of a ship Hom. Od. 5, 249; floor of a room, Sept. for עֲבֹר Num. 5, 17, 1 K. 6, 15.—In N. T. the ground, Acts 22, 7. Sept. for עֲבֹר Ez. 41, 16. 20. So Ecclus. 11, 5. Pol. 4, 65. 4. Thuc. 3, 68.

ἐδραῖος, αῖα, αῖον, (ἔδρα, ἔδος,) sitting, sedentary, Xen. Lac. 1, 3; fixed, firm, Plut. de primo Frig. 21.—In N. T. trop. firm, steadfast, settled, in mind and purpose, 1 Cor. 7, 37, 15, 58. Col. 1, 23. So Symm. for עֲנֵה Prov. 4, 18. Plut. de occulte vivendo 4. Plato Tim. 64. b.

ἐδραῖωμα, ατος, τό, (ἐδραῖω, ἐδραῖος,) a basis, foundation, 1 Tim. 3, 15.

Ἐζεκίας, ον, ὁ, Hezekiah, Heb. עֲזַקְיָהּ or עֲזַקְיָהּ (Jehovah strengthens), a king of Judah, r. 728–699 B. C. Matt. 1, 9. 10. See 2 K. c. 18–20. 2 Chr. c. 29–31. Is. c. 36–38.

ἐδελοθησκεία, as, ἡ, (ἐδέλω, θρησκεία,) voluntary worship, will-worship, beyond what God requires, supererogatory; Col. 2, 23 ἐν ἐδελοθησκεία καὶ ταπεινωφρο-

σύνη, prob. referring to the phrase *θέλων ἐν ταπ. καὶ θρησκείᾳ τῶν ἀγγέλων*, in v. 18. Comp. for the worship of angels, Test. XII Patr. p. 657, ἐγγίσετε τῷ θεῷ καὶ τῷ ἀγγέλῳ τῷ παραιτουμένῳ ὑμᾶς· ὅτι οὗτός ἐστι μεσίτης τοῦ καὶ ἀνθρώπων. So prob. the Es-senes, Jos. B. J. 2. 8. 7. Comp. Rev. 19, 10. 22, 9. This worship of angels continued more or less till the 4th century, and was forbidden by the council of Laodicea in A. D. 354; Can. 35. See Wetst. in Col. 2, 18. 23.—Comp. ἐσελοδουλεία Luc. Nigrin. 23.

ἐθέλω, see θέλω.

ἐθίζω, f. ἴσω, (ἔθνος,) to accustom, Xen. Cyr. 1. 2. 10; Pass. to be accustomed, Xen. Œc. 11. 14; of things, to be customary, 2 Macc. 14, 30. Plato Legg. 717. d.—In N. T. Pass. perf. particip. neut. τὸ εἰθισμένον, what is customary, and as a subst. a custom, rite, Luke 2, 27. Buttm. § 128. 2. Comp. Pol. 4. 34. 1. Xen. Hi. 9. 7.

ἐθνάρχης, ου, ὁ, (ἔθνος, ἄρχων,) an ethnarch, pr. ruler of a people; hence genr. a prefect, ruler, chief; 2 Cor. 11, 32.—So of Simon Maccabæus, as head of the Jewish nation, 1 Macc. 14, 47: 15, 1. 2. Jos. Ant. 13. 6. 6; of Archelaus, Jos. B. J. 2. 6. 3; of the head of the Jews in Egypt, Jos. Ant. 14. 7. 2. So Luc. Macrob. 17.

ἐθνικός, ῆ, ὄν, (ἔθνος,) national, popular, Pol. 30. 10. 6.—In N. T. in the Jewish sense, gentile, heathen; hence οἱ ἐθνικοί, the gentiles, the heathen, Matt. 6, 7, 18, 17; in Mss. Matt. 5, 47. 3 John 7. See in ἔθνος.

ἐθνικῶς, adv. (ἐθνικός,) in the manner of the gentiles, Gal. 2, 14.

ἔθνος, εος, ους, τό, a multitude, people, race, belonging and living together. Homer uses it also of animals, a flock, swarm, Il. 2. 87, 459, 469.

1. Genr. Acts 8, 9 τὸ ἔθνος τῆς Σαμαρείας, the people, inhabitants, of Samaria, comp. v. 5. 17, 26 πᾶν ἔθνος ἀνθρώπων. 1 Pet. 2, 9. al. Sept. for יִשְׂרָאֵל 2 Chr. 32, 7. Is. 13, 4.—Hom. Il. 7. 115 ἔθνος ἐταίρων. 13. 495.

2. Oftener a nation, people, as distinct from all others, Matt. 20, 25 ἄρχοντες τῶν ἔθνων. Mark 10, 42. Luke 7, 5 ἀπαρὶ τὸ ἔθνος ἡμῶν. John 11, 48. 50 sq. Acts 7, 7. 10. 22. al. Sept. and יְהוּדָה Gen. 12, 2; עַם Ex. 1, 9.—Hdian. 2. 7. 13. Æl. V. H. 3. 13. Xen. Cyr. 4. 2. 1.

3. In the Jewish sense, τὰ ἔθνη, the nations, i. e. gentile nations, the gentiles; spoken of all who are not Israelites, and implying ignorance of the true God and idolatry,

the heathen, pagan nations; e. g. in antith. with the Jews, Luke 2, 32. Acts 26, 17. 20. 23. Rom. 9, 24. 30. al. Also genr. Matt. 4, 15. 10, 5. Mark 10, 33. Acts 4, 27. Rom. 2, 14. 3, 29. al. sæp. So Sept. and עַמִּי Neh. 5, 8. 9. Is. 9, 1; עַמִּי Ez. 27, 33. 36. +

ἔθος, εος, ους, τό, a custom, usage, manner, whether established by law or otherwise, Luke 1, 9. 2, 42. 22. 39. John 19, 40. Acts 6, 14. 15, 1. 16, 21. 21, 21. 25, 16. 26, 3. 28, 17. Heb. 10, 25.—2 Macc. 11, 25. 13, 4. Pol. 4. 67. 4. Xen. Mem. 3. 9. 1.

ἐθω, found in prose only in perf. 2 εἴωσα, with pres. signif. to be accustomed, to be wont; see Buttm. § 114 ἔθω, comp. § 113. 7.—Hence in N. T. plupf. εἰώσειν as impf. Matt. 27, 15. Mark 10, 1; so Hdian. 1. 17. 7. Xen. An. 7. 8. 4. Also Particip. κατὰ τὸ εἰωσὸς αὐτῷ, according to his custom, as he was wont, Luke 4, 16. Acts 17, 2; so Sept. Num. 24, 1. Thuc. 4. 17. Plato Phædr. 238. c.

εἰ, a conditional particle, if, whether, usually at the beginning of a clause, and implying a condition merely hypothetical, a mere supposition in the mind and separate from all experience; thus differing from εἰάν q. v. init. Herm. ad Vig. p. 832. Winer § 42. 2. Comp. also εἰ and εἰάν used together, 1 Cor. 7, 36. Rev. 2, 5.—Put sometimes with the Optative; oftener with the Indicative; and rarely with the Subjunctive.

I. As a conditional particle, if; used alone, i. e. without other particles.

1. With the Optative, implying that the thing in question is possible, but uncertain; it may happen, or it may not; Buttm. § 139. m. 26. Kühner § 339. II. Winer § 42. 2. c. The apodosis has then (in N. T.) only the Indic. affirming something definite; thus with Indic. pres. 1 Pet. 3, 14 ἀλλ' εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι (ἐστε), but if also ye suffer, as is very possible; see below in no. III. d. Or with Indic. præter. Acts 24, 19 οὓς ἔδει ἐπὶ σοῦ παρῆναι καὶ κατηγορεῖν, εἴ τι ἔχοιεν πρὸς με. Comp. Buttm. § 139. m. 30. So Hom. Il. 9. 389. Luc. Tox. 11. Plato Prot. 329. b.—Elsewhere only in parenthetic clauses, and the apodosis in such case lies in the affirmation; Acts 27, 39 εἰς ὃν ἐβουλεύσαντο, εἰ δύναντο, ἐξῶσαι τὸ πλοῖον. 1 Pet. 3, 17 εἰ βέλαι κτλ. So εἰ τύχοι, if so happen, it may be, perhaps, 1 Cor. 14, 10. 15, 37; see in τυγχάνω no. 2. a.

2. With the Indicative, implying that the condition being true, that which results

from it is to be regarded as real and certain; Butt. § 139. m. 22. Kühner § 339. I. a. Winer § 42. 2. a.

a) With the Indic. *present*, and followed (or preceded) in the apodosis: a) By an Indic. present; Matt. 19, 10 *εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου, . . . οὐ συμφέρει γαμῆσαι*. Acts 5, 39. Rom. 8, 25. 1 Cor. 9, 17. So Xen. Cyr. 1. 5. 13. β) By an Imperat. Matt. 4, 3 *εἰ υἱὸς ἐστὶ τοῦ θεοῦ, εἰπέ κτλ.* 19, 17. 27, 42. John 7, 4. 1 Cor. 7, 9. So Xen. Hi. 9. 11. γ) By an Indic. fut. Mark 11, 26 *εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ἀφήσει κτλ.* Acts 19, 39. Rom. 8, 11. Heb. 9, 13. (Xen. An. 7. 2. 14.) Or instead of fut. Indic. is put the aorist Subj. after οὐ μή, 1 Cor. 8, 13; comp. Butt. § 139. m. 46. δ) By an Indic. aorist, Matt. 12, 26. 28. Gal. 2, 21. ε) By an Indic. perf. including also the idea of the present, Butt. § 113. 7; 1 Cor. 15, 13. 16 *εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται*. Rom. 4, 14. 1 Cor. 9, 17. ζ) By a Subj. aorist, implying exhortation, Butt. § 139. m. 3. 1 Cor. 15, 32 *εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν*. Gal. 5, 25.

b) With the Indic. *future*, and followed in the apodosis: a) By an Indic. present, 1 Pet. 2, 20. Also by an Indic. perf. as pres. Butt. § 113. 7. James 2, 11 *εἰ οὐ μοιγῆσεις, φονεύσεις δέ, γέγονας παραβάτης νόμου*. β) By an Indic. fut. Matt. 26, 33 *εἰ πάντες σκανδαλισθῶσιν ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι*.

c) With the Indic. *perfect*, followed in the apodosis: a) By an Indic. present; 1 Cor. 15, 19 *εἰ ἐν τῇ ζωῇ παντὶ ἡλικιώσιν ἐσμέν ἐν Χρ. μόνον, ἑλαυνότεροι πάντων ἀνθρ. ἐσμέν*. v. 14. 17. 2 Cor. 5, 16. Acts 25, 11. β) By an Imperat. Acts 16, 15 *εἰ κεκήκατέ με πιστὴν . . . μένατε*. γ) By an Indic. fut. John 11, 12 *εἰ κεκοίμηται, σωθήσεται*. Rom. 6, 5. δ) By an Indic. perfect, 2 Cor. 2, 5.

d) With the Indic. *aorist*, followed in the apodosis: a) By an Indic. present; Rom. 4, 2 *εἰ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα*. 15, 27. 1 John 4, 11. β) By an Imperat. John 18, 23. Rom. 11, 17 sq. Col. 3, 1. Philem. 18. γ) By an Indic. fut. John 13, 32. 15, 20. Rom. 5, 10. 17. δ) By an Indic. aorist, Rom. 5, 15.

e) With the Indic. of the *historic* tenses, followed in the apodosis by the Indic. of a like tense with *ἂν*. Here it is affirmed, that something could have taken place under a certain condition; but did not, because the condition was not fulfilled; Kühner § 339. I. b. Butt. § 139. m. 28. Winer § 43. 2.

See examples in full, embracing the imperfect, aorist, and pluperfect, under art. *ἂν* I, no. I. 1. a, b, c.—In this construction *ἂν* is sometimes omitted in the apodosis; see examples under *ἂν* I. c. lett. a.

f) Sometimes *εἰ* takes the Indicative where the Optative might be expected; as where a thing is uncertain though conceived of as possible; comp. above in no. 1. Winer § 42. c. ult. Herm. ad Vig. p. 903. So Ael. V. H. 12. 40 *ἐκπρύχθη τῷ στρατοπέδῳ, εἰ τις ἔχει ὕδωρ ἐκ τοῦ Χοάσπου, ἵνα δῶ βασιλεῖ πίνειν*. Hom. Il. 12. 59.—In N. T. only in the formula: *εἰ δυνατόν ἐστι (ἦν)* Mark 14, 35. Acts 20, 16; c. *ἐστὶ* impl. Matt. 24, 24. Mark 13, 22.

g) In the urbanity of Attic discourse, *εἰ* with the Indic. is spoken of things not merely possible, but certain, and dependent on no condition; Butt. § 139. m. 60. Viger. p. 504. Matth. § 617. f. mid. Thus:

a) After certain words signifying an emotion of mind, it is equivalent to *ὅτι*, *that*; so after *ἀπιστον*, Acts 26, 8 *τί ἀπιστον κρίνεται παρ' ὑμῶν, εἰ ὁ θεὸς νεκροὺς ἐγείρει*, *if (that) God should raise the dead*; so Luc. D. Mort. 13. 1 *παράδοξον*. After *ᾤονμάζω*, Mark 15, 44 *ᾤοῦμαι σε, εἰ ἦδη τέθνηκε*, *if (that) he were already dead* 1 John 3, 13; so Plut. Mor. II. p. 20. Xen. Mem. 1. 1. 13. After *ᾤελω*, Luke 12, 49 *καὶ τί θελω, εἰ ἦδη ἀνήφθη*; comp. Hdot. 1. 24. After *μαρτύρομαι*, Acts 26, 22. 23. After *μέγα (ἐστὶ)*, *it is something great*, 1 Cor. 9, 11. 2 Cor. 11, 15; so Aeschin. 485. 7 *δεινόν*. β) Also sometimes equivalent to *ἐπεὶ*, *since*, *as*, *inasmuch as*; Matth. § 617. f. ult. So with Indic. *present*; followed in the apodosis by an Indic. present, John 13, 17 *εἰ ταῦτα οἴδατε, μακάριοι ἐστε ἐάν κτλ.* 7, 23. 10, 35 *καὶ (εἰ) οὐ δύναται κτλ.* Matt. 6, 30 et Luke 12, 28; by an Imperat. present, Acts 4, 9 *εἰ ἡμεῖς σήμερον ἀνακρινόμεθα . . . γνωστὸν ἔστω κτλ.* or aorist 1 Pet. 1, 17. With Indic. *aorist*; followed in the apodosis by an Indic. present, John 13, 14. Rom. 6, 8. 15. 27. Col. 2, 20. 1 John 4, 11; by a future, John 13, 32. Rom. 11, 21; (Xen. An. 7. 1. 29.) or by an aorist, 2 Cor. 5, 14. γ) So *εἰ τις*, *εἰ τι*, *if any one*, with the Indic. is used with a sort of emphasis for *ὅστις*, *who-soever*, *whatsoever*, etc. Butt. § 149. m. 5. Matth. § 617. f. init. So with Indic. *present*; followed in the apodosis by a present, Luke 14, 26 *εἰ τις ἔρχεται πρὸς με καὶ οὐκ μισεῖ . . . οὐ δύναται μὲν μαθητὴς εἶναι*. Rom. 8, 9. 1 Tim. 3, 1. James 1, 23. Rev. 13, 10; by an Imperat. pres. Mark 11, 25.

1 Cor. 7, 36. 14, 37. 38. 16, 22. 2 Thess. 3, 10; by a future, 1 Cor. 3, 12. 17; or a future for an Imperat. Mark 9, 35; by a perf. 1 Cor. 8, 2. 3; or a perf. and pres. 1 Tim. 5, 8. With the Indic. *future*; followed in the apodosis by a future, 1 Cor. 3, 14. 15; (Xen. An. 7. 2. 13;) by a present, Rev. 13, 10 *εἰ τις ἐν μαχαίρᾳ ἀποκτενεῖ κτλ.* With the Indic. *perfect*, the apodosis having a present, 2 Cor. 10, 7; or an aorist, 7, 14. With the Indic. *aorist*, the apodosis having also an aorist, Rev. 20, 15 *καὶ εἴ τις οὐχ εὕρεται . . . ἐβλήθη κτλ.*

h) With the Indic. before an *aposiopesis*, i. e. where the apodosis is suppressed in consequence of emotion, thus rendering the protasis more emphatic; see Buttm. § 151. V. 2. Winer § 66. II. Herm. ad Vig. p. 868. a) Genr. Luke 19, 42 *εἰ ἔγνων καὶ σὺ . . . τὰ πρὸς εἰρήνην σου*, *if thou hadst known, even thou, the things belonging unto thy peace!* suppl. 'far better had it been for thee!' Acts 23, 9, the clause *μη̄ ζεομαχῶμεν* in Text. rec. being probably a gloss. Rom. 9, 22 *εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν κτλ.* *if then God*, suppl. 'what then?' or as Engl. Vers. 'what if God,' etc. So Plato Conv. 220. d. β) By Hebraism, in oaths and affirmations, the apodosis or imprecation being omitted, *εἰ* like Heb. *אם* comes to imply a negative, *not*; e. g. Heb. 3, 11 *ὡς ὁμοσα ἐν τῇ ὀργῇ μου· εἰ εἰσελεύσονται εἰς τὴν κατὰπαντὶν μου*, i. e. they shall *not* enter. 4, 3. 5. Mark 8, 12 *ἀμὴν λέγω ὑμῖν· εἰ δοξήσεται*, i. e. there shall *not* be given. Heb. 3, 11 quoted from Sept. Ps. 95, 11 where Heb. *אם יכנסו* *אם יכנסו*. Comp. Ps. 89, 36. Gen. 14, 23. Num. 14, 30 comp. v. 28. 1 Sam. 3, 14. The full phrase is *אם יכנסו יְהוָה יִשְׁמַח בָּם*, Sept. *τάδε ποιῆσαι μοι ὁ θεὸς εἰ κτλ.* 2 K. 6, 31; comp. 1 Sam. 3, 17. 2 Sam. 3, 35. See Heb. Lex. *אם* C. no. 1. c. Lehrg.⁹p. 844. Winer § 59. 8. n.

3. With the *Subjunctive*, rarely, both in N. T. and early Greek writers, and only where an action depends on something future, *if, if so be, supposing that*; and with a negative, *unless, except*, comp. *εἰ μὴ* below in no. III. 2. e; see Winer § 42. 2. n. a. Matth. § 525. b. Herm. ad Vig. p. 828, 901. Kühner Ausf. Gr. § 818. So Luke 9, 13 *εἰ μήτι παρ. ἡμεῖς ἀγοράσωμεν*, where others read *ἀγοράσωμεν*. 1 Cor. 14, 5 *ἐκτός εἰ μὴ διερμηνεύει*, others *διερμηνεύει*. Phil. 3, 12 *διώκω δὲ, εἰ καὶ καταλάβω*, comp. *εἰ καὶ* below in no. III. 2. d. Rev. 11, 5 bis, *εἴ τις θέλῃ*, others *θέλει*.—More frequent in later prose writers; see Winer l. c

II. As having an *interrogative power*, *whether*, Lat. *an*; mostly after verbs or words implying question, doubt, uncertainty; and put with the Optative and Indicative, as in classic writers; Buttm. § 139. m. 60. Kühner § 344. 5. i. Matth. § 526.—Thus

1. Pr. and strictly in *indirect* questions, depending on preceding words, as above.

a) With the *Optative*, comp. in no. I. 1. Acts 17, 11 *ἀνακρίνοντας τὰς γραφάς, εἰ ἔχοι ταῦτα οὕτως*. 25, 20. Also *εἰ ἄρα γε, if perhaps, whether perhaps*, Acts 17, 27; see in *ἀρα* no. 2.—Plut. J. Cæs. 14. Xen. An. 1. 8. 15. ib. 2. 1. 15.

b) With the *Indicative*, comp. in no. I. 2. a) With Indic. *present*, after *εἰπεῖν* Matt. 26, 63; after *ἐπερωτῶν* Mark 10, 2. Luke 23, 6; *ἰδωμεν* Matt. 27, 49. Mark 15, 36; *ψηφίσειν* Luke 14, 28; *βουλεύεσθαι* Luke 14, 31; *οὐκ οἶδα* John 9, 25; *κρίνειν* Acts 4, 19; *πυνθάνεσθαι* Acts 10, 18; *ἀκούεσθαι* Acts 19, 2; *πειράζειν* 2 Cor. 13, 5; *γινῶναι δοκιμὴν* 2 Cor. 2, 9. etc. So Luc. D. Mort. 20. 3. Xen. Hi. 1. 7. β) With Indic. *future*, Mark 3, 2 *παρετήρουν αὐτὸν εἰ ζεραπεύσει*. 1 Cor. 7, 16 *τί οἶδας, εἰ κτλ.* expressing a possible hope, as Sept. for simpl. *יִרְדּוּ בְּיָמֵי* Sam. 12, 22. Joel 2, 14. Jonah 3, 9. Genr. Xen. An. 1. 3. 5 *εἰ μὲν δὴ δίκαια ποιήσω, οὐκ οἶδα*. γ) With Indic. *aorist*, Mark 15, 44 *ἐπηρώτησεν αὐτὸν, εἰ πάλαι ἀπέθανε*. Acts 5, 8. 1 Cor. 1, 16. δ) Also *εἰ ἄρα* *if perhaps, whether perhaps*, see in *ἀρα* no. 2; so with Indic. *future*, Mark 11, 13 *ἤλθεις, εἰ ἄρα εὕρησαι τι*. Acts 8, 22. So c. pres. Xen. Mem. 2. 2. 2; comp. An. 3. 2. 22.

2. Like Heb. *אם*, used in a *direct* question, Lat. *num, ne*, implying some doubt or uncertainty in the mind of the interrogator, and not easily expressed in English. It is doubtful whether *εἰ* is thus employed by any classic writer; but it would seem to have become current in this sense in the later language of common life, the preceding words of inquiry or doubt (see above) being suppressed; and is frequent in the usage of the LXX; see Winer § 61. 2. Thus: a) With the Indic. *present*; Matt. 12, 10 *λέγουτες· εἰ ἔξεστι τοῖς σάββασιν ζεραπεύειν*. 19, 3. Luke 13, 23 *ἐπεί τις αὐτῷ κύριε, εἰ ὀλίγοι οἱ σωζόμενοι*. 14, 3. Acts 1, 6. 21, 37. 22, 25. Sept for *אם* 1 K. 1, 27. Job 6, 6; *אם* 1 K. 13, 14. Ruth 1, 19. Dan. 2, 26. 3, 14. So Tob. 5, 5. b) With the Indic. *future*; Luke 22, 49 *εἶπον αὐτῷ· κύριε, εἰ παράξομεν ἐν μαχαίρᾳ*. Sept. for *אם* Gen. 17, 17. Job 6, 5; *אם* Gen. 17, 17. Job 6, 6. c) With the Indic. *aorist*; Acts 19

2 εἶπε πρὸς αὐτοὺς· εἰ πνεῦμα ἁγίον ἐλάβετε.

III. With other Particles; where, for the most part, each retains its own separate force and signification; as διόπερ εἰ, ὅτι εἰ, εἰ γάρ, εἰ μὲν, εἰ οὖν, etc. Only the following require to be noted.

1. *Preceded by another particle:* a) καὶ εἰ, and if, even if, c. g. a) Where καὶ is merely copulative, and εἰ with the Indic. implies a condition, and if, also if, Matt. 5, 30. 11, 14. 12, 26. 27. 18, 9. Luke 6, 32. 16, 12. 19, 8. al. Also καὶ εἴ τις, and if any, Rom. 13, 9. Phil. 3, 15. 4, 8. Rev. 11, 5; also, and whosoever, 1 Tim. 1, 10. Rev. 14, 11; see above in no. I. 2. g. γ. β) Spec. even if, though, where καὶ refers to the condition, which it leaves uncertain; Kühner § 340. 7. Herm. ad Vig. 829 sq. So with Indic. future, Mark 14, 29 καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. Indic. pres. 1 Pet. 3, 1. Also καὶ γάρ εἰ 2 Cor. 13, 4. Strengthened by περ, c. g. καὶ γὰρ εἴπερ, for though indeed, 1 Cor. 8, 5.

b) ὥς εἰ or ὥς εἴ, as if, see in its order.

2. *Followed by another particle:* a) εἰ ἄρα, see above in no. II. 1. b. δ; also in ἄρα no. 2.

b) εἴ γε, see in γέ no. 2. c.

c) εἰ δέ, where δέ has its usual adversative or continuative power, but if, and if, Matt. 12, 7. Luke 11, 19. John 10, 38. al. sēp.—It is also strengthened by καί, i. e. εἰ δέ καί, and if also, comp. in δέ no. 2. d; Luke 11, 18. 1 Cor. 4, 7. 2 Cor. 4, 3. 5, 16. 11, 6. non al.—With a negat. εἰ δέ μή, but if not, or else, always standing elliptically, Winer § 66. 1. n. pen. a) Pr. only after an affirmative clause, of which it then expresses the contrary or negative; c. g. John 14, 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δέ μή, εἶπον ἂν ὑμῖν. v. 11 πιστεύσατέ μοι· εἰ δέ μή κτλ. Rev. 2, 5. 16. non al. Sept. Gen. 24, 49. 30, 1. al. So Xen. Hell. 1. 4. 4. Eccl. 15. 2. β) Sometimes also after a negative clause, of which it then necessarily expresses the contrary and therefore affirms, if otherwise, else; Mark 2, 21 οὐδεὶς ἐπίβλημα ἐπιβάλλει ἐπὶ ματίῳ παλαιῷ· εἰ δέ μή, αἶρει κτλ. v. 22. non al. Comp. Butt. § 151. IV. 7. Kühner § 340. 4. Matth. § 617. b. So Hdot. 6. 56. Thuc. 2. 5. Xen. An. 7. 1. 8. γ) Strengthened by γέ, i. e. εἰ δέ μή γε, see in γέ no. 2. d.

d) εἰ καί, if also, if even, c. g. a) Where εἰ marks condition, and καί refers to the subsequent clause, each retaining its own separate power, if also; Herm. ad

Vig. p. 829 sq. So with Indic. present, 1 Cor. 7, 21. 2 Cor. 11, 15, comp. in no. I. 2. g. a. With the Opt. 1 Pet. 3, 14, see above in no. I. 1. With the Subjunct. Phil. 3, 12, comp. above in no. I. 3. β) Spec. Where καί refers to the condition, if even, i. e. though, although, implying the reality and actual fulfilment of the supposition; thus differing from καὶ εἰ, which leaves it uncertain; see above in no. I. a. β. Herm. ad Vig. p. 829 sq. Butt. § 149. m. 4. Only with the Indic. e. g. present, Luke 18, 4 εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι. 2 Cor. 4, 16. 12, 11. 15. Phil. 2, 17. Col. 2, 5. Heb. 6, 9; imperf. 2 Cor. 7, 8; future, Matt. 26, 33 Rec. Luke 11, 8; aorist, 2 Cor. 7, 8 bis. 12. non al. So Lucian. D. Mort. 9. 1. Xen. An. 6. 6. 27.

e) εἰ μή, if not, i. e. unless, except, only, where μή refers to the whole clause, and then εἰ μὴ expresses an exception to a preceding proposition or clause; thus differing from εἰ οὐ, where οὐ refers only to a particular word or part of a clause; see εἰ οὐ in lett. f. Winer § 59. 6. Butt. § 148. 2. b.

a) Very rarely after an affirmative clause; c. Indic. Acts 26, 32 ἀποκλείσθαι ἐδύνατο ὁ ἀνδρ. οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα. Pleon. with ἐκτός, 1 Cor. 15, 2 δι' οὐ σώζεσθε... ἐκτός εἰ μὴ εἰκὴ ἐπιστεύσατε. β) Usually put after a negative clause, or an interrogative, implying a negative; so with Indic. Matt. 24, 22 καὶ εἰ μὴ ἐκολοβώσῃσαν αἱ ἡμέραι ἐκείναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ. Mark. 6, 5. 13, 20. John 9, 33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἐδύνατο ποιεῖν οὕτως. 15, 22. 19, 11. Rom. 9, 29. Gal. 1, 7 δ οὐκ ἔστιν ἄλλο, εἰ μὴ τινὲς εἰσιν κτλ. only there are certain, etc. With ὅτι c. Indic. after an interrog. 2 Cor. 12, 13. Eph. 4, 9.—With a Subjunct. and pleon. ἐκτός, 1 Cor. 14, 5, comp. in no. I. 3; also with ἵνα c. Subj. John 10, 10; ὅταν Mark 9, 9.—With an Infin. c. acc. Matt. 5, 13 εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω. Acts 21, 25. So Xen. Hell. 2. 2. 10.—Often followed by a noun simply, sometimes in construction, unless, except; Matt. 11, 27 οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ. 12, 24 οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ θεῷ. ζεβοῦλ. v. 39. 13, 57. 17, 21. Mark 2, 7. 26. 5, 37. 8, 14. Luke 4, 26. 27. 10, 22. John 3, 13. 6, 22. Rom. 11, 15. 1 Cor. 1, 14. 2, 2. 2 Cor. 12, 5. Gal. 1, 19. Heb. 3, 18. Rev. 9, 4. 21, 27. al. sēp. (Xen. An. 2. 1. 12.) Difficult is 1 Cor. 7, 17 εἰ μὴ ἐκάστω ὡς ἐμέρισεν ὁ κύριος... οὕτω περιπατεῖτω, where the phrase ἐκάστω... οὕτω περιπατεῖτω may be taken together as a noun, and then εἰ μὴ may best be referred back to

οὐ δεδούλωται κτλ. in v. 15; others before εἰ μὴ supply another *τί οἶδας* or *οὐδὲν οἶδας*. Pleon. with *μόνος* or *μόνον* added; Matt. 12, 4 εἰ μὴ τοῖς ἱερεῦσι *μόνοις*. 17, 8. 21, 19 εἰ μὴ φύλλα *μόνον*. 24, 36. Mark 6, 8. Luke 5, 21. 6, 4. Acts 11, 19. Phil. 4, 15. (Hdot. 1. 200.) So ἐκτός εἰ μὴ 1 Tim. 5, 19, see in ἐκτός no. 2. γ) Also strengthened εἰ μὴ *τι*, unless perhaps, with Indic. 1 Cor. 7, 5. 2 Cor. 13, 5; with Subj. Luke 9, 13; see μῆτι in its order. δ) εἰ δὲ μὴ, see above in εἰ δέ, lett. c.

ε) εἰ οὐ, if not, where each particle retains its own separate power, and οὐ is referred to some particular word or part of the clause; hence εἰ οὐ never implies an exception, nor is rendered *unless*, and it thus differs from εἰ μὴ, see above in letter e, init. Winer § 59. 6. Buttm. § 148. 2. a, b, and marg. Herm. ad Vig. p. 831. Matth. § 608. Thus: α) Where οὐ is so referred to a word or construction as to give it the contrary sense; comp. Buttm. l. c. n. 2, 3. So c. Indic. Matt. 26, 42 εἰ οὐ δύναται, i. e. if it be impossible. Luke 12, 26. 16, 11. 12. 31. Rom. 8, 9 εἰ δέ τις... οὐκ ἔχει, i. e. is without. 1 Cor. 7, 9. 11, 6. 16, 22. 2 Thess. 3, 10. 14. 1 Tim. 3, 5. James 2, 11. 2 John 10. So Sext. Empir. adv. Mathem. 2. 111 εἰ μὲν λήμματά τινα ἔχει... εἰ δὲ οὐκ ἔχει. ib. 9. 176. β) Where the negative is direct and emphatic, always with the Indicative; genr. John 1, 25. 10, 37. 1 Cor. 15, 13. 14. 16. 17. 32. Heb. 12, 25. Rev. 20, 15; so espec. in anthth. where εἰ οὐ denies what another clause affirms, Mark 11, 26 comp. v. 25. Luke 11, 8 comp. v. 7. John 5, 47 comp. v. 46. 1 Cor. 9, 2. So Sept. Judg. 9, 20. Judith 5, 21. Sext. Empir. adv. Math. 12. 5 εἰ μὲν ἀγαθόν ἐστιν... εἰ δὲ οὐκ ἐστιν ἀγαθόν. M. Antonin. 11. 18. 3.

ζ) εἴπερ, if indeed, if so be, assuming the supposition as true, whether justly or not; Herm. ad Viger. 831. With the Indic. e. g. α) Genr. Rom. 8, 9 εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. v. 17. 1 Cor. 15, 15. 1 Pet. 2, 3. So Xen. An. 1. 7. 9. β) Spec. since, seeing that, the supposition being taken for granted; comp. εἴγε in γέ no. 2. c. β. 2 Thess. 1, 6 εἴπερ δίκαιον παρὰ θεῷ. γ) καὶ εἴπερ, though indeed, 1 Cor. 8, 5; see above in καὶ εἰ, no. III. 1. a. β.

η) εἴπως, if by any means, if possibly; with the Opt. Acts 27, 12; comp. above in no. I. 1. Matth. § 526. So Sept. 2 Sam. 16, 12. Xen. An. 2. 5. 2.—With Indic. fut. Rom. 1, 10. 11, 14. Phil. 3, 11. non. al. So Sept. 2 K. 19, 4. 1 Macc. 4, 10.

ι) εἴτε...εἴτε, whether...whether; whether...or; Viger. p. 515. Matth. § 617. 5 fin.

α) In the enumeration of particulars; followed by a verb, e. g. in Indic. 1 Cor. 12, 26. 2 Cor. 1, 6. 5, 13. (Xen. Mem. 2. 1. 28.) Subjunct. 1 Thess. 5, 10; comp. above in I. 3. Also without any verb, Rom. 12, 6-8. 1 Cor. 3, 22. 8, 5. 13, 8. 15, 11. 1 Pet. 2, 14. al. β) As expressing doubt, uncertainty, 2 Cor. 12, 2. 3. Comp. Herm. ad Vig. p. 831. So Xen. Cyr. 3. 2. 13. Thuc. 7. 1. +

εἶδος, eos, οὗς, τό, (obs. εἶδω,) pr. *what is seen*, what appears, i. e.

1. *appearance, shape, form*; Luke 3, 22 *σωματικῶ εἶδει*. 9, 29. John 5, 37. 2 Cor. 5, 7 διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἶδους, i. e. not according to what is seen. Sept. for מַרְאֶה Gen. 41, 2 sq. מַרְאֶה 1 Sam. 25, 3.—Hdian. 5. 5. 4. Xen. Cyr. 1. 2. 1.

2. *form, manner, kind*; 1 Thess. 5, 22 ἀπὸ πάντων εἶδους ποικίλοι. Sept. for מַרְאֶה Jer. 15, 3.—Jos. Ant. 10. 3. 1 πᾶν εἶδος ποιηρίας. Pol. 6. 10. 2. Xen. Cyr. 8. 2. 6.

εἶδω, pr. *to see, to perceive* by the senses, corresp. to Heb. רָאָה, Lat. *video*; wholly obsol. in the Pres. Act. which is supplied by *ὁράω*. The tenses from εἶδω form two families, one taking exclusively the signif. *to see*; the other, *to know*, like רָאָה; see Passow sub v. Buttm. § 109. III. § 113. n. 10. § 114 εἶδω.

I. *To see*, viz. aor. 2 εἶδον, Opt. ἴδοιμι, Subjunct. ἴδω, Infin. ἰδεῖν, Part. ἰδὼν. For Imperat. Att. ἰδέ Rom. 11, 22. Gal. 5, 2, later form ἴδε Matt. 25, 20. Mark 3, 34. John 1, 29, see Winer § 6. 1. a. Buttm. § 103. I. 4. c. All these forms are used as the aorist of *ὁράω*, (Buttm. § 114 εἶδω, *ὁράω*,) in the signif. *I saw*; implying not the mere act of seeing, but the actual perception of some object, and thus differing from βλέπειν; comp. Tittm. Lex. Syn. N. T. p. 114, 116.

1. *Pr. to see*, with acc. of person or thing: Matt. 2, 2 εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα. 5, 1 ἰδὼν δὲ τοὺς ὄχλους. 21, 19. Mark 9, 9. 11, 13. 20. John 1, 48. 4, 48. Acts 8, 39. Heb. 3, 9. Rev. 1, 2. al. sarp. Sept. for רָאָה Gen. 9, 23. Ex. 39, 44. (Hdian. 1. 15. 7. Xen. Cyr. 6. 1. 47. An. 2. 3. 15.) So accus. with particip. Matt. 3, 7 ἰδὼν δὲ πολλοὺς ἐρχομένους. 8, 14. 24, 15. Mark 6, 33. Luke 5, 2 καὶ εἶδε δύο πλοῖα ἐστῶτα. 12, 54. al. Also with an adj. *ὄντα* being implied, Matt. 25, 38. 39. al. Comp. Buttm. § 144. 6. b. (Hdian. 4. 9. 7. Xen. Cyr. 1. 4. 18.) So by Hebr. with particip. of the same verb

by way of emphasis, ἰδὼν ἐλθόν, Acts 7, 34, quoted from Ex. 3, 7 where Sept. for רָאָה רָאָה; see in Βλέπω no. 2. a. δ. (Luc. D. Marin. 4. 3 fin. ἰδὼν εἶδον.) With ὅτι c. Indic. Mark 9, 25. John 6, 22. Rev. 12, 13. Absol. Matt. 9, 8. Luke 2, 17. Acts 3, 12. al. Hence οἱ ἰδόντες, those seeing, they that saw, the spectators, Mark 5, 16. Luke 8, 36. Before an indirect question, Matt. 27, 49 εἰδόμεν, εἰ ἔρχεται κτλ. Mark 5, 14. Gal. 6, 11. al. So Xen. Conv. 2. 15.—Also in various modified senses: a) to behold, to look upon, to contemplate, Matt. 9, 36. 28, 6. Mark 8, 33. Luke 24, 39. John 20, 27. al. ssep. Sept. for רָאָה Num. 12, 8. (So Philostr. Vit. Sophist. 2. 32. Xen. An. 2. 1. 9.) Hence Imper. ἴδε, behold, lo, as a participle; see in its order. b) to see, in order to know, to look at or into, to examine, Mark 6, 38. 12, 15. Luke 8, 35. 14, 18. John 1, 40. 47. Also c. περί τινος Acts 15, 6. So Wisd. 2, 17, parall. πειράζω. c) to see face to face, to see and talk with, to see and know, i. e. to have personal acquaintance and intercourse with; Luke 8, 20. 9, 9. John 12, 21. Acts 16, 40. Rom. 1, 11. 1 Cor. 16, 7. Gal. 1, 19. Phil. 1, 27. 2, 28. al. In a like sense, ἰδεῖν τὸ πρόσωπόν τινος, 1 Thess. 2, 17. 3, 10. Also of a city, 'Ρώμην Acts 19, 21. So Luc. D. Deor. 9. 1. Xen. An. 2. 4. 15. d) to see take place, to behold in person, to live to see; Matt. 13, 17. 24, 33. Mark 2, 12. Also ἰδεῖν τὴν ἡμέραν τινός, to see one's day, to witness the events of his life and times, etc. Luke 17, 22. John 8, 56. So Pol. 10. 4. 7. Soph. Trach. 140; comp. video Hor. Od. 1. 2. 12.

2. Trop. of the mind, to perceive by the senses, to be aware of, to remark; Matt. 9, 2 ἰδὼν τὴν πίστιν αὐτῶν. v. 4 ἰδὼν τὰς ἐν-συμήσεις αὐτῶν. Luke 17, 15. John 7, 52. Rom. 11, 22. With ὅτι Matt. 2, 16. 27, 24. Mark 12, 34. Acts 12, 3. 16, 19. Gal. 2, 7. 14. al. Sept. and רָאָה Eccl. 2, 12. 13; רָאָה Josh. 8, 14.

3. By Hebr. to see, i. e. to experience, viz. either good, to enjoy; or evil, to suffer; c. accus. e. g. ζάνατον Luke 2, 26. Heb. 11, 5; Heb. רָאָה Sept. ὁπτομαι, Ps. 89, 49; δια-φθοράν Acts 2, 27. 31. 13, 35 sq. Sept. and רָאָה Ps. 16, 10; πένθος Rev. 18, 7; ἡμέρας ἀγαθὰς 1 Pet. 3, 10; so Sept. and רָאָה Ps. 34, 12. Also ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ, i. e. to see and enjoy the privileges of the divine kingdom, John 3, 3; comp. Sept. and רָאָה Ps. 27, 13. Ecc. 6, 6. So Fabr. Cod. Ps. V. T. I. p. 607 εὐφροσύνην οὐκ εἶδον. +

II. To know, viz. perf. 2 οἶδα, Subjunct. εἰδῶ, Infin. εἰδέναι, Particip. εἰδώς, pluperf. ἥδειν, fut. εἰδήσω Heb. 8, 11; see Buttm. § 109. III. The plur. forms, οἶδαμεν John 9, 20 sq. οἶδατε 1 Cor. 9, 13, οἶδασι Luke 11, 44, belong to the later Greek, instead of the earlier ἴσμεν, ἴστε Heb. 12, 17, ἴσασι Acts 26, 4; see Winer § 15 εἶδω. Buttm. I. c. no. 2, 4, 5. Matth. § 231. The signif. of οἶδα is pr. to have seen, perceived, apprehended; hence it takes the present sense to know, and the pluperf. becomes an imperfect; Buttm. I. c. and § 113. n. 10.

1. Pr. and genr. to know, to have knowledge of, to be acquainted with, c. accus. e. g. spoken of things, Matt. 25, 13 οὐκ οἶδατε τὴν ἡμέραν. Mark 10, 19. Luke 18, 20. John 4, 22. Rom. 7, 7. 13, 11. Jude 5, 10. al. ssep. Sept. and רָאָה Ex. 3, 8. Job. 8, 9. (Hdian. 8. 4. 6. Xen. Eccl. 20. 14 γῆν δὲ πάντες οἶδασι.) In attract. 1 Cor. 16, 15 οἶδατε τὴν οἰκίαν Στεφανῶν, ὅτι κτλ. 1 Thess. 2, 1; see Buttm. § 151. I. 6. Xen. Mem. 4. 2. 36 ult.—Of persons, Matt. 25, 12. Mark 1, 34. John 6, 42. Acts 7, 18. Heb. 10, 30. al. 1 Pet. 1, 8 ὃν οὐκ εἰδότες, sc. by sight, personally. So Heb. רָאָה Gen. 29, 5, Sept. γνώσκω. (Xen. Mem. 4. 2. 26. Conv. 4. 35.) So c. acc. with an adj. the particip. ὄντα being implied, Mark 6, 20 εἰδὼς αὐτὸν ἄνδρα δίκαιον. Buttm. § 144. n. 7. (Hdian. 3. 12. 2. Xen. An. 1. 10. 16.) In attract. Mark 1, 24 οἶδα σε τίς εἶ. Luke 13, 25. John 7, 27; see Buttm. § 151. I. 6. Sept. and רָאָה 2 Sam. 17, 8. So Xen. Cyr. 5. 1. 20.—With acc. and infin. Luke 4, 41. 1 Pet. 5, 9; or ὅτι with the Indic. instead of accus. and infin. Matt. 15, 12. Mark 12, 14. Luke 8, 53. Acts 3, 17. al. ssep. With περί τινος, Matt. 24, 36. Mark 13, 32. Absol. Luke 11, 44. 2 Cor. 11, 11.—Before an indirect question, with the Indic. Matt. 24, 43 εἰ ἦδει ὁ οἰκο-δεσπότης, ποῖα φυλακὴ ὁ κλέπτης ἔρχεται. Mark 13, 35. Luke 12, 39. 1 Thess. 4, 2. 2 Thess. 3, 7. Col. 4, 6. al. With Subjunct. Mark 9, 6 οὐκ ἦδει τί λαλήσῃ.

2. to perceive, to be aware of, to understand; c. accus. of thing, e. g. τὰς ἐνθυμή-σεις Matt. 12, 25; ὑποκρίσιν αὐτῶν Mark 12, 15; διανοήματα Luke 11, 17; τὴν παρα-βολὴν Mark 4, 13. With ὅτι c. Indic. Mark 2, 10. Luke 5, 24. John 6, 61. 1 John 5, 13; πῶς c. Indic. 1 Tim. 3, 15.—Before an indirect question, Eph. 1, 18 εἰς τὸ εἰδέναι ὑμᾶς, τίς ἐστὶν ἡ ἐλπίς κτλ.

3. Spec. to know how, i. e. to be able, etc. c. infin. Matt. 7, 11. Luke 12, 56. Phil. 4, 12. 1 Thess. 4, 4. 1 Tim. 3, 5. James 4, 17. 2 Pet. 2, 9. With infin. impl. Matt. 27,

65.—Hdian. 3. 4. 19; comp. Xen. Cyr. 1. 6. 46.

4. By Hebr. with the idea of volition, *to know and approve*, e. g. a) Of men, *to care for, to take an interest in*; 1 Thess. 5, 12 εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν. So Sept. and 𐤓𐤕 Gen. 39. 6. Prov. 27. 23. Comp. in γνώσκω no. 1. a. β. b) Of God, *to know God, to acknowledge and adore God*, Gal. 4. 8. 1 Thess. 4. 5. 2 Thess. 1. 8. Tit. 1. 16. Heb. 8. 11. So Sept. and 𐤓𐤕 Jer. 31. 34. 1 Sam. 2. 12. Job. 18. 21. +

εἰδωλεῖον, ου, τό, (εἰδωλον,) *an idol-temple, fane*, 1 Cor. 8. 10.—1 Macc. 1. 47. 10, 83.

εἰδωλόθυτον, ου, τό, (εἰδωλον, θύω,) *idol-sacrifice*, any thing sacrificed to idols, i. e. in N. T. the flesh of victims offered to idols, which remained over and was eaten or sold; see in ἀλίσγημα. Acts 15. 29. 21. 25. 1 Cor. 8. 1. 4. 7. 10. 10. 19. 28. Rev. 2. 14. 20.—4 Macc. 5. 1. Clem. Rom. Homil. 7. 8.

εἰδωλολατρεία, ας, ἡ, (εἰδωλον, λατρεία,) *idol-worship, idolatry*, pr. and genr. Gal. 5. 20; also of partaking of things offered to idols, τὰ εἰδωλόθυστα q. v. 1 Cor. 10. 14; and of the vices usually connected with idolatry, 1 Pet. 4. 3. Comp. Test. XII Patr. p. 615 ἀσελγείαι, γοητεῖαι, καὶ εἰδωλολατρεῖαι. Just. Mart. Dial. c. Tryph. p. 322.—Trop. of covetousness, Col. 3. 5.

εἰδωλολάτρης, ου, ό, (εἰδωλον, λάτρης,) *an idol-worshipper, idolater*, genr. 1 Cor. 5. 10. 6. 9. Rev. 21. 8. 22. 15. Also of one who partakes of things offered to idols, τὰ εἰδωλόθυστα q. v. 1 Cor. 5. 11. 10. 7.—Trop. of a covetous person, Eph. 5. 5; comp. Col. 3. 5.

εἶδωλον, ου, τό, (εἶδος,) *an image, spectre, shade*, Hom. II. 5. 449. Luc. D. Mort. 16. 1; *an image, figure*, Æschin. 20. 28. Xen. Mem. 1. 4. 4.—In N. T.

1. *an idol, idol-image*, Acts 7. 41. 1 Cor. 12. 2. Rev. 9. 20. Sept. for 𐤓𐤕 2 Chr. 33. 22. Is. 30. 22.—Pol. 31. 3. 13.

2. Meton. *an idol god*, a heathen deity, 1 Cor. 8. 4. 7. 10. 19. Sept. plur. for 𐤓𐤕𐤓 Num. 25. 2. 2 K. 17. 33; 𐤓𐤕𐤓 2 K. 17. 12.—Hence Plur. τὰ εἶδωλα, *idols*, for *idol-worship, idolatry*, Acts 15. 20. Rom. 2. 22. 2 Cor. 6. 16. 1 Thess. 1. 9. 1 John 5. 21.

εἰκῇ, adv. (εἰκαῖος,) *without plan or purpose*, i. e.

1. *inconsiderately, idly, without cause*, Matt. 5. 22. Col. 2. 18.—Pol. 1. 52. 2. Xen. Ag. 2. 7.

2. *to no purpose, in vain*, Rom. 13. 4. 1 Cor. 15. 2. Gal. 3. 4. 4. 11.—Arr. Epict. 1. 4. 21. Xen. Cyr. 5. 1. 12.

εἴκοσι, οί, αἱ, τά, indec. card. num. *twenty*, Luke 14. 31. Acts 27. 28. +

I. εἴκω, f. ξω, *to yield, to give place, to give way*, c. dat. Gal. 2. 5.—Wisd. 18. 25. Pol. 6. 58. 8. Xen. Cyr. 3. 3. 8.

II. εἴκω, obsol. whence perf. 2 εἶοικα with pres. signif. *to be like*, c. dat. James 1. 6. 23. See Buttm. § 114 εἴκω. § 84. n. 6. Kühn. § 230.—Sept. Job 6. 25. Hdian. 2. 2. 5. Xen. Mem. 1. 4. 7 bis.

εἰκών, όνος, ἡ, (εἴκω, εἶοικα,) *likeness*, i. e. 1. *a likeness, image, figure*, Matt. 22. 20. Mark 12. 16. Luke 20. 24. Rom. 1. 23. Sept. for 𐤓𐤕 Ez. 23. 14. So Wisd. 14. 15. 17. Pol. 6. 53. 4. Xen. Ag. 11. 7.—Spec. *an idol-image, statue*, Rev. 13. 14. 15 ter. 14. 9. 11. 15. 2. 16. 2. 19. 20. 20. 4. Sept. for 𐤓𐤕 Deut. 4. 16; 𐤓𐤕 Is. 40. 18. 20. So Plato Legg. 931. a.

2. *an image, copy, representation*, 1 Cor. 11. 7. Of Christ as the image of God, 2 Cor. 4. 4 et Col. 1. 15 εἰκὼν τοῦ Θεοῦ, comp. Heb. 1. 3. (Philo de Monarch. 2. 5. p. 823. b, λόγος δὲ ἐστὶν εἰκὼν Θεοῦ.) Heb. 10. 1 ἡ αὐτὴ εἰκὼν τῶν πραγμάτων, i. e. the real and perfect representation, opp. to ἡ σκιά.—Wisd. 2. 23. 7. 26. Diog. Laert. 6. 51. Luc. Imag. 28.

3. Abstr. *likeness to any one, resemblance, similitude*, Rom. 8. 29. 1 Cor. 15. 49 bis. 2 Cor. 3. 18. Col. 3. 10. Sept. for 𐤓𐤕 Gen. 5. 1; 𐤓𐤕 Gen. 1. 26. 27. 9. 6.—Ecclus. 17. 3. Hdian. 5. 2. 5.

εἰλικρίνεια, ας, ἡ, (εἰλικρινής,) *clearness, pureness*. Theophr. Fragm. 20. 14.—In N. T. trop. *pureness, sincerity*, 1 Cor. 5. 8. 2 Cor. 1. 12. 2. 17.

εἰλικρινής, έος, οὖς, ό, ἡ, adj. (εἴλη, ἔλη, κρίνω,) pr. *judged of in sun-light*; hence *clear, manifest*, Xen. Mem. 2. 2. 3 εἰλικρινής τις ἐν εἴῃ ἀδικία ἡ ἀχαριστία. Also *pure, unmixed*, Wisd. 7. 25. Plato. Conv. 211. e.—In N. T. trop. *pure, sincere*, Phil. 1. 10. 2 Pet. 3. 1. So Pol. 4. 84. 7 φίλια. Plut. de Virtut. mor. 5 νοῦς.

εἰλίσσω, f. ἴξω, (Ion. and poet. for εἰλίσσω,) *to roll up or together*, as a scroll; Pass. Rev. 6. 14.—Hom. II. 22. 95. Anth. Gr. III. p. 79; comp. Hdot. 2. 38.

εἶμι, f. ἔσμαι, (obs. ἔω,) impf. ἦν, Imperat. ἔστω Matt. 2. 13. al. 3 pers. ἔστω Matt. 5. 37. al. Buttm. § 108. IV.—Less usual forms are: Imperf. 2 pers. ἦς Matt. 25. 21. 23, instead of the more usual ἦσθα Matt. 26. 69.

Mark 14, 67; see Buttm. § 108. IV. 1, marg. Winer § 14. 2. c. Lob. ad Phryn. p. 149.—Imperf. ἤμην Matt. 23, 30. Gal. 1, 10, 22; Luc. D. Marin. 2. 2. Xen. Cyr. 6. 1. 9; see Buttm. § 108. IV. 2. Winer § 14. 2. b. Lob. ad Phryn. p. 152.—Imperat. ἦτω 1 Cor. 16, 22. James 5, 12. Plat. Rep. 361. c; see Buttm. § 108. IV. 1, marg. Winer § 14. 2. a. So 2 pers. plur. ἦτε for ἔστε 1 Cor. 7, 5, where Text. rec. συνέρχεσθε.—For the persons of the present as enclitic, see Buttm. § 108. IV. 3.—The verb εἶμι is the usual verb of existence, *to be*; and also the usual logical copula, connecting subject and predicate; Buttm. § 129. init.

I. As the verb of existence, *to be*, *to exist*, to have existence.

1. Pr. and genr. a) In the metaphysical sense, John 1, 1 *ἐν ἀρχῇ ἦν ὁ λόγος*. 8, 50. 58. Mark 12, 32. Acts 19, 2. Heb. 11, 6. al. Of things, John 17, 5. 2 Pet. 3, 5. Rev. 4, 11. For *ὦν*, τὰ ὄντα, see below in no. 4. (Philo de Charit. p. 709 γέννησις δὲ ἦς τὸ μὴ ὄν ἀγεται εἰς τὸ εἶναι. Xen. Mem. 1. 1. 14. ib. 2. 2. 3 οὗς [παῖδας] οἱ γονεῖς ἐκ μὲν οὐκ ὄντων ἐποίησαν εἶναι.) Spoken of life, *to exist*, *to live*, Matt. 2, 18. 23, 30; *not to die*, Acts 17, 28. So Jos. Ant. 7. 10. 5 οὐκ ἔτ' ὄντας. Xen. Ven. 1. 11. b) Genr. *to be*, *to exist*, *to be found*, as of persons, Luke 4, 25 πολλοὶ χήραι ἦσαν. v. 27. Matt. 12, 11. John 3, 1. Rom. 3, 10. 11. (Luc. D. Mort. 22. 1. Xen. Hell. 5. 4. 25.) Also of things, *to be*, *to exist*, *to have place*, Matt. 6, 30. 22, 23. Mark 7, 15. Luke 6, 43. Acts 2, 29. Rom. 13, 1. al. sēp. So *ἐστὶ*, *εἰσὶ*, *there is*, *there are*, Rom. 3, 23. 1 Cor. 12, 4. 5. 6. Acts 27, 22. John 7, 12. Rev. 10, 6. 21, 4. al. sēp. John 7, 39 οὐπω γὰρ ἦν πνεῦμα ἅγιον, i. e. the giving of the Holy Spirit had not yet taken place.—Hence, *to be present*, i. q. *πάρεμι*, but this sense lies only in the adjuncts, Matt. 12, 10. 24, 6. Mark 8, 1. Comp. Jos. Ant. 7. 11. 6 τὴν οὖσαν δύναμιν. Xen. An. 4. 2. 3. c) Of time, genr. Luke 23, 44 ἦν δὲ ὥσεί ὥρα ἔκρη. John 1, 40. Acts 2, 15. 2 Tim. 4, 3. Mark 11, 13. (Xen. Cyr. 5. 4. 18 ἦδη ὥρα ἦν. Hell. 4. 5. 1 ἦν ὁ μῆν.) Of festivals, etc. Mark 15, 42. Acts 12, 3; so Xen. Conv. 1. 2.

2. As modified by the context or by adjuncts, *to come to be*, *to come into existence*, i. q. γίνομαι, i. e. a) Genr. *to come to pass*, *to take place*, *to be done*; so in the fut. *ἔσται*, Matt. 27, 7. 21. Luke 12, 55. 21. 11. 25. Acts 11, 28. 27, 25. Acts 23, 30. al. Luke 22, 49 τὸ ἐσόμενον, i. e. what was about to happen. Matt. 24, 3. Luke 1, 34. al.

With dat. of pers. Mark 16, 22. Luke 14, 10. (Xen. Mem. 3. 2. 1 τοῦτο ἔσται. Cyr. 2. 3. 3.) Impers. καὶ ἔσται, like Heb. וְהָיָה, and it shall be, shall come to pass, followed by a future, Acts 2, 17. 21, quoted from Joel 3, 1–5 [2, 28–32], where Sept. for וְהָיָה. Acts 3, 23 (comp. Deut. 18, 19). Rom. 9, 26, quoted from Hos. 2, 1 [1, 10], where Sept. for וְהָיָה. b) From the Heb. εἶναι εἰς τι, like Heb. לְהָיָה, *to be for* any thing, i. e. *to become* any thing; Matt. 19, 5 et Eph. 5, 31 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν, quoted from Gen. 2, 24 where Sept. for לְהָיָה. Luke 3, 5 comp. Is. 40, 4. Acts 13, 47 comp. Is. 49, 6. Eph. 1, 12. Col. 2, 22. al. (Gesen. Lehrs. p. 816. 2.) With dat. of pers. 1 Cor. 14, 22. 2 Cor. 6, 18. Heb. 1, 5, 8, 10. James 5, 3. al.

3. *ἐστί* c. infin. *it is proper*, *is in one's power* or *convenience*, *one can*; Heb. 9, 5 περὶ ὧν οὐκ ἔστι νῦν λέγειν, of which we cannot now speak.—Ecclus. 39, 21. Ael. V. H. 13. 33. Xen. Cyr. 1. 6. 11.

4. Particip. pres. ὦν, οὔσα, ὄν, *being*, e. g. a) Joined with a noun or pronoun, it is used in short parenthetic clauses, by way of emphasis, to indicate an existing state, condition, character; and may be rendered by the case absol. or by *being*, *as being*, *as*, etc. Matt. 7, 11 εἰ οὖν ὑμεῖς, ποιητοὶ ὄντες, οὐδὲτε κτλ. John 3, 4. 4, 9. 9, 25. Acts 16, 21 ἃ οὐκ ἔξεστιν ἡμῖν ποιεῖν, Ῥωμαίοις οὔσι. Rom. 5, 10. 11, 17. Gal. 6, 4. Eph. 2, 4. Tit. 3, 11. James 3, 4. al. See Buttm. § 144. 7. So Xen. Cyr. 1. 4. 3. Mem. 2. 3. 1. b) With the art. ὁ ὦν, τὰ ὄντα, it implies real and true existence; thus in the phrase ὁ ὦν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, which is used as a compound indec. proper name of God and governed by ἀπό Rev. 1, 4, in allusion probably to the Heb. וְהָיָה. v. 8. 11, 17. 16, 5. Comp. Winer § 10 ult. (Wiscl. 13, 1 οὐκ ἔχουσιν εἰδέναι τὸν ὄντα, i. e. God.) Also τὰ ὄντα, τὰ μὴ ὄντα, *things existing*, *things non-existing*, pr. Rom. 4, 17; trop. 1 Cor. 1, 28. So 2 Macc. 7, 28. Philo de Creat. princip. p. 728 τὰ γὰρ μὴ ὄντα ἐκαλεσεν εἰς τὸ εἶναι. Xen. Mem. 4. 6. 1 bis, 7.

II. As the logical copula, connecting the subject and predicate, *to be*; where the predicate specifies who or what a person or thing is in respect to nature, origin, office, condition, circumstances, state, place, habits, disposition of mind, etc. etc. But these ideas all lie in the predicate, and not in the copula, which merely connects the predicate with the subject. The predicate may be expressed by various parts of speech. E. g.

1. With an *adjective* as predicate; which is strictly the more logical construction. Matt. 2, 6 σὺ Βηθλεέμ... οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγ. κτλ. 18, 8. Mark 1, 7. John 4, 12. 5, 32 ἡ μαρτυρία οὐκ ἔστιν ἀληθής. Acts 7, 6. Rom. 8, 29. 1 John 1, 9. al. sēp. (Hdian. 8. 2. 6. Xen. Mem. 3. 5. 1.) With a neg. adj. οὐδέν, *it is nothing*, Matt. 23, 16. 1 Cor. 7, 19. 13, 2; μηδέν Gal. 6, 3, comp. above in I. 4. a; so Plut. de Exil. 6. Xen. An. 6. 2. 10.—With numerals; Mark 5, 13 ἦσαν δὲ ὡς διαχίλιοι. So in the phrase εἷς (ἓν) εἶναι, spoken of two or more, *to be one* in mind and purpose, John 10, 30. 17, 11. 22; or *to be one* in rank, right, 1 Cor. 3, 8. 12, 12. Gal. 3, 28.—In this construction, εἰμί with an adj. sometimes forms a periphrasis for the kindred verb; e. g. δυνατός εἰμι i. q. δύναμαι, Luke 14, 31. Acts 11, 17. Rom. 4, 21; ἔκδηλός εἰμι i. q. ἐκδηλοῦμαι, 2 Tim. 3, 9. So Hdian. 8. 1. 2 κρύφιος εἰμι i. q. κρύπτομαι.

2. With a *substantive* as predicate, in the same case with the subject. a) Pr. Matt. 3, 4 ἡ τροφή αὐτοῦ ἦν ἀκρίδεις. 3, 17 οὗτός ἐστιν ὁ υἱός μου. 15, 14. Mark 2, 28. 10, 47. Acts 2, 32. 3, 25. 28, 6. Rom. 8, 24. Heb. 11, 1. al. sēp. Matt. 7, 12 οὗτός ἐστιν ὁ νόμος, i. e. is contained in the law. So Hdian. 3. 10. 10. Xen. Cyr. 1. 4. 27. CEC. 14. 7.—Sometimes the noun (or pronoun) of the predicate is not directly expressed, but only implied; Matt. 14, 27 ἐγώ εἰμι, *I am he*, i. e. *it is I*. John 13, 13 εἰμι γάρ sc. ὁ διδάσκαλος. 18, 5 ἐγώ εἰμι sc. Ἰησοῦς. So οὗτός ἐστιν, Mark 6, 16. Luke 7, 27. John 7, 25. 9, 9. al.—With dat. of pers. or thing for or in respect to whom the predicate is asserted; Acts 1, 8 καὶ ἔσεσθέ μοι μάρτυρες. 9, 15. Rom. 1, 14. 1 Cor. 9, 2 εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλάγε ὑμῖν εἰμι. 1, 18. 2, 14. b) Trop. and meton. the Subst. of the predicate often expresses, not what the subject actually is, but what it is *like*, or is *accounted to be*, or *signifies*, either by comparison, substitution, or as cause or effect; so that εἰμί may be rendered *to be accounted to be like or in place of, to signify*; Matt. 5, 13. 14 ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς, τὸ φῶς τοῦ κόσμου. 12, 50 αὐτός μου ἀδελφός καὶ ἀδελφή καὶ μήτηρ ἐστίν. 13, 37. 38. 39. 12, 6. Luke 8, 11 ὁ σπόρος ἐστιν ὁ λόγος. 19, 1. John 1, 4 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. v. 8. 4, 34. 6, 33. 35 ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. v. 41. 48. 50. 51. 55. 11, 25. 12, 50. 15, 1. 5. Acts 4, 11. 1 Cor. 3, 10. 4, 17. 10, 4. Eph. 5, 8. James 4, 14. Rev. 4, 5. 21, 22. al. sēp. So in the words of Christ, τοῦτό ἐστι τὸ

σῶμά μου, τοῦτό ἐστι τὸ αἷμά μου, Matt. 26, 26. 28. Mark 14, 22. 24. Luke 22, 19. 1 Cor. 11, 24. The Romish church takes these passages literally. See Xen. An. 3. 1. 13. Hell. 1. 4. 3. Plato Gorg. 459. a. c) Here too εἰμί with the Subst. of the predicate, sometimes forms a periphrasis for the corresponding verb; comp. in no. 1 fin. e. g. ἐπιβυμητής εἰμι for ἐπιβυμῶ, 1 Cor. 10, 6; ζηλωτής εἰμι for ζηλώω, 1 Cor. 14, 12. etc.

3. With a *pronoun* as predicate, in the same case with the subject; e. g. οὗτος, *this, the following*, Matt. 10, 2 τὰ ὀνόματά ἐστι ταῦτα. John 1, 19 αὕτη ἐστὶν ἡ μαρτυρία. 15, 12. 17, 3. Acts 8, 32. al. αὐτός, Luke 24, 39. Heb. 1, 12; τις, τί, indef. *some one, any thing*, 1 Cor. 10, 19; trop. *of moment, important*, Acts 5, 36. 1 Cor. 3, 7. Gal. 6, 15. al. τις, τί, interrog. *who, what*, John 5, 13. Rom. 14, 4. 1 Cor. 9, 18. Heb. 12, 7. James 4, 12. Acts 21, 22 τί οὖν ἐστι, *what is then?* sc. *to be done*. 1 Cor. 14, 15. 26; ποῖος Mark 12, 28; πῶσος Mark 9, 21; ποταπός Luke 1, 29; ὁποῖος Acts 26, 29; ὅστις Gal. 5, 10. 19. etc. etc. So the possessive pronouns; as ἐμός, σός, John 17, 10; ὑμέτερος Luke 6, 20. etc. So Xen. Mem. 3. 3. 3.—Trop. as with nouns (no. 2. b, above) the predicate often expresses, not what the subject actually is, but what it is *accounted to be* or *signifies*; e. g. τί ἐστιν, τὸ κτλ. *what that means*, etc. Matt. 9, 13. Mark 9, 10. Luke 20, 17. Eph. 4, 9. Mark 1, 27 τί ἐστι τοῦτο; John 18, 38 τί ἐστιν ἀλήθεια; Luke 15, 26 τί εἶη ταῦτα Acts 2, 12. 10, 17. 17, 20. Luke 8, 10 τίς εἶη ἡ παραβολὴ αὕτη. Also τοῦτ' ἐστι, *that is, that signifies*, Matt. 27, 46. Acts 19, 4. Rom. 1, 12. al. ὃ ἐστι, *which is, which signifies*, Mark 7, 11. Heb. 7, 2. al.

4. With the *genitive* of a noun or pronoun as predicate; spoken a) Of quality, character, etc. Luke 9, 55 οὐκ οἴδατε οἷον πνεύματός ἐστε ὑμεῖς. Acts 9, 2. Heb. 12, 11. Buttm. § 132. 7. So Xen. Hell. 2. 4. 36. b) Of age, Mark 5, 42 ἦν γὰρ ἐτῶν δώδεκα. Acts 4, 22. al. Buttm. l. c. So Xen. An. 2. 6. 20. Mem. 1. 2. 40. c) Of a whole, of which the subject is a part, Acts 23, 6 τὸ ἐν μέρος ἐστὶ Σαδδουκαίων κτλ. 1 Tim. 1, 20. 2 Tim. 1, 15. Buttm. § 132. 5. So Xen. An. 1. 2. 3. d) Of possession, property; pr. Matt. 5, 3. 10 αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. Mark 12, 7. 23. Luke 4, 7. John 10, 12. 19, 24. Acts 21, 11. al. sēp. Matth. § 315. 1. So Isocr. ad Nicocl. p. 19. b. Xen. Cyr. 7. 5. 73.—Trop. of persons (or things) to whom the subject belongs, appertains, or on whom

it is in any way dependent; e. g. of God, 2 Cor. 4, 7. 1 Cor. 3, 23; of a master, teacher, guide, Acts 27, 23. Rom. 14, 8. 1 Cor. 1, 12. 3, 4. 6, 12. 2 Cor. 10, 7. al. (Xen. An. 2. 1. 11.) Of things which one follows after, 1 Thess. 5, 5. 8. As implying fitness, propriety; Acts 1, 7 οὐχ ὑμῶν ἐστὶ γινῶναι χρόνους κτλ. Heb. 5, 14 τελείων δέ ἐστιν ἡ στερεὰ τροφή. Matth. ̅̅̅ 316. So Xen. An. 2. 1. 4.

5. With the *dative* of a noun or pronoun as predicate, *to be* to any one, implying possession, property; John 17, 9 ὅτι σοὶ εἰσι, *for they are thine*. Luke 12, 20. Acts 2, 39. 1 Cor. 9, 16. 18. 1 Pet. 4, 11. al. So Xen. Cyr. 1. 2. 4.—By inverting the construction it may be rendered *to have*; as Luke 7, 14 δύο χρεωφειλέται ἦσαν δανεισθῆναι, *a certain creditor had two debtors*. 6, 32. 33. 34. John 18, 39. Acts 8, 21. 21, 23. Eph. 6, 12 οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς, *we have not a struggle against*, we wrestle not against, etc. (Hdian. 1. 13. 11. Xen. Cyr. 1. 2. 3.) Or *to receive*, Matt. 19, 27 τί ἄρα ἔσται ἡμῖν, *what then shall we receive?* So Xen. An. 1. 7. 8. ib. 7. 6. 1.

6. With a *participle* of another verb as predicate; e. g. a) Without the article, and then εἰμί often forms with the participle a periphrasis for a finite tense of the same verb, expressing however a *continuance* or *duration* of the action or state, like the corresponding construction in English; Luke 5, 1 καὶ αὐτὸς ἦν ἐστὼς, *and he was standing*, instead of imperf. ἴσθη, *he stood*. Matt. 24, 9 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων. Mark 2, 6 ἦσαν δέ τινες καθήμενοι. v. 18. 13, 25 οἱ ἀστέρες ἔσονται ἐκπύπτοντες. 9, 4. 15, 43. Luke 3, 23. 5, 17. 24, 32. Acts 1, 10. 2, 2. 42. al. s̅̅̅p. So with the particip. of the perf. Pass. which however assumes nearly the nature of an adjective; Matt. 9, 36 ἦσαν ἐσकुλμένοι καὶ ἐβρίμένοι κτλ. Mark 6, 52 ἦν γὰρ ἡ καρδία αὐτῶν πεπωρωμένη. 1 John 1, 4. Also in impersonals, as δέον ἐστὶ for δεῖ, Acts 19, 36; πρέπον ἐστὶ for πρέπει, 1 Cor. 11, 13. al. See Winer ̅̅̅ 46. 8. Matth. ̅̅̅ 559; comp. Gesen. Lehrs. p. 792. 2. So Eurip. Herc. Fur. 312 sq. Hdian. 1. 3. 5. Diod. Sic. 2. 5. Xen. An. 2. 2. 13.—In some cases the particip. is not the predicate, and then εἰμί is not thus an auxiliary, e. g. Mark 10, 32 ἦσαν ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσ. where ἐν τῇ ὁδῷ is the predicate, and ἀναβαίνοντες is an adjunct. Luke 7, 8. al. b) With the article, where the participle may then be regarded as equivalent to a noun, or as an emphatic shorter construction instead of a personal tense of

the verb; Matt. 3, 3 οὗτος γάρ ἐστι ὁ ῥηθεὶς ὑπὸ Ἡσαίου, i. e. *the person spoken of, the predicted*, instead of ὁς ἐρρήθη. 13, 19. Mark 7, 15 ἐκεῖνά ἐστι τὰ κοινῶντα τὸν ἄνθρωπον. John 4, 10. Acts 2, 16. Rom. 3, 11. 1 John 5, 5. Jude 19. Rev. 2, 23. 14, 4 οὗτοί εἰσιν οἱ ἀκολουθοῦντες, where comp. the preceding construction, οὗτοί εἰσιν, οἱ οὐκ ἐμολύνθησαν. al. s̅̅̅p. Comp. Buttm. ̅̅̅ 125. 3, and n. 2. Winer ̅̅̅ 19. 1. c. ̅̅̅ 46. 4. Matth. ̅̅̅ 270.—Hdot. 9. 70. Xen. Hell. 2. 3. 43.

7. With an *adverb* as predicate; e. g. of quality or character, as οὕτως, John 3, 8 οὕτως ἐστὶ πᾶς κτλ. Matt. 19, 10. So οὕτως ἔσται, Rom. 4, 18. Matt. 24, 27. Luke 17, 24. 26; with dat. Matt. 12, 45. Luke 11, 30. al. ταῦτα as adv. i. q. οὕτως, Luke 17, 30. 1 Cor. 6, 11; comp. Buttm. ̅̅̅ 115. 4. ̅̅̅ 128. n. 5; ὥς, *according as*, Rev. 22, 12.—Of likeness or manner as ὥς, Matt. 22, 30. 28, 3. Luke 6, 40. al. ὥσπερ, Matt. 6, 5. Luke 18, 11; c. dat. Matt. 18, 17; καὶ ὥς 1 Thess. 2, 13. 1 John 3, 2.—Of plenty or want; περισσώτερος 2 Cor. 7, 15; χωρὶς Heb. 12, 8.—Of place, viz. place where, ἐγγύς Rom. 10, 8. John 11, 18. al. ἐκεῖ Matt. 18, 20. Mark 3, 1. al. (Xen. Hell. 4. 8. 14.) μακρὰν Mark 12, 34. John 21, 8; ὅπου Mark 5, 40. John 18, 1. 7, 34. al. (Xen. Cyr. 2. 4. 31.) ποῦ Matt. 2, 2. John 7, 11. (Plut. de Adul. et Amic. 31.) ὧδε Matt. 12, 6. 41. Rev. 13, 9. etc. etc. Also place whence, origin; ἀπὸθεν Matt. 21, 25. John 7, 27. 2, 9; ἐντεῦθεν John 18, 36. So Xen. An. 5. 6. 24. ib. 6. 6. 14.—Of time, ἐγγύς Matt. 26, 18.

8. With a *preposition* and its case as predicate, viz. a) ἀπὸ, John 1, 45; comp. ἀπὸ no. 3. a. β. b) εἰς c. acc. viz. as marking that which any thing *becomes*; comp. above in I. 2. b. As denoting direction, object, end, εἰς τι, Luke 5, 17 καὶ δύναμις κυρίου ἦν εἰς τὸ ἰάσασθαι αὐτούς. Of a person, εἰς τινα, 1 Pet. 1, 21 ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν, i. e. *be or rest in God*. Adverbially, 1 Cor. 4, 3 ἐμοὶ δὲ εἰς ἐλαχιστόν ἐστιν ἵνα κτλ. comp. Buttm. ̅̅̅ 115. n. 5. Spoken of place, whither or where, Mark 2, 1 ὅτι εἰς οἶκόν ἐστι. 13, 16. Luke 11, 7. John 1, 18. al. c) ἐκ c. gen. always implying *origin*, see in ἐκ no. 3; e. g. spoken of place, John 1, 47 ἐκ Ναζαρέτ δύναται τὶ ἀγαθὸν εἶναι; Acts 23, 34. John 4, 22; so of family, race, Luke 2, 4. Acts 4, 6. Of persons or things as the source, author, cause; Mark 11, 30 ἐξ οὐρανοῦ ἦν ἡ ἐξ ἀνθρώπων. John 8, 23 ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί. 15, 19. 17, 14 bis, ἐκ τοῦ κόσμου εἶναι. Acts 19, 25.

Gal. 3, 21. Matt. 1, 20 ἐκ πνεύματος ἐστιν ἄγιον. 5, 37. John 7, 17 ἡ διδαχὴ ἐκ τοῦ Θεοῦ ἐστιν. Acts 5, 38. 1 John 2, 16. Hence trop. of a person on whom one is *dependent*, to whom one is *devoted* as a follower; e. g. John 8, 47 ἐκ τοῦ Θεοῦ οὐκ ἐστέ, *ye are not of God*, i. e. not his true followers, adherents. 1 John 3, 10. 4, 6. 6, 19. So John 8, 44 ὑμεῖς ἐκ τοῦ διαβόλου ἐστέ. Of things, as ἐκ τῆς ἀληθείας John 18, 37. 1 John 3, 19; ἐξ ἔργων τοῦ νόμου Gal. 3, 10; also Gal. 3, 12 ὁ νόμος οὐκ ἔστιν ἐκ πίστεως, i. e. the law depends not on faith, has no connection with it. So of a whole in relation to a part; 1 Cor. 12, 15 οὐκ εἰμὶ ἐκ τοῦ σώματος. v. 16; of persons, Luke 22, 3 ὄντα ἐκ τοῦ ἀριζμοῦ τῶν δώδεκα. Matt. 26, 73 σὺ ἐξ αὐτῶν εἶ. John 1, 24. 10, 16. 18, 17. 25. Col. 4, 9. 2 Tim. 3, 6. Of the material, Rev. 21, 21 ἦν ἐξ ἐνὸς μαργαρίτου. Matth. 374. b, note. d) ἐν c. dat. implying a *being in* a place, thing, person; e. g. of place, part, etc. Mark 1, 3 ἐν τῇ ἐρήμῳ. John 2, 23 ἐν τοῖς Ἱεροσολ. Acts 5, 12. Rev. 9, 10. al. (Hdian. 8. 8. 10. Xen. An. 5. 6. 13, 15.) Of things; ἐν τούτῳ, *in this, herein*, John 9, 30. 1 John 4, 10; or *hereby*, 1 John 2, 3. So ἐν τοῖτοισι ἴσσι, *be wholly in these things*, occupied with them, 1 Tim. 4, 15. (Jos. Ant. 2. 16. 4. Ael. V. H. 1. 31. Xen. Cyr. 5. 2. 5.) So ἐν σαρκὶ εἶναι, *to be in the flesh*, i. e. followers of the world, aliens from God, Rom. 7, 5; ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ, i. e. consist in, depend on, 1 Cor. 2, 5. Of a state, condition, as ἐν ῥύσει αἵματος οὖσα Mark 5, 25; so Luke 23, 40. Phil. 4, 11. 1 John 2, 9. (Jos. Ant. 7. 10. 1.) Of persons, *to be in* any one, viz. where the subject is a thing, Acts 25, 5 εἰ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, *in or on this man*, i. e. in his conduct. John 11, 10 τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ, i. e. in his path, around him; and so of faculties, virtues, vices, which are *in* any one, John 1, 4. 48. Acts 4, 12, 20, 10. Where the subject is a person, *to be near and in intimate union with*, *to be one with*, in mind, purpose, feeling; so God and Christ, John 14, 10. 11; Christ and his followers, John 15, 4; Christ in his followers, 2 Cor. 13, 5; the Spirit in Christians, John 14, 17; Christians in Christ, Rom. 8, 1. 16, 11. 1 Cor. 1, 30. 1 John 5, 20. With dat. plural, *to be among*, Matt. 27, 56; *to be in the midst of*, 1 Cor. 14, 25. e) ἐπὶ c. gen. of place, *upon*, Luke 17, 31. John 20, 7; trop. of dignity, station, *over*, Acts 8, 27. Rom. 9, 5. With dat. of place, *upon*, *in*, *at*, Mark 4, 38. Matt. 24, 33. With

accus. of place, as εἶναι ἐπὶ τὸ αὐτό, spoken of conjugal intercourse, 1 Cor. 7, 5; of persons, εἶναι ἐπὶ τινα, *to be or rest upon*, metaph. Acts 4, 33. f) κατὰ c. gen. εἶναι κατὰ τινας, *to be against* any one, Matt. 12, 30. Gal. 5, 23. With accus. of thing, εἶναι κατὰ τι, *to be according to*, *in accordance with*, 2 Cor. 11, 15. Rom. 2, 2. Luke 17, 30. g) μετὰ c. gen. εἶναι μετὰ τινας, *to be with* any one, i. e. present with, in company with, Matt. 17, 17. Mark 2, 19. Luke 23, 43. al. Also *to be for or on the side of* any one, as an adherent, helper, Matt. 12, 30. John 3, 2. Acts 7, 9. 18, 10. Phil. 4, 9. (Jos. Ant. 15. 5. 3.) So *to be imparted to* any one, 2 John 2, 3. h) παρὰ c. gen. εἶναι παρὰ τινας, *to be from* any one, i. e. sent by any one, John 6, 46. 7, 29; or received from any one, John 17, 7. With accus. of place, *to be by, on, at*, Mark 5, 21. i) πρὸ c. gen. of place, *to be before*, Acts 14, 13; trop. of dignity, Col. 1, 17. k) πρὸς c. accus. of place, εἶναι πρὸς τι, *to be near to, by*, Luke 24, 29. Mark 4, 1. Of persons, *to be near, with, among*, Matt. 13, 56. Mark 9, 19. l) σύν c. dat. εἶναι σύν τινι, *to be with* any one, i. e. present with, in company with, Luke 24, 44. Phil. 1, 23. Col. 2, 5. 1 Thess. 4, 17; or as a follower, disciple, Luke 8, 38. Acts 4, 13; or as a partisan, Acts 14, 4. So Xen. Hell. 3. 1. 18. m) ὑπέρ c. gen. εἶναι ὑπέρ τινας, *to be for* any one, on his side, Mark 9, 40. With accus. of pers. ὑπέρ τινα, *to be above* any one, trop. Luke 6, 40. n) ὑπό c. accus. *to be under*, spoken of place, John 1, 49. 1 Cor. 10, 1; of person or thing, *to be subject to*, Rom. 3, 9. Gal. 3, 10. 1 Tim. 6, 1.

NOTE. As copula, the forms of εἰμί are very frequently not expressed; e. g. Matt. 9, 37. 13, 54. Mark 9, 23. 1 Cor. 10, 26. 11, 12. al. sæpius. See Buttm. § 129. 20. Matth. § 306. +

εἰμι, *to go*, in Mss. for εἰμί John 7, 34. 35. See Buttm. § 108. V.

εἵνεκα, see ἔνεκα.

εἵπερ, see in εἰ III. 2. g.

εἶπον, aor. 2; Imper. εἰπέ, Opt. εἴποιμι, Subjunct. εἴπω, Inf. εἰπεῖν, Particip. εἰπόν. —Also Ion. aor. 1 εἶπα, Matt. 26, 25. Mark 11, 3. al. Xen. Mem. 2. 2. 8. Imperat. εἰπόν Acts 28, 26; εἰπάρωσαν 24, 20; used likewise by the Attics, comp. Buttm. § 96. n. 1. § 114 εἰπεῖν. Winer § 15 εἰπόν. —With these aorists from an absol. theme ἔπω or εἴπω, the Greeks employed φημι: as a present, Buttm. § 114 and § 109. I. 2; likewise, as also in N. T. the fut. ἐρῶ

from εἶρω (only poetic); also the perf. εἶρηκα from obsol. ῥέω, with pluperf. εἰρήκειν; Pass. perf. εἶρημαι, aor. 1 ἐρρήσην or less usual ἐρρέσην Matt. 5, 33. al. Lob. ad Phryn. p. 447; fut. 1 ῥηθήσομαι, fut. 3 εἰρήσομαι, Butt. l. c. Winer l. c.—*To say, to speak*, i. e. to utter definite words, and hence implying more than λαλεῖν, but less than λέγειν; see Tittm. de Syn. N. T. p. 79, 80:

1. Genr. *to say, to speak*, with an acc. of the thing said; Matt. 26, 44 τὸν αὐτὸν λόγον εἰπών. Luke 12, 3. John 2, 22. Acts 1, 9. 2 Cor. 12, 6 ἀλήθειαν γὰρ ἔρω. Rom. 3, 5 et 6, 1 τί οὖν ἐροῦμεν; (Dem. 384. 16. Xen. Apol. Socr. 15.) Heb. 7, 9 ὡς ἔπος εἰπεῖν, *so to speak*; Matth. § 545 init. so Plut. Romul. 9. Dem. 226. 24. Plato Phædon 10. p. 66. a.—The accus. is often supplied by the words or clause spoken, as Matt. 2, 8. 4, 3. Luke 5, 13. John 4, 27. 6, 59. al. Hence εἶπε is inserted like ἔφη in the middle of a clause, Luke 7, 42.—With an accus. of person, once, John 1, 15 ὃν εἶπον, as in Engl. *whom I said*, i. e. of whom I spoke, i. q. περὶ οὗ in v. 30.—Along with the accus. expr. or implied, are also further constructions of the person to whom, the manner, and the like; e. g. a) With dat. of pers. John 16, 4 ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον. Matt. 16, 8. Mark 2, 9. Luke 4, 3. John 14, 26. Rev. 17, 7. Luke 7, 40 ἔχω σοί τι εἰπεῖν, comp. Luc. Tim. 20. Aristen. 2. 1. β) With εἰς c. accus. of pers. *to speak against*, Luke 12, 10. γ) With κατὰ c. gen. of pers. *to speak against*, Matt. 5, 11. 12, 32. δ) With περὶ c. gen. of pers. or thing, *to speak of or concerning*, John 7, 39. 10, 41. 11, 13; c. dat. of pers. Matt. 17, 13. John 18, 34. e) With πρὸς c. acc. of pers. *to speak or say to any one*, Luke 11, 1. 12, 16. John 6, 28. Acts 2, 37. Heb. 1, 13. al. (Luc. D. Mort. 1. 1. Xen. Cyr. 1. 4. 13.) In the sense of *for, with reference to*, Mark 12, 12. Also c. acc. of thing, *to say in respect to*, Rom. 8, 31. ζ) With an adverb, or a prep. with its case, implying manner; e. g. ὁμοίως Matt. 26, 35; ὡσαύτως 21, 30; καθὼς 28, 6; so καλῶς εἶπας, *thou hast well said*, i. e. rightly, correctly, Luke 20, 39; and absol. with καλῶς implied, Matt. 26, 25. 64. σὺ εἶπας. Hence with an acc. of pers. καλῶς εἰπεῖν τινα, *to speak well of any one*, Luke 6, 26; and κακῶς εἰπεῖν τινα, *to speak evil of*, Acts 23, 5; see Butt. § 131. 5. Matth. § 416.—So too εἰπεῖν ἐν παραβολαῖς, Matt. 22, 1; διὰ παραβολῆς Luke 8, 4. Also εἰπεῖν πρὸς ἑαυτούς or πρὸς ἀλλήλους, *to say among themselves or to one another*,

Mark 12, 7. John 7, 35. Luke 2, 15. John 16, 17. 19, 24. al. Further, ἐν ἑαυτοῖς, *among themselves*, Matt. 21, 38; and trop. from the Heb. εἰπεῖν ἐν τῇ καρδίᾳ αὐτοῦ, *to say in one's heart*, i. e. *to think*, Matt. 24, 48. Luke 12, 45. Rom. 10, 6; so רָצַח יִבְיָב and Sept. Ps. 10, 6. 11. 14, 1. Is. 49, 21; comp. Gesen. Lex. רָצַח no. 2. In the same sense also, εἰπεῖν ἐν ἑαυτῷ, Matt. 9, 3. Luke 7, 39. 16, 3. 18, 4. Sept. for רָצַח יִבְיָב Esth. 6, 6. η) With infin. and accus. Rom. 4, 1; accus. implied Matt. 16, 12. So Xen. Hell. 1. 6. 6. ζ) With ὅτι, Matt. 5, 31. John 8, 55. 1 Cor. 1, 15. (Xen. Cyr. 1. 4. 25.) So after a dat. Mark 16, 7. John 6, 65.

2. As modified by the context, where the sense often lies not so much in εἰπεῖν as in the adjuncts; e. g. a) Before interrogations, for *to ask, to inquire*; Acts 8, 30 καὶ εἶπεν ἄραγε γινώσκεις κτλ. Matt. 9, 4. 11, 3. 13, 10. John 8, 10. Acts 19, 2. 3. So Xen. Cyr. 1. 3. 16. b) Before replies, for *to answer, to reply*, e. g. to a direct question, Matt. 15, 34. Mark 8, 5. Luke 8, 10; and so preceded by ἀποκριθεὶς or ἀπεκρίθη καί, Matt. 11, 4. 15, 13. John 7, 20. Acts 5, 29. Without a preceding question, Matt. 14, 18. Acts 5, 9. 11, 8; with ἀποκριθεὶς, Matt. 4, 4. 12, 39. Mark 6, 37. al. c) Of narration, teaching, for *to tell, to make known, to declare*, Matt. 8, 4. 16, 20. 18, 17. Mark 11, 29. 16, 7. 8. John 3, 12. 12, 49. Rev. 17, 7. al. sasp. Sept. for רָצַח 2 K. 22, 10; יִבְיָב Job 12, 7. d) Of predictions, for *to foretell, to predict*, Matt. 28, 6. Mark 14, 16. Luke 22, 13. John 2, 22. al. Here used especially in the passive forms, e. g. ἐρρήσῃ Rom. 9, 12. 26. Rev. 6, 11; εἰρηται Luke 4, 12. Heb. 4, 7; τὸ εἰρημένον Luke 2, 24. Acts 2, 16. al. ὁ ῥηθεὶς, lit. *the foretold*, Matt. 3, 3; τὸ ῥηθέν, *that foretold*, etc. Matt. 1, 22. 2, 15. 17. 22, 31. al. sasp. e) Of what is said with authority, for *to direct, to bid, to command*, Matt. 8, 8. Mark 5, 43. 10, 49. Luke 7, 7. 17, 7. 8. 19, 15. 2 Cor. 4, 6. James 2, 11. al. With ἵνα, Matt. 4, 3. Mark 3, 9. Rev. 9, 4. Sept. for רָצַח Ex. 35, 1. Lev. 9, 6. f) With two acc. of pers. for *to call, to name*; John 10, 35 εἰ ἐκείνους εἶπε θεούς. 15, 15 οὐκ ἐτι ὑμᾶς λέγω δούλους, ... ὑμᾶς δὲ εἶρηκα φίλους. 1 Cor. 12, 3 οὐδεὶς δύναται εἰπεῖν κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἀγίῳ. So Xen. Apol. Socr. 15 πότερα θεὸν σε εἶπω, ἢ ἄνθρωπον. Agesi 2. 12 Ἀγησίλαον ἀνδρείον μὲν ἔξεστιν εἰπεῖν. +

εἶπώς, see in εἰ III. 2. h.

ειρηνεύω, f. εἶσω, (εἰρήνη,) *to make peace, to be at peace*, Sept. for עִירְוֹ 1 K. 22, 44. Pol. 5. 8. 7 χάρα ἐκ παλαιού εἰρηνευομένη. Plato Theæt. 180. a.—In N. T. *to live in peace, harmony, concord*, absol. 2 Cor. 13, 11; ἐν ἑαυτοῖς 1 Thess. 5, 13; ἐν ἀλλήλοις Mark 9, 50; μετὰ πάντων Rom. 12, 18.—So Ecclus. 6, 6. 28, 9. 13.

εἰρήνη, ης, ἡ, *peace*. 1. Pr. in a civil sense, the opposite of war and commotion, Luke 14, 32. Acts 12, 20. 24, 2. Rev. 6, 4. (Æl. V. H. 14. 11. Xen. Ag. 1. 7.) Heb. 7, 2 βασιλεὺς εἰρήνης, *king of peace, pacific*; comp. Is. 9, 5. Zech. 9, 9. 10. Also among individuals, *peace, concord*, Matt. 10, 34. Luke 12, 51. Acts 7, 26. Rom. 14, 19. Heb. 12, 14. 1 Pet. 3, 11. al.—Trop. *peace of mind, quietness, tranquillity*, arising from reconciliation with God and a sense of the divine favour, Rom. 5, 1. 15, 13. Phil. 4, 7. Col. 3, 15. 2 Tim. 2, 22. Comp. Is. 53, 5.

2. *peace*, i. e. a state of peace, rest, quiet, safety; Luke 11, 21 ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ. John 16, 33. Acts 9, 31. 1 Cor. 14, 33. 1 Thess. 5, 3. Sept. for עִירְוֹ Judg. 6, 23; עִירְוֹ Is. 14, 30. Ez. 38, 8. 11.

3. Like Heb. עִירְוֹ, *peace, welfare, prosperity, happiness*, every kind of good. Luke 1, 79 ὁδὸς εἰρήνης, *way of peace, happiness*. 2, 14. 10, 6 υἱὸς εἰρήνης, *a son of peace, happiness*, i. q. one worthy of it. 19, 42. Rom. 8, 6. Eph. 6, 15 εὐαγγέλιον τῆς εἰρήνης, *the gospel of peace*, i. e. which leads to eternal happiness. 2 Thess. 3, 16. Also ὁ θεὸς εἰρήνης, i. e. God the author and giver of all good, Rom. 15, 33. 16, 20. Phil. 4, 9. 1 Thess. 5, 23. 2 Thess. 3, 16. Heb. 13, 20. Comp. עִירְוֹ Sept. ἀρχὼν εἰρήνης, Is. 9, 5.—So εἰρήνη ὑμῶν, *the good or blessing* which you have invoked by way of salutation, *your benediction*, Matt. 10, 13. Luke 10, 6. John 14, 27. Hence μετ' εἰρήνης, *with good wishes, benediction, kindness*, Acts 15, 33. Heb. 11, 31; ἐν εἰρήνῃ, 1 Cor. 16, 11. So Sept. and Heb. עִירְוֹ Gen. 26, 29. Ex. 18, 23.—Hence also in the formulas of salutation, either at meeting or parting; see in ἀσπάζομαι. Heb. Lex. עִירְוֹ, B. 1. Thus on meeting, εἰρήνην ὑμῖν, *peace unto you*, i. e. every good, Luke 24, 36. John 20, 19. 21. 26; also in epistles, Rom. 1, 7. 2, 10. 1 Cor. 1, 3. 2 Cor. 1, 2. Gal. 1, 3. al. Luke 10, 5 εἰρήνην τῷ οἴκῳ τούτῳ. So Sept. and Heb. עִירְוֹ, Judg. 19, 20. 1 Chr. 12, 18. Dan. 10, 19. At parting, ὑπάγε εἰς εἰρήνην, *go away into peace*, Mark 5, 34; ὑπ. ἐν εἰρήνῃ, *go in peace*, James 2, 16; πορεύου εἰς εἰρήνην Luke 7, 50. 8, 48; πορ. ἐν εἰρήνῃ

Acts 16, 36; comp. in εἰς no. 4. Sept. for Heb. עִירְוֹ Judg. 18, 6. 1 Sam. 1, 17. 20, 42. +

εἰρηνικός, ὅς, ὁν, (εἰρήνη,) *peaceful*, relating to peace, Xen. Œc. 1. 17 εἰρηνικαὶ ἐπιστήμαι.—In N. T.

1. *peaceable*, i. e. *pacific, disposed to peace*, James 3, 17. Sept. for עִירְוֹ Ps. 37, 37; comp. Deut. 2, 26. Plato Legg. 829. a.

2. From the Heb. *healthful, wholesome, happy*, Heb. 12, 11 καρπὸς εἰρηνικός. Comp. εἰρήνη for עִירְוֹ in εἰρήνῃ no. 3.

εἰρηνοποιέω, ῶ, f. ἴσω, (i. e. εἰρήνην ποίεω,) *to make peace, to make reconciliation*, Col. 1, 20.—Sept. Prov. 10, 10.

εἰρηνοποιός, οὗ, ὁ, *a peace-maker, pacificator*, an ambassador to treat of peace, Plut. Nicias 11. Xen. Hell. 6. 3. 4.—In N. T. trop. *one disposed to peace, peaceful*, opposed to strife, Matt. 5, 9.

εἶρω, f. εἶρῶ, see in εἶπον.

εἰς, a prep. governing only the accusative, with the primary idea of motion into any place or thing, and then also of motion or direction *to, towards, upon*, any place or object. The antithesis is expressed by ἐκ, *out of*. Sept. every where for אֶל, לְ, מִן. See Winer ὁ 53. a. Matth. ὁ 578. Kühnel ὁ 290. 2. Buttm. ὁ 147.

1. Of PLACE, which is the primary and most frequent use, *into, to*, viz.

a) After verbs implying motion of any kind *into*, or also *to, towards, upon*, any place or object; e. g. verbs of going, coming, leading, following, sending, throwing, placing, delivering over, and very many others of the like general signification; e. g. a) Pr. c. acc. of place; Matt. 2, 12 ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. 4, 8. 5, 1 ἀνέβη εἰς τὸ ὄρος. 6, 6 ἐπέλεξε εἰς τὸ ταμιεῖον σου. 8, 18 ἀπελθεῖν εἰς τὸ πέραν. 12, 44 ἐπιστρέψω εἰς τὸν οἶκόν μου. 15, 11. 17 πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα, καὶ εἰς ἀφεδρώνα ἐκβάλλεται. 20, 17 ἀναβαίνου εἰς Ἱερουσόλυμα. 21, 18: Mark 1, 38. 5, 21. 6, 45. 9, 31 παραδίδοται εἰς χεῖρας ἀνθρώπων. 13, 14 φεύγειν εἰς τὰ ὄρη, as in Engl. *to flee into the mountains*. Luke 8, 23. 26. John 1, 9. 7, 14. Acts 16, 26. 26, 14. Rom. 5, 12. 10, 18. Rev. 2, 22 (see in βάλλω no. 1. f). 8, 5. al. ssp. (Xen. Mem. 4. 2. 1. Cyr. 5. 4. 5. An. 1. 3. 17.) So in constr. pragn. John 16, 21 ἐγεννήθη εἰς τὸν κόσμον. 1 Pet. 3, 20 εἰς ἣν [κυβωτὸν] ὀλέγα ψυχὰς διεσώθησαν δι' ὕδατος. Matt. 5, 22 ἔνοχος ἔσται εἰς τὴν γέενναν, *is liable to be cast into hell*; Winer ὁ 31. 2. (Xen. An. 2. 3. 18 ἀποσῶσαι ὑμᾶς εἰς τὴν

Ἑλλάδα.) So *εις* c. acc. of thing, implying place; as John 18, 6 ἀπῆλθον *εις* τὰ ὀπίσω. 7, 8. 10 *εις* τὴν ἑορτὴν sc. at Jerusalem. Mark 13, 16. 4, 22 *εις* φανερόν ἔλθῃ. John 1, 11 *εις* τὰ ἴδια ἦλθε. Acts 15, 38 *εις* τὸ ἔργον. 21, 6. John 16, 32. β) With accus. of person; e. g. Mark 7, 15. 18 πᾶν (οὐδέν) εἰσπορευόμενον *εις* τὸν ἄνθρωπον, for εἰσπορ. *εις* τὸ στόμα in Matt. 15, 17. Also Matt. 27, 30 καὶ ἐμπτύσαντες *εις* αὐτόν, for *εις* τὸ πρόσωπον αὐτοῦ in 26, 67. Of evil spirits entering *into* the bodies of persons, Mark 9, 25. Luke 8, 30; comp. Luke 8, 32. Matt. 8, 31; trop. of Satan entering *into* the mind or heart, Luke 23, 3. John 13, 27. Trop. *εις* ἑαυτὸν ἐλθὼν, *having come to himself*, to his right mind, Luke 15, 17; comp. in *ἑαυτοῦ* no. 4. c.—Elsewhere referring to the place where the person dwells or is, and implying *to, among*; Luke 10, 36 ἐμπεσὼν *εις* τοὺς ληστοίς. 21, 24. Acts 18, 6 *εις* τὰ ἔξω πορεύσομαι. 20, 29 εἰσελεύσονται λύκοι βαρεῖς *εις* ὑμᾶς. 22, 21. Rom. 5, 12 *εις* πάντας ἀνθρώπους. 16, 19. 2 Cor. 9, 5. 10, 14. 1 Thess. 1, 5. Rev. 16, 2. al. See Winer § 53. a. Matth. § 578. So Hom. II. 15. 402. Xen. Cyr. 3. 3. 6. Mem. 1. 1. 14.

b) After verbs implying direction *upon* or *towards* any place or object; e. g. verbs of hearing, calling, announcing, showing, and many others similar. Matt. 10, 27 et Acts 11, 22 ἀκούειν *εις* τὰ ὅσα. Luke 7, 1. Matt. 22, 3 καλέσαι *εις* τοὺς γάμους. v. 4. Mark 5, 14 ἀπήγγειλαν *εις* τὴν πόλιν. 11, 8 ἔστρωσαν *εις* τὴν ὁδόν. 13, 10 *εις* πάντα τὰ ἔξω δεῖ κηρυχθῆναι. Luke 24, 47. John 8, 26 ταῦτα λέγω *εις* τὸν κόσμον. Acts 7, 39 ἐστράφησαν ταῖς καρδίαις αὐτῶν *εις* Αἴγυπτον. 27, 6. 1 Cor. 14, 9 *εις* ἀέρα λαλοῦντες. 2 Cor. 8, 24 *εις* αὐτοὺς ἐνδείξασθε. 11, 6. al. sarp. (Xen. An. 5. 6. 28, 37.) Especially after verbs of looking, beholding, and the like; Acts 1, 10 ἀνέιζοντες *εις* τὸν οὐρανόν. 3, 4. Matt. 22, 16 οὐ βλέπετε *εις* πρόσωπον ἀνθρώπων. John 13, 22. 19, 37. Acts 1, 11. Heb. 11, 26. al. Matt. 5, 35 ὁμοίαι *εις* Ἱεροσόλυμα, *towards Jerusalem*, i. e. turning or looking *towards* it. So Hom. II. 9. 373 *εις* ὅσα ἰδέσθαι.—Also after nouns, e. g. Acts 9, 2 ἐπιστολὰς *εις* Δαμασκόν, i. e. directed to Damascus. Rom. 15, 31 ἡ διακονία μου ἡ *εις* Ἱερουσαλήμ. al.

c) Trop. of a state or condition *into* which one comes, after verbs of motion, direction, and the like; Matt. 25, 46 ἀπελεύσονται *εις* κόλασιν αἰώνιον, *εις* ζωὴν αἰώνιον. Mark 5, 26 *εις* τὸ χεῖρον ἐλθούσα. 9, 43. Luke 22, 33. 24, 20. John 4, 38. 5, 24. 16, 13. Acts

26, 18. 2 Cor. 10, 5. Gal. 1, 6. Phil. 1, 12. 3, 11. 1 Tim. 2, 4. 3, 6. 9. Heb. 2, 10. al. sarp. For ὕπαγε v. πορεύων *εις* εἰρήνην, *go into peace*, see below in no. 4. So Xen. Ath. 1. 9. Mem. 1. 2. 22.—In constr. pragn. βαπτίζειν *εἰς* τινα v. *εἰς* ὄνομά τινος, see in βαπτίζω no. 2. a. β, γ.

2. Of TIME, viz. a) Time *when*, as marking a term or limit *until* when, *to, up to, until*; Acts 4, 3 *εις* τὴν αὔριον, *till the morrow*. Matt. 10, 22 *εις* τέλος. Phil. 1, 10 *εις* ἡμέραν Χριστοῦ, i. e. *against the day of Christ*. 2, 16. 2 Pet. 3, 7. Acts 13, 42. 1 Thess. 4, 15. 2 Thess. 2, 6. 2 Pet. 2, 4. al.—Xen. Cyr. 5. 3. 6. Cēc. 17. 10.

b) Time *how long*, marking a period of duration, *for*, etc. Matt. 21, 19 *εις* τὸν αἰῶνα, *for ever*. Mark 3, 29. John 8, 35. 2 Pet. 3, 18. Luke 1, 50 *εις* γενεὰς γενεῶν. 12, 19 *εἰς* ἔτη πολλά. 1 Tim. 6, 19. Heb. 7, 3. Rev. 9, 15. al.—Pol. 32. 13. 6. Xen. Mem. 3. 6. 13.

3. Trop. as marking the END or PURPOSE to or *towards* which any thing aims or tends. Spoken

a) Of a result, effect, consequence, marking that which any person or thing tends to, becomes, or is made. Matt. 13, 30 δῆσατε αὐτοὺς *εις* δεσμάς. 27, 51 ἐσχίσθη *εις* δύο (μέρη). (Sept. Ez. 37, 22. Pol. 2. 16. 11. Xen. Cyr. 1. 2. 4.) John 17, 23 τετελειωμένοι *εις* ἑν. Acts 2, 20 μεταστραφήσεται *εις* σκότος... *εις* αἶμα. Rev. 11, 6. Rom. 10, 10 καρδιά πιστεύεται *εις* δικαιοσύνην. 15, 2. 1 Cor. 11, 17 οὐκ *εις* τὸ κρίττον ἀλλ' *εις* τὸ ἥττον συνέχευσε. 12, 13 *εις* ἑν σῶμα ἐβαπτίσθημεν, i. e. such is the effect of true baptism. 15, 54. Acts 10, 4 αἱ προσευχαῖαι σου ἀνέβησαν *εις* μηνμόσινον κτλ. Eph. 2, 21. 22. Heb. 6, 6. 8. 1 Pet. 1, 22. al. sarp. So Hom. II. 9. 102. Hdian. 1. 11. 6. Plato Legg. 867. b.—With an Infin. as subst. Rom. 7, 4 *εις* τὸ γενέσθαι ὑμᾶς κτλ. v. 5. 12, 3. 1 Cor. 9, 18. Gal. 3, 17. Heb. 11, 3. al. sarp. Comp. Xen. Cyr. 1. 4. 5.—So from the Heb. where *εις* corresponds to Heb. *לְ*; see Lehrs. p. 816. Thus *λογίζομαι* [*τινὰ, τί, εἰς* *τι*, *to reckon or count for*, *as, any thing*, Pass. Acts 19, 27. Rom. 2, 26. 9, 8. Sept. for *לְ* *בָּשָׁר* 1 Sam. 1, 13. Is. 29, 17. (Wisd. 9, 6; two accus. Wisd. 5, 4. 15, 15.) Also *λογίζεσθαι* *τινι* *εἰς* *τι*, *to reckon or impute to any one for*, *as*, Pass. Rom. 4, 3 *εἰς* δικαιοσύνην. v. 5. 9. 22. Gal. 3, 6, all quoted from Gen. 15, 6 where Sept. for *לְ* *בָּשָׁר*, as also Ps. 106, 31. (1 Macc. 2, 52.) So after verbs of constituting, making, becoming, and the like; Acts 13, 23 *ᾗγειρεν* αὐτοῖς τὸν Δαβὶδ *εις* βασιλείαν. v. 47 *τέθεικά σε*

εις φῶς. (Sept. and ἡ πύξ Ez. 37, 22.) With εἶναι, as ἔσονται εἰς σάρκα μίαν, instead of ἔσ. σὰρξ μία, Matt. 19, 5. Mark 10, 8. al. comp. Gen. 2, 24 where Sept. for ἡ πύξ. Luke 3, 5 comp. Is. 40, 4; and so 1 Cor. 14, 22. 2 Cor. 6, 18. Heb. 1, 5. al. sarp. With γίνεσθαι, as Luke 13, 19 ἐγένετο εἰς δένδρον μέγα. Acts 5, 36. Rom. 11, 9, quoted from Ps. 69, 23; and so 1 Cor. 15, 45. John 16, 20. Rev. 8, 11. al. sarp.

b) Of measure, degree, extent, chiefly by way of periphrase for an adverb; Winer § 55. 1. b. Matth. § 578. d. Luke 13, 11 εἰς τὸ παντελές, pr. to completeness, i. e. completely, wholly, perfectly. Heb. 7, 25. (Æl. V. H. 7. 2.) 2 Cor. 4, 17 εἰς ὑπερβολήν, exceedingly. (Luc. D. Mort. 27. 9.) 2 Cor. 10, 13 εἰς τὰ ἄμετρα, immoderately. 2 Cor. 13, 2 εἰς τὸ πάλιν, again. 2 Tim. 2, 14 εἰς οὐδέν, for nothing, not at all. Also εἰς κενόν, in vain, 2 Cor. 6, 1. Gal. 2, 2. Phil. 2, 16. So Diod. Sic. 19. 9. Comp. Hdot. 8. 144 εἰς τὰ μέγιστα. Pol. 1. 20. 7 εἰς τέλος. Xen. Mem. 3. 3. 4 εἰς τὸ δυνατόν.

c) Of a direction of mind, i. e. as marking an object of desire, good will, or also of aversion. a) In a good sense, towards, for, in behalf of; Rom. 10, 1 ἡ εὐδοκία τῆς ἐμῆς καρδίας ὑπὲρ αὐτῶν ἐστίν εἰς σωτηρίαν. Jude 21 τὸ ἔλεος τοῦ κυρ. Ἰησοῦ Χ. εἰς ζωὴν αἰώνιον. Rom. 1, 27 ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους. 14, 19. Phil. 1, 23 ἐπιθυμία εἰς τὸ ἀναλῦσαι. Matt. 26, 10 ἔργον καλὸν εἰργάσατο εἰς ἐμέ. Rom. 12, 16. 1 Thess. 4, 10. 5, 15. 2 Pet. 3, 9. al. (Judith 6, 17. Thuc. 1. 38.) So after nouns, e. g. ἀγαπή εἰς τινα, Rom. 5, 8. 2 Cor. 2, 4. 8. Eph. 1, 15. al. 2 Cor. 1, 11 εἰς ὑμᾶς χάρισμα. Acts 20, 21. 2 Cor. 9, 13. 1 Pet. 3, 21. (2 Macc. 9, 26.) After adjectives, χρηστοὶ εἰς ἀλλήλους Eph. 4, 32; φιλόξενοι εἰς ἀλλήλους 1 Pet. 4, 9; so Pol. 1. 16. 10.—Here belongs the construction of ἐλπίζω and πιστεύω with εἰς, (ordinarily c. dat.) these verbs implying an affection or direction of mind towards a person or thing, i. e. to place hope or confidence in or upon; e. g. John 5, 45 et 2 Cor. 1, 10 εἰς ὃν ἠλπικαμεν, comp. Acts 24, 15 ἐλπίδα ἔχον εἰς τὸν θεόν. (Hdian. 7. 10. 1 εἰς ὃν ἠλπικεσαν. Plut. Galb. 19.) Matt. 18, 6 τὸν πιστευόντων εἰς ἐμέ. John 2, 11. al. sarp. So ἐλπίς καὶ πίστις εἰς τινα, 1 Pet. 1, 21; πίστις Acts 20, 21. 24, 24. al. πεποιθήσεις 2 Cor. 8, 22. β) In an unfriendly sense, towards, against; e. g. Matt. 18, 15 et 1 Cor. 6, 18 ἀμαρτάνειν εἰς. Luke 12, 10 δε ἐρεῖ λόγον εἰς τὸν νῖδον τοῦ ἀνθρ. ... εἰς τὸ ἄγ. πνεῦμα. Mark 3, 29

δε δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον. Luke 22, 65. Acts 9, 1. 2 Cor. 10, 1. Col. 3, 9. al. (Æl. V. H. 11. 10. Thuc. 1. 130. ib. 3. 85. Xen. Cyr. 2. 2. 2.) After nouns, Heb. 12, 3 ἀντιλογία εἰς αὐτόν. Acts 23, 36 ἐπιβουλὴ εἰς τινα. Rom. 8, 7 ἔχθρα εἰς θεόν. So Xen. Hell. 7. 4. 34 ἔγκλημα εἰς τοὺς θεούς.

d) Of an intent, purpose, aim, end, i. e. εἰς final. a) In the sense of unto, in order to or for, i. e. for the purpose of, for the sake of, on account of; Matt. 8, 4 τὸ δῶρον εἰς μαρτύριον αὐτοῖς. v. 34 ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ. 27, 7 ἠγόρασαν τὸν ἄγρον εἰς ταφήν. v. 10. Mark 1, 4 βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. Luke 5, 4 χαλάσατε τὰ δίκτυα εἰς ἄγραν. 22, 19 τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. 24, 20. John 1, 7. 9, 39. Acts 4, 30. 11, 29. 14, 26. Rom. 1, 16. 17. 5, 21. 6, 19. 9, 21. 10, 4. 15, 18. 1 Cor. 2, 7. 2 Cor. 2, 12. Gal. 3, 17. Eph. 4, 12 bis. 1 Tim. 1, 16. al. sarp. So Matt. 3, 11 βαπτίσειν εἰς μετανοίαν, unto repentance. Matt. 18, 20 συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, i. e. on my account, for my sake, in order to promote my cause. Before an infinit. c. art. in order to, in order that, etc. Matt. 20, 19 εἰς τὸ ἐμπαῖξαι. Mark 14, 55 εἰς τὸ ζατανῶσαι αὐτόν. Luke 20, 20. Rom. 1, 11. 11, 11. James 1, 18. al. sarp. So Hdian. 1. 6. 20. Xen. An. 6. 5. 14; c. infin. Xen. Mem. 3. 6. 2.—Hence εἰς τί, to what end? wherefore? why? Matt. 14, 31. Mark 15, 34 al. εἰς τοῦτο, to this end, for this purpose, therefore, Mark 1, 38. Acts 9, 21. Rom. 9, 17. al. εἰς ὃ, to which end, whereunto, 2 Thess. 1, 11. 1 Pet. 2, 8. β) In the sense of to or for, implying use, advantage, benefit; thus approaching the nature of the dat. commodi et incommodi, but more emphatic; Matt. 10, 10 μὴ κτήσῃσθε πῆραν εἰς ὁδόν. 20, 1 ἐξῆλθεν μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. Mark 8, 19. 20 ὅτε τοὺς ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους κτλ. Luke 9, 13. 12, 21. 14, 35 οὔτε εἰς γῆν, οὔτε εἰς κοτρίαν εἰςθερόν ἐστι. Matt. 5, 13. John 6, 9. Acts 2, 22. Rom. 11, 36 et 1 Cor. 8, 6 εἰς αὐτόν, for him, i. e. for his honour and glory. Rom. 13, 14. 15, 26. 16, 5. 6. 2 Cor. 8, 6. Gal. 4, 11. 6, 4. Eph. 1, 5 εἰς αὐτόν. 3, 2 χάρις δοθεῖσα μοι εἰς ὑμᾶς. 1 Pet. 1, 4 κληρονομίαν τετηρημένην εἰς ὑμᾶς. al. sarp. (Diod. Sic. 2. 57. Xen. An. 1. 2. 27. ib. 3. 3. 19. Plato Conv. 184. e., So Luke 7, 30 τὴν βουλὴν τοῦ θεοῦ ἐζητήσαν εἰς ἐαυτούς, i. e. to their own detriment. e) As marking the object of any reference, relation, allusion, unto, unto, towards, i. e. with reference to, etc. a) Pr. in accou-

ance with, conformably to; Matt. 10, 41. 42 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου κτλ. i. e. in accordance with the character of a prophet, or as a prophet. Matt. 12, 41 et Luke 11, 32 μετενόησαν εἰς τὸ κήρυγμα Ἰωάνη, i. e. conformably to or at the preaching of Jonah. Acts 7, 53 ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, i. e. according to, by; see in διαταγή. β) Genr. as to, in respect to, as, concerning, etc. Acts 2, 25 Δαβὶδ γὰρ λέγει εἰς αὐτὸν concerning him; so Eph. 5, 32 et Heb. 7, 14. Acts 25, 20 ἀπορούμενος ἐγὼ εἰς τὴν ζήτησιν. Rom. 4, 20 εἰς τὴν ἐπαγγελίαν οὐ διεκρίθη. 16, 19 σοφοὺς μὲν εἰς τὸ ἀγαθόν, ἀκέραιους δὲ εἰς τὸ κακόν. 2 Cor. 2, 9 εἰ εἰς πάντα ὑπὸ ἡκού ἐστε. Eph. 3, 16. al. So Luc. Imag. 23. Xen. An. 2. 6. 30.

4. Sometimes εἰς c. accus. is found where the natural construction would seem to require ἐν c. dat. as after verbs which imply neither motion nor direction, but simply rest in a place or state. In such cases the idea of a previous coming into that place or state is either actually expressed, or is implied in the context; Winer § 54. 4. b. Matth. § 596; comp. Buttm. § 151. I. 8. So Matt. 2, 23 ἔλθων κατέκησεν εἰς πόλιν. Mark 1, 39 καὶ ἦν κηρύσσων εἰς τὰς συναγωγάς, comp. v. 38 where is ἀγῶμεν εἰς τὰς ἐχομένας κωμοπόλεις. Mark 2, 1 καὶ εἰσῆλθεν εἰς Καπερναούμ, καὶ ἠκούσθη ὅτι εἰς οὐκὸν ἐστί, i. e. that he was come into the house. 13, 9. 16. Luke 11, 7 τὰ παῖδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν, as in colloquial Engl. my children are to bed. 21, 37. John 9, 7 ὕπαγε, νύφαι εἰς τὴν κολυμβήσραν τοῦ Σιλωάμ. Acts 7, 4. 8, 39. 40 πνεῦμα κυρίου ἤρπασε τὸν Φιλίππον, εἰρέσθη δὲ εἰς Ἀζωτον. 18, 21. 21, 13, comp. ἀναβαίνειν in v. 12. 23, 11. al. So Hom. II. 15. 275 ἐφάνη λῖς εἰς ὁδόν. Xen. Cyr. 1. 2. 4 νόμος εἰς τὰς ἐαντῶν χώρας ἕκαστοι τοῦτων παρέσιν. 2. 1. 5. An. 1. 2. 24. Ael. V. H. 7. 8 ὅτι Ἠφαιστίων εἰς Ἐκβάτανα ἀπέθανε. Diod. Sic. 5. 84 διατρίβων εἰς τὰς νήσους.—Here belongs also in N. T. the apparent construction of εἰς with a genitive through the omission of its noun; as εἰς ἁδου, Acts 2, 27. 31, i. e. for εἰς δῶμα ἁδου; see in ἁδης. Buttm. § 132. n. 30. Matth. § 578. g. The phrase in Acts is, ἐγκαταλείπειν εἰς ἁδου, quoted from Ps. 16, 10 where Sept. for לְ עֵצִי, i. e. to leave or abandon to the grave or Sheol; not strictly to leave in it. Comp. Gen. 44, 31.—In other instances εἰς and ἐν are used alternately, according to the different shape of the thought; e. g. John 20, 19. 26 ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ

μέσον αὐτῶν, but Luke 24, 36 ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν. Here the attention of John is fixed more on Jesus' coming and standing; that of Luke on his actual presence. John 21, 4, comp. 8, 3. 9. Acts 4, 7. (Xen. Cyr. 4. 1. 1 στὰς εἰς τὸ μέσον.) So καθῆσθαι εἰς Mark 13, 3, comp. Matt. 13, 2; and καθῆσθαι ἐν, Matt. 26, 69. al. Also, Mark 1, 9 ἦλθεν Ἰησοῦς καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην; but Matt. 3, 6 καὶ πάντα ἡ περίχωρος τοῦ Ἰορδάνου ... ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ' αὐτοῦ, i. e. the attention in the latter case being fixed upon the act of baptism; in the former, also on the coming of Jesus to the Jordan.—So too in the phrases ὕπαγε v. πορεύου εἰς εἰρήνην or ἐν εἰρήνῃ, go away INTO peace or IN peace, i. e. INTO or IN the enjoyment of peace, welfare, good, the idea being at bottom the same, but expressed under different aspects; Mark 5, 34. Luke 7, 50. James 2, 16. Acts 16, 36; see in εἰρήνη no. 3.

NOTE. In composition εἰς retains its general signification, e. g. a) Of motion into a place; as εἰσάγω, εἰσέρχομαι, εἰσφέρω. b) Of motion or direction to or towards a place or person; as εἰσακούω. +

εἷς, μία, ἓν; gen. ενός, μιᾶς, ενός; one, the first cardinal numeral; see Buttm. § 70.

1. Pr. one; thus a) Genr. e. g. without subst. Luke 18, 19 οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός. 1 Cor. 9, 24. Gal. 3, 20. al. Matt. 25, 15 ἔδωκε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν. al. With a subst. Matt. 6, 27 πῆχυν ἓνα. John 11, 50. al. Mark 10, 8 δύο εἰς σάρκα μίαν. 1 Cor. 10, 8. al. Matt. 5, 41 μίλον ἓν. Acts 17, 26. al. (Xen. An. 6. 6. 14.) With a negative, equivalent to not one, none; Matt. 5, 18 ἰδοὺ ἐν ἡ μία κεραία οὐ μὴ παρελθῇ. Rom. 3, 12 οὐκ ἔστιν ἕως ενός, not so much as one, not even one, quoted from Ps. 14, 3 et 53, 4, where Sept. for יֶחֱדָה לְיָ; and so Sept. and יֶחֱדָה לְיָ Judg. 4, 16, comp. Ex. 9, 7. Lehrs. p. 840. So οὐδὲ εἷς, οὐδὲ ἓν, not one, not even one, more emphatic than οὐδεὶς, Buttm. § 70. 1. Matt. 27, 14 πρὸς οὐδὲ ἓν ῥῆμα. John 1, 3. Acts 4, 32 καὶ οὐδὲ εἷς ἔλεγεν. Rom. 3, 10 οὐκ ἔστι δίκαιος οὐδὲ εἷς. 1 Cor. 6, 5. al. So Xen. Cyr. 1. 3. 10. Mem. 1. 6. 2.—With the art. ὁ εἷς, τὸ ἓν, the one; Matt. 25, 18. 24 τὸ ἓν τάλαντον. 1 Cor. 10, 17 ἐκ τοῦ ενός ἄρτου. (Xen. An. 5. 4. 11.) Followed by a genit. partitively, Buttm. § 132. 5. a. Matth. § 318 sq. Matt. 5, 19 μίαν τῶν ἐντολῶν τούτων. Mark 6, 15 εἷς τῶν προφητῶν. Luke 5, 3. John 12, 2. al. So with ἐκ c. gen. Matt. 18, 12 ἐν ἓν αὐτῶν. Mark 9, 17

εἰς ἐκ τοῦ ὄχλου. Acts 11, 28. Rev. 5, 5 εἰς ἐκ τῶν πρεσβυτέρων.

b) Used distributively, viz. a) εἰς... εἰς, one... one, i. e. one... the other, Matt. 20, 21. 24, 41 μία... μία. 27, 38. John 20, 12. al. Also δ εἰς... δ εἰς, the one... the other, Matt. 24, 40; εἰς τὸν ἕνα 1 Thess. 5, 11; εἰς ὑπὲρ τοῦ ενός 1 Cor. 4, 6. So εἰς... εἰς... εἰς, Mark 4, 8. Matt. 17, 4. Luke 9, 33. al. Sept. for יֶחֱדָה יֶחֱדָה Lev. 12, 8. 2 Chr. 3, 17; for יֶחֱדָה יֶחֱדָה יֶחֱדָה 1 Sam. 10, 3. 13, 17. 18. So Ecclus. 31, 23. Xen. Cyr. 1. 2. 4.—In like manner, εἰς... δ ἕτερος, one... the other, Matt. 6, 24; δ εἰς... δ ἕτερος, the one... the other, Matt. 6, 24. Luke 7, 41. Acts 23, 6; δ εἰς... δ ἄλλος, Rev. 17, 10. β) εἰς ἕκαστος, each one, every one, Acts 2, 6. 20, 31. Col. 4, 6. al. (Xen. An. 6. 6. 12.) With a gen. partitively, Luke 4, 40. Acts 2, 3. Eph. 4, 7. al. For ἀνὰ εἰς ἕκαστος Rev. 21, 21, see in ἀνὰ no. 3. γ) καθ' ἕνα, καθ' ἓν, one by one, singly, strictly for εἰς καθ' ἕνα, John 21, 25. 1 Cor. 14, 31; οἱ καθ' ἕνα Eph. 5, 33; καθ' ἓν ἕκαστον, each one singly, καθ' ἓν here qualifying ἕκαστον, Acts 21, 19. (Xen. Ven. 6. 14; κ. ε. ἕκαστον Cyr. 1. 6. 22. Apol. 15.) So ἐν καθ' ἓν, one by one, one after another, singly, Rev. 4, 8. From the analogy of this correct form has sprung in N. T. the anomalous εἰς καθ' εἰς, one by one, instead of εἰς καθ' ἕνα, Mark 14, 19. John 8, 9. Also δ δὲ καθ' εἰς, Rom. 12, 5. See Lucian Pseudosph. § 9.

c) Emphatic. one, i. e. a) even one, one single, only one, Matt. 5, 36 οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαναι ποιῆσαι. 21, 24. Mark 8, 14. 10, 21. 12, 6. John 7, 21. 1 Cor. 10, 17. 2 Pet. 3, 8. al. For ἀπὸ μίης Luke 14, 18, see in ἀπὸ no. 3. h. (Xen. An. 4. 7. 9.) Also i. q. only, alone, Mark 2, 7 εἰ μὴ εἰς ὁ θεός. James 4, 12; εἰς ἕνα τόπον John 20, 7. So Xen. Cyr. 4. 1. 17. β) For one and the same, Rom. 3, 30 εἰς ὁ θεός, ὅς δικαιώσει κτλ. 1 Cor. 3, 8. Phil. 2, 2. Sept. and יֶחֱדָה Gen. 41, 25. 26. (Wisd. 17, 17. Plut. Alex. 22.) Fully written, ἐν καὶ τὸ αὐτό, 1 Cor. 11, 5. 12, 11. So Diod. Sic. 11. 47. Pol. 2. 62. 4.

2. Indef. i. q. τις, one, some one, any one, a certain one; Matt. 19, 16 εἰς προεδῶν. With Subst. Matt. 8, 19 εἰς γραμματεῖς, i. q. γραμματεῖς τις. Mark 12, 42 μία χήρα, i. q. χήρα τις. John 6, 9. Rom. 9, 10. al. With gen. partit. Luke 5, 3. 20, 1. Sept. for יֶחֱדָה Gen. 22, 2. 42, 16; also יֶחֱדָה Sept. τις, Gen. 26, 10. 27, 44. So Luc. Demonax 15. Hdian. 2. 12. 11. Thuc. 1.

85.—Also εἰς τις, a certain; Mark 14, 51 εἰς τις νεανίσκος, and with gen. v. 47; ἕκ c. gen. Luke 22, 50. John 11, 49; so Diod. Sic. 11. 47.—In this use εἰς sometimes has the force of our indef. article a or an; as Matt. 21, 19 συκὴν μίαν. James 4, 13 ἐναντὶν ἑνα. Rev. 8, 13. 9, 13. al. So Sept. and יֶחֱדָה Ezra 4, 8. Dan. 2, 31. 8, 3. Comp. Gesen. Lehrs. p. 655. Heb. Lex. art. יֶחֱדָה no. 4.

3. From the Heb. as an ordinal, the first, mostly spoken of the first day of the week; Matt. 28, 1 εἰς μίαν (ἡμέραν) τῶν σαββάτων. Mark 16, 2. Luke 24, 1. Acts 20, 7. 1 Cor. 16, 2. al. So Sept. and יֶחֱדָה of the first of the month, Gen. 1, 5. 8, 13. Ex. 40, 2. 17. al. See Gesen. Lehrs. p. 701 sq. Heb. Lex. art. יֶחֱדָה no. 2. (Jos. Ant. 1. 1. 1 αὐτὴ μὲν ἂν εἴη ἡ πρώτη ἡμέρα· Μωυσῆς δ' αὐτὴν μίαν εἶπε.) Joined with δεύτερος, τρίτος, Rev. 9, 12 ἡ οὐαὶ ἡ μία, comp. 11, 14; so Hdot. 4. 161. Eurip. Bacch. 680 sq. +

εἰσάγω, f. ἀγω, (ἀγω,) to lead into, to bring in or into, constr. with accus. and εἰς c. acc. of place. Thus of person, Luke 22, 54 εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως. Acts 9, 8. 21, 28. 29. Pass. v. 37; so with εἰς τὴν αὐλήν impl. John 18, 16, comp. v. 15; εἰς τὸ ἱερὸν Luke 2, 27; [Acts 22, 24.] Also εἰσάγειν εἰς τὴν οἰκουμένην, i. e. to bring in, to introduce, into the world, Heb. 1, 6. With ὦδε, Luke 14, 21. Sept. for יֶחֱדָה Gen. 8, 9. 2 K. 9, 2. So Plut. Sept. Sap. Conv. 3. Plato Amat. 5. p. 136. c.—Of things, Acts 7, 45; so Xen. Athen. 2. 3.

εἰσακουω, f. ούσομαι, (ἀκούω,) 1. to hear to, to give heed to, c. gen. 1 Cor. 14, 21 οὐδ' οὕτως εἰσακούσομαι μου. Sept. and שָׁמַע Deut. 1, 43. 4, 30. al.—Ecclus. 3, 6. Plut. Alcib. 4. Plato Epin. 989. e.

2. From the Heb. spoken of God's hearing prayer, to hear, i. e. to hear favourably, to grant, in N. T. only in Pass. Matt. 6, 7. Luke 1, 13. Acts 10, 31. Heb. 5, 7. So Sept. and שָׁמַע Ps. 4, 2. 4. 6, 9; יִשְׁמַע Ps. 4, 2. 13. 4.

εἰσδέχομαι, f. ξομαι, (δέχομαι,) Mid. depon. to receive into one's house, city, country, or to oneself, in hospitality, etc. Wisd. 19, 16. Xen. Hell. 1. 1. 21 Περίνιοι εἰσεδέξαντο ἐς τὸ ἄστυ τὸ στρατόπεδον. Sept. every where for Heb. יָצַד, where God is said to gather, to collect, the exiles of Israel into their own land, Jer. 23, 3. Ez. 11, 17. 20, 34. 41. al.—Hence in N. T. 2 Cor. 6, 17 καὶ γὰρ εἰσδέχομαι ὑμᾶς, and I will receive you, sc. into my favour; apparently in allusion to Jer. 32, 37. 38, where

Sept. *sunāw* for *ḥāw*; comp. Zeph. 3, 20, where Heb. *ḥāw*, Sept. *εἰσδέχομαι*.

εἴσεμι, imperf. *εἰσῆν*, (*εἴμι* to go, Butt. § 108. V.) *to go into, to enter*, constr. with *εἰς* c. acc. of place, Acts 3, 3. 21, 26. Heb. 9, 6; with *πρός* c. acc. of pers. Acts 21, 18. Sept. for *נִיב* Ex. 23, 29. 35.—Hdian. 8. 7. 22. Xen. Apol. 15; c. *πρός* Mem. 3. 11. 1.

εἰσέρχομαι, f. *εἰσελεύσομαι*, (*ἔρχομαι*.) aor. 2 *εἰσῆλθον*, *to go or come into, to enter*.

1. Of persons, constr. with *εἰς* c. acc. of place, Matt. 6, 6 *εἰσελθεῖς εἰς τὸ ταμειον*. 24, 38. Mark 3, 27. Luke 9, 34. John 18, 28. Acts 11, 20. Rev. 22, 14. al. sēp. With *εἰς* c. acc. implied, Matt. 9, 25. Mark 13, 15. Luke 14, 23. 17, 7. 24, 3 comp. v. 1. 24, 29. 1 Cor. 14, 23. 24. al. Sept. for *נִיב* Gen. 6, 18. 19, 3. al. sēp. So Hdian. 1. 15. 15. Xen. Cyr. 7. 5. 57 *εἰσέρχεται εἰς τὰ βασιλεια*.—With *εἰς* c. acc. of pers. Acts 16, 40 Rec. *εἰς τὴν Ἀνδρίαν*, i. e. into her house; but later edit. *πρός*. Acts 19, 30 *εἰς τὸ δῆμον*, i. e. unto the people, into the assembly. (Pol. 3. 44. 10.) Acts 20, 29 *εἰς ὑμᾶς*, among you. Also of demons entering into the bodies of persons, Mark 9, 25. Luke 8, 30. 22, 3. al. or into swine Mark 5, 12. 13. Luke 8, 32. 33. With *εἰς* implied, Matt. 12, 45. Luke 11, 26.—With *ἐν* c. dat. of pers. Rev. 11, 11 *πνεῦμα ζωῆς εἰσῆλθεν ἐν αὐτοῖς*, (Rec. *ἐπ' αὐτούς*), i. e. life entered and remained in them; see in *ἐν* no. 4, and comp. Winer § 54. 4. Matth. § 577. With *παρά* c. dat. of pers. *to enter in by or with* any one, *to lodge with*, Luke 19, 7; *πρός* c. acc. of pers. *to enter to any one*, i. e. into his house, etc. Mark 15, 43. Acts 10, 3. 17, 2. Rev. 3, 20. (Ceb. Tab. 29. Xen. Mem. 3. 10. 1.) With *ὑπό*, c. acc. of place, e. g. *ὑπὸ τὴν στέγην*, Matt. 8, 8. So c. adv. *ἔσω* Matt. 26, 58; *ἔπου* Mark 14, 14; *ᾧδε* Matt. 22, 12.

2. Trop. of persons, with *εἰς* c. acc. of state or condition; Matt. 18, 8. 9 *εἰς τὴν ζωὴν*. Mark 9, 43. 45; *εἰς τὴν βασιλείαν τοῦ Θεοῦ*, Matt. 5, 20. 18, 3. 19, 24. Mark 9, 47. John 3, 5. Acts 14, 22; *εἰς τὴν χαρὰν τοῦ κυρίου*, Matt. 25, 21. 23; *εἰς τὴν κατάρα*, Heb. 3, 11. 4, 1. 3. With *εἰς* implied, Matt. 7, 13. 23. 14. Luke 11, 52. 13, 24.—So Matt. 26, 41 *εἰσέρχεσθαι εἰς πειρασμόν*, *to enter into temptation*, i. e. to fall into it. John 4, 38 *ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε*, ye have entered into their labours, i. e. ye follow them and reap the fruits of their labours.

3. Of things, *to enter in or into*, equiva-

lent to *εἰσφέρειν*, 'to be brought or put into;' so of food, *εἰς τὸ στόμα*, Matt. 15, 11.

Acts 11, 8; comp. Xen. Cyr. 1. 6. 17 *τὰ εἰσίσοντα*. With *διὰ* c. gen. of that through which any thing enters; Luke 18, 25 *διὰ τρυμαλιᾶς ραφιδὸς εἰσελθεῖν*. Matt. 19, 24 Grb. comp. Plato Tim. 78. e.—Trop. Rom. 5, 12. Luke 9, 46 *εἰσῆλθε διαλογισμὸς ἐν αὐτοῖς* i. e. there arose a dispute among them. (Jos. Ant. 14. 14. 4 'Αντώνιον οἶκτος εἰσέρχεται. Eurip. Iph. in Aul. 1385; see Herm. ad Vig. p. 758.) James 5, 4 *αἱ βοαὶ εἰς τὰ ὦτα κυρίου εἰσεληλύθασιν*. So hope, Heb. 6, 19 *εἰσερχόμενον εἰς τὸ ἐσώτερον κτλ.* entering in, i. e. extending even unto.

4. From the Heb. *εἰσέρχομαι καὶ ἐξέρχομαι*, *to go in and out*, spoken of one's daily walk and life; e. g. of Jesus, Acts 1, 21 *ἐφ' ἡμᾶς*, i. e. among us, in our company. Trop. John 10, 9. Comp. *εἰσπ. καὶ ἐκπορεύομαι* Acts 9, 28. So Sept. and Heb. *נָסַח נָסַח*, 2 Chr. 1, 10; for which Sept. *εἰσπ. καὶ ἐκπορεύομαι*, Deut. 31, 2; *εἰσόδος καὶ ἔξοδος*, 1 Sam. 29, 6. +

εἰσκαλέω, ᾧ, f. *ἔσω*, (*καλέω*.) *to call in, to invite in*, Luc. Pseudol. 23. Xen. Œc. 4. 15.—In N. T. only Mid. *to call in, to invite in*, sc. unto oneself, into one's house, Acts 10, 23.

εἴσodos, οὐ, ἡ, (*ἰδός*.) pr. way into a place, entrance, Hom. Od. 10. 90. Sept. for *נִיב* Judg. 1, 24. 25.—In N. T. entrance, the act or power of entering, with *εἰς* c. acc. of place 2 Pet. 1, 11; c. gen. Heb. 10, 19; with *πρός* c. acc. of person, entrance to any one, access, 1 Thess. 1, 9. 2, 1; absol. Acts 13, 24. Sept. and *נִיב* 1 Sam. 16, 4. Mal. 3, 2. So Hdian. 1. 13. 2. Plato Tim. 61. a.

εἰσπηδάω, ᾧ, f. ἡσω, (*πηδάω*.) *to leap in, to spring in*, e. g. *εἰς τὸν ὄχλον among the people* Acts 14, 14; absol. Acts 16, 29. Sept. for *נִיב* Am. 5, 19.—Dem. 539. 27. Xen. An. 1. 5. 8.

εἰσπορεύομαι, f. *εἴσομαι*, Pass. depon. (*πορεύομαι*.)

1. *to go in, to enter*; of persons, with *εἰς* c. acc. of place, Mark 1, 21. 6, 56. 11, 2. Acts 3, 2; *εἰς* impl. Luke 8, 16. 11, 33. 19, 30, comp. Mark 11, 2. Sept. for *נִיב* Gen. 23, 10. 40, 29. al. So Ceb. Tab. 4; absol. Xen. Cyr. 2. 3. 21.—With *πρός* c. acc. of pers. *to enter to any one*, i. e. into his house, Acts 28, 30; so Sept. for *נִיב* Gen. 44, 30. Esth. 2, 14. With adv. *ἔπου* Mark 5, 40; *οὗ* Luke 22, 10; also *κατὰ τοὺς οἶκους*, from house to house, Acts 8, 3.

2. Of things, *to enter in*, see in εἰσέρχομαι no. 3. So with εἰς, Matt. 15, 17. Mark 7, 15. 18. 19.—Trop. i. q. *to arise* in the mind, Mark 4, 19.

3. From the Heb. εἰσπορεύομαι καὶ ἐκπορεύομαι, *to go in and out*, spoken of one's daily life and walk, Acts 9, 28; see fully in εἰσέρχομαι no. 4.

εἰστρέχω, aor. 2 εἰσέδραμον, (τρέχω,) *to run in*, e. g. into a house, absol. Acts 12, 14.—2 Macc. 5, 26 εἰς τὴν πόλιν. Hdian. 1. 17. 7. Xen. An. 5. 2. 16.

εἰσφέρω, (φέρω,) aor. 2 εἰσήνεγκον, aor. 1 εἰσήνεγκα, *to bear into, to bring into*, constr. with acc. and εἰς c. acc. of place, 1 Tim. 6, 7 οὐδὲν εἰσηνέκαμεν εἰς τὸν κόσμον. Heb. 13, 11; εἰς impl. Luke 5, 18. 19. Sept. for נָשַׁח Num. 31, 54. al. (Plut. Mor. II. p. 24. Xen. Cyr. 8. 8. 10.) Of persons, with εἰς c. acc. of state, condition, i. q. *to lead into*, e. g. εἰς πειρασμόν, Matt. 6, 13. Luke 11, 4.—Trop. εἰσφέρειν τι εἰς τὰς ἀκοάς τινος, *to bring to (into) the ears of any one, to announce*, Acts 17, 20. Comp. Eurip. Bacch. 649 τοὺς λόγους γὰρ εἰσφέρεις καινοὺς αἰ. Soph. Aj. Flagell. 149 εἰς ὧτα φέρειν.

εἶτα, adv. then. 1. Of time, i. e. *afterwards, after that*, Mark 8, 25 εἶτα πάλιν ἐπέσηκε. Luke 8, 12. John 13, 5. 19, 27. 20, 27. James 1, 15. So Plut. Mor. II. p. 19. Xen. Mem. 4. 2. 13.—Emphat. with a participle, Mark 4, 17 εἶτα γενομένης θλίψεως κτλ. comp. Buttm. § 144. n. 13. § 149. m. 19. Kühner § 312. n. 8. So Xen. An. 1. 2. 25.

2. Of order and succession, as *πρῶτον... εἶτα*, 1 Tim. 2, 13. 3, 10. Mark 4, 28 bis; *πρῶτον, δεύτερον, τρίτον... εἶτα*, 1 Cor. 12, 28; *ἔπειτα... εἶτα* 1 Cor. 15, 7. 24; inverted, v. 5.—So *πρῶτον... εἶτα* Xen. Mem. 1. 2. 1. An. 1. 3. 2.

3. As a continuative particle, *then, so then, consequently*, Heb. 12, 9; comp. Buttm. § 149. m. 19.—Plut. de esu Carn. 2. 2. Xen. Mem. 2. 2. 13.

εἶτε, see in εἰ III. 2. i.

εἴωθα, see εἴω.

ἐκ, and ἐξ before a vowel (Buttm. § 26. 6), a prep. governing only the genitive, with the primary signif. *out of, from, of*; Lat. *e, ex*; spoken of such objects as before were *in* or *within* another, (see in ἀπό init.) but are now separated from it, either in respect of place, time, source or origin, etc. It is the direct antithesis of εἰς. Sept. chiefly for יָצָא. See Winer § 51. Kühner § 288. 2. Matth. § 569.

1. Of PLACE, which is the primary and most frequent use, *out of, from, viz.*

a) After verbs implying motion of any kind *out of* or *from* any place or object, e. g. verbs of going, coming, sending, throwing, falling, gathering, separating, removing, and very many others of like meaning. Matt. 2, 6 καὶ σὺ Βηθλεέμ, ἐκ σοῦ γὰρ ἐξελεύσεται ἡγοούμενος. Mark 5, 2. Matt. 7, 5 ἐκβαλε τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ. 13, 52. John 2, 15. Luke 2, 4 ἀνέβη Ἰωσήφ ἐκ πόλεως Ναζαρέτ εἰς τὴν Ἰουδαίαν. Mark 1, 11 φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν. 9, 7. Matt. 17, 5. Luke 10, 18 ἐκ τοῦ οὐρανοῦ πεσόντα. 17, 24. 23, 55. John 1, 19 ἀπέστειλαν ἐξ Ἱεροσολ. 13, 1. Heb. 3, 16. Matt. 2, 15 ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. 13, 49 ἀφοριούσι τοὺς ποιηροὺς ἐκ μέσου τ. δικ. Mark 11, 8 ἐκποττον ἐκ τῶν δένδρων. Rom. 11, 24. Mark 13, 27 ἐπισυνάξει τοὺς ἐδλεκτοὺς ἐκ τῶν τεσσ. ἀνέμων. 2 Thess. 2, 7 ἐκ μέσου γένηται, i. e. be taken away. Rev. 2, 5. Mark 13, 15 ἄραί τι ἐκ τῆς οἰκίας. Matt. 24, 17. (Xen. Cyr. 7. 2. 5.) Mark 16, 3 τίς ἀποκυλίσει τὸν λίθον ἐκ τῆς θύρας. Acts 23, 10. 27, 29. 30 φυγεῖν ἐκ τοῦ πλοίου. al. sæpiss. Comp. יָצָא Heb. Lex. no. 2. So Hdian. 1. 15. 2. Xen. Hell. 1. 1. 32 φυγεῖν ἐκ. An. 2. 3. 26 λαμβάνειν ἐκ.—With a gen. of person, *out of* or *from* whose presence, number, or the like, any person or thing proceeds, etc. John 8, 42 ἐγὼ γὰρ ἐκ τοῦ πατρὸς ἦλθον. Acts 3, 22. 23. 19, 34. 20, 30. 1 Cor. 5, 13. Heb. 5, 1. 1 John 2, 19. al. Mark 7, 20 τὸ ἐκ τοῦ ἀντρ. πορευόμενον. So Xen. Ven. 12. 9.—Also of persons *out of* whom demons are cast, or depart; Mark 7, 26. 29. 9, 25. Luke 4, 35. Here it is interchanged with ἀπό, as Luke 4, 41. 8, 3. 33; see in ἀπό note 1.—So by Hebr. ἐξέρχου ἐκ τῆς ὀσφύος τινός, *to come forth out of the loins of any one*, i. e. to be born to him, Heb. 7, 5, comp. v. 10. Sept. and יָצָא Gen. 35, 11. 2 Chr. 6, 9.

b) After verbs implying direction *out of* or *from* any place or object; thus marking the *terminus de quo*, the point from which the direction sets off or tends. Luke 5, 3 ἐδίδασκεν ἐκ τοῦ πλοίου. John 19, 23 ἐκ τῶν ἄνωθεν ἵφαντός. Mark 11, 20 συκὴν ἐξηραμένην ἐκ ῥιζῶν. (Sept. κατέστρεψε ἐκ ῥιζῶν ὄρη for שָׁרְיָא Job 28, 9.) Acts 28, 4 κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ. (Xen. Mem. 3. 10. 13.) v. 17. Rev. 9, 13. Comp. Matth. § 574. p. 1133. So Jos. Ant. 14. 7. 1. Xen. An. 1. 8. 10 εἶχον τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα.—By Hebraism, Rev. 18, 20 ἔκρινεν ὁ θεὸς τὸ κρίμα ὧρων ἐξ αὐτῆς, and 19, 2 ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς, i. e. God has avenged or taken vengeance

of or from her. Sept. ἐκδικέω ἐκ for כִּדְּמָה 2 K. 9, 7; Sept. ἐκζητέω ἐκ for שִׁדְּמָה Gen. 9, 5; Sept. δικάζω v. κρίνω ἐκ for כִּדְּמָה 1 Sam. 24, 16. 2 Sam. 18, 19. —So in constr. præg. Rev. 15, 2 τοὺς νικῶντας ἐκ τοῦ θηρίου κτλ. i. e. those who come off conquerors *from* or *over* the beast. —As marking the direction in which one person or thing is placed *from* or in respect to another, as καθίσαι, ἰστῖναι, εἶναι, ἐκ δεξιᾶς, ἐκ δεξιῶν, ἐξ ἐναντίων, *from the right, from the left*, where in Engl. we use *at* or *on* the right, etc. Matt. 20, 21. 23. 22, 44. 25, 33. 26, 64. Mark 10, 37. Luke 1, 11. Acts 2, 25. 34. Heb. 1, 13. So Sept. and כִּדְּמָה Ex. 14, 22. 29. 1 Sam. 23, 19. 24. Ps. 16, 8. See Heb. Lex. כִּדְּמָה no. 3. h. So Pol. 5, 7. 12. Xen. Cyr. 8. 5. 15 ἐκ δεξιᾶς ἢ ἀριστερᾶς. An. 4. 8. 2. Eq. 7. 3. Comp. also Lat. *a* dextra, *a* fronte; Fr. *dessus*, *dessous*, etc. In such constructions the mind passes *from* the place specified to itself; we in Engl. pass from ourselves to the place specified; comp. in ἀπό no. 1. c. β. Winer § 51, ἐκ.

c) Trop. of a state or condition *out of* which one comes, is brought, or tends; after verbs of motion, direction, and the like. John 10, 39 ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν, i. e. out of their power. v. 28. Rom. 13, 11 ἐξ ὕπνου ἐγερσῆναι. Rom. 6, 4 ἠγέρθη Χριστὸς ἐκ νεκρῶν. v. 9. 7, 4. al. Acts 17, 3 ἀναστῆναι ἐκ νεκρῶν. v. 31. 4, 2. Rom. 6, 13 ζῶντας ἐκ νεκρῶν. 11, 15. Col. 1, 18 πρωτότοκος ἐκ νεκρῶν. Rom. 7, 24 τίς με ῥύσεται ἐκ κτλ. Luke 1, 74. 2 Cor. 1, 10. 5, 8. Gal. 3, 13 Χρ. ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας. John 12, 27 σώσον με ἐκ τῆς ὥρας ταύτης. Heb. 5, 7. Luke 1, 71. (Xen. An. 3. 2. 11.) John 17, 15 ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ ποιηροῦ. Rev. 3, 10. 2, 21 μετανοῆσαι ἐκ τῆς πορνείας. v. 23. 9, 20. 21. Acts 1, 25 ἀποστολὴ ἐξ ἧς παρέβη Ἰούδας. Also John 5, 24. 2 Tim. 2, 26. James 5, 20. 1 Pet. 1, 18 et 1 Cor. 9, 19. 1 Pet. 2, 9. 2 Pet. 2, 21. Rev. 14, 13 ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν. al. sæp.—Hom. Il. 10. 107. Hdian. 7. 12. 13. Lys. 179. 27.

d) Before a genit. expressing a whole *out of* or *from* which a *part* is taken or is spoken of, i. e. in a *partitive* sense; comp. in ἀπό no. 1. e. Thus a) Of a whole class, number, genus, or the like, *out of* which one is taken, *of* which he forms part; Sing. Luke 22, 3 ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα. John 15, 19 bis. 1 Cor. 12, 15. 16 οὐκ εἰμὶ (ἔστι) ἐκ τοῦ σώματος. Acts 10, 1. So c. gen. of a noun Plur. or collect. where Greek writers usually have the simple gen-

itive, (comp. Acts 23, 6. 1 Tim. 1, 20,) Winer § 30. 5. Matth. § 322. Buttm. § 132. 5. a; so after εἶναι expr. or impl. Matt. 26, 73 καὶ σὺ ἐξ αὐτῶν εἶ. John 1, 24. 6, 71. 10, 26. 18, 17. 25. Acts 21, 8. 2 Tim. 3, 6. al. Comp. in εἰμί II. 8. c. (Xen. Mem. 3. 6. 17.) After a numeral or pronoun; e. g. εἰς etc. Matt. 10, 29 ἐν ἐξ αὐτῶν. Mark 9, 17. Luke 15, 4. al. δύο Mark 16, 12. John 1, 35; πέντε ἐξ αὐτῶν Matt. 25, 2; πρῶτος ἐξ Acts 26, 23; δεκάτην ἐκ Heb. 7, 4. (Xen. Hell. 1. 2. 9.) After τις indef. Heb. 4, 1 δοκῇ τις ἐξ ὑμῶν. James 2, 16; τινὲς Luke 11, 15. Acts 11, 20. Rom. 11, 14. (Hdian. 3. 2. 18. Dem. 1265. 28.) After τις interrog. Matt. 21, 31 τίς ἐκ τῶν δύο. Luke 11, 5. John 8, 46. al. After οὐδεὶς John 7, 19. etc. With τινὲς impl. John 16, 17; τινὲς v. πολλοί Rev. 11, 9. β) After verbs signifying *to eat, drink, or partake of* any thing; where the usual construction in Greek writers is with the simple genitive; Buttm. § 132. 10. i. Kühner § 273. 4. c. So after ἐσθίειν 1 Cor. 9, 7. 11, 28; φαγεῖν Luke 22, 16. John 6, 26. 50. 51. Rev. 2, 7; πίνειν Matt. 26, 29. John 4, 13. 14. Rev. 14, 10. 18, 3; μετέχειν 1 Cor. 10, 17 comp. 11, 28. Sept. ἐσθίειν ἐκ for כִּדְּמָה 2 Sam. 12, 3. 2 K. 4, 40; φάγομαι ἐκ Ecclus. 11, 19; πίνειν ἐκ for כִּדְּמָה 2 Sam. 12, 3. Gen. 9, 21. γ) After verbs of *giving, receiving, destroying*, and the like; as ἀποκτείνω, Matt. 23, 34 καὶ ἐξ αὐτῶν ἀποκτενεῖτε κτλ. Luke 11, 49; ἀπολλύμι John 6, 39; βάλλω Rev. 2, 10; διδίδωμι John 6, 11; δίδωμι Matt. 25, 8. 1 John 4, 13. Rev. 3, 9; εὐρίσκω 2 John 4; θανατῶ Luke 21, 16; λαμβάνω Rev. 18, 4; μαστιγῶ Matt. 23, 24; συνάγω 13, 47. (Plut. Cim. 5 λαβὼν ἐκ τῶν... ἀσπίδων.) In such cases an accus. would imply the whole; and Gr. writers to express a part usually put the simple genitive (comp. Rev. 2, 17); Buttm. § 132. 5. c. Matth. § 323.

NOTE 1. On the mutual relation and occasional interchange of ἐκ and ἀπό, see in ἀπέ init. and note 1, p. 75.

2. OF TIME, as marking the beginning of a period of time, a point from which *onward* any thing takes place; so ἐκ κοιλίας μητρός, Matt. 19, 12. Luke 1, 15. al. (Sept. for אִמִּי כִּדְּמָה Ps. 22, 11; אִמִּי כִּדְּמָה Ps. 49, 1.) ἐκ νεότητος Matt. 19, 20; ἐκ χρόνων ἱκανῶν Luke 8, 27; ἐξ ἀρχῆς John 6, 64; ἐκ γενετῆς 9, 1; ἐκ τοῦ αἰῶνος 9, 32; also Acts 9, 33. 15, 21. 24, 10. al. So AEL. V. H. 3. 4. Hdian. 6. 2. 7. Plato Men. 234. e.—Hence it may sometimes be rendered *after*, as Rom. 1, 4 ἐξ ἀναστάσεως νεκρῶν

Rev. 17, 11 ἐκ τῶν ἐπτά ἐστί, *after the seven*, i. e. their successor. So by Hebr. 2 Pet. 2, 8 ἡμέραν ἐξ ἡμέρας, *pr. day out of day*, or as in Engl. *day after day*; so Sept. for יום יום Gen. 39, 10; comp. Lev. 25, 50. Deut. 15, 20.—With an adjct. or pron. it forms sometimes an adverb of time, e. g. ἐξ αὐτῆς sc. ὥρας, *from this time*, immediately, Mark 6, 25; ἐξ ἱκανοῦ sc. χρόνου, *of a long time*, of old, long, Luke 23, 8; ἐκ τούτου sc. χρόνου, *from this time*, afterwards, John 6, 66; ἐκ δευτέρου, a second time, again, Acts 10, 15; ἐκ τρίτου Matt. 26, 44. al. Winer § 55. 1. c.—Diod. Sic. 15. 43 ἐξ αὐτῆς. Xen. Cyr. 1. 2. 8 ἐκ τούτου. Mem. 2. 9. 8.

3. Of the ORIGIN, SOURCE, CAUSE, that from which any thing proceeds or is derived. Here ἐκ marks the nearer, immediate, direct source or cause, in distinction from ἀπό; see in ἀπό no. 3 init. and the authors there cited. This is strictly the primary sense of the genitive case itself, which is also so used both in N. T. and in Greek writers; e. g. 2 Cor. 4, 7. 1 Thess. 5, 8. Xen. Cyr. 1. 2. 1 ter.—Spoken

a) Of persons, viz. of the place, stock, family, condition, *out of* which one is derived, or to which he belongs; e. g. a) Of the *place*, circle, community, whence one is, where one resides; Luke 8, 27 ἀνὴρ τις ἐκ τῆς πόλεως. 23, 7 ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστί. John 1, 47. Acts 23, 34. al. So ὁ ἐξ ὑμῶν, *of you*, i. e. of your city, community, Col. 4, 9. 12. So Hdian. 6. 7. 7. Luc. D. Mort. 27. 9. Diod. Sic. 16. 61 ult.—So Luke 11, 13 ὁ πατὴρ ὁ ἐξ οὐρανοῦ, heavenly Father; elsewhere usually ἐν οὐρανῷ Matt. 5, 45. 6, 9. 7, 21. al. Further, Acts 6, 9 οἱ ἐκ τῆς συναγωγῆς κτλ. Rom. 16, 10 οἱ ἐκ τῶν Ἀριστοβούλου. Phil. 4, 22 οἱ ἐκ τῆς Καίσαρος οἰκίας. John 10, 16. Comp. Xen. An. 1. 2. 18 οἱ ἐκ τῆς ἀγορᾶς, the market-people. Epict. Fragn. 161 οἱ ἐκ παλαιστρας, the athletes. Viger. p. 601. β) Of *family*, *race*, *ancestors*, and the like. Luke 1, 5 ἱερεὺς τις ἐξ ἐφημερίας Ἀβιά. v. 27 et 2, 4 ἐξ αἵκου Δαβίδ. Acts 4, 6. 13. 21. Rom. 9, 5. 24. Heb. 7, 14. Acts 15, 23 ἀδελφοὶ οἱ ἐξ ἐθνῶν, i. e. gentile Christians. Rom. 9, 6 οἱ ἐξ Ἰσραὴλ, i. e. Israelites. Acts 17, 26 ἐξ ἐνὸς αἵματος. John 3, 6 γεγεν. ἐκ τῆς σαρκός. Matt. 3, 9 ἐκ τῶν λίθων ἐγγείραι τέκνα τῷ Ἀβραάμ. Heb. 7, 6. So ἐκ σπέρματός τινος, *of or from the seed*, i. e. family, race, of any one, John 7, 42. Rom. 1, 3. 2 Tim. 2, 8. (So Sept. for יִשְׂרָאֵלִי Ruth 4, 12. 1 K. 11, 14.) With gen. of the mother, *γεννώσθαι ἐκ γυναικός*, Matt. 1,

3. 5. 6. 16. Gal. 4, 4. 22. 23. So Arr. Exp. Alex. 2. 16. 2. Hdian. 5. 7. 1; comp. Hom. Il. 5. 896. γ) Of *condition* or *state*; John 8, 41 ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα. So οἱ ἐκ περιτομῆς πιστοί, i. e. believers *out of* the circumcision, Jewish Christians, Acts 10, 45. Rom. 4, 12. Gal. 2, 12.

b) Of a person or thing as the *source out of or from* which any thing proceeds, is derived, to which it pertains or is to be ascribed. Thus a) Of any source of information or knowledge; Matt. 12, 33 ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. Luke 6, 44. John 12, 34 ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου. Rom. 2, 18. (Xen. An. 7. 7. 43 bis.) Or of proof, James 2, 18 δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου. 3, 13. Or from which any judgment is drawn, *from, out of*, where in Engl. *by, according to*; Matt. 12, 37 ἐκ γὰρ τῶν λόγων σου δικαιοσύνη κτλ. Luke 19, 22 ἐκ τοῦ στόματός σου κρινῶ σε. Rev. 20, 12. So Sept. ἐκ τοῦ κλήρου μεριεῖς τὴν κληρονομίαν Num. 26, 56, where ἐκ for יִשְׂרָאֵל. Xen. Cyr. 2. 2. 21 ἐκ τῶν ἔργων καὶ αὐτοὶ κρινόμενοι. ib. 2. 3. 6. β) Genr. Mark 11, 30 τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων. v. 31. Matt. 21, 19 μηκέτι ἐκ σοῦ καρπὸς γένηται. Luke 1, 78 ἀνατολὴ ἐξ ὕψους. John 4, 22 ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν, i. e. is first revealed to the Jews and proceeds from them to others. Luke 10, 11. John 10, 32. 1 Cor. 15, 47. 2 Cor. 5, 2 τὸ ἐξ οὐρανοῦ, i. e. heavenly. John 3, 25 ζητοῦσι ἐκ τῶν μαθητῶν, i. e. proceeding from the disciples of John. v. 27. 7, 22. Acts 5, 38. 19, 25. Rom. 2, 29. 10, 17. 12, 18 τὸ ἐξ ὑμῶν, i. e. so far as it is *of or from* you, depends on you. (Hom. Il. 1. 525.) Heb. 2, 11. 1 John 4, 7. Rev. 15, 8. al. sarp. So 1 Cor. 2, 12 τὸ πνεῦμα τὸ ἐκ θεοῦ, i. e. divine. 2 Cor. 8, 7. 9, 2. Spoken of an affection or state of mind *out of* which an emotion flows, 1 Tim. 1, 5 ἀγάπη ἐκ καθαρᾶς καρδίας. 1 Pet. 1, 22. 2 Cor. 2, 4 ἐκ πολλῆς εὐφροσύνης καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ κτλ. Comp. Xen. An. 7. 7. 43 σοὶ ἐκ τῆς ψυχῆς φίλος ἦν.—Spec. 1 Cor. 9, 13 ἐσθίειν ἐκ τοῦ ἱεροῦ, *to eat from the temple*, of the sacrifices. v. 14 ζῆν ἐκ τοῦ εὐαγγελίου. Heb. 13, 10. γ) As marking not only the *source* and *origin*, but also the *character* of any person or thing as derived from that source, and implying connection, dependence, adherence, devotedness, likeness, etc. John 7, 17 γνώσεται περὶ τῆς διδασχῆς, πότερον ἐκ τοῦ θεοῦ ἐστίν. 8, 47 ὃν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει, κτλ. 1 John 2, 29. 3, 9. 10. 4. 1. 2. 3. 4. 6. al. John 8, 44 ἐκ τοῦ διαβόλου.

1 John 3, 8. John 3, 6. 8 ἐκ τῆς σαρκός. 3, 31 ἐκ τῆς γῆς, bis. 8, 23 ἐκ τῶν κάτω, ἐκ τῶν ἄνω. John 17, 14. 16 ἐκ τοῦ κόσμου. 1 John 2, 16. 4, 5. al.—Trop. of the source of character or quality, implying adherence to, connection with, that source; John 18, 37 πᾶς ὁ ὢν ἐκ τῆς ἀληθείας. 1 John 2, 21. 3, 19. Gal. 3, 10 ὅσοι γὰρ ἐξ ἔργων νόμου εἰσίν. v. 12 ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως.—Hence ἐκ with its gen. preceded by the article, forms a periphrasis for an adj. or particip. e. g. ὁ ἐκ πίστεως, *he of faith, a believer*, i. q. ὁ πιστεύων, Rom. 3, 26. Gal. 3, 7. 9. Rom. 4, 16 ὁ ἐκ πίστεως Ἀβραάμ, *one of Abraham's faith*, who has faith like him. So ὁ ἐκ νόμου, *one of the law*, i. e. under the law, an adherent of it, Rom. 4, 14. 16. Also Rom. 2, 8 οἱ ἐξ ἐριθείας, i. q. ἐρίζοντες. v. 27 ἡ ἐκ φύσεως ἀκροβυστία, i. q. φυσική. Tit. 2, 8 ὁ ἐξ ἐναντίας, i. q. ὁ ἐναντίος.

c) Of the efficient cause or agent, that from which any action or thing directly proceeds, is produced, effected, *from, by*, etc. Rom. 9, 11 et Gal. 5, 8 ἐκ τοῦ καλοῦντος. 1 Cor. 8, 6 ἐξ οὗ τὰ πάντα. 2 Cor. 1, 11 ἐκ πολλῶν . . . τὸ εἰς ἡμᾶς χάρισμα. So ἐξ ἑμαυτοῦ, *of myself*, John 12, 49. Likewise Matt. 1, 18 ἐν γαστρὶ ἔχουσα ἐκ πν. ἁγ. v. 20 τὸ ἐν αὐτῇ γεν. ἐκ πνεύματος ἔστιν ἁγίου. Rom. 9, 10 ἐξ ἐνὸς κοίτην ἔχουσα, comp. in κοίτῃ no. 2.—So espec. for ὑπό or παρά after passive verbs, where in the active construction the gen. after ἐκ would become the nominative; Buttm. § 134. 3. Matth. § 574. p. 1135. John 6, 65 ἐὰν μὴ ἡ δεδομένη αὐτῷ ἐκ τοῦ πατρὸς μου. 2 Cor. 2, 2 ὁ λυπούμενος ἐξ ἑμοῦ. 7, 9. Eph. 4, 16. Phil. 1, 23. Rev. 21, 11. 8, 11. 9, 2. 18. So Hom. Od. 7. 70. Hdtot. 2. 151 τὸ ποιῆσθαι ἐκ τινοσ. ib. 7. 175. Xen. Conv. 8. 22 ἐκ μὲν τῶν . . . φιλομενῶν οὐδὲν χαλεπὸν γεγενημένον, ἐκ δὲ τῆς ἀναιδούς ὀμίας πολλὰ . . . πεπραγμένα. For a like use of ἀπό, see in ἀπό note 2. p. 77.

d) Of the motive or inciting cause, espec. an emotion of mind, *out of, from*; Phil. 1, 16. 17 οἱ μὲν ἐξ ἀγαπῆς . . . οἱ δὲ ἐξ ἐριθείας τὸν Χρ. καταγγέλλουσιν.—Xen. An. 2. 5. 5.

e) Of the occasion or incidental cause, *out of, from*, i. e. *because of, by reason of, on account of*; John 4, 6 κεκοιτιακὸς ἐκ τῆς ὁδοιπορίας. James 4, 1 οὐκ ἐντεῦθεν ἐκ τῶν ἡδονῶν κτλ. Rev. 8, 11. 13 οἱ αἱ ἐκ τῶν λοιπῶν φωνῶν κτλ. 16, 10. 11. 21. So 2 Cor. 13, 4 ἐστανῶν ἐξ ἀσθενείας, ἀλλὰ ἢ ἐκ δυνάμεως Θεοῦ, κτλ. 1 Tim. 6, 4. Heb. 7, 12 ἐξ ἀναγκῆς. So Hdtan. 1. 4. 12. Xen. Mem. 1. 2. 31. Conv. 8. 22 ἐξ ὧν.—Hence δικαιῶν v. δικαιωθῆναι ἐκ πίστεως *to justify or be justified from faith*, i. e. on account of, by,

through faith, this being the occasion of justification, Rom. 3, 30 ὃς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως. 5, 1. Gal. 2, 16. 3, 24; (elsewhere c. dat. *πίστει*, Rom. 3, 28;) δικ. ἐξ ἔργων, Rom. 3, 20. 4, 2. Gal. 2, 16 bis; δίκαιος ἐκ πίστεως Rom. 1, 17; δικαιούνη ἐκ πίστεως Rom. 9, 30. 10, 6.

f) Of the instrument or means, *from, by, with* which any thing is done; Luke 16, 9 ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ, i. e. *by means of it*. John 3, 5 ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος. John 9, 6. Heb. 11, 35. Rev. 3, 18 χρυσίον πεπυρουμένον ἐκ πυρός. 17, 2. 6. 18, 3. 19. With verbs of filling, being full Matt. 23, 25 ἔσθωσιν γέμουσιν ἐξ ἀρπαγῆς καὶ ἀδικίας. John 12, 3. Rev. 8, 5. Comp. Matth. § 396. n. 2. § 574. p. 1133.—Judith 9, 10. Ecclus. 13, 11. Eur. Hec. 573. Xen. CEC. 13. 6.

g) Of the material, *out of or from* which any thing is made; Matt. 27, 29 στέφανον ἐξ ἀκανθῶν. John 2, 15 φραγγέλιον ἐκ σχοινίων. Rom. 9, 21. 1 Cor. 11, 8. Eph. 5, 30. Heb. 11, 3. Rev. 18, 12. 21, 21. Comp. Matth. § 374. b. n. Winer § 51, ἐκ init.—Hdtan. 8. 4. 27. Diod. Sic. 1. 20. Xen. Conv. 8. 32.

h) Of the manner in which any thing is done, *out of, from*, in Engl. *in, with*; Mark 12, 30. 33, ἀγαπᾷν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς ψυχῆς κτλ. Luke 10, 27. Acts 8, 37. Rom. 6, 17 ἐκ καρδίας, heartily. Eph. 6, 6 ἐκ ψυχῆς. (Xen. CEC. 10. 4.) Rom. 14, 23 bis, οὐκ ἐκ πίστεως, *not out of faith*, i. e. not in or with faith. 1 Thess. 2, 3 οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαταστάσεως, οὔτε ἐν δόλῳ.—So where in Engl. *of, according to*, comp. Winer § 55. 1. c. 2 Cor. 8, 11 ἐκ τοῦ ἔχειν, *according to your ability*. v. 13 ἐξ ἰσότητος. (Hdtot. 7. 135 ἐξ ἴσου.) John 3, 31 ἐκ τῆς γῆς λαλεῖ. 8, 44. 1 John 4, 5. 1 Pet. 4, 11 ἐξ ἰσχύος ἡς κτλ. So Arr. Epict. 1. 22. 1. Hdtan. 1. 4. 21. AEl. V. H. 1. 21 τὰ ἐκ τοῦ νόμου δρᾶν. Xen. An. 4. 2. 23.—Also in an adverbial sense, e. g. ἐκ περισσοῦ, *abundantly, exceedingly*, Mark 6, 51. 14, 31; ἐκ μέρους, *ex parte*, in part, *partly*, 1 Cor. 12, 27. 13, 9. 10. 12; ἐκ μέτρου, *measurably, moderately*, John 3, 34; ἐκ συμφώνου, *by mutual consent*, 1 Cor. 7, 5. Comp. Winer § 55. 1. c. So Pol. 2. 46. 1 ἐκ τοῦ φανεροῦ, *openly*. Xen. Ag. 2. 6. Thuc. 3. 67, 92. Plato Legg. 743. a.

i) Of the price, *out of, from, with* which any thing is acquired; Matt. 20, 2 συμφωνήσας μετὰ τῶν ἐργατῶν ἐκ دينارῶν, comp. v. 13. 27, ἡγόρασαν ἐξ αὐτῶν (ἀργυρίων) τὸν ἀγρόν. Acts 1, 18. Here ἐκ c. gen. is equivalent to the simple gen. which is the usual

construction; Buttm. § 132. 3, and 10. c. Matth. § 364. Winer § 51. p. 441. ed. 5.—Ep. Jer. 25. Palaeoph. 46. 3, 4.

NOTE 2. In composition ἐκ retains its general signif. *out of, from*, and implies: a) Removal, *out, from, off, forth*; as ἐκβαίνω, ἐκβάλλω, ἐκφέρω. b) Extension, continuance; as ἐκτείνω, ἐκτρέφω. c) Completeness, in full; as ἐκδπανάω. d) Intensive genr. as ἐκδηλος, ἐξαπατάω, ἐκταράσσω. +

ἐκαστος, η, ον, correl. adj. (kindr. ἐκάς,) *each, every one*, each one of any number separately; Buttm. § 78. 3.

1. Genr. Matt. 16, 27 ἀποδώσει ἐκαστὸν κατὰ τὴν πράξιν αὐτοῦ. Luke 6, 44 ἐκαστον δένδρον. John 7, 53. Rom. 2, 6. al. With gen. plur. Matt. 26, 22 ἐκαστος αὐτῶν. John 6, 7. Rom. 14, 12. al. So Aeschin. 33. 23. Xen. Cyr. 3. 3. 6; c. gen. plur. Luc. D. Mort. 15. 4. Plato Rep. 341. d.—This idea of separation or *singling out* is expressed still more strongly by εἰς ἐκαστος, *each one*, Acts 20, 31 ρουζεῶν ἕνα ἐκαστον. Eph. 4, 16. Rev. 21, 21. al. With gen. plur. Luke 4, 40. Acts 2, 3. al. (Xen. An. 6. 6. 12.) Also in καθ' ἐκάστην ἡμέραν, where it strengthens the distributive force of κατὰ, Heb. 3, 13. Rev. 22, 2; so Xen. Hell. 2. 1. 27.

2. Distributively, in construction with plur. verbs, e. g. where it is in apposition with a plur. noun or pron. implied; Matt. 18, 35 εἰν μὴ ἀφήτε ἐκαστος τῷ ἀδελφῷ κτλ. John 16, 32. Heb. 8, 11. al. With gen. plur. Acts 11, 29; also εἰς ἐκαστος Acts 2, 6. So Xen. Cyr. 3. 1. 3; εἰς ἐκ. Xen. An. 6. 6. 12.—In apposition with a plur. noun or pron. expressed; Luke 2, 3 ἐπορεύοντο πάντες, ἐκαστος εἰς τὴν κτλ. Acts 2, 8. Eph. 5, 33; also εἰς ἐκαστος 1 Cor. 12, 18. So Xen. Hell. 7. 1. 22. +

ἐκάστοτε, adv. (ἐκαστος,) *at each and every time, always*, 2 Pet. 1, 15.—Hdian. 3. 10. 6. Xen. Conv. 1. 14.

ἐκατόν, οί, αἱ, τά, indec. *a hundred*, Matt. 18, 12. 28. Luke 15, 4. John 19, 39. al. Matt. 13, 8 καὶ ἐδίδου καρπὸν, ὃ μὲν ἐκατόν sc. καρπούς. Mark 4, 8; comp. Luke 8, 8. +

ἐκατονταέτης, ον, ὁ, ἡ; or εὖς, οὖς, ὁ, ἡ; adj. (ἐκατον, ἔτος,) *a hundred years old*, Rom. 4, 19. Sept. for הָיָה בְּהָיָה Gen. 17, 17.—On the form and flexion, comp. Buttm. § 56. n. 4. § 70. n. 2. Lob. ad Phryn. p. 407.

ἐκατονταπλασίον, ονος, ὁ, ἡ, adj. (Buttm. § 71. 3,) *a hundred-fold*, Luke 9, 8

καρπὸν ἐκατ. Matt. 19, 29. Mark 10, 30. Sept. for הָיָה בְּהָיָה 2 Sam. 24, 3.—Xen. Cœc. 2. 3.

ἐκατοντάρχης ν. -χος, ον, ὁ, (ἐκατόν, ἄρχω,) *a centurion*, a captain over a hundred men; see Adam's Rom. Ant. p. 370. Dict. of Antt. art. *Exercitus*, p. 504.—In -ης, Acts 10, 1. 22. 24, 23. 27, 1. 31. So Plut. Camill. 32. Hdian. 5. 4. 12.—In -ος, Matt. 8, 5. 8. 13. 27, 54. Luke 7, 2. 6. 23, 47. Acts 21, 32. 22, 25. 26. 23, 17. 23. 27. 6. 11. 43. 28, 16. Sept. for הָיָה Ex. 18, 25. Deut. 1, 15. So Plut. Lucull. 35. Hdian. 2. 13. 3. Xen. Cyr. 5. 3. 41 bis.

ἐκβαίνω, aor. 2 ἐξέβην, (βαίνω,) *to go out*; so Lachm. Heb. 11, 15 ἀφ' ἧς ἐξέβησαν, for ἐξῆλθον in Rec. Sept. for הָיָה Josh. 4, 16 sq.—Pol. 1. 55. 2. Xen. Hell. 7. 1. 29.

ἐκβάλλω, (βάλλω,) aor. 2 ἐξέβαλον, plupf. without augm. ἐκβεβλήκειν Mark 16, 9, comp. Buttm. § 83. n. 7; *to throw out, to cast out*; comp. in βάλλω.

1. Genr. and with the idea of force and effort. a) Pr. and with acc. and εἰς c. acc. of place; Mid. Acts 27, 38 ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θαλάσσαν. Pass. Matt. 15, 17. Sept. for הָיָה Lev. 14, 40. (Ceb. Tab. 14. Thuc. 1. 126; c. εἰς Plato Polit. 298. b. Pass. Xen. Vect. 4. 2.) So a person bound or wounded, Matt. 8, 12. 22, 13. 25. 30. Luke 20, 12; with ἔξω c. gen. of place, Matt. 21, 39. Mark 12, 8. Luke 20, 15; with ἔξω simpl. Pass. John 12, 31 νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω, *shall be cast out*, i. e. either with Euthym. ἔξω τῆς ἀρχῆς, or genr. *repulsed*; comp. 16, 11. Also ἐκβάλλειν ἔξω, *to cast out of the synagogue*, to excommunicate, John 9, 34. 35, comp. 22.—Trop. *to cast out to scorn and reproach, to reject*, Luke 6, 22 ὅταν ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς ποιηρὸν ἔνεκα κτλ. i. e. when they shall falsely slander you, i. q. εἴπωσι πᾶν ποιηρὸν ῥῆμα καθ' ὑμῶν ψευδομένοι ἔνεκα κτλ. in Matt. 5, 11. So AEL. V. H. 13. 16 of a rejected actor. Dem. 449. 19. b) Also with a greater or less degree of force and effort, *to put forth or out, to thrust out, to drive out*; Mark 9, 47 τὸν ὀφθαλμὸν. Mark 1, 12 τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. John 10, 4 πρόβατα ἐκβάλῃ, comp. ἐξάγει in v. 3. With ἐκ c. gen. of place, John 2, 15 πάντας ἐξέβ. ἐκ τοῦ ἱεροῦ. 3 John 10. (Thuc. 8. 108.) With ἔξω c. gen. Luke 4, 29 ἔξω τῆς πόλεως. Acts 7, 58; ἔξω c. gen. impl. Luke 8, 54. John 6, 37. (So ἔξω c. gen. Plato Legg. 873.

b.) With ἀπό c. gen. of place, Acts 18, 50 ἐξέβ. ἀπὸ τῶν ὀρίων. Absol. Matt. 9, 25. Luke 19, 45. Acts 16, 37. Gal. 4, 30.—Of demons, to cast or drive out, to expel, from the body of any one, e. g. ἀπὸ τινος Mark 16, 9; ἐκ τινος Mark 7, 26; genr. Matt. 7, 22. Mark 1, 34. 39. Luke 9, 40. c) Hence, to send out or forth, with the idea of urgency, haste; e. g. ἐργάτας εἰς τὸν Ξερισμόν Matt. 9, 38. Luke 10, 2; αὐτόν Mark 1, 43; τοὺς ἀγγέλους, the messengers, James 2, 25.

2. The idea of force being dropped: a) to pull or draw out, to remove; Matt. 7, 4 ἐκβάλλω τὸ κάρφος ἀπὸ τοῦ ὀφθ. v. 5 ἐκ τοῦ ὀφθ. Luke 6, 42. b) to bring out or forth, Luke 10, 35. Matt. 12, 35 bis. v. 20 ὥς ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν, quoted from Is. 42, 3, where Sept. εἰς ἀλλήθειαν ἐξοίσει κρίσιν for Heb. עַד שֶׁיֵּצֵא בְּנֵי חַיִּים. c) Also, to throw out, i. e. not to include, to leave out, Rev. 11, 2 τὴν αὐλὴν τὴν ἔξωθεν ἐκβαλε ἔξω, so the writer explains it by adding the neg. καὶ μὴ αὐτὴν μετρήσῃς. +

ἐκβασίς, εὖς, ἡ, (ἐκβαίνω,) a going out, landing, from a ship Aeschyl. Suppl. 768; from a river Pol. 4. 64. 5.—In N. T. of life, exit, end; Heb. 13, 7 ἐκβασίς τῆς ἀναστροφῆς. (So Wisd. 2, 17; genr. and opp. ἀρχή Plut. de Mus. 33.) Trop. end, issue, result, e. g. of a temptation, 1 Cor. 10, 13. So Wisd. 8, 8. Epict. Ench. 32. 3.

ἐκβολή, ἡς, ἡ, (ἐκβάλλω,) a casting out, sc. of the lading of a ship in order to lighten her, Lat. *jactura*; Acts 27, 18 ἐκβολὴν ἐποιούτω. Sept. for הִצִּיט Jon. 1, 5.—Dem. 926. 17. Aeschyl. Theb. 769.

ἐγαμίζω, f. ἴσω, to marry out, to give in marriage, absol. 1 Cor. 7, 38 bis; others γαμίζω. Pass. Matt. 22, 30. 24, 38. Luke 17, 27.

ἐγαμίσκω, i. q. ἐγαμίζω, Pass. Luke 20, 34. 35; others γαμίζω.

ἐκγονος, ου, ὁ, ἡ, adj. (ἐκγίνομαι, perf. 2 ἐκγέγονα,) lit. sprung from; hence a descendant of any degree, offspring, Ammonius p. 47. Hom. Il. 5. 813. ib. 20. 206. al.—In N. T. Plur. neut. τὰ ἐκγονα, descendants, spec. grandchildren, 1 Tim. 5, 4 τέκνα ἢ ἐκγονα. Sept. genr. for בְּנֵי Deut. 29, 10; בְּנֵי Deut. 7, 13. So genr. Hdian. 5. 7. 1. Xen. Lac. 1. 4; spec. Hesych. ἐκγονα τέκνα τέκνων.

ἐκδαπανάω, ὦ, f. ἴσω, (δαπανάω,) to spend out, i. e. utterly, to consume; Pass. to be consumed, to be utterly spent, spoken of one's life and strength, ὑπὲρ τινος 2 Cor. 12, 15.—Pol. 17. 11. 10.

ἐκδέχομαι, f. ξομαι, (δέχομαι,) to take or receive from any one, Ecclus. 18, 14. Hdor. 2. 166; also in succession, Hom. Il. 13. 710. Hdor. 4. 39.—In N. T. inchoatively, to be about to receive from any quarter, and hence to wait for, to expect, Lat. *excipere*; c. acc. John 5, 3 ἐκδεχ. τὴν τοῦ ὕδατος κίνησιν. Acts 17, 16. 1 Cor. 11, 33. 16, 11. Heb. 11, 10. James 5, 7; absol. Heb. 10, 13. [1 Pet. 3, 20.] So Pol. 3. 45. 6. ib. 20. 4. 5. Plut. C. Mar. 24.

ἐκδηλος, ου, ὁ, ἡ, adj. i. q. δηλος but stronger, quite plain, manifest, conspicuous, 2 Tim. 3, 9.—3 Macc. 6, 5. Pol. 3. 13. 4. Dem. 24. 10.

ἐκδημέω, ὦ, f. ἴσω, (ἐκδημος,) to go out of one's country, to go abroad, to travel; Jos. Ant. 9. 4. 6 ἐκδημήσαντος δὲ εἰς Δαμασκὸν Ἑλισσαίου τοῦ προφήτου. Arr. Epict. 1. 4. 22.—In N. T. genr. to be absent from any place or person, 2 Cor. 5, 6. 8. 9. Comp. in ἀποδημέω.

ἐκδίδωμι, f. ἐκδώσω, (δίδωμι,) to give forth or up, to deliver out, Pol. 3. 8. 8, 10. Thuc. 1. 115; to give out on hire, to let out, Pol. 6. 17. 2. Xen. Vect. 4. 15, 16.—Hence in N. T. Mid. ἐκδίδομαι, to let out, to hire out for oneself, for one's own profit; e. g. τὸ ἀμπελῶνα γεωργοῖς Matt. 21, 33. 41. Mark 12, 1. Luke 20, 9. Comp. Plato Legg. 806. d, γεωργίαι ἐκδοδόμεναι δούλοις.

ἐκδιηγέομαι, οὔμαι, f. ἴσομαι, Mid. depon. (διηγέομαι,) to tell out, to declare in full, c. acc. Acts 13, 41. 15, 3. Sept. for הִשָּׁב Ez. 12, 16. Hab. 1, 5.—Ecclus. 42, 17. Jos. Ant. 5. 8. 3. B. J. 5. 13. 7.

ἐκδικέω, ὦ, f. ἴσω, (ἐκδικος,) pr. 'to carry out right and justice;' hence

1. to do justice to, to maintain the right or cause of any one, to vindicate; Luke 18, 5 ἐκδικήσω αὐτήν; and so in constr. praegn. v. 3 ἐκδικήσόν με ἀπὸ τοῦ ἀντιδίκου μου.—Sept. Ps. 37, 28. 1 Macc. 6, 22. 13, 6.

2. to avenge, to take penal satisfaction for injury; c. acc. Rom. 12, 19 μὴ ἑαυτοὺς ἐκδικοῦντες, comp. v. 17. 20. By Hebr. the person of or from whom vengeance is taken is put with ἀπὸ or ἐκ; as ἐκδικεῖν τὸ αἷμα ἀπὸ (ἐκ) τινος, to avenge blood from or at the hand of any one, Rev. 6, 10. 19, 2. So Sept. for בְּנֵי 2 K. 9, 7; comp. also for בְּנֵי Deut. 18, 19. So c. acc. Hdian. 2. 6. 13. Plut. Comp. Ag. et Cleom. cum Gracch. 5 fin.—Hence to punish, simply, 2 Cor. 10, 6 πάντων παρακοήν. So Sept. and בְּנֵי Ex. 21, 20. Ecclus. 23, 21. Dem. 801. 24.

ἐκδίκησις, εὖς, ἡ, (ἐκδικέω,) 1. *maintenance of right, vindication*; hence *ποιεῖν ἐκδίκησιν τινος*, i. q. *ἐκδικεῖν*, to maintain the right or cause of any one, to vindicate, Luke 18, 7. 8. Also c. dat. of pers. for whom, Acts 7, 24; comp. for this dat. Sept. Judg. 11, 36. 2 Sam. 22, 48.—Comp. *ἐκδίκησιν ποιέειν* Pol. 3. 8. 10.

2. *avengement, vengeance*, i. e. penal satisfaction for injury, retribution, Rom. 12, 19. Heb. 10, 30; comp. Deut. 32, 35. Sept. for *נָקָה* 2 Sam. 4, 8; *נָקָה* Hos. 9, 7.—Hence, *vengeance*, for vindictive justice, *punishment*; Luke 21, 22 *ἡμέραι ἐκδικήσεως*. 2 Thess. 1, 8. 1 Pet. 2, 14. 2 Cor. 7, 11 referring to the evil doer, comp. v. 12. Comp. Sept. for *נָקָה* Mic. 5, 15. So Ecclus. 7, 17. 47, 25.

ἐκδικος, ου, ὁ, ἡ, adj. (ἐκ, δίκη,) pr. *executing right and justice*; hence *an avenger, punisher*, Rom. 13, 4. 1 Thess. 4, 6.—Wisd. 12, 12. Aristæn. 1. 27. Hdian. 2. 14. 6.

ἐκδιώκω, f. ξω, (διώκω,) to pursue out, to drive out from a place, to expel, Sept. for *דָּרַךְ* Deut. 6, 19. Dem. 883. 27. Thuc. 1. 24.—Hence in N. T. to persecute, i. q. *διώκω*, but stronger, c. acc. 1 Thess. 2, 15; with ἐκ partit. Luke 11, 49. Sept. for *דָּרַךְ* Ps. 119, 157. So Ecclus. 30, 19.

ἐκδοτος, ου, ὁ, ἡ, adj. (ἐκδίδωμι,) *delivered out or up*, Acts 2, 23.—Jos. Ant. 6. 13. 9. Hdian. 5. 4. 17. Pol. 3. 20. 8.

ἐκδοχή, ἡς, ἡ, (ἐκδέχομαι,) *a receiving from, succession*, Æschyl. Ag. 299; *a receiving* in a certain sense, *interpretation*, Pol. 3. 29. 4.—In N. T. *a waiting for, expectation*, Heb. 10, 27.

ἐκδύω, f. ύσω, (δύω,) intrans. *to go or come out of*, ἐκδύς *μεγάροιο* Hom. Od. 22. 334; trans. *to put off clothing*; comp. Buttm. § 114 *δύω*.—In N. T. *to put off*, to strip one of clothing, to unclothe; with two accus. Matt. 27, 31 *ἐξέδυσαν αὐτὸν τὴν χλαμύδα*. Mark 15, 20; acc. of pers. Matt. 27, 28. Luke 10, 30. See Buttm. § 131. 5. Sept. for *עָרָה* Gen. 37, 22. So Dem. 763. 26. Xen. Cyr. 1. 3. 17.—Mid. *to put off one's own clothes*, to unclothe oneself, trop. of the mortal body, 2 Cor. 5, 4; see in *γυμνός* no. 2.

ἐκεῖ, demonstr. adv. of place, *there*; Buttm. § 116. 6.

1. Pr. of place where, *there*, in that place; Matt. 2, 13 *καὶ ἵσθι ἐκεῖ ἕως κτλ.* v. 15. 5, 24. 6, 21. 8, 12. 12, 45. Mark 2, 6. Luke 2, 6. 6, 6. James 2, 3. al. sēp. So c. art.

οἱ ἐκεῖ, *those there*, Matt. 26, 71. Sept. genr. for *עָלָה* Gen. 2, 8. 12. So Luc. Nigrin. pref. Xen. Hell. 3. 2. 14; οἱ ἐκεῖ Luc. D. Deor. 3. 1. Xen. Cyr. 6. 2. 2.—By Hebr. joined with the relat. *ἐπου*, as *ἐπου ἐκεῖ*, *where*, Mark 6, 55. Rev. 12. 6. 14. So Sept. for *עָלָה* ... *עָלָה* 1 Sam. 9, 10. Gen. 13, 4; comp. Heb. Gr. § 121. 1. Lehrs. p. 743.

2. By attract. with verbs of motion, for *ἐκεῖσε*, *thither*, to that place, as we often say in Engl. *there* for *thither*; Buttm. § 151. I. 8. Winer § 58. 7. Matt. 2, 22 *ἐφοβήθη ἐκεῖ ἀπελθεῖν*. Mark 6, 33. Luke 12, 18. 17, 37. John 11, 8. 18, 3. al. Also Matt. 17, 20, comp. 21, 21. So Sept. and *עָלָה* Deut. 1, 37. Judg. 18, 3; for *עָלָה* Deut. 4, 42.—Hdian. 4. 8. 9. Arr. Epict. ἐκεῖ *πέμπει*. Xen. Hell. 7. 1. 27. +

ἐκεῖθεν, demonstr. adv. (ἐκεῖ, Buttm. § 116. 6,) *thence*, from that place, Matt. 4, 21 *προβὰς ἐκεῖθεν*. 5, 26. 9, 9. 27. Acts 13, 4. 20, 13. al. So c. art. οἱ ἐκεῖθεν, *those from thence*, i. e. those who belong there, Luke 16, 26. Sept. for *עָלָה* Gen. 28, 2. 6.—Hdian. 3. 3. 6. Xen. An. 5. 6. 24; οἱ ἐκεῖθεν Hdian. 4. 3. 14. Eur. Hec. 721. +

ἐκεῖνος, η, ο, pron. demonstr. (ἐκεῖ,) *that, that one there*, Plur. *those*; equiv. to an emphat. *he, she, it*, or to *he there, she there, it there*. In an antithesis or opposition, it usually refers to the person or thing more remote or absent; elsewhere to the next preceding, which it thus often renders more definite and emphatic. Matth. § 471.

1. In antithesis, and referring to the more remote subject; e. g. with *οὗτος*, Luke 18, 14 *κατέβη οὗτος δεδικαιωμένος ἡ γὰρ ἐκεῖνος*. James 4, 15. So genr. Matt. 13, 11 *ὕμιν δέδοται... ἐκεῖνοις δὲ οὐ δέδοται*. Mark 16, 20. John 5, 35. 47. 8, 42. Heb. 12, 25. al. sēp. Also Luke 13, 4 comp. v. 2. 19, 27 comp. v. 14. 26.—Plut. Sept. Sap. Conv. 15 *ταύτης... ἐκεῖνης*. Xen. Mem. 1. 1. 3. An. 3. 1. 21, 29.

2. Without antith. referring to the definite person or thing immediately preceding or just mentioned. a) Genr. Matt. 17, 27 *εὐρήσεις στατήρα· ἐκεῖνον λαβὼν δός κτλ.* Acts 3, 13 *Παύλου, κρίναντος ἐκεῖνον*. Mark 3, 24. 16, 10. 13. John 4, 25. 5, 19. 43. 7, 45. 13, 6. 27. Rom. 14, 14. 2 Cor. 8, 9. James 1, 7 *ὁ ἄνθρωπος ἐκεῖνος*. 2 Pet. 1, 16. 1 John 5, 16. al. Comp. Winer § 23. 1. Matth. l. c. So Luc. D. Deor. 6. 4. Xen. Conv. 2. 25.—With a Subst. of time, and referring to a time more or less definite, e. g. *ἐν ταῖς ἡμέραις ἐκεῖναις* Matt. 3, 1. Luke 2, 1. 4, 2. al. *ἐν ἐκεῖναις ταῖς ἡμ.* Matt. 24, 19. Mark

1, 9, 2, 20. al. ἐν τῇ ἡμ. ἐκείνη Matt. 7, 22. 13, 1. al. ἐν ἐκείνῃ τῇ ἡμ. Matt. 22, 23. Mark 4, 35. al. ἀπ' ἐκείνης τῆς ἡμ. Matt. 22, 46. (Xen. An. 1. 7. 18.) Also Matt. 8, 13, 9, 22, 10, 19, 11, 25, 12, 1. Acts 12, 1, 19, 23. b) Emphatic, like the Engl. *that one*, he emph. where however the emphasis lies in the construction, and not in the word itself. Thus where it is put instead of (or by way of) repeating the subject or object; comp. in αὐτός no. 1. b. Mark 7, 15 τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνα ἐστί κτλ. v. 20. John 1, 18 ὁ μονογενὴς υἱὸς... ἐκεῖνος ἐξηγγίσατο. 5, 11 ὁ ποιήσας με ὑγῇ, ἐκεῖνός μοι εἶπεν. 9, 37, 10, 1, 12, 48, 14, 26. Rom. 14, 14. 2 Cor. 10; 18. al. (Plut. T. Gracch. 4. Xen. Cyr. 6. 1. 17. ib. 6. 2. 33.) Or where it introduces a following clause, e. g. before a relative, John 13, 26 ἐκεῖνος ἐστί, ᾧ κτλ. Rom. 14, 15. John 10, 35. Heb. 6, 7, 11, 15. So Neut. ἐκεῖνο before ὅτι, Matt. 24, 43 ἐκεῖνο γινώσκετε, ὅτι κτλ. (Xen. Cyr. 2. 1. 3, 21.) Especially of persons well known and celebrated; comp. in αὐτός no. 1. c. β. Matt. 27, 63 ἐκεῖνος ὁ πλάνος. So of Jesus, like *He* in Engl. John 7, 11 ποῦ ἐστιν ἐκεῖνος; 2 Tim. 2, 13. 1 John 3, 3. 5. 7. (Luc. D. Deor. 11. 1. Æl. V. H. 2. 14. Dem. 301. 18.) In like manner ἡ ἡμέρα ἐκείνη refers to the time of Christ's second coming, Matt. 7, 22, 26, 29. Acts 2, 18. 2 Thess. 1, 10. Rev. 16, 14.

3. Genit. ἐκείνης, as an adv. for ἐκείνης ὁδοῦ, *that way*; Luke 19, 4 ὅτι ἐκείνης ἡμέλλε διέρχεσθαι, where Rec. has δι' ἐκείνης. See Buttm. § 115. n. 3. Matth. § 377. 1. +

ἐκεῖσε, demonstr. adv. (ἐκεῖ Buttm. § 116. 6.) *thither, to that place*, Hdian. 3. 6. 18. Xen. Hell. 2. 2. 2.—In N. T. by attract. instead of ἐκεῖ, *there*, in that place; comp. in ἐκεῖ no. 2. Buttm. § 151. I. 8. Acts 21, 3, 22, 5 καὶ τοὺς ἐκεῖσε ὄντας. So Sept. Job 39, 29. Hdian. 2. 9. 15. Pol. 5. 51. 3. Thuc. 6. 77. Rare except in late writers.

ἐκζητέω, ὦ, f. ἦσω, (ζητέω,) *to seek out, to search out*, e. g. any thing lost, Sept. for עָרַךְ Ez. 34, 11; בָּקַר Ez. 34, 12; also 1 Macc. 9, 26. al.—In N. T. trop.

1. *to seek out, to search out or after*, pr. in order to find out any thing, i. q. *to search out diligently*; c. περί τινος 1 Pet. 1, 10, parall. ἐξερευνάω. Sept. for בָּקַר Ps. 44, 22.—Ecclus. 39, 3.

2. In order to get or gain any thing, i. q. *to seek after diligently, carefully*; c. acc. Heb. 12, 17 μετὰ δακρύων ἐκζητήσας αὐτήν. Sept. for בָּקַשׁ Ps. 122, 9; בָּרַשׁ 1 K. 14, 5.—

Hence by Hebr. i. q. *to require, to demand*, as ἐκζητεῖν τὸ αἷμά τινος ἀπό τινος, *to require a person's blood from any one*, i. e. to avenge his death, to punish bloodshed, Pass. Luke 11, 50. 51. So Sept. and עָרַךְ Ez. 3, 18, 20; עָרַךְ Gen. 9, 5, 42, 22.

3. By Hebr. ἐκζητεῖν τὸν θεόν, *to seek after God*, i. e. to seek unto him for aid, to turn to him as a humble and sincere worshipper; Acts 15, 17. Rom. 3, 11. Heb. 11, 6. So Sept. and עָרַךְ Deut. 4, 29. Jer. 29, 13; עָרַךְ Deut. 4, 29. 2 Chr. 15, 2, 13.—Ecclus. 24, 34.

ἐκθαμβέω, ὦ, f. ἦσω, (ἐκθαμβος,) *to astonish outright, to amaze*, Aquil. for עָרַךְ Job 33, 7. Ecclus. 30, 9.—In N. T. Pass. ἐκθαμβέομαι, οὔμαι, *to be greatly amazed, astonished*, e. g. from admiration, Mark 9, 15; from terror, Mark 16, 5, 6; from distress of mind, Mark 14, 33, where it is parall. with λυπεῖσθαι Matt. 26, 37. Comp. Tittm. de Synon. N. T. p. 134.

ἐκθαμβος, ου, ὅ, ἡ, adj. (θάμβος,) *quite astonished, greatly amazed*, Acts 3, 11.—Pol. 20. 10. 9.

ἐκθετος, ου, ὅ, ἡ, adj. (ἐκτίθημι q. v.) *exposed, as an infant*; hence Acts 7, 19 ποιεῖν ἐκθετα τὰ βρέφη, i. q. ἐκτιθέναι τὰ βρέφη, *to expose*; see Ex. c. 2.—Eurip. Androm. 70 ἐκθετον γόνον. Comp. Æl. V. H. 2. 7 ἐκτείνειν παιδίον.

ἐκκαθαίρω, f. ἀρῶ, (καθαίρω,) *to cleanse out, to clear away*, Sept. Deut. 26, 13. Plato Euth. 3. a; *to cleanse thoroughly*, Pass. τὰς ἀσπίδας ἐκκαθααρμένας, *burnished*, Xen. An. 1. 2. 16.—In N. T. trop. a) With acc. of thing, *to cleanse out, to put away*, e. g. τὴν παλαιὰν ζύμην 1 Cor. 5, 7; comp. Ex. 12, 19, 13, 7. So Dinarch. 79. 15 ἐκκαθ. τὴν δωροδοκίαν ἐκ τῆς πόλεως. Plut. de Adulat. et Amic. 27 ὕβριν. b) With acc. of pers. and ἀπό τινος, *to cleanse thoroughly from any thing, to purify from*; 2 Tim. 2, 21 εἰς οὓν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων. Sept. for עָרַךְ Judg. 7, 4. So Xen. Conv. 1. 4. Plato Rep. 361. d.

ἐκκαίω, f. καύσω, (καίω,) *to make burn or flame out, to light up, to kindle*, Sept. for עָרַךְ Ex. 22, 6. Hdot. 4. 134; trop. τὸν πόλεμον Plut. Agesi. 31 mid.—In N. T. Pass. *to be lighted up, to be kindled*; trop. *to be inflamed, to burn*; Rom. 1, 27 ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν. So Ecclus. 23, 16. Alciph. 3. 6, 7 εἰς ἔρωτα. Of anger, Sept. for עָרַךְ Ps. 2, 12. Pol. 9. 10. 10.

ἐκκακέω, ὦ, f. ἦσω, (κακός,) *to turn out bad, cowardly; to prove recreant*, Pol. 4. 19

10.—In N. T. genr. *to be fainthearted, to faint*, e. g. in view of trial and difficulty, c. ἐν, Eph. 3, 13 διὸ αἰτοῦμαι μὴ ἐκκακεῖν ἐν τοῖς θλίψεσι μου ὑπὲρ ὑμῶν. Absol. 2 Cor. 4, 1. 16. In respect of duty, *to faint, to be weary, to fail*, Luke 18, 1. Gal. 6, 9. 2 Thess. 8, 13.—In all these passages Lachm. has ἐγκακέω, see end of the volume.

ἐκκεντέω, ὦ, f. ἴσω, (κεντέω,) *to prick out, to pierce out*, e. g. τοὺς ὀφθαλμούς, Ael. H. A. 17. 20.—In N. T. *to pierce through, to transfix*, c. acc. John 19, 37. Rev. 1, 7; comp. Zech. 12, 10, where Sept. for כָּרַךְ, as also Judg. 9, 54. So 2 Macc. 12, 6. Pol. 5. 56. 12.

ἐκκλάω, ὦ, f. ἄσω, (κλάω,) Pass. aor. 1 ἐξεκλάσθην Buttm. § 98. n. 6. § 95. n. 3; *to break out or off*, Pass. e. g. a branch, Rom. 11, 17. 19. 20. Sept. for שָׁחַץ Lev. 1, 17.—Plato Rep. 611. d.

ἐκκλείω, f. εἰσω, (κλείω,) Pass. aor. 1 ἐξεκλείσθην Buttm. § 98. n. 6. § 112. 20; *to shut out, to exclude*, c. acc. pr. Pol. 25. 1. 10.—In N. T. trop. *to exclude*, e. g. from the intercourse and instruction of any one, c. accus. Gal. 4, 17. (So ἀποκλείω Plut. Aicib. 4.) Pass. *to be excluded, to have no place*, Rom. 3, 27.

ἐκκλησία, as, ἡ, (ἐκκλητος, ἐκκαλέω *to call out, to summon*), *a convocation, assembly, congregation*.

1. Pr. of a popular or other assembly composed of persons legally summoned; Acts 19, 39 ἐν τῇ ἐννόμῳ ἐκκλησίᾳ sc. of the people; hence too of a tumultuous assembly not legal, Acts 19, 32. 40. So Judith 6, 16. Ael. V. H. 5. 12. Dem. 1455. 1. Xen. Mem. 3. 7. 6.—In the Jewish sense, *a congregation, assembly*, of the people on solemn occasions or for worship, e. g. in a synagogue, Matt. 18, 17; or genr. Acts 7, 38. Heb. 2, 12, quoted from Ps. 22, 22 where Sept. for כְּהֵן, as also Dent. 18, 16. al. So 1 Macc. 2, 56. 4, 59.

2. In the christian sense, *an assembly of Christians*; genr. 1 Cor. 11, 18 συνερχόμενοι ἐν ἐκκλησίᾳ.—Hence, *a church, the christian church*, e. g. a) A particular church, as in Jerusalem, Acts 8, 1, 11, 22. al. in Antioch, Acts 11, 26. 13, 1. al. in Corinth, 1 Cor. 1, 2. 2 Cor. 1, 1; of Asia Minor, 1 Cor. 16, 19; of Galatia, Gal. 1, 2; at Thessalonica, 1 Thess. 1, 1. 2 Thess. 1, 1; at Cenchrea, Rom. 16, 1. etc. So αἱ ἐκκλ. τῶν ἐξῶν, i. e. churches gathered among the gentiles, Rom. 16, 4. Also ἡ κατ' οἶκόν τινος ἐκκλησία, the church or christian circle which met at

the house of any one, Rom. 16, 5. 1 Cor. 16, 19. Philem. 2. So ἐκκλ. τοῦ Χριστοῦ Rom. 16, 16; ἐκκλ. τοῦ Θεοῦ 1 Cor. 1, 2. 10, 32. al. b) The church universal, Matt. 16, 18. 1 Cor. 12, 28. Gal. 1, 13. Eph. 1, 22. 3, 10. Heb. 12, 23. al. So ἐκκλ. τοῦ Θεοῦ, 1 Cor. 11, 22. 15, 9. 1 Tim. 3, 15. al. Comp. Sept. ἐκκλ. κύριου for כְּהֵן יְהוָה Deut. 23, 2. 4. +

ἐκκλίνω, f. νῶ, (κλίνω,) *to bend out, to turn aside or away*, intrans. e. g. ἐκ τῆς ὁδοῦ, Sept. for כָּרַךְ Num. 22, 23; in flight, Pol. 1. 19. 2. Xen. Cyr. 1. 4. 23.—In N. T. trop. *to turn away, to decline from piety and virtue*, Rom. 3, 12; quoted from Ps. 14, 3. 53, 4, where Sept. for כָּרַךְ. With ἀπό c. gen. *to turn away from, to avoid*, Rom. 16, 17. 1 Pet. 3, 11; so Sept. for כָּרַךְ Ps. 37, 28. Prov. 3, 7.

ἐκκολυμβάω, ὦ, f. ἴσω, (κολυμβάω,) *to swim out*, e. g. to the land, Acts 27, 42.—Diod. Sic. 20. 86, 88. Eurip. Hel. 1629.

ἐκκομίζω, f. ἴσω, (κομίζω,) *to bear out, to carry out*, e. g. a dead body for burial, Luke 7, 12.—Hdian. 2. 1. 5. Pol. 35. 6. 2. Wetst. in loc.

ἐκκόπτω, f. ψω, (κόπτω,) *to strike out or off, to cut out or off*, e. g. a branch or scion, ἐκ τιῶς Pass. Rom. 11, 24; absol. v. 22, parall. with ἐκκλάω in v. 17. 19. 20. Of a tree, δένδρον, *to cut down*, c. acc. Luke 13, 7. 9; Pass. Matt. 3, 10. 7, 19. Luke 3, 9. Also of the hand, *to cut off*; e. g. τὴν δεξιάν Matt. 5, 30. 18, 8. Sept. for כָּרַךְ Jer. 6, 6. 22, 7. So Ael. V. H. 5. 17. Xen. An. 1. 4. 10; τὸν ὀφθαλμόν Dem. 744. 13, 20.—Trop. τὴν ἀφορμὴν ἐκκόπτειν, *to cut off occasion, to remove it*, 2 Cor. 11, 12. Sept. ἐκκ. τὴν ἐλπίδα for כָּרַךְ Hiph. Job 19, 10. (Hierocl. Carm. aur. Pyth. ἐκκόπτει τὰς ἀφορμὰς. Pol. 5. 104: 10). So 1 Pet. 3, 7 Rec. εἰς τὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς ὑμῶν, *that your prayers be not cut off, hindered, made fruitless by your sin; in later edit. ἐγκόπτεσθαι*.

ἐκκρέμαμαι, Mid. intrans. of ἐκκρεμάννυμι (Buttm. § 114 κρεμάννυμι), *to hang from, to depend*, Plato Legg. 733. a.—In N. T. trop. *to hang from or upon* a person, spec. a person speaking, as in Engl. *to hang on the lips* of any one, to be attentive to his words; c. gen. of pers. Luke 19, 48 ὁ λαὸς ἐξεκρέματο αὐτοῦ ἀκούων. Comp. Sept. Gen. 44, 30. Philo de Abr. p. 373. e, δὲ πῶς ἀλέκτω τοῦ παιδὸς ἐκκρεμάμενος. Plut. de Curios. 13. Themist. 2. 58. So Virg. Aen. 4. 79 'pendetque iterum narrantis ab ore.' Wetst. in loc.

ἐκκαλέω, ὦ, f. ἦσω, (καλέω,) *to speak out, to tell, to disclose*; c. dat. of pers. Acts 23, 22 μηδενὶ ἐκκαλέῃσαι, where for the infin. instead of the imperat. see Buttm. § 140. 7. Winer § 45. 7.—Judith 11, 9. Dem. 354. 23.

ἐκλάμπω, f. ψω, (λάμπω,) *to shine out or forth, to be resplendent*, Matt. 13, 43; in allusion to Dan. 12, 3 where Sept. for רָאָה; comp. Wisd. 3, 7.—Ecclus. 43, 4. 8. Pol. 15. 29. 3. Xen. Cyr. 7. 1. 2.

ἐκλανθάνω, f. λήσω, (λανθάνω,) *to make forget entirely*, Hom. Il. 2. 600.—In N. T. Mid. ἐκλανθάνομαι, Pass. perf. in Mid. signif. ἐκλήθημαι, *to forget entirely, to be quite forgetful of*, c. gen. Heb. 12, 5. See Buttm. § 114 λανθάνω. § 136. 3. So Jos. Ant. 4. 3. 3. Pol. 5. 48. 6. Plato Ax. 369. e.

ἐκλέγω, f. ξω, (λέγω,) pr. *to lay out, to pick out single things, to gather out*; hence *to choose out, to select*, c. acc. Pol. 3. 114. 1. Xen. Hell. 1. 6. 19.—In N. T. Mid. ἐκλέγομαι, f. ξομαι, *to choose out for oneself*; and so genr. *to choose, to select*.

1. Genr. of things, c. acc. Luke 10, 42 τὴν ἀγαθὴν μερίδα ἐξελέξατο. 14, 7; with ἵνα of purpose, 1 Cor. 1, 27 bis. 28. Sept. for רָאָה Gen. 13, 11. So Dem. 314. 5. Xen. Mem. 1. 6. 14.—Of persons, c. acc. simply, John 6, 70. 15, 16 bis. Acts 1, 2. 6. 5. Sept. for רָאָה 1 Sam. 8, 18. 10, 24. (So Dem. 1120. ult. Xen. Cyr. 8. 6. 7.) With prepositions; e. g. ἀπὸ c. gen. Luke 6, 13 ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα (Ecclus. 45, 16); ἐκ c. gen. Acts 1, 24. John 15, 19 ἐκ τοῦ κόσμου. Acts 15, 22. 25, τότε ἔδοξε τοῖς ἀποστόλοις . . . ἐκλεξαμένους ἀνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν κτλ. *then it pleased the apostles . . . having chosen out men from themselves, to send them to Antioch*; here ἐκλεξαμένους belongs not to ἀνδρας, but to the subject-acc. of inf. πέμψαι, comp. 22, 17. Winer § 39. 5. Matth. § 536. n. (Ecclus. 45, 4.) With ἐν, among, Acts 15, 7 ὁ θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκούσαι τὰ ῥήματα κτλ. i. e. *God made choice among us, that etc.* comp. Winer § 32. 3. a.

2. By Hebr. *to choose out*, with the idea of approval, favour, love; so of God and Christ, as *choosing* those in whom they delight; c. acc. Mark 13, 20. John 13, 18. Acts 13, 17. Also with acc. and inf. epexeget. Eph. 1, 4 ἐξελέξατο ἡμᾶς . . . εἶναι ἡμᾶς ἁγίους κτλ. So with εἶναι or εἰς τοῦ εἶναι impl. James 2, 5. Sept. for רָאָה Deut. 4, 37. Ps. 65, 5.—Also in Mss. ἐκλεγεμένους Luke 9, 35, for ἀγαπητός in Rec.

ἐκλείπω, f. ψω, (λείπω,) trans. *to leave out or off, to omit*, Æschyl. Prom. 826. Plato Legg. 779. d; *to forsake, to abandon*. Pol. 4. 62. 2. Xen. An. 4. 1. 8.—In N. T. intrans. *to leave off*.

1. Genr. i. q. *to cease, to fail*, e. g. ἡ πίστις Luke 22, 32; τὰ ἔτη Heb. 1, 12, quoted from Ps. 102, 28 where Sept. for נִפְּחָה Niph. Sept. also for רָאָה Jer. 7, 28; רָאָה Gen. 21, 15.—Plut. Pomp. 30. Plato Legg. 918. a. So of the sun or moon under eclipse, Thuc. 2. 28. ib. 7. 50.

2. Spec. *to cease to live, to fail, to die*, absol. Luke 16, 9. Sept. for רָאָה Gen. 49, 32; רָאָה Jer. 42, 17. 22.—Jos. B. J. 4. 1. 9 Χάρης κατακείμενος καὶ νοσηλευόμενος ἐκλείπει. Apollodor. Bibl. 3. 4. 3 Σεμέλης δὲ διὰ τὸν φόβον ἐκλιπούσης. Fully and strictly trans. ἐκλείπειν τὸν βίον Luc. Macrob. 12. Diod. Sic. 1. 58; ἐκλείπειν τὸ ζῆν Pol. 2. 41. 2.

ἐκλεκτός, ἡ, ὄν, (ἐκλέγω,) *chosen out, elect*, i. e.

1. Genr. *select, chosen*; e. g. of persons, 1 Pet. 2, 9 γένος ἐκλεκτόν. 1 Tim. 5, 21 τῶν ἐκλ. ἀγγέλων, comp. Jos. B. J. 2. 16. 4 fin. Sept. for רָאָה Is. 43, 20. Comp. Plato Legg. 946. d, εἰς τοὺς ἐκλ. δικαστὰς εἰσαγέτω.—Of things, *select, choice*, e. g. λίθοι 1 Pet. 2, 4. 6, quoted from Is. 28, 16 where Sept. for רָאָה, comp. Ezra 5, 8. So Lib. Henoch. Fabr. Cod. Ps. V. T. I. p. 184, λίθοι ἐκλεκτοί; gems.

2. With the idea of approval, favour, delight, comp. in ἐκλέγω no. 2; *chosen*, i. q. *cherished, beloved*; Luke 23, 35 ὁ Χριστὸς ὁ τοῦ θεοῦ ἐκλεκτός. Rom. 16, 13, comp. v. 12. Sept. and רָאָה Is. 42, 1. Ps. 105, 6. 1 Chr. 16, 13. So Fabric. Cod. Pseud. V. T. I. p. 747, (Messias) ἐκλεκτός θεοῦ.—Spec. οἱ ἐκλεκτοί, *the elect*, those chosen of God unto salvation, or as members of the kingdom of heaven, and who therefore enjoy his favour and lead a holy life in communion with him, i. q. *saints, Christians*; comp. in ἐκλογή no. 2. So with gen. τοῦ θεοῦ, Matt. 24, 31. Luke 18, 7. Mark 13, 27. Rom. 8, 33. Col. 3, 12. Tit. 1, 1; absol. Matt. 20, 16. 22, 14. 24, 22. 24. Mark 13, 20. 23. 2 Tim. 2, 10. Rev. 17, 14. Also with a subst. 1 Pet. 1, 1. 2 John 1. 13.

ἐκλογή, ἡς, ἡ, (ἐκλέγω,) *choice, election, selection*.

1. Genr. Acts 9, 15 σκεῦος ἐλογής, i. e. a chosen vessel. So Pol. 5. 63. 11. Diod. Sic. 13. 72. Plato Legg. 802. b.—Hence also, *free choice, free will, libera voluntas*; Rom. 9, 11 ἡ κατ' ἐκλογὴν πρόθεσις, *the*

purpose according to free choice, i. e. the free, spontaneous purpose of God, uninfluenced by motives from without. So Jos. B. J. 2. 8. 14 ἐπ' ἀνθρώπων ἐκλογῇ τό τε καλόν καὶ τὸ κακὸν προκείται. Psalt. Salom. 9, 7 τὰ ἔργα ἡμῶν ἐν ἐκλογῇ καὶ ἐξουσίᾳ τῆς ψυχῆς ἡμῶν. Comp. Raphael. Annot. in loc.

2. Spec. election, the benevolent purpose of God by which any are chosen unto salvation, so that they are led to embrace and persevere in the religion of Christ and the enjoyment of its privileges and blessings here and hereafter. Rom. 11, 5 κατ' ἐκλογὴν χάριτος. 11, 28. 1 Thess. 1, 4. 2 Pet. 1, 10.—Meton. abstr. for concr. i. q. οἱ ἐκλεκτοί, Rom. 11, 7.

ἐκλύω, f. ὕσω, (λύω,) to loose out of, to set free from, Ceb. Tab. 24 κακῶν ἐξ ὧν οὐ δύνανται ἐκλῦσαι ἑαυτούς. Pol. 16. 6. 12; to loosen out, to relax, to weary, Sept. for פָּרַח Jer. 12, 5. Diod. Sic. 13. 77. Xen. Ven. 5. 5.—In N. T. Pass. ἐκλύομαι, to be wearied, exhausted, to faint; Gal. 6, 9 μὴ ἐκλυόμενοι, i. e. in well-doing, parall. with μὴ ἐκκαῶμεν. Spoken of the body, Matt. 15, 32. Mark 8, 3; also Matt. 9, 36 Rec. where later edit. ἐσकुλμένοι. Sept. for פָּרַח 1 Sam. 14, 28; פָּרַח 2 Sam. 16, 14. (Jos. Ant. 5. 2. 7. Pol. 20. 4. 7 τοῖς σώμασι.) Of the mind, to faint, to despond, Heb. 12, 3 ψυχᾶς ὑμῶν ἐκλυόμενοι. Absol. v. 5, quoted from Sept. Prov. 3, 11. Sept. for פָּרַח Deut. 20, 3. So Judith 14, 16. Pol. 20. 4. 7 ταῖς ψυχαῖς. 29. 6. 14. Diod. Sic. 20. 1.

ἐκμάσσω v. -άττω, f. ξω, to wipe off, to wipe dry, c. acc. John 11, 2. 12, 3; acc. impl. Luke 7, 38. 44. John 13, 5.—Ep. of Jer. 13, 24. Aristot. H. An. 9. 40. Soph. Elect. 446. Eurip. Here. F. 1404. Found in this sense only in the poets and later prose writers; the Attics said ἀπομόργνυμι and ἐξομόργνυμι, Thom. Mag. p. 649. Mæris p. 249. Sturz de Dial. Alex. p. 163.

ἐκμυκτηρίζω, f. ἰσω, (μυκτηρίζω, to turn up the nose at, to deride,) to deride out and out, to scoff at, c. acc. Luke 16, 14; acc. impl. 23, 35. Sept. for פָּרַח Ps. 2, 4. 23, 8.—1 Esdr. 1, 51.

ἐκνεύω, f. σω, (νέω,) to nod out, e. g. as a horse, to throw out the head, Xen. Eq. 5. 4. ib. 10. 12; then genr. to incline out with the head, τῇ κεφαλῇ ἐκνεύσας Xen. Ven. 10. 12; also trans. to avoid, to parry by inclining the head or body, Diod. Sic. 15. 87 βελῶν τὰ μὲν ἐξένευε κτλ. comp. Sept. Mic. 6, 14.—Hence in N. T. intrans. to turn aside or away; John 5, 13 ὁ γὰρ Ἰησοῦς ἐξένευεν, ὄχλου ὄντος ἐν τῷ τόπῳ, i. e. he

had turned away, withdrawn. Sept. for פָּרַח Judg. 4, 18; פָּרַח 18, 26. So Philo Vit. Mos. 690. e, ποῖ τις τράπηται, ποῖ τις ἐκνεύσῃ. Jos. Ant. 7. 4. 2 Δαυίδης ἐκνεύσας εἰς τι χωρίον. Plut. de Gen. Socr. 4 ἐκνεύσας μακρὸν τῆς ὁδοῦ. Pind. Ol. 13. 163.

ἐκνήφω, f. ψω, (νήφω,) to sober out, to become sober out of drunkenness, Sept. for נָחַץ 1 Sam. 25, 37; נָחַץ נָחַץ Gen. 9, 24. Plut. Demost. 20.—In N. T. trop. to rouse up, to awake, from a state of delusion and torpor, intrans. 1 Cor. 15, 34. Comp. Sept. Ps. 78, 65.

ἐκούσιος, ου, ὁ, ἡ, adj. (ἐκών,) willing, voluntary, acting of one's own free will, Pol. 6. 14. 7. Thuc. 1. 32.—In N. T. Neut. τὸ ἐκούσιον, willingness, free-will; Philom. 14 κατὰ ἐκουσίον, willingly, of free-will, i. q. ἐκουσίως. Sept. κατ' ἐκούσιον for פָּרַח Neh. 15, 3. So Neut. τὸ ἐκ. Plut. de rect. rat. Aud. 1 fin.

ἐκουσίως, adv. (ἐκούσιος,) willingly, voluntarily, of free-will, Heb. 10, 26. 1 Pet. 5, 2. Sept. for פָּרַח Ps. 54, 8.—Hdian. 3. 8. 4. Xen. Mem. 2. 1. 18.

ἐκπαλαι, adv. (πάλαι,) from of old, long since, 2 Pet. 2, 3. 5.—Jos. Ant. 16. 8. 4 init. Arr. Exp. Alex. 1. 9. 15. Plut. Aristid. 17. Found only in late writers; Lob. ad Phryn. p. 45 sq.

ἐκπειράζω, f. άσω, (πειράζω,) pr. to make full trial of; hence to try, to prove, to tempt, c. acc. of pers. Luke 10, 25. 1 Cor. 10, 9. So Matt. 4, 7 and Luke 4, 12, comp. Deut. 6, 16 where Sept. for פָּרַח; also Deut. 8, 16. Ps. 78, 18.

ἐκπέμπω, f. ψω, (πέμπω,) to send out or forth, c. acc. of pers. Acts 13, 4; acc. et eis 17, 10. Sept. for פָּרַח Gen. 24, 54. 56. 59.—Pol. 5. 103. 7. Xen. Hell. 1. 1. 32.

ἐκπερισσῶς, adv. (περισσῶς,) abundantly, exceedingly, vehemently, Mark 14, 31 Lachm. for ἐκ περισσοῦ.

ἐκπετάννυμι, f. άσω, (πετάννυμι Buttin. § 114,) to spread out, to stretch forth, e. g. the hands in supplication, Rom. 10, 21, quoted from Is. 65, 2 where Sept. for פָּרַח; also Ex. 9, 30. 34.—Ecclus. 48, 20; genr. 1 Macc. 3, 48 τὸ βιβλίον. Pol. 1. 44. 3. Plut. Themist. 30.

ἐκπηδάω, ᾧ, f. ήσω, (πηδάω,) to leap out, to rush forth; Acts 14, 14 Grb. ἐξέπηδσαν εἰς τὸν ὄχλον, for εἰσέπηδσαν in Rec.—Judith 14, 17 ἐξέπηδσεν εἰς τὸν λαόν. Jos. Ant. 6. 9. 5. Xen. Cyr. 1. 4. 8.

ἐκπίπτω, f. ἐκπεσοῦμαι, (πίπτω,) perf. ἐκπέπτωκα, aor. 2 ἐξέπεσον, aor. 1 ἐξέπεσα

Gal. 5, 4, comp. Butt. § 96 n. 9. § 114 πίπτω. Lob. ad Phryn. p. 724; *to fall out of, to fall from or off, intrans.*

1. Pr. of things which *fall out of or from* their former place; e. g. stars from heaven, Mark 13, 25; comp. Matt. 24, 29, and Is. 14, 12 where Sept. πῶς ἐξέπεσεν ἐκ τοῦ οὐρανοῦ ὁ ἑωσφόρος, for 𐤒𐤓. Of flowers, *to fall off*, James 1, 11 and 1 Pet. 1, 24 ἄνθος αὐτοῦ ἐξέπεσε, comp. Sept. for 𐤒𐤓 Is. 28, 1. 4. Also of chains from the hands, Acts 12, 7; a boat from a ship, Acts 27, 32. So genr. Hdian. 3. 7. 8. Xen. Cyr. 5. 4. 8.—Spoken of a ship, *to fall out or to be driven out of its course*, usually with εἰς c. acc. of place, *to be driven upon*; Acts 27, 17 φοβ. μὴ εἰς τὴν Σύρτιν ἐκείσῃσι. v. 26. 29. So Diod. Sic. 2. 60 τὸ πλοιάριον . . . ἐκπεσεῖν εἰς ἄμμους. Pol. 1. 51. 11. Xen. An. 7. 5. 12; comp. ἐκ. ἐκ τῆς ὁδοῦ Xen. An. 5. 2. 31.

2. Trop. *to fall off or away*, e. g. a) *to fall from any state or condition*, to lose one's part or interest in that state; c. gen. τῆς χάριτος Gal. 5, 4; τοῦ ἰδίου στηριγμοῦ 2 Pet. 3, 17; also πῶθεν ἐκτ. Rev. 2, 5 Rec. where others πέπτωκας. So Luc. D. Deor. 1. 2. Thuc. 8. 81. b) Also i. q. *to fail, to be without effect*, as ἡ ἀγάπη 1 Cor. 13, 8; ὁ λόγος 2ου Rom. 9, 6. So 𐤒𐤓, Sept. πίπτω Josh. 23, 14. 2 K. 10, 10; διαπίπτω Josh. 21, 45. So Plut. de rect. rat. Aud. 3 λόγος ὑπνέμιος ἐκπίπτων. Plato Phil. 13. d.

ἐκπλέω, f. εὐσομαι, (πλέω,) *to sail out, to sail away*, from a port or harbour; c. ἀπὸ Acts 20, 6; εἰς c. acc. of place whither, 15, 39. 18, 18.—So c. ἀπὸ Xen. An. 5. 6. 23; c. εἰς Aeschin. 4. 27. Xen. Hell. 4. 8. 32.

ἐκπληρώω, ὦ, f. ὥσω, (πληρώω,) *to fill out, to make up in full*, e. g. in measure or number, c. acc. 2 Macc. 8, 10. Xen. Cyr. 5. 4. 32.—In N. T. trop. *to fulfil, to accomplish in full*, e. g. a promise, Acts 13, 33. So Pol. 1. 67. 1 τὰς ἐλπίδας καὶ τὰς ἐπαγγελίας.

ἐκπλήρωσις, εως, ἡ, (ἐκπληρώω,) *a filling out, completion*, 2 Macc. 6, 14.—In N. T. of time, fulfilment; Acts 21, 26 διαγγέλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγν. *announcing the fulfilment* (full observance) of the days, i. e. that he was about to keep in full the proper number of days, comp. v. 27; see Num. 6, 9 sq. Jos. B. J. 2. 15. 1.—So ἐκπληρώω, Diod. Sic. 2. 57 νόμιμον δ' αὐτοῖς ἐστὶ ζῆν ἐτῶν ὠρισμένων, καὶ τὸν χρόνον τούτων ἐκπληρώσαντες, ἐκουσιῶς μεταλλάττειν.

ἐκπλήσσω v. -ττω, f. ξω, (πλήσσω,) Pass. aor. 2 ἐφελάγην (a instead of η) in

such compounds as signify 'to terrify,' Butt. § 114 πλήσσω; pr. *to strike out, to force out by a blow*; but found only trop. *to strike one out of his senses*, his self-possession, i. e. *to strike with astonishment, terror, admiration*, Pol. 3. 47. 6. Xen. Cyr. 3. 1. 1.—In N. T. only Pass. *to be struck with astonishment, admiration, etc.* i. q. *to be astonished, to be amazed*, genr. Matt. 19, 25. Mark 10, 26. Sept. for 𐤒𐤓 Ecc. 7, 16. (Xen. Cyr. 3. 3. 67.) Spec. of admiration, comp. Tittm. de Syn. N. T. p. 134; so absol. Matt. 13, 54. Mark 6, 2. 7, 37. Luke 2, 48; with ἐπὶ c. dat. Matt. 7, 28 ἐπὶ τῇ διδασκῇ. 22, 33. Mark 1, 22. 11, 18. Luke 4, 32. 9, 43. Acts 13, 12. So with ἐπὶ c. dat. Ael. V. H. 12. 41. Xen. Cyr. 1. 4. 27.

ἐκπνέω, ὦ, f. εὐσω, (πνέω,) *to breathe out or forth*, c. acc. Diod. Sic. 3. 46; πνεῦμα Plato Phaed. 16. p. 112. b.—In N. T. *to expire, to die*, intrans. Mark 15, 37. 39. Luke 23, 46. So Soph. Ajax 1046. Plut. Aristid. 20. Diod. Sic. 15. 87 fin. Fully, ἐκπνέων τὴν ψυχὴν Eurip. Orest. 1162.

ἐκπορεύομαι, f. εὐσομαι, Pass. depon. (πορεύομαι.)

1. *to go out of, to go or come forth*; so of persons, constr. with ἐκ c. gen. of place whence, Mark 13, 1 ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ. With ἀπὸ, Matt. 20, 29 ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχώ. Mark 10, 46; ἔξω c. gen. Mark 11, 19; ἐκείθεν Mark 6, 11, παρά c. gen. of person from whom, John 15, 26; absol. Luke 3, 7. Acts 25, 4. Spoken of demons, absol. Matt. 17, 21. [Acts 19, 12.] Sept. c. ἐκ for 𐤒𐤓 𐤒𐤓 Ps. 19, 6; c. ἀπὸ Ex. 5, 20; c. ἐκείθεν Deut. 11, 10. So c. ἐκ Pol. 6. 58. 4; absol. Xen. Ag. 2. 25.—With εἰς c. acc. of place whither, Mark 10, 17 ἐκπορευομένου αὐτοῦ εἰς ὁδόν. John 5, 29; ἐπὶ c. acc. of pers. Rev. 16, 14; πρὸς c. acc. of pers. Matt. 3, 5. Mark 1, 5. Sept. c. εἰς for 𐤒𐤓 Ex. 33, 7; c. ἐπὶ Ex. 7, 15; c. πρὸς Judg. 9, 33. So c. εἰς Xen. An. 5. 6. 33.

2. Of things, *to go forth from, to proceed out of*; with ἐκ, as ἐκ τοῦ ἀνθρώπου Mark 7, 20; ἐκ τῆς καρδίας 7, 21; τὰ ἐκπορ. ἐκ τοῦ στόματος Matt. 15, 11. 18. Luke 4, 22. Eph. 4, 29. Also symbolically of a sword, c. ἐκ Rev. 1, 16. 19, 15. 21; (comp. 2, 16. Is. 49, 2. Hos. 6, 5;) of lightning, Rev. 4, 5; fire, 9, 17. 18. 11, 5; a river, 22, 1.—With ἀπὸ Mark 7, 15; διὰ c. gen. Matt. 4, 4; ἔσθωεν Mark 7, 23. Sept. c. ἐκ for 𐤒𐤓 Num. 32, 24. Ez. 1, 13; for 𐤒𐤓 𐤒𐤓 8, 3. 23, 24.—With εἰς c. acc. of place whither; spoken of rumour, Luke 4, 37

ἐξεπορ. ἡχος περὶ αὐτοῦ εἰς πάντα τόπον. Spec. i. q. to be ejected, εἰς τὸν ἀφεδρῶνα Mark 7, 19.

3. From the Heb. in the phrase εἰσπορεύομαι καὶ ἐκπορεύομαι, to go in and out, i. e. to perform one's daily duties, Acts 9, 28; see in εἰσπορεύομαι no. 3; and espec. in εἰσέρχομαι no. 4.

ἐκπορεύω, f. εὔσω, (πορνεύω,) q. d. to whore it out, to give oneself over to fornication, absol. Jude 7. Sept. for זָנָה Gen. 38, 24. Ex. 34, 16.—Test. XII Patr. p. 653.

ἐκπτύω, f. ὤσω, πτύω, to spit out, Hom. Od. 5. 322.—In N. T. trop. to loathe, to reject, c. acc. Gal. 4, 14; comp. Rev. 3, 16. So Plut. de Alex. Virt. 5; comp. ἀποπτύω Eurip. Androm. 607.

ἐκριζώω, ὦ, f. ὠσω, (ρίζω,) to root out or up, c. acc. Matt. 13, 29. 15, 13. Luke 17, 6. Jude 12 δένδρα ἐκριζώσεντα, i. e. the same as rooted up. Sept. for עָקַר Jer. 1, 10; עָקַר Zeph. 2, 4.—Wisd. 4, 4.

ἐκστασις, εως, ἡ, (ἐξίστημι,) pr. a putting away or removal of any thing out of a place, displacement, Plut. de primo Frig. 1 αἱ τε τῶν Ξερμῶν καταψύξεις οὐδεμιᾶς παρουσίας γίνονται δυνάμεως, ἀλλ' ἐκστάσει Ξερμότητος. c. 2.—In N. T. and commonly trop. ecstasy, i. e. the state of being out of one's usual mind; Hesych. φρενὸς ἐκστασις, ὁ εἰς ἑαυτὸν μὴ ὤν. Thus

1. Genr. as arising from any strong emotion, astonishment, amazement, e. g. from admiration, Mark 5, 42. Luke 5, 26. Acts 3, 10; from terror, Mark 16, 8. Sept. for מַשְׁתַּחֲוִיתִי Deut. 28, 28; מַשְׁתַּחֲוִיתִי Gen. 27, 33; מַשְׁתַּחֲוִיתִי 2 Chr. 14, 14.—Plut. de rect. rat. Aud. 2 ἐκστάσεις καὶ παραχῆς καὶ πτοίας ἐπιφέρειν. Pol. 2. 55. 6. Longin. de Subl. 1.

2. Spec. an ecstasy, a trance, i. e. a state in which the soul is unconscious of present objects, being rapt into visions of distant or future things, Acts 10, 10. 11, 5. 22, 17; comp. 2 Cor. 12, 2 sq. Ez. 1, 1.—Artemid. 2. 37. Comp. Sept. for מַשְׁתַּחֲוִיתִי Gen. 2, 21.

ἐκστρέφω, f. ψω, (στρέφω,) to turn or twist out, e. g. a tree or post ἐκ τῆς γῆς, Arr. Exp. Alex. M. 3. 29; to turn inside out, e. g. τὰ βλέφαρα Aristoph. Plut. 721; trop. to turn about, to convert; to change, one's life and ways, Aristoph. Nub. 89 ἐκστρεψον ὡς τάχιστα τοὺς σεαυτοῦ τρόπους.—In N. T. trop. to evert, to subvert, sc. in faith, religious character; Pass. perf. Tit. 3, 11 ἐξέστραπται ὁ τοιοῦτος, comp. Buttm. § 98. n. 3. Kühner § 140. 6. Sept. for מַשְׁתַּחֲוִיתִי Am. 6, 12; Pass. Deut. 32, 20. So genr. Plut. adv. Stoic. 28.

ἐκταράσσω γ. -ττω, f. ξω, (ταράσσω,) to stir up wholly, to disturb greatly, trop. e. g. τὴν πόλιν Acts 16, 20. Sept. for מַשְׁתַּחֲוִיתִי Ps. 18, 4.—Andocid. de Myster. ὁ δὲ τὴν πόλιν ὅλην ἐκταράξας. Plut. Cerial. 19 τὸν δῆμον.

ἐκτείνω, f. τένω, (τείνω,) to stretch out, to extend, e. g. the body for sleep, Xen. Conv. 4. 31.—In N. T.

1. Of the hand, τὴν χεῖρα ἐκτείνειν, to stretch forth the hand, genr. Matt. 12, 13 bis. 26, 51. Mark 3, 5 bis. Luke 6, 10. Sept. for יָד מִשְׁתַּחֲוִיתִי Josh. 8, 19; יָד מִשְׁתַּחֲוִיתִי Gen. 19, 10. So Ceb. Tab. 30. Xen. Eq. 7. 2.—Spec. for the purpose of healing, Matt. 8, 3. Mark 1, 41. Luke 5, 13. Acts 4, 30; of helping, Matt. 14, 31; of entreaty, John 21, 18; as an orator, Acts 26, 1.—With ἐπὶ c. acc. of pers. to stretch out one's hand upon, i. e. towards any one, Matt. 12, 49. Also i. q. to lay hands upon in a hostile manner, Luke 22, 53; so Sept. for יָד מִשְׁתַּחֲוִיתִי Ex. 7, 5. Jer. 6, 12; also 1 Macc. 12, 39, 42.

2. Of an anchor, ἄγκυρας ἐκτείνειν, to stretch out anchors, to let go the anchors with their cables at full length, Acts 27, 30.

ἐκτελέω, ὦ, f. ἔσω, (τελέω,) to finish out or off, to complete fully, absol. Luke 14, 29. 30. Sept. for מַשְׁתַּחֲוִיתִי Deut. 32, 45.—Pol. 10. 26. 1. Xen. Lac. 10. 7.

ἐκτένεια, as, ἡ, (ἐκτείνω,) extension, extent, Hdian. 7. 2. 8.—In N. T. trop. intentness, earnestness; Acts 26, 7 ἐν ἐκτενείᾳ, i. e. intently, zealously. So 2 Macc. 14, 38. Phalar. Ep. 68. A word of the later Greek, Lob. ad Phryn. p. 311.

ἐκτενής, εος, ους, ὁ, ἡ, adj. (ἐκτείνω,) pr. 'stretched out, strained;' trop. intent, earnest, fervent; Acts 12, 5 προσευχῇ ἐκτ. 1 Pet. 4, 8 ἀγάπη. So 3 Macc. 5, 29. Pol. 22. 5. 4. Found chiefly in later writers, Lob. ad Phryn. p. 311.—Neut. comp. ἐκτενέστερον as adv. more earnestly, Luke 22, 44. See Buttm. § 115. 5.

ἐκτενώς, adv. (ἐκτενής,) intently, earnestly, 1 Pet. 1, 22. Acts 12, 5 Lachm. Sept. for מַשְׁתַּחֲוִיתִי Jon. 3, 8.—Diod. Sic. 2. 24. Pol. 8. 21. 1. A late word, Lob. ad Phryn. p. 311.

ἐκτίθημι, f. ἐκθήσω, (τίθημι,) 1. to place out, to expose, e. g. spec. an infant that it may perish, Acts 7, 21 ἐκτεθέντα δε αὐτῶν, in particip. aor. 1 Pass. comp. Buttm. § 107. n. 1, 16.—Wisd. 18, 5. Ael. V. H. 2. 7. Diod. Sic. 3. 58.

2. Mid. ἐκτίθεμαι, to set forth, to ex

pound, to declare, Acts 11, 4. 18, 26. 28, 23. Sept. for תְּבַח Job 36, 13.—Jos. Ant. 1. 12. 2. Athen. 7. p. 278. Pol. 31. 19. 3.

ἐκτινάσσω v. -ττω, ἄξω, (τινάσσω,) to shake out or off, e. g. τὸν κοινορτὸν τῶν ποδῶν Matt. 10, 14. Acts 13, 51; τὸν χοῦν ὑποκ. τ. ποδ. Mark 6, 11; τὰ ἱμάτια Acts 18, 6. These were symbolical acts, signifying the total breaking off of all further intercourse; comp. Lightfoot Hor. Heb. ad Matt. 10, 14.—Plut. Cato Maj. 14.

ἕκτος, η, ον, ordin. num. (ἕξ,) the sixth, as ἕκτη, ἄρα, the sixth hour, i. e. in the Jewish reckoning, noon, Matt. 20, 5. 27, 45. Mark 15, 33. Luke 23, 44. John 4, 6. 19, 14. Acts 10, 9. Also Luke 1, 26. 36. Rev. 6, 12. 9, 13. 14. 16, 12. 21, 20. Sept. for חֲמִשָּׁה Gen. 1, 31. 30, 19.—Hdian. 5. 8. 19. Plato Rep. 616. e.

ἐκτός, adv. (ἐκ,) out of, without, i. e.

1. Pr. of place, with the art. τὸ ἐκτός, pr. that without, the outside, Matt. 23, 26 τὸ ἐκτὸς αὐτῶν. Butt. § 125. 6, 7. So Plut. adv. Colot. 25; τὰ ἐκτός Pol. 3. 46. 2.—As Prep. with a gen. out of, 2 Cor. 12, 2. 3 εἴτε ἐκτὸς τοῦ σώματος. 1 Cor. 6, 18 πᾶν ἁμάρτημα ἐκτὸς τοῦ σώματος ἔσται, is outside of the body, affects it (so to speak) only externally. So Hom. Od. 12. 219. Xen. Mag. Eq. 7. 4.

2. Trop. without, i. e. except, besides, as Prep. c. gen. Acts 26, 22 οὐδὲν ἐκτὸς λέγων ὧν κτλ. 1 Cor. 15, 27. Sept. for בְּכֵן 1 K. 4, 23; בְּכֵן 1 K. 10, 13. So Xen. Hell. 1. 2. 3. Plato Gorg. 474. d.—Pleon. prefixed to εἰ μὴ, as ἐκτός εἰ μὴ, except if... not, i. q. except, unless; see Winer § 67. 1. n. b. Lob. ad Phryn. p. 459. 1 Cor. 14, 5 ἐκτός εἰ μὴ διερμηνεύη. 15, 2. 1 Tim. 5, 19. So Luc. D. Mort. 16. 4. D. Meretr. 1. 2. Plut. Demosth. 9. fin.

ἐκτρέπω, f. ψω, (τρέπω,) to turn out, off, aside, from a place, way, course, trans. e. g. τὸ ὕδωρ ἐξέτρπε Thuc. 5. 65. Mid. with aor. Pass. ἐξετράπη as Mid. to turn oneself aside from a way or course, i. e. to turn aside from, to deflect, intrans. e. g. τῆς ὁδοῦ Ael. V. H. 14. 49; absol. Xen. An. 4. 5. 15.—Hence in N. T. Mid. trop. to turn aside or away, intrans.

1. Genr. from the true course; spoken of those who abandon the truth and embrace error, 1 Tim. 1, 6 ἐξετράπησαν εἰς ματαιολογίαν. With ἐπὶ c. acc. 2 Tim. 4, 4; ὁπίσω τινός 1 Tim. 5, 15; absol. Heb. 12, 13 ἵνα μὴ τὸ χεῶν ἐκτραπή, i. e. 'make straight and level paths, that the lame turn not aside into by-paths, but may be

healed.' Others here render ἐκτραπή, be wrenched, dislocated; this accords better with the figure, but is wholly without authority.—So c. εἰς, Polyb. 6. 10. 2, 7 εἰς κακίας. Jos. Ant. 8. 10. 2; c. ἐπὶ Plut. Philopem. 9.

2. With acc. of person or thing, to turn away from, to avoid; 1 Tim. 6, 20 ἐκτρέπόμενος τὰς βεβήλους κενοφωσίας.—Ael. V. H. 13. 25. Plut. adv. Stoic. 10. Dem. 411. 12.

ἐκτρέφω, f. ἐκτρέφω, (τρέφω,) to nourish out in full, to nourish up, to bring up from childhood, Sept. for בְּנָה Kal and Piel, 1 K. 12, 8. 10. Is. 23, 4. Xen. An. 7. 2. 32.—Hence in N. T.

1. Genr. to nourish up, to cherish, e. g. τὴν ἑαυτοῦ σάρκα Eph. 5, 29. Sept. for בְּנָה Gen. 41, 11.—Ael. V. H. 2. 14. Xen. Céc. 17. 10.

2. Spec. to bring up, to train up in any manner; c. acc. Eph. 6, 4 ἐκτρέφετε αὐτὰ ἐν παιδείᾳ κτλ. Sept. Prov. 23, 24. Pol. 1. 65. 7 ἐν παιδείᾳ καὶ νόμοις κτλ.

ἐκτρώμα, ατος, τό, (ἐκτρώσκω to cause abortion,) an abortion, one born out of due time, trop. 1 Cor. 15, 8. Sept. for בְּנָה Job 3, 16. Eccl. 6, 3; comp. Num. 12, 12.—Aristot. H. An. 10. 27. Philo Leg. Alleg. p. 54. c. Found only in medical and late writers; the Attics used ἀμβλωμα; see Lob. ad Phryn. p. 208 sq. Thom. Mag. p. 318.

ἐκφέρω, f. ἐξοίσω, (φέρω,) aor. 1 ἐξήνεγκα, aor. 2 ἐξήνεγκον.

1. to bear or carry out, to bring forth, e. g. out of a place, c. acc. Luke 15, 22 τὴν στολήν. Acts 5, 15 τοὺς ἀσθενεῖς, sc. out of the houses. 1 Tim. 6, 7. Sept. for הִרְיָה 1 Sam. 5, 1; הִרְיָה Gen. 14, 18. So Hdian. 2. 1. 3, 4. Xen. Cyr. 5. 2. 7.—Spec. of a dead body for burial, Acts 5, 6. 9. 10. So Pol. 1. 80. 10. Xen. An. 6. 1. 6. Mem. 1. 2. 53.

2. Of the earth, to bring forth, to yield, c. acc. Heb. 6, 8 τὰς ἀκάνας. Sept. for הִרְיָה Gen. 1, 12. Hag. 1, 11.—Diod. Sic. 2. 47. Xen. Céc. 17. 10.

ἐκφεύγω, f. εὐξομαι, (φεύγω,) to flee out of a place, to flee away; c. ἐκ Acts 19, 16 ἐκφυγεῖν ἐκ τοῦ οἴκου. Absol. Acts 16, 27. So Eccl. 27, 20. Luc. Anachar. 29. Xen. Cyr. 6. 1. 40.—With an acc. to flee from, to escape, e. g. calamities, Luke 21, 36; τὰς χεῖρας τινος, i. e. out of the power of any one, 2 Cor. 11, 33 (Susann. 22. 2 Macc. 6, 26); τὸ κρίμα τοῦ Θεοῦ, Rom. 2, 3 (2 Macc. 7, 35 κρίσις). Also c. acc. impl. 1 Thess. 5, 3 καὶ οὐ μὴ ἐκφύγωσιν. Heb. 2, 3. 12, 25

Lachm. comp. Eccclus. 16, 13. Sept. for כִּירָ Job 15, 30; כִּירָ Prov. 10, 19. So Diod. Sic. 1. 31. Plato Apol. 39. a.

ἐκφοβέω, ὦ, f. ἴσω, (φοβέω,) *to frighten out or away, to terrify*, c. acc. 2 Cor. 10, 9. Sept. for כִּירָ Lev. 26, 6.—Pol. 14. 10. 3. Plato Gorg. 483. c.

ἐκφοβος, ου, ὁ, ἡ, adj. (ἐκφοβέω,) *frightened out of one's senses, greatly terrified, affrighted*, Mark 9, 6. Heb. 12, 21. Sept. ἐκφ. εἰμί for כִּירָ Deut. 9, 19.—Plut. Fab. Mex. 6.

ἐκφύω, f. ὕσω, (φύω,) *to let grow out, to put forth*, as a tree its leaves or fruit; c. acc. Matt. 24, 32 and Mark 13, 28 *ὅταν ἦδη ὁ κλάδος . . . τὰ φύλλα ἐκφύῃ, when now the branch . . . putteth forth leaves*; here ἐκφύῃ is pres. Subjunct. So Symm. for כִּירָ Ps. 104, 14 where Sept. ἐξαγαγείν. Plut. Symp. 7. 2. 1 *καρπὸν ἐκφύειν*.—Others in these passages read ἐκφύῃ, which is Subjunct. of aor. 2 ἐξεφύην, a later form for Att. ἐξέφυν, intrans. as is also the perfect; *to grow out, to put forth*, i. e. τὰ φύλλα ἐκφύῃ, *the leaves put forth*; see Buttm. § 114 φύω. Winer § 15. So Jos. Ant. 2. 5. 5 *σταχύας ἐκφύεντας*. Luc. Tim. 29. Plut. Arat. 50.

ἐκχέω, (χέω,) also ἐκχύνω a later form disapproved by the grammarians, Lob. ad Phryn. p. 726. Fut. ἐκχεῶ instead of Att. ἐκχέω, for ἐκχεύσω, Buttm. § 95. n. 9. § 114 χέω. Ausf. Spr. II. p. 489. Künner § 151. n. 1. Aor. 1 ἐξέχεα, Buttm. § 96. n. 1; on the 3 pers. aor. 1 ἐξέχεε John 2, 15, see Buttm. § 105. n. 2 marg. Pass. perf. ἐκκέχυμαι, Buttm. § 98. n. 4; aor. 1 ἐξεχύσῃ, fut. 1 ἐκχυθήσομαι.

1. *to pour out from a vessel or the like*; c. acc. John 2, 15 ἐξέχεε τὸ κέρμα, *he poured out the money*, sc. from the tables upon the ground. Pass. Matt. 9, 17 ὁ οἶνος ἐκχεῖται, *the wine is poured out, spilled*. Mark 2, 22. Luke 5, 37. Acts 1, 18 ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ, *his bowels gushed out*. Sept. for כִּירָ Ex. 4, 9; of ashes and dust Lev. 4, 12, 14, 41; comp. 2 Sam. 20, 10. So Hom. Il. 3. 296 οἶνον. Luc. Anachar. 17, 29. Xen. Hell. 6. 5. 50 τὰ ἐπιτήδεια.—Spec. αἷμα ἐκχέω, *to pour out blood, to shed blood, to kill*, Acts 22, 20. Rom. 3, 15. Rev. 16, 6. Particip. αἷμα ἐκχυνόμενον, Matt. 23, 35. Luke 11, 50. Spoken of the blood of Christ *shed or poured out as a sacrifice for sin*, περὶ (ὑπὲρ) πολλῶν, Matt. 26, 28. Mark 14, 24. Luke 22, 20. Sept. for כִּירָ Gen. 9, 6. 2 K. 21, 16; comp.

Deut. 19, 10. Ps. 79, 10.—Meton. the container put for the contents, ἐκχ. τὴν φιάλην, Rev. 16. 1. 2. 3. 4. 8. 10. 12. 17.

2. Trop. *to pour out, to shed abroad, to bestow largely*; so with acc. and ἐπὶ c. acc. of pers. e. g. τὸ πνεῦμα, Acts 2, 17. 18. (Joel 3, 1. 2.) v. 3. 3. Tit. 3, 6; Pass. Acts 10, 45. Pass. c. ἐν, Rom. 5, 5 ἡ ἀγαπή τοῦ θεοῦ ἐκκέχεται ἐν ταῖς καρδίαις ὑμῶν. Sept. for כִּירָ Jer. 14, 16. Zech. 12, 10.—Eccclus. 18, 11. 24, 33.

3. Trop. of persons, Pass. or Mid. *to be poured out*, or as in Engl. intrans. *to pour or rush forth*; Sept. Vat. for כִּירָ Judg. 20, 37. Hom. Od. 8. 515. Plut. Pomp. 27 πάντες ἐξεχύθησαν.—Hence in N. T. and late writers, *to rush into any mode of thinking or acting, to give oneself up to any error or the like*; c. dat. of direction, Jude 11 τῇ πλάνῃ τοῦ Βαλαάμ . . . ἐξεχύθησαν. So Eccclus. 37, 39. Pol. 32. 11. 4. Plut. M. Anton. 21 εἰς τὸν ἡδυπαζῇ καὶ ἀκόλαστον βίον ἐκκεχύμενος.

ἐκχύνω, see in ἐκχέω.

ἐκχωρέω, ὦ, f. ἴσω, (χωρέω,) *to go out or away, to depart out*, absol. Luke 21, 21. Sept. for כִּירָ Am. 7, 12.—Æl. V. H. 3. 21. Diod. Sic. 4. 64.

ἐκψύχω, f. ξω, (ψύχω,) *to breathe out, to expire, to die*, absol. Acts 5, 5. 10. 12, 23.—Sept. Ez. 21, 7 [12].

ἐκόν, οὔσα, ὄν, *willing, voluntary*, usually in an adverbial sense, Rom. 8, 20. 1 Cor. 9, 17. See Buttm. § 123. 6. Kühner § 264. 3.—Sept. Ex. 21, 13. Hdian. 2. 4. 5. Xen. Mem. 2. 1. 12.

ἐλαλα, as, ἡ, an olive, i. e. 1. The tree, an olive-tree, symbolically, Rom. 11, 17. 24. Rev. 11, 4. Sept. for כִּירָ Judg. 9, 8. 9; symb. Zach. 4, 3. 11. 12. (Xen. An. 6. 4. 6.) Elsewhere, τὸ ὄρος τῶν ἐλαιῶν, *the Mount of Olives*, the high ridge lying east of Jerusalem parallel to the city, and separated from it by the valley of the Kidron; it is still sprinkled over with olive-trees, but less thickly probably than of old. The elevation is 2556 Paris feet above the sea, and 416 Par. feet above the valley of the Kidron. Matt. 21, 1. 24, 3. 26, 30. Mark 11, 1. 13, 3. 14, 26. Luke 19, 29. 37. 21, 37. 22, 39. John 8, 1. Sept. for כִּירָ Zeph. 14, 4; comp. 2 Sam. 15, 30. So Jos. Ant. 20. 8. 6. B. J. 5. 2. 3. See Bibl. Res. in Pal. I. p. 347 sq. 405 sq.

2. The fruit, an olive, James 3, 12.—Plut. de aud. Poet. 6. p. 55. Xen. An. 7. 1. 37.

έλαιον, ου, τό, (ἐλαία), olive-oil, oil, of various qualities and uses; e. g. for lamps, Matt. 25, 3. 4. 8; for wounds and anointing the sick, Mark 6, 13. Luke 10, 34. James 5, 14; as mixed with spices for anointing the head and body in token of honour, Luke 7, 46. Heb. 1, 9; see in ἀλείφω. Oil was also an article of traffic, Luke 16, 6. Rev. 18, 13. Sept. for חֵמֶץ 1 Sam. 16, 1. 13. al. So Xen. An. 4. 4. 13. Conv. 2. 4.—Meton. and gener. oil is put for the tree and its produce, Rev. 6, 6; comp. Jer. 40, 10. Hag. 1, 11.

ἐλαιών, ὄνος, ὁ, (ἐλαία), an oliveyard, olive-orchard, pr. Sept. for עֵינִי Ex. 23, 11. 2 K. 5, 26.—In N. T. Olive, as a name of the Mount of Olives, Acts 1, 12; see in ἐλαία no. 1. So Jos. Ant. 7. 9. 2.

Ἑλαμίτης, ου, ὁ, an Elamite, an inhabitant of Elam (עֵלָם) or Elymais, a region of Persia adjacent to the northern extremity of the Persian Gulf, forming part of the district of Susiana or the modern Khûsistân, of which Susa was the ancient capital, Acts 2, 9; comp. Is. 21, 2. Jer. 49, 34 sq. Dan. 8, 2.—See Rosenm. Bibl. Geogr. I. i. p. 300 sq. Winer Realw. art. *Elam*. Ritter Erdk. XI. p. 154.

ἐλάσσων v. -των, ὄνος, ὁ, ἡ, adj. pr. compar. of ἐλαχύς an old epic word; but used as compar. of μικρός, Buttm. § 68. 4; less, the less, minor, e. g. in quality, inferior, worse, as wine, John 2, 10; in age, younger, Rom. 9, 12 (Sept. for צָעִיר Gen. 25, 23); in dignity, Heb. 7, 7. So Hadian. 5. 1. 14. Thuc. 1. 8.—Neut. ἐλαττον, adverbially, c. gen. less than, 1 Tim. 5, 9; comp. Buttm. § 115. 5. So Diod. Sic. 1. 32. Plato Legg. 764. e.

ἐλαττωνέω, ὦ, f. ἥσω, (ἐλάττων), to make less, to diminish, c. acc. Sept. Prov. 14, 34; also for עָרַבִּי Lev. 25, 16. Pass. for עָרַב Gen. 8, 3. 5.—In N. T. intrans. like Heb. Hiphil, to have less, to lack, to fall short, absol. 2 Cor. 8, 15 ὁ τὸ εὐλογεῖν, οὐκ ἐλαττώησθε, quoted from Ex. 16, 18 where Sept. for עָרַבִּי; also Sept. for עָרַבִּי Ex. 30, 15. Comp. Pass. Ecclus. 19, 5. 7.

ἐλαττώω, ὦ, f. ὥσω, (ἐλάττων), to make less, e. g. in dignity, to make lower than another, Heb. 2, 7 ἡλάττωσας αὐτὸν [Ἰησοῦν] βραχύ τι παρ' ἀγγέλους; also Pass. v. 9; quoted from Ps. 8, 6 where Sept. for עָרַב; also for עָרַבִּי Num. 26, 54. So Philo de Opif. p. 20. a. Plut. Agei. 9. Xen. Hell. 1. 4. 16.—Pass. to become less, to decrease, John 3, 30. Sept. for עָרַב Jer. 44, 18. So Plut. Pyrrh. 26 init. Plato Rep. 549 c.

ἐλάυνω, f. ἐλάσω, perf. ἐλήλακα, to drive, to drive on, to impel; e. g. oxen Ecclus. 38, 28; horses Xen. Cyr. 8. 3. 29.—In N. T.

1. Of ships and clouds, Pass. to be driven about by winds, James 3, 4. 2 Pet. 2, 17. So Jos. Ant. 5. 5. 3 τὸν ἐνέτον ἡλαυνε ἀνεμος. Plut. de Fortuna 2.—Trop. of a person, Luke 8, 29 ἡλαίνετο ὑπὸ τοῦ δαίμονος κτλ. So Wisd. 16, 18. Pol. 3. 70. 7. Plato Phædr. 240. d.

2. Spec. to impel with oars, to row, absol. Mark 6, 48. John 6, 19. Sept. for עָרַב Is. 33, 21.—Dem. 1223. 9. Thuc. 3. 49. Xen. Hell. 6. 2. 29; fully, τὴν ναῦν Xen. Ath. 1. 2.

ἐλαφρία, ας, ἡ, (ἐλαφρός), lightness, pr. in weight; trop. of mind, lightness, inconstancy, 2 Cor. 1, 17.—Hesych. ἐλαφρία· μωρία. A word of the later age, Lob. ad Phryn. p. 343.

ἐλαφρός, ὁ, ὄν, light, not heavy, opp. βαρύς Plato Tim. 63. c. d.—In N. T. light, easy to bear; Matt. 11, 30 φορτίον μου ἐλαφρόν ἐστω, i. e. trop. my precepts, requirements, are light. Neut. τὸ ἐλαφρόν as Subst. lightness, 2 Cor. 4, 17 τὸ ἐλαφρὸν τῆς θλίψεως, i. q. ἡ ἐλαφρά θλίψις, comp. Buttm. § 123. 3. Winer § 34. 2. So gener. Antiphon. 677. pen. Plut. Nicias 9 ἐλαφροτέραν ἐποίησεν τὴν ἀνυχίαν.

ἐλάχιστος, η, ον', pr. superl. of the old epic ἐλαχύς, but used as superl. of μικρός (comp. in ἐλάχιστον), Buttm. § 68. 4; the least, minimus, e. g. in magnitude, James 3, 4; in number and quantity, Luke 16, 10 bis. 19, 17; in rank or dignity, Matt. 2, 6. 5, 19 ἐλάχ. κληθήσεται. 25, 40. 45. 1 Cor. 15, 9; in weight or importance, Matt. 5, 19 ἐντολαὶ ἐλαχ. Luke 12, 26. 1 Cor. 6, 2. 4, 3 see in εἰμί II. 8. b. Sept. of dignity for עָרַבִּי 1 Sam. 9, 21; עָרַבִּי 2 K. 18, 24; of importance, for עָרַבִּי Prov. 30, 24.—Of weight and importance, Plato Legg. 854. e; of dignity, Wisd. 6, 6. Xen. Mem. 2. 1. 6.

ἐλαχιστότερος, η, ον, (compar. from the superl. ἐλάχιστος), less than the least, far less, Eph. 3, 8. Comp. ἐλαχιστότατος Sext. Empir. 9. 406.—Such double comparisons though used by the poets, are elsewhere found only in the prose of a late age Buttm. § 69. n. 3. Winer § 11. 2. b. Lob ad Phryn. p. 136. See Wetst. N. T. in loc.

ἐλάω, a rare poetic form, whence f. ἐλάσω used as fut. of ἐλαίνω q. v.

Ἐλεάζαρ, ὁ, indec. Eleazar, Heb. עֲלֵעָזָר (whom God helps, Germ. Gouthilf), pr. name of a man, Matt. 1, 15 bis.

ἐλεγμός, οὔ, ὁ, (ἐλέγχω,) *conviction, reproof*; 2 Tim. 3, 16 Lachm. where Rec. ἔλεγχος.—Sept. Lev. 19, 17. Ecclus. 21, 6.

ἐλεγχῖς, εὼς, ἡ, (ἐλέγχω,) *conviction, reproof*; 2 Pet. 2, 16 ἐλεγχῖν ἔχειν i. q. ἐλέγχεσθαι, *to have conviction*, i. e. to be convicted, reproof.—Sept. Job 21, 4, 23, 2.

ἐλέγχος, ον, ὁ, (ἐλέγχω,) *convincing argument, proof*, Sept. for חִבְּרוֹת Job 23, 4. Ael. V. H. 7. 19. Plato Prot. 344. b.—In N. T. *conviction*, i. e.

1. The act of convincing, i. q. *confutation, reproof*, 2 Tim. 3, 16 Rec. Sept. for חִבְּרוֹת Prov. 5, 12. 29, 15.—Long. Fragn. 3. 11 ἐλεγχον ἔχειν.

2. The state of being convinced, *conviction, persuasion, firm belief*, Heb. 11, 1.

ἐλέγχω, f. ἔω, *to shame, to disgrace*, only in Homer, as Od. 21. 424. Il. 9. 518 or 522.—Usually and in N. T. *to convince, to confute, to refute*, to prove one in the wrong, and thus to shame him, e. g.

1. *to convince, to convict*; c. acc. Tit. 1, 9 καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. Pass. John 8, 9. 1 Cor. 14, 24. James 2, 9; also with περί τινος John 8, 46. 16, 8. Sept. for חִבְּרוֹת Job 32, 12. Ps. 50, 21.—Ael. V. H. 12. 51. Xen. Mem. 3. 8. 1.—Hence

2. Spec. *to admonish, to reprove, to rebuke*, c. acc. of pers. Matt. 18, 15 ὑπάγε καὶ ἐλέγξον αὐτὸν κτλ. 1 Tim. 5, 20. Tit. 1, 13. Rev. 3, 19. [Jude 15, 22]; acc. impl. 2 Tim. 4, 2 Tit. 2, 15. Pass. Luke 3, 19. Heb. 12, 5, quoted from Prov. 3, 11. 12, where Sept. for חִבְּרוֹת. Also with the idea of openness, plainness, c. acc. of thing, Eph. 5, 11; Pass. v. 13. John 3, 20. Sept. genr. for חִבְּרוֹת Prov. 9, 8.—Of pers. Ael. V. H. 13. 24. Xen. Mem. 1. 2. 47. Of things, Hdian. 3. 12. 11. Xen. Conv. 8. 43.

ἐλεεινός, ἡ, ὁ, (ἔλεος,) *pitiiful, merciful*, Hdian. 1. 4. 3; *pitied*, Hom. Il. 24. 309.—Usually and in N. T. *pitiabile, wretched, miserable*, 1 Cor. 15, 19. Rev. 3, 17. So Diod. Sic. 13. 28. Plato Gorg. 469. a. The purer Attic form was ἐλεινός, Lob. ad Phryn. p. 87.

ἐλεέω, ὦ, f. ἴσω, (ἔλεος,) *to pity, to take compassion, to have mercy on any one*; Pass. *to be pitied, to obtain mercy*; implying not merely a feeling of the evils of others, (sympathy, οἰκτιρμός,) but also an active desire of removing them; see Tittm. de Synon. N. T. p. 69 sq.

1. Genr. and Act. c. acc. Matt. 9, 27 ἐλέησον ἡμᾶς, νιὲ Δαβίδ. 15, 22. 17, 15. 18, 33 bis. 20, 30. 31. Mark 5, 19. 10, 47. 48. Luke 16, 24. 17, 13. 18, 38. 39. Phil.

2, 27. Jude 22 see in διακρίνω no. 1. Sept. for יִחַד 2 Sam. 12, 22; יִחַד Deut. 13, 17. (Dem. 753. 11. Plato Conv. 173. c.) In Rom. 12, 8 spoken of those who had charge of the poor, or perh. of private benevolence; comp. Sept. and יִחַד Prov. 14, 21. 28, 8.—Pass. Matt. 5, 7. 1 Cor. 7, 25 ὡς ἡλεήμενος ὑπὸ κυρίου πιστὸς εἶναι, *as one that hath obtained mercy of the Lord to be faithful* (i. e. believing); here πιστὸς εἶναι is exegetical. 2 Cor. 4, 1. 1 Tim. 1, 13. 16. Sept. for חִבְּרוֹת Hos. 1, 6. So Lys. 257. ult. Plato Rep. 337. a.

2. Spec. in N. T. of God's mercy through Christ, or salvation in Christ, *to have mercy on*, i. q. *to give salvation, to save*, c. acc. Rom. 9, 15 ἐλεῆσω ὃν ἂν ἐλεῶ, quoted from Sept. Ex. 33, 19 where Sept. for יִחַד; in Ex. spoken generally, but applied by Paul in the gospel sense. So v. 16 ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ, where Lachm. ἐλεῶντος as if from a Pres. ἐλεῶ. v. 18. 11, 32; Pass. 11, 30. 31; also 1 Pet. 2, 10, comp. Hos. 2, 23.

ἐλεημοσύνη, ης, ἡ, (ἐλεῆμων,) *mercy, compassion*, Sept. for חֲסֶד Prov. 21, 21; חֲסֶד Is. 38, 18. Callim. Hymn. in Del. 152.—In N. T. meton. 'act of mercy'; *alms, charity*, money given to the poor; Matt. 6, 1 Rec. where the better reading is δικαιοσύνη. Matt. 6, 2. 3. 4. Luke 11, 41. 12, 33. Acts 3, 2. 3. 10. 9, 36. 10, 2. 4. 31. 24, 17. Sept. for Chald. חֲסֶד Dan. 4, 24 [27]. So Ecclus. 3, 14. 12, 3. Diog. Laert. 5. 17 ποιηρὸν ἂν πρόφω ἐλεημοσύνην ἔδωκεν.

ἐλεήμων, ονος, ὁ, ἡ, adj. (ἔλεος,) *pitiiful, merciful, compassionate*, i. e. actively so, Matt. 5, 7. Heb. 2, 17. Sept. for חֲסֶד Ex. 22, 27; חֲסֶד Ps. 145, 8.—Hom. Od. 5. 191. Lysias 168. 40.

ἔλεος, ον, ὁ, also εἶος, τό, (kindr. ἱλαος, ἱλαως,) *pity, mercy, compassion*, i. e. active pity, comp. in ἐλεῶ init. Tittm. de Syn. N. T. p. 69 sq.—The forms of ὁ ἔλεος are usual in classic writers; those of τὸ ἔλεος are found only in Sept. the N. T. and ecclesiastical writers. Thus

1. Masc. ὁ ἔλεος, Matt. 23, 23 ἀφήκατε . . . τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν. Tit. 3, 5. Heb. 4, 16; also Matt. 9, 13 and 12, 7 ἔλεον βέλω καὶ οὐ βυσίαν, quoted from Hos. 6, 6 where Sept. τὸ ἔλεος for חֲסֶד piety, goodness; parall. with חֲסֶד אֱלֹהִים, Sept. ἐπίγνωσις Θεοῦ. Sept. also ὁ ἔλεος for חֲסֶד Is. 60, 10.—Luc. D. Deor. 13. 1. Dem. 735. 1. Plato Rep. 539. a.

2. Neut. τὸ ἔλεος, genr. Luke 1, 50. 78. Rom. 9, 23. 15, 9. Eph. 2, 4. 1 Pet. 1, 3.

James 2, 13 (see in κατακαυχάμαι). 3, 17. Sept. for רַחֵם Neh. 13, 22. Ps. 51, 1; חַסֵּד Deut. 13, 7.—So ποιεῖν ἔλεος μετὰ τινος, to do mercy with any one, to show mercy to, i. q. ἐλεεῖν, e. g. Luke 1, 72. 10, 37. James 2, 13. Sept. for רַחֵם רַחֵם Gen. 24, 12. 1 Sam. 15, 6. al. Also μεγαλύνειν ἔλεος μετὰ τινος, Luke 1, 58.—In the phrase μνησθῆναι ἐλέους, to remember mercy, Luke 1, 54, i. e. to give a new proof of mercy and favour to Israel, in allusion to God's ancient mercies to that people; comp. Ps. 25, 6. 89, 29. 50. Sept. for רַחֵם 2 Chr. 6, 42. Jer. 2, 2.—Spec. of the mercy of God through Christ, i. e. salvation in the gospel sense; Jude 21 τὸ ἔλεος Ἰησοῦ, i. e. the salvation of or through Christ. Rom. 11, 31. So in benedictions, including the idea of mercies and blessings of every kind; e. g. δὴ ἔλεος ὁ κύριος, 2 Tim. 1, 16. 18; also joined with εἰρήνη and the like, Gal. 6, 16. 1 Tim. 1, 2. 2 Tim. 1, 2. Tit. 1, 4. 2 John 3. Jude 2.

ἐλευθερία, as, ἡ, (ἐλεύθερος,) freedom, liberty, i. e. personal liberty, freedom from restraint, 1 Cor. 10, 29 (Diog. Laert. 7. 121. Plato Ep. 354. e); from the yoke of the Mosaic law, Gal. 2, 4. 5, 1. 13 bis. 2 Cor. 3, 17, comp. v. 6. 7; hence νόμος ἐλευθερίας, the law of liberty, the gospel, opp. to the yoke of the Jewish law, James 1, 25. 2, 12; comp. Gal. 5, 1. Rom. 8, 2. 2 Cor. 3, 17. Also freedom from the yoke of external observances in general, 1 Pet. 2, 16. 19; from a state of calamity and death, Rom. 8, 21. Comp. Xen. Mem. 4. 5. 2.

ἐλεύθερος, ἐρα, ον, perh. 'one who can go where he will,' from obsol. ἐλεύω i. q. ἔρχομαι; hence, free, at liberty, not under restraint or bondage, Lat. liber.

1. In a civil sense: a) free-born, 1 Cor. 7, 22. 12, 13. Gal. 3, 28. 4, 22. 23. 30. 31. Eph. 6, 8. Col. 3, 11. Rev. 6, 15. 13, 16. 19, 18. Trop. of the heavenly Jerusalem, Gal. 4, 26; comp. v. 24. Sept. for זָהָרִי Neh. 13, 17. Ecc. 10, 17. So Dem. 752. 13. Xen. Mem. 2. 7. 3, 4, 6. b) freed, made free, John 8, 33. 1 Cor. 7, 21. Sept. for חֲפָזִי Ex. 21, 2. 26. 27.

2. Genr. free, exempt, from an obligation, law, duty, Matt. 17, 26. Rom. 7, 3 and 1 Cor. 7, 39, comp. Sept. for חֲפָזִי Deut. 21, 14. (Luc. Asin. 23.) Also free from external obligations in general, so as to act as one pleases, 1 Cor. 9, 1. 19, comp. v. 4. 5. (Xen. Hi. 1. 16.) Or from the yoke of the Mosaic law and all other external observances, 1 Pet. 2, 16; comp. Gal. 5, 13.—

Trop. free from the bondage of sin and death, John 8, 36. Also Rom. 6, 20 ὅτε γὰρ δούλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ, ye were free as to righteousness, did not yield yourselves to its requirements, opp. v. 18; here ἐλεύθεροι is put for the sake of antithesis with δούλοι and implies an unreal freedom; for the dat. see Winer § 31. 3.

ἐλευθερώω, ὦ, f. ὥσω, (ἐλεύθερος,) to free, to set at liberty, in a civil sense, Xen. Mem. 2. 1. 28.—In N. T. trop. to make free, e. g. from the power and penalty of sin, John 8, 32. 36; with ἀπό c. gen. Rom. 6, 18. 22; from the yoke of the Mosaic law, Gal. 5, 1; or its condemnation, c. ἀπό Rom. 8, 2; from a state of calamity and death, Rom. 8, 21.—Xen. Cyr. 8. 7. 21 ἡ ψυχὴ μάλιστα ἐλευθεροῦται. So pr. c. ἀπό Hell. 5. 2. 12.

ἐλευσις, εως, ἡ, (ἐλεύσομαι,) a coming, Acts 7, 52.—Dion. Hal. l. p. 565. ed. Reisk. Act. Thom. § 28.

ἐλεφάντινος, η, ον, (ἐλεφας,) of ivory, ivory, Rev. 18, 12. Sept. for עֵי 1 K. 10, 18.—Hdian. 4. 2. 3, 13. Plato Crit. 116. d.

Ἐλιακίμ, ὁ, indec. Eliakim, Heb. עֲלִיָּאִים (God appointed), pr. n. of a man: a) Matt. 1, 13 bis. b) Luke 3, 30.

Ἐλιέξερ, ὁ, indec. Eliezer, Heb. עֲלִיעֶזֶר (God his help), pr. n. of a man, Luke 3, 29.

Ἐλιοῦδ, ὁ, indec. Eliud, pr. n. of a man, Matt. 1, 14. 15; prob. compounded from Heb. לֵא God, and יוֹד praise, but not found in O. T.

Ἐλισάβετ, ἡ, indec. Elisabeth, Heb. עֲלִישֶׁבֶת (God her oath), Elisheba, Sept. Vat. Ἐλισαβέζ, pr. n. of the wife of Zacharias, the mother of John the Baptist, Luke 1, 5. 7. 13. 24. 36. 40. 41 bis. 57. Comp. Ex. 6, 23.

Ἐλισσαῖος, ον, ὁ, Eliseus, Elisha, Heb. עֲלִישָׁא (God his deliverance), a celebrated prophet of the O. T. Luke 4, 27.—See 1 K. 19, 16 sq. 2 K. c. 2. c. 4 sq. c. 13, 14 sq.

ἐλίσσω v. -ττω, f, ξω, (ἐλεξ, εἰλω,) to roll up, to fold up, as a garment to be laid away; trop. of the heavens Heb. 1, 12, quoted from Ps. 102, 27 where Sept. for Heb. הִתְקַלַּף. Pass. Rev. 6, 14 Lachm. comp. Is. 34, 4, where Sept. for קָלַף.—Plut. Mor. II. p. 140. Plato Tim. 73. a.

ἐλκος, εως, ον, τό, (ἐλκος,) a wound, Hom. Il. 11. 812.—In N. T. an ulcer, a sore, Luke 16, 21. Rev. 16, 2. 11. Sept. for עֲקָבִי Ex. 9, 9. Job 2, 7. So Pol. 1. 81. 5. Thuc. 2. 49.

ἐλκω, ὦ, f. ὠσω, (ἐλκος,) *to let ulcerate*; Pass. *to be ulcerated, to be full of ulcers, sores*, Luke 16, 20.—Plut. Phocion 2. Xen. Eq. 1. 4. ib. 5. 1.

ἐλκύω, a late form, whence f. ἐλκύσω used as fut. of ἔλκω q. v.

ἔλκω, f. ἔλξω, later fut. ἐλκύσω Buttm. § 114; aor. 1 εἴλκυσα; *to draw, to drag*, c. acc. e. g. a net, John 21, 6. 11; a sword, John 18, 10. Sept. for תִּשָּׁךְ Ps. 10, 9; תִּשָּׁךְ 2 Sam. 22, 17. So ἐλκύσαντες Xen. Hell. 7. 1. 19; ἔλκω Hdian. 4. 9. 14. Xen. An. 5. 2. 15.—Of persons, *to drag, to force away*, e. g. before magistrates, Acts 16, 19 εἴλκυσαν. James 2, 6 ἔλκουσιν; or out of a place, Acts 21, 30 εἴλκον. So Plut. de vit. Pudore 15. Xen. Mem. 3. 6. 1.—Trop. *to draw*, by a moral influence, John 6, 44. 12, 32. Sept. and תִּשָּׁךְ Cant. 1, 4. So Plut. M. Ant. 66. Xen. Conv. 1. 9.

Ἑλλάς, ἄδος, ἡ, *Hellas, Greece*, once Acts 20, 2. At first this was the name of a city in Thessaly founded by Hellen the son of Deucalion, Hom. Il. 2. 683; then of the adjacent portion of Thessaly inhabited by the Myrmidons; afterwards of the whole central part of continental Greece, as far north as to Thesprotia, excluding the Peloponnesus and islands, Hes. Op. 655. Hdot. 8. 44, 47. Thuc. 1. 3. Plin. H. N. 4. 11. In this sense it seems to be used in Acts 1. c. where it is distinguished from Macedonia; comp. Arr. Exp. Alex. M. 2. 10. 11. ib. 4. 11. 14. See in Ἀχαΐα.—Elsewhere *Hellas* is also put for the whole extent of Greece, including the Peloponnesus and the islands, as also Macedonia, Xen. Vect. 1. 6; and so as opposed to Asia Minor, Xen. Hell. 3. 4. 5; but sometimes also including Ionia, Hdot. 1. 92, where Ephesus is said to be ἐν τῇ Ἑλλάδι.—The Heb. name for Greece is יָוָן (Javan) יוֹנִיָּה, Sept. יוֹנָן Gen. 10, 2; but the Sept. translate it also by Ἑλλάς, Is. 66, 19. Ez. 27, 13.

Ἕλλην, ηνος, ὁ, *Hellen*, pr. n. of the son of Deucalion, Hes. Fr. 28; then of his descendants, Ἕλληνες, the early inhabitants of the Thessalian *Hellas*, Hom. Il. 2. 684; afterwards a general name for all the *Greeks*, Hdian. 3. 2. 14. Xen. Cyr. 6. 3. 11.—Hence in N. T. Ἕλλην, *a Greek*; οἱ Ἕλληνες, *the Greeks*.

1. Pr. as opp. to οἱ βάρβαροι, under which term are comprised all who are not Greeks, Rom. 1, 14; where the polished Greeks are the οἱ σοφοί.—Philo de Conf. Ling. p. 347. e. Xen. Vect. 1. 4. Comp. Læsner Obs. e Phil. p. 243.

2. Spec. as opp. to οἱ Ἰουδαῖοι it means *a Greek, the Greeks*, in the broadest sense, i. e. all those who use the Greek language and customs, whether in Greece, Asia Minor, or other countries; and as this was then the prevailing language, *the Greeks* were often put as the representatives of the whole heathen world, comprising all those who were *not Jews*, i. q. *gentiles*; Acts 16, 1. 3. 18, 17 Rec. 19, 10. 17. 20, 21. 21, 28. Rom. 1, 16. 2. 9. 10. 3, 9. 10, 12. 1 Cor. 1, 22. 23. 24. 10, 32. 12, 13. Gal. 2, 3. 3, 28. Col. 3, 11. So Acts 11, 20 in later edit. for Ἑλληνιστάς in Rec. John 7, 35 bis, where ἡ διασπορά τῶν Ἑλλήνων is *the dispersed among the gentiles*.—Comp. Sept. for תַּרְגֻּמֵּי Is. 9, 11. 1 Macc. 8, 18. 2 Macc. 4, 36. Jos. Ant. 12. 5. 1.

3. Spoken of a gentile convert to Judaism, *a Greek proselyte*, John 12, 20. Acts 14, 1. 17, 4. 18, 4; comp. 13, 43.

Ἑλληνικός, ἡ, ὄν, *Greek, Grecian*, Luke 23, 38. Rev. 9, 11.—Sept. Jer. 46, 16. Hdian. 5. 5. 6. Xen. Cyr. 2. 2. 28.

Ἑλληνίς, ἰδος, ἡ, (fem. of adj. Ἕλλην,) pr. *Greek*, in fem. 2 Macc. 6, 8. Xen. An. 5. 1. 1.—In N. T. *a female Greek*, a gentile; Mark 7, 26 γυνὴ Ἑλλ. Acts 17, 12; comp. in Ἕλλην no. 2. So Palaeph. 35.

Ἑλληνιστής, οὔ, ὁ, (ἐλληνίζω, *to Hellenize*, i. e. *to speak Greek*, Thuc. 2. 68. Xen. An. 7. 3. 25. Lob. ad Phryn. p. 379.) *a Hellenist*, i. e. *a Jew by birth or religion who speaks Greek*; used chiefly of foreign Jews and proselytes, whether converted to Christianity or not; Acts 6, 1 ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, i. e. *against those speaking Hebrew or Aramaean*, 9, 29. 11, 20 Rec. where later edit. Ἑλλήνας. Winer § 3. p. 33. ed. 5. Wetst. N. T. in Act. 6, 1.

Ἑλληνιστί, adv. (ἐλληνίζω,) *in Greek*, i. e. *in the Greek tongue*, John 19, 20. Acts 21, 37.—Plut. Cato Maj. 14. Xen. An. 7. 6. 8. Comp. Buttm. § 119. m. 82.

ἐλλογέω, ὦ, f. ἥσω, (ἐν, λόγος,) *to reckon in or to, to put to one's account*, Philem. 18. Trop. *of sin, to impute*, Rom. 5, 13.—Boeckh Inscr. 1. 850.

Ἐλμωδάμ, ὁ, indec. *Elmodam*, pr. name of a man, Luke 3, 28.

ἐλπίζω, f. ἴσω, (ἐλπίς, ἔλπω,) Att. fut. ἐλπιώ Buttm. § 95. 7.

1. *to hope, to hope for, to expect*, pr. and c. καὶ 2 Cor. 8, 5; with infin. aor. Luke 6, 34 παρ' ὧν ἐλπίζετε ἀπολαβεῖν. 23, 8. Acts 26, 7. Rom. 15, 24. 1 Cor. 16, 7

Phil. 2, 19. 23. 1 Tim. 3, 14. 2 John 12. 3 John 14; infin. perf. 2 Cor. 5, 11. (Hdian. 1. 12. 9. Thuc. 7. 21. Xen. *Ag.* 7. 6.) With *ἐν* and pres. Indic. Luke 24, 21; fut. Indic. Acts 24, 26. 2 Cor. 1, 13. 13. 6. Philem. 22; comp. Winer § 45. 2 et ult. So c. inf. fut. Luc. D. Deor. 25. 1. Xen. Cyr. 1. 6. 4.—With accus. of thing, *to hope for*, Rom. 8, 24. 25. 1 Cor. 13, 7; hence Pass. τὰ ἐλπιζόμενα, Heb. 11, 1. So Hdian. 1. 4. 6. Xen. Mem. 4. 3. 17.

2. *to hope in* or *on* any one, i. q. *to trust in*, *to confide in*, e. g. a) Genr. c. dat. Matt. 12, 21 τῷ ὀνόματι αὐτοῦ ἔσται ἐλπιούσι in latter edit. but Rec. ἐν τῷ ὄν. as below. With *εἰς* c. acc. John 5, 45 εἰς ὃν ἐλπίκατε. Sept. for *ἐν* Is. 51, 5. (Hdian. 7. 10. 1.) With *ἐπὶ* τι, Rom. 15, 12 ἐπ' αὐτῷ ἔσται ἐλπιούσι. 1 Tim. 6, 17. Sept. for *ἐν* Judg. 9, 26. Ps. 44, 7; comp. Matth. § 399. n. 1. (Pol. 1. 82. 6 ἐφ' αἷς εἶχον... ἐλπίδας.) Also *ἐπὶ* τι 1 Pet. 1, 13; Sept. for *ἐν* Ps. 62, 11. b) Spec. of those who put their trust in God or Christ; so with *εἰς* c. acc. 2 Cor. 1, 10; *ἐπὶ* c. dat. 1 Tim. 4, 10. (Sept. for *ἐν* Ps. 26, 1; comp. Is. 11, 10.) With *ἐπὶ* c. acc. 1 Tim. 5, 5. 1 Pet. 3, 5; Sept. for *ἐν* Ps. 37, 3, 5. So in Christ, with *ἐν* c. dat. 1 Cor. 15, 19. Sept. c. *ἐν* for *ἐν* *ἐν* 2 K. 18, 5. Ps. 33, 21. 'So ἐλπίδα ἔχειν ἐν τινι, Epict. Ench. 40. Xen. Mem. 4. 2. 28.

ἐλπίς, ἰδος, ἡ, *hope, the expectation* of future good.

1. Genr. Rom. 8, 24 τῇ ἐλπίδι ἐσώσθμεν, *in hope are we saved*, as yet only in expectation, not in full fruition; dat. of manner. 2 Cor. 10, 15. Phil. 1, 20. With a gen. of the thing hoped for, Acts 27, 20 πᾶσα ἐλπίς τοῦ σώζεσθαι. 16, 19. 26, 6. 7. 23, 6 περὶ ἐλπίδος καὶ ἀναστάσεως, instead of περὶ ἐλπίδος τῆς ἀναστάσεως. Also c. gen. of the person hoping, Acts 28, 20. 2 Cor. 1, 7. Sept. for *ἐν* Job 14, 7. Ez. 37, 11. So genr. Hdian. 2. 7. 9. Pol. 3. 69. 4. Xen. Hell. 4. 8. 38.—Also παρ' ἐλπίδα, *against hope*, i. e. without ground of hope, Rom. 4, 18; ἐπ' ἐλπίδι, lit. *on hope*, Engl. *in* or *with* hope, full of hope and confidence, Acts 2, 26. Rom. 4, 18. 8, 20. 1 Cor. 9, 10 bis. Sept. for *ἐν* Ps. 4, 9. 16, 9.—Meton. the object of hope, Rom. 8, 24 bis, ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς, see in βλέπω no. 2. a. γ. 1 Cor. 9, 10 Rec. τῆς ἐλπίδος μετέχειν. Sept. and *ἐν* Job 6, 8. So Callim. Ep. 20.

2. Spec. of the Christian's hope, i. e. the hope of salvation through Christ, of eternal life and happiness; Rom. 5, 2 ἐλπίς τῆς

δόξης τοῦ Θεοῦ. 5, 4. 5. 12, 12 τῇ ἐλπίδι χαίροντες. 15, 4. 13 bis, ὁ Θεὸς τῆς ἐλπ. i. e. God the author and source of hope. 1 Cor. 13, 13. 2 Cor. 3, 12. Eph. 2, 12. 4, 4. 1 Thess. 4, 13. 5, 8. 2 Thess. 2, 16. Tit. 1, 2. 3, 7. Heb. 3, 6. 6, 11. 10, 23. 1 Pet. 1, 3. 3, 15. With gen. of the thing or person on which this hope rests, Eph. 1, 18. Col. 1, 23. 1 Thess. 1, 3.—Meton. the object of this hope, i. q. *salvation*, Col. 1, 5. Gal. 5, 5 ἐκ πίστεως ἐλπίδα δικαιοσύνης, *the hope of righteousness by faith*, i. e. the salvation thus bestowed. Tit. 2, 13. Heb. 6, 18. 7, 19. Meton. also of the source, ground, author of hope, Christ, Col. 1, 27. 1 Tim. 1, 1; genr. 1 Thess. 2, 19. Sept. Ps. 22, 10.

3. *hope in* or *on* any one, *trust*, *confidence*; so c. *εἰς*, Acts 24, 15 ἐλπίδα ἔχων εἰς τὸν Θεόν. 1 Pet. 1, 21; c. *ἐπὶ* τινι, 1 John 3, 3. Comp. *ἐν* ἐλπίδι no. 2. So c. *ἐπὶ* τινα Sept. for *ἐν* Prov. 22, 19; meton. Ps. 65, 6.

Ἐλύμας, α, ὁ, *Elymas*, i. q. ὁ μάγος, the magician, as explained by Luke, Acts 13, 8. It appears to come from the Arabic 'alim, wise, learned.

Ἐλωί, indec. *Eloi*, Aram. *ܐܠܘܝ*, my God, Mark 15, 34; quoted from Ps. 22, 2 where Sept. ὁ Θεός μου for Heb. *אלהי*. Matthew writes it ἡλί, Matt. 27, 46.

ἐμμαντοῦ, ἡς, οὔ, reflex. pron. of 1 pers. found only in Sing. gen. dat. acc. of *myself*, *to myself*, *myself*; Luke 7, 7. John 5, 31. 8, 14. 18. 54. 1 Cor. 4, 3. 2 Cor. 2, 1. al. For ἀπ' ἐμμαντοῦ and ἐξ ἐμμαντοῦ, see in ἀπό no. 3. c; ἐκ no. 3. c.—Sometimes in accus. used merely as the simple ἐμέ, Matt. 8, 9. Luke 7, 8. John 12, 32. Philem. 13. al. See Matth. § 148. n. 2. Kühner § 302. +

ἐμβαίνω, (ἐν, βαίνω,) in N. T. only in aor. 2 ἐνέβην, inf. ἐμβῆναι, part. ἐμβάς; *to go in*, *to enter*, absol. John 5, 4, sc. εἰς τὸ ὕδωρ. So Pol. 1. 20. 8. Xen. An. 4. 3. 20.—Elsewhere only as followed by εἰς τὸ πλοῖον or the like, *to go on board*, *to embark*, Matt. 8, 23. 9, 1. 13, 2. 14, 22. 32. 15, 39. Mark 4, 1. 5, 18. 6, 45. 8, 10. 13. Luke 5, 3. 8, 22. 37. John 6, 17. 22. 24. 21, 3. So 1 Macc. 15, 37. Pol. 1. 25. 2. Xen. An. 1. 3. 17.

ἐμβάλλω, f. βαλῶ, (ἐν, βάλλω,) *to cast in*; Luke 12, 5 ἐμβαλεῖν εἰς τὴν γέενναν. Sept. for *ἐν* Gen. 37, 21. al.—Hdian. 4. 9. 14. Xen. Hell. 1. 17. 21.

ἐμβάπτω, f. ψω, (ἐν, βάπτω,) *to dip in*, pr. into any thing, c. acc. Matt. 26, 23 ε

έμβ. τήν χείρα ἐν τῷ τρυβλίῳ. Mid. c. acc. impl. Mark 14, 20 ὁ ἐμβαπτόμενος εἰς τὸ τρυβλίον. Also John 13, 26 έμβ. τὸ ψωμίον sc. εἰς τὸ τρ.—Aristoph. Nub. 150 ἐμέβαψε εἰς τὸν κηρὸν τῷ πόδε. Athen. 9. p. 367. b.

έμβατεύω, f. εὔσω, (ἐν, βατεύω i. q. βαίνω,) pr. to go in, to enter, e. g. εἰς τὸ ἄρος Jos. Ant. 2. 12. 1. Aeschyl. Pers. 449; in a hostile sense, εἰς τὴν χώραν, i. e. to invade, 1 Macc. 12, 25. 15, 40; εἰς τὴν ναῦν Dem. 894. 7.—In N. T. trop. to go into a matter, to search or pry into, and in a bad sense to intrude into, c. acc. Col. 2, 18 ἃ μὴ ἑώρακεν έμβατεύων. So 2 Macc. 2, 30. Philo de Opif. p. 16. Xen. Conv. 4. 27.

έμβιβάζω, f. ἄσω, (ἐν, βιβάζω,) to cause to go in, mostly into a ship, to embark, to put on ship-board; c. acc. Acts 27, 6 ἐνεβίβασεν ἡμᾶς εἰς αὐτὸ sc. τὸ πλοῖον.—Pol. 1. 49. 5. Xen. An. 5. 3. 1.

έμβλέπω, f. ψω, (ἐν, βλέπω,) to look in, pr. into a place, Bel and Drag. 40.—Hence in N. T. to look in the face, to look at or upon, to behold; c. dat. Mark 10, 21 'Ἰησοῦς έμβλέψας αὐτῷ. v. 27. 14, 67. Luke 20, 17. 22, 61. John 1, 36. 43. Matt. 19, 26. (Pol. 15. 28. 3. Xen. Cyr. 1. 3. 2.) With εἰς c. acc. Acts 1, 11 εἰς τὸν οὐρανὸν, parall. is ἀντρίζοντες v. 10. Also to look at, to consider, Matt. 6, 26 εἰς τὰ πετεινά, comp. Luke 12, 24. Sept. and 𐤇𐤃𐤁 Is. 51, 1. 2. 6. So Ecclus. 2, 10.—With an acc. to look at, to see; καὶ ἐνέβλεψε τηλαυγῶς ἅπαντας Mark 8, 25; absol. id. Acts 22, 11.

έμβριμάομαι, ὤμαι, f. ἥσομαι, Mid. depon. (ἐν, βριμάομαι v. -όομαι,) pr. to be wroth at, to be moved with indignation towards any one; hence in N. T.

1. In words, i. q. to murmur against, to blame, c. dat. Mark 14, 5 ἐνεβριμῶντο αὐτῇ. Suid. ἐνεβριμήσατο μετ' ὀργῆς ἐλάλησεν.—Spec. to admonish sternly, to charge strictly, i. e. to threaten with one's indignation for disobedience; c. dat. Matt. 9, 30 ἐνεβριμήσατο αὐτοῖς. Mark 1, 43. So Symm. for 𐤁𐤓𐤁𐤀 Is. 17, 13. Hesych. έμβριμήσαι· ἐπιτιμήσαι, κελεύσαι. Id. έμβριμώμενος· μετ' ἀπειλῆς ἐντελλόμενος.

2. Like Heb. 𐤁𐤓𐤁, spoken also of any great perturbation of mind, e. g. grief, to be greatly moved, to be troubled, with dat. of manner, John 11, 33 ἐνεβρ. τῷ πνεύματι, parall. ἐτάραξεν ἑαυτὸν. v. 38 ἐν ἑαυτῷ. So 𐤇𐤃𐤁𐤀, Sept. τεταραγμένοι, Gen. 40, 6; Sept. σκυθρωποί Dan. 1, 10.

έμέω, ὦ, f. έσω, to spue out, to vomit, trop. to express loathing, c. acc. Rev. 3, 16.

Sept. for 𐤁𐤓𐤁 Is. 19, 14.—Ael. V. H. 9. 26 Xen. An. 4. 8. 20.

έμμαίνομαι, f. οὔμαι, (ἐν, μαίνομαι,) to be mad at or against any one, to be furious against, c. dat. Acts 26, 11.—So adj. έμμανής, furious, raging, Wisd. 14, 23. Plato Tim. 86. c.

'Εμμανουήλ, ὁ, indec. Emmanuel, Heb. 𐤅𐤍𐤎𐤏𐤥 (God with us) Immanuel, a symbolical name, once Matt. 1, 23; see Is. 7, 14. 8, 10.

'Εμμαούς, ἡ, indec. Emmaus, a village 60 furlongs or about 7½ Rom. miles from Jerusalem, but in what direction is uncertain; Luke 24, 13.—A place of this name is mentioned by Josephus at a like distance from Jerusalem; Jos. B. J. 7. 6. 6, χωρίον ὁ καλεῖται μὲν Ἀμμαοῦς, ἀπέχει δὲ τῶν Ἱεροσολύμων σταδίους ἐξήκοντα. A city Emmaus lay also in the plain of Judah, 160 stadia from Jerusalem, towards Joppa, and was called by the Romans Nicopolis, now Ἀμωδᾶς; it is not mentioned in N. T. but often elsewhere, as 1 Macc. 3, 40. Jos. Ant. 14. 11. 2. B. J. 2. 20. 4. See Bibl. Res. in Pal. III. p. 65 sq. Rosenm. Bibl. Geogr. II. ii. p. 198.

έμμένω, f. ἐνώ, (ἐν, μένω,) to remain in a place, c. ἐν Xen. An. 4. 7. 18.—In N. T. trop. to remain in, to continue in any course of conduct, with ἐν c. dat. Gal. 3, 10 πᾶς ὃς οὐκ έμμένει ἐν πᾶσι τοῖς γεργ. Heb. 8, 9. Sept. Is. 30, 18. (Pol. 3. 70. 4 ἐν τῇ πίστει. Plut. Artaxerx. 23 init.) With dat. simply, Acts 14, 22 τῇ πίστει. Sept. for 𐤅𐤓𐤁𐤀 Deut. 27, 26. So Pol. 1. 43. 3 τῇ πίστει. Xen. Ag. 1. 11.

'Εμμόρ, ὁ, indec. Emmor, Heb. 𐤅𐤌𐤓 (an ass) Hamor, Acts 7, 16; comp. Gen. 33, 19. Josh. 24, 32.—Lachm. 'Εμμόρ.

έμός, ἡ, ὢν, possessive adj. of 1 pers. Sing. my, mine.

1. Pr. marking possession, property, etc. Matt. 18, 20 τὸ ἐμὸν ὄνομα. John 3, 29. 4, 34. Rom. 10, 1. al. sæp. (Xen. Conv. 5. 5.) So τὸ ἐμόν, τὰ ἐμά, my own, i. e. what is mine, my property, Matt. 25, 27. 20, 15. Luke 15, 31. Emphat. τῇ ἐμῇ χειρὶ, with my own hand, 1 Cor. 16, 21. Gal. 6, 11. Col. 4, 18.—Implying power or office, as οὐκ ἔστιν ἐμόν sc. δοῦναι, it is not mine to give, Lat. meum non est, Matt. 20, 23. Mark 10, 40. Comp. Jos. Ant. 2. 16. 1 σὸν ἔστ. ἐκπορίζεν.

2. Of things which proceed from any one as the source, author, agent; Mark 8, 38 τοὺς ἐμοὺς λόγους. Luke 9, 26. John 6, 38.

7, 16. 8, 16. 14, 27. Rom. 3, 7. al. ssep. So τὸ ἐμὸν, i. e. my doctrine, John 16, 14. 15.

3. In a passive or objective sense, Winer § 22. 7. n. 3. Matth. § 466. 2; e. g. of that which is appointed, destined, for a person, as ὁ καιρὸς ὁ ἐμός John 7, 6. 8; ἡ ἡμέρα ἡ ἐμὴ John 8, 56; καιρὸς τῆς ἐμῆς ἀναλύσεως 2 Tim. 4, 6; or of that which is done to or in respect to a person, as εἰς τὴν ἐμὴν ἀνάμνησιν, in my remembrance, i. e. in remembrance of me, Luke 22, 19. 1 Cor. 11, 24. 25; ἀγάπη ἡ ἐμή, love of me, John 15, 9 comp. v. 10.—Jos. Ant. 1. 3. 8 ἐξῴβριζον εἰς τὴν ἐμὴν εὐσέβειαν, i. e. εἰς ἐμέ, towards me. Xen. Cyr. 3. 1. 28 φιλία τῇ ἐμῇ. 8. 3. 32 τῆς ἐμῆς δωρεάς, i. e. the gift to me. +

ἐμπαυγμονή, ἡς, ἡ, (ἐμπαίζω,) mockery, scoffing; in later edit. 2 Pet. 3, 3 ἐν ἐμπαυγμονῇ ἐμπαύκεται, scoffers in mockery, intends for shameless scoffers; comp. Gesen. Lehrs. p. 671. 3. Not found in Sept. or Greek writers.

ἐμπαυγμός, οὗ, ὁ, (ἐμπαίζω,) a mocking, scoffing, Heb. 11, 36. Sept. for ἡδῶν Ez. 22, 4.—Wisd. 12, 25. Eccclus. 27, 28. A form of the Alexandrine age, Lob. ad Phryn. p. 241. n.

ἐμπαίζω, f. αἰζω, (ἐν, παίζω,) aor. 1 ἐνέπαιξα, a later form instead of ἐνέπαισα, Buttm. § 114 παίζω. Phryn. et Lob. p. 240.—To sport in, with, against any one, Lat. illudere, Engl. to illude, i. e.

1. to mock, to scoff at, to deride, c. dat. Matt. 27, 29 ἐνέπαιζον αὐτῷ, λέγοντες. v. 31. Mark 10, 34. 15, 20. Luke 14, 29. 22, 63. 23, 36; absol. Matt. 20, 19. 27, 41. Mark 15, 31. Luke 18, 32. 23, 11. Sept. for ἡδῶν Gen. 39, 14. 17; ἡδῶν Ex. 10, 2.—Arr. Epict. 4. 1. 47. Luc. Lexiph. 5. Hdot. 4. 134.

2. Spec. to delude, to deceive, Pass. Matt. 2, 16.—Sept. Jer. 10, 14. Soph. Ant. 799.

ἐμπαίκτης, ου, ὁ, (ἐμπαίζω,) a mocker, scoffer, spoken of impostors, false prophets, deceivers, 2 Pet. 3, 3. Jude 18. See Matt. 24, 24 sq.—A word of the Alexandrine age, Lob. ad Phryn. p. 241. n.

ἐμπεριπατέω, ὦ, f. ἴσω, (ἐν, περιπατέω,) to walk about in or on a place, e. g. τὴν γῆν, Sept. for ἡδῶν Job 1, 7. 2, 2; also Luc. Conv. 13.—In N. T. trop. to walk in or among a people, to live among, to be habitually conversant with; absol. 2 Cor. 6, 16. Sept. and ἡδῶν Lev. 26, 12. Deut. 23, 14.

ἐμπνέω, f. ἐμπλήσω, (ἐν, πνέω,) to breathe in or upon, to breathe in or on, intrans. Hom.

§ 114. Lob. ad Phryn. p. 95,) aor. 1 ἐνεπλήσα, Pass. aor. 1 ἐνεπλήσθην; also particip. pres. ἐμπνέων Acts 14, 17, from a form ἐμπνέω less usual and not Attic, Buttm. § 114 πνέω. § 106. n. 5; to fill in, Lat. implere, i. q. to fill up, to make full, c. acc. Sept. for ἡδῶν Gen. 42, 25. Hdtian. 1. 12. 5. Xen. Mem. 1. 4. 6.—In N. T. spoken only of food, to fill with food, to satisfy, to sate, absol. John 6, 12 ὡς δὲ ἐνεπλήσθησαν. Sept. for ἡδῶν Lev. 26, 6. (Plut. Symp. lib. 8 init. Xen. Cyr. 1. 3. 4.) Trop. to fill, to satisfy, e. g. one's desire with good, absol. Luke 6, 25. With acc. and gen. Luke 1, 53. Acts 14, 17; comp. Buttm. § 132. 10. a. Sept. for ἡδῶν Is. 27, 6. Ps. 107, 9; ἡδῶν Jer. 31, 14. (Eccclus. 16, 30.) Pass. trop. to be filled with any person or thing, i. e. to fully enjoy the society, intercourse of any one; Rom. 15, 24 ἐάν ὑμῶν ἐμπλησθῶ. Comp. Hist. of Susann. 32.

ἐμπνέω, f. πεσοῦμαι, (ἐν, πίπτω,) aor. 2 ἐνέπεσον, to fall in, and with εἰς c. acc. of place, to fall into; Matt. 12, 11 εἰς βόθυνον. Luke 6, 39 Lachm. Luke 14, 5 εἰς φρέαρ. Sept. and ἡδῶν Ex. 21, 33. Prov. 26, 27. (Æsop. F. 117 μῦθα ἐμπεσοῦσα εἰς χύτρον. Xen. Cyr. 3. 3. 64 εἰς τάφρους.) Of persons, to fall in with, to fall among, to meet with, Luke 10, 36 εἰς τοὺς ληστές. So Arr. Epict. 3. 13. 3 ὅταν εἰς ληστές ἐμπεσώμεν. Xen. Cyr. 3. 1. 4.—Trop. to fall into any state or condition, to come into, c. εἰς, 1 Tim. 3, 6 εἰς κρίμα. v. 7 εἰς ὀνειδισμόν. 6, 9. Sept. and ἡδῶν Prov. 17, 21. 28, 10. (Æl. V. H. 5. 2. Xen. Hell. 7. 5. 6.) Also ἐμπεσεῖν εἰς χεῖρας Θεοῦ, to fall into the hands of God, into his power, for punishment, Heb. 10, 31. Sept. and ἡδῶν 2 Sam. 24, 14. So Eccclus. 2, 18.

ἐμπλέκω, f. ἐξω, (ἐν, πλέκω,) to plait or braid in, to interweave, Æl. V. H. 13. 1 ἐνεπλέκοντο οἱ κίττοι μαλακοῖς δένδροις.—In N. T. trop. to entangle; Mid. to entangle oneself in, c. dat. 2 Tim. 2, 4; Pass. c. dat. 2 Pet. 2, 20. So Pol. 1. 17. 3. Plato Legg. 814. b.

ἐμπλήθω, see the forms of ἐμπλήρω.

ἐμπλοκή, ἡς, ἡ, (ἐμπλέκω,) a plaiting, braiding, intertwining, sc. of the hair in ornament, 1 Pet. 3, 3. Comp. 1 Tim. 2, 9 Judith 10, 3.

ἐμπνέω, ὦ, f. εὔσω, (ἐν, πνέω,) to blow in or upon, to breathe in or on, intrans. Hom. II. 17. 502; also αἰλοῖς ἐμπνεῖν, to play upon, Anth. Gr. II. p. 103; hence genr. to draw breath, to breathe, i. e. to live, Plut. Eumen.

5 ult. Eurip. Phoen. 1436.—In N. T. trop. and intrans. *to breathe, to respire*, and with gen. *to breathe of* any thing, i. q. *to be full of*; Acts 9, 1 ἐμπνέων ἀπειλῆς καὶ φόβου. See Matth. § 376. Winer § 30. 9. c. So πνέω, Aristenet. I. Ep. 5 πνέων Συμοῦ. Achill. Tat. 2. p. 65 ἔρωτος πνέει. Aristoph. Eq. 435 κακίας πνέει. Comp. Heb. יָפַח Ps. 27, 12.

ἐμπορεύομαι, f. εὔσομαι, Pass. depon. (ἐν, πορεύομαι,) *to go in, to enter in*, c. acc. τὴν πόλιν Sept. Gen. 34, 24; πρὸς τινα, *to any one, to have intercourse with*, Plut. de aud. Poet. 12. p. 76; *to travel about in, to journey*, Soph. Elect. 405. Pol. 28. 10. 5.—In N. T. and usually, *to travel about as a merchant or trader on a large scale*, i. q. *to trade, to traffic*; absol. James 4, 13. Sept. for יָחַד Gen. 34, 10. 42, 34. (Diod. Sic. 5. 39. Xen. Lac. 7. 1.) With an acc. *to traffic in, to make merchandise of*; 2 Pet. 2, 3 ὑμᾶς ἐμπορεύσονται, i. e. *they will deceive you for their own gain*. So Jos. Ant. 4. 6. 8 (virgins) οὐκ ἐμπορεύσόμεναι τὴν ὥραν τοῦ σώματος. Athen. 13. p. 569. f. See Winer § 32. 1. n.

ἐμπορία, as, ἡ, (ἐμπορος,) *a journey for traffic*, Arr. Epict. 3. 24. 80.—In N. T. *trade, traffic, commerce*, Matt. 22, 5. Sept. for יָחַד Ez. 27, 15; רִכְזָה Ez. 28, 5. So Pol. 3. 23. 4. Xen. Hi. 9. 9.

ἐμπόριον, ου, τό, (ἐμπορος,) *an emporium, market, mart*; John 2, 16 οἶκον ἐμπορίου, *a market-house*.—Sept. Is. 23, 17. Pol. 16. 41. 5. Xen. Vect. 3. 3.

ἐμπορος, ου, ὁ, (ἐν, πόρος, πείρω, πείρω,) pr. *a passenger* from one place to another, a traveller, ὁ ἐν πόρῳ ὢν, Soph. Œd. C. 25, 303; espec. *a passenger by ship* who pays fare; and this indeed seems to have been the earliest use of the word, (later ἐπιβάτης,) Hom. Od. 2. 319. ib. 24. 300.—In N. T. and usually, *a merchant, trader*, i. e. *one who trades by sea or land, a wholesale dealer*; distinguished from the κάπηλος or ἀγοραῖος, who purchased his wares of the ἐμπορος and dealt them out at retail; see Boeckh Staatshaush. I. p. 336. Xen. Vect. 3. 12, 13.—Rev. 18, 3. 11. 15. 23. Matth. 13, 45 ἀνθρώπος ἐμπορος, see in ἀνθρώπος, 1. B. c. β. Sept. for יָחַד Gen. 37, 27; רִכְזָה Ez. 27, 15. 20 sq. So Hdian. 4. 10. 9. Xen. Hell. 1. 6. 38.

ἐμπρῆθω, f. ἦσω, (ἐν, πρήθω,) Lat. incendio, *to inflame, to set on fire*, i. e. *to destroy by fire*, τὴν πόλιν Matt. 22, 7. Sept. for יָרַח Judg. 18, 27.—Hdian. 3. 7. 16. Xen. Hell. 1. 2. 4.

ἐμπροσθεν, adv. and prep. (ἐν, πρόσθεν,) *before*, e. g.

1. Adv. of place *before*, in advance of any one, Luke 19, 4. 28. (Pol. 2. 27. 4. Xen. An. 5. 6. 9; comp. Cyr. 2. 2. 7.) So τὰ ἐμπροσθεν, *things before*, Phil. 3, 14; comp. Butt. § 125. 6, 7. (Xen. An. 6. 3. 14.) In respect of the body, *before, in front*. Rev. 4, 6. So Sept. and פָּנִים Ez. 2, 10. Xen. An. 5. 4. 32.—In Sept. and Gr. writers spoken also of time, Ruth 4, 7. Judg. 1, 11. al. Æl. V. H. 2. 41. Xen. Vect. 4. 28.

2. Prep. with the genitive, *before*; see Butt. § 146. 3. Thus

a) Of place, with gen. of person, after verbs of motion and the like, *before*; John 3, 28. 10, 4 ἐμπρ. αὐτῶν πορεύεται. Matt. 6, 2. 11, 10. Mark 1, 2. Luke 7, 27. Sept. for יָחַד Gen. 32, 3. 16. (Xen. Cyr. 3. 2. 5.) Genr. *before, in the presence of*, Matt. 5, 16. 6, 1. 10, 32 bis. 33 bis. 17, 2. 25, 32. 26, 70. 27, 11. 29. Mark 9, 2. Luke 5, 19. 12, 8 bis. 14, 2. 19, 27. 21, 36. John 12, 37. Gal. 2, 14. 1 Thess. 2, 19. So Matth. 7, 6 βάλλειν ἐμπρ. χ. 23, 13 or 14 κλείετε τὴν βασιλῆα οὐρ. ἐμπρ. τῶν ἀνθρ. ye shut up before them, so as to prevent them from entering; comp. Sept. ἀνοιξω ἐμπρ. αὐτοῦ Σύρας, for יָחַד Is. 45, 1.—Hence and from the Heb. ἐμπροσθεν τοῦ θεοῦ, *before God, in the sight of God*, God being witness, God knowing and approving, 1 Thess. 1, 3. 3, 9. 13. 1 John 3, 19; comp. Heb. יָחַד יְהוָה, Sept. δίκαιον ἐναντίον. Gen. 7, 1. So Matth. 11, 26 et Luke 10, 21 οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου. Matt. 18, 14 ζηλημα ἐμπρ. τοῦ. [Acts 10, 4.] So Heb. יָחַד רַבִּינִי, Sept. εὐδοκία ἐνώπιον θεοῦ Ps. 19, 15; δεκτὸν ἐναντι κυρίου Ex. 28, 38; comp. Heb. Lex. art. פָּנֵי D. 1. b. Lehrs. p. 820. 9 ult.—With gen. of thing, *before, at*; Matt. 5, 24 ἐμπρ. τοῦ θυσιαστηρίου. Acts 18, 17. 2 Cor. 5, 10. Rev. 19, 10. 22, 8. Comp. Sept. and יָחַד Neh. 8, 3. 2 Chr. 5, 5. So Ceb. Tab. 1.

b) Of time, *before*, with gen. of pers. John 1, 15. 27, 30. Sept. and יָחַד 2 K. 17, 2. 23, 25. al.—Hdot. 7. 144. Dem. 51. 15.

ἐμπνύω, f. ὑσω, (ἐν, πνύω,) *to spit in, to spit upon*, e. g. εἰς τὸ πρόσωπον, *to spit in one's face*, Matt. 26, 67; genr. 27, 30. Sept. εἰς τὸ πρ. for יָחַד Num. 12, 14. (Plut. Mor. II. p. 46, ἐμπνέειν τι εἰς τὸ πρόσωπον.) With dat. Mark 10, 34. 14, 65. 15, 19. Pass. Luke 18, 32. So Æl. V. H. 1. 15. Galen. de Theriac. 1. 8. See Lob. ad Phryn. p. 17. Thom. Mag. p. 507.

ἐμφανής, εὖος, οὖς, ὁ, ἡ, adj. (ἐμφαίνω,) pr. *appearing in any thing*; hence genr. *apparent*, and ἐμφανής γίνομαι, *to become apparent, to appear, to be seen openly*, i. q. ἐμφανίζομαι, Acts 10, 40. So Ael. V. H. 1. 21. Plato Aleib. 141. a; comp. Xen. Cyr. 8. 7. 23.—Trop. *to become manifest, known*; Rom. 10, 20, quoted from Is. 65, 1 where Sept. for עֲרָאָה. Sept. for עֲרָאָה Ex. 2, 14. So Pol. 22. 15. 7. Plato Theæt. 206. d.

ἐμφανίζω, f. ἴσω, (ἐμφανής,) *to make apparent, to cause to be seen, to show*; Pass. *to appear, to be seen openly*; Matt. 27, 53 ἐμφανίσθησαν πολλοῖς. Heb. 9, 24 ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν, i. e. in our behalf; for the construction ἐμφ. τῷ pr. comp. Sept. and Heb. Ps. 42, 3.—Trop. *to manifest, to make known, to declare, to show*, c. dat. Acts 23, 15 ἐμφανίσαι τῷ χιλιάρχῳ ὅπως κτλ. With acc. and πρὸς, 23, 22 ταῦτα πρὸς με. With ὅτι Heb. 11, 14. Sept. τινί τι for רַבִּי Esth. 2, 22. (So c. τινί τι Jos. Ant. 8. 4. 2. Diod. Sic. 14. 11. Xen. Mem. 4. 3. 4; τούτο ὅτι Xen. Cyr. 8. 1. 26.) In a judicial sense, c. dat. et κατὰ τινος, *to inform against, to accuse*, Acts 24, 1, 25, 2; περὶ τινος, 25, 15. (Jos. Ant. 10. 9. 3 κατὰ. 14. 10. 12 περὶ.) Of a person, ἐμφανίζειν ἑαυτὸν τινι, *to manifest oneself to any one*, i. e. to let oneself be intimately known and apprehended, John 14, 21. 22. Sept. for עֲרָאָה Ex. 33, 13. So Wisd. 1, 2.

ἐμφοβος, ου, ὁ, ἡ, adj. (ἐν, φόβος,) pr. *in fear*, i. e. *terrified, affrighted*, Luke 24, 5. 37. Acts 10, 4. 22, 9. 24, 25. Rev. 11, 13.—1 Macc. 13, 2. Theophr. Char. 24 or 25. 1, ἐμφοβος ὑπείκει τῆς ψυχῆς.

ἐμφυσάω, ᾧ, f. ἴσω, (ἐν, φυσάω,) *to blow in or on, to breathe on*, absol. John 20, 22. Sept. for נִפְּחָא of a wind Ez. 37, 9; of wrath 22, 21.—Dioscor. 5. 99 καίεται ἐμφυσέειν. Comp. Hom. Il. 19. 159.

ἐμφυτος, ου, ὁ, ἡ, adj. (ἐμφύω,) *implanted by nature, inborn, innate*, Wisd. 12, 10. Pol. 9. 11. 2. Xen. Mem. 3. 7. 5.—In N. T. trop. *implanted, engrafted*, from another source, e. g. τὸν ἐμφυτον λόγον James 1, 21, the gospel being here represented as a shoot *implanted or engrafted*; as elsewhere by seed *sown*, comp. Mark 6, 14 sq. So Barnab. Ep. c. 9, ἡ ἐμφ. δωρεὰ τῆς διδασκῆς τ. θεοῦ. Hdot. 9. 94 καὶ μετὰ ταῦτα αὐτίκα ἐμφυτον μαντικὴν εἶχε κτλ.

ἐν, a prep. governing only the dative, with the primary idea of *rest in any place or thing*; or also in contact with, *on, at, by*.

Compared with εἰς and ἐκ, it stands between the two, εἰς implying motion *into*, ἐν the being or remaining *in*, and ἐκ motion *out of*. See Winer § 52. a. Matth. § 577. Kühner § 289. 1. Buttm. § 147. n. 1.

1. Of PLACE, which is the primary and most frequent use; spoken of every thing which is conceived as being, remaining, taking place, *within* some definite space or limits, *in, on, at, by*, etc. Sept. usually for Heb. בְּ.

a) Pr. *in, within*; Luke 11, 1 ἐν τόπῳ τινί. Matt. 8, 6 ἐν τῇ οἰκίᾳ. Acts 2, 46 ἐν τῷ ἱερῷ. Luke 22, 55 ἐν μέσῳ τῆς αὐλῆς. Matt. 4, 23 ἐν ταῖς συναγωγαῖς. 4, 21 ἐν τῷ πλοίῳ. 11, 2. Mark 5, 3. John 5, 28. 11, 17. 19, 41. Phil. 1, 13. Luke 9, 57 et 19, 36 ἐν τῇ ὁδῷ. Matt. 6, 2. 5 ἐν ταῖς ρύμαις. 11, 16 ἐν ἀγοραῖς. Luke 7, 32. Matt. 20, 23 ἐν τῇ πόλει. 13, 24. 27 ἐν τῷ ἀγρῷ. al. sæp. (Hdian. 1. 9. 7. ib. 1. 12. 12. Xen. Cyr. 1. 4. 5.) With the names of cities, countries, places; Luke 2, 43 ἐν Ἱερουσαλὴμ. Matt. 2, 1. 5 ἐν Βηθλέμ. Rom. 1, 7 ἐν Ῥώμῃ. Matt. 2, 19 ἐν Αἰγύπτῳ. Acts 7, 36 ἐν γῇ Αἰγ. Matt. 9, 31. 3, 1. 3 ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας. 4, 13. 6, 4. Acts 9, 36. 10, 1. 1 Thess. 1, 7. 8. al. sæp. (Hdian. 3. 2. 7. Thuc. 7. 21.) So ἐν τῷ ᾧδῳ Luke 16, 23, comp. Matt. 10, 28. Rev. 21, 8; ἐν οὐρανῷ, ἐν τοῖς οὐρανοῖς, Matt. 6, 10. 20. Luke 15, 7. Matt. 5, 12. 16, 19; also of God, ὁ πατὴρ ὁ ἐν τοῖς οὐρ. as adj. i. q. ὁ ἐπουράνιος, *heavenly Father*, Matt. 5, 12. 45. 7, 11, comp. 18, 35; ἐν τῇ βασιλείᾳ τῶν οὐρ. Matt. 5, 19. 8, 11; ἐν πάσῃ τῇ γῇ, Rom. 9, 17. Matt. 25, 18. 25; ἐν τῷ κόσμῳ, John 13, 1. Col. 1, 6; ἐν τῇ θαλάσσῃ Mark 5, 13; ἐν μέσῳ τῆς θαλ. 6, 47. 1 Cor. 11, 25. Of a book, *writing*; Mark 12, 26 ἐν τῇ βίβλῳ Μωϋσέως. Luke 2, 23. 20, 42. Acts 13, 33 ἐν τῷ ψαλμῷ τῷ δευτ. Heb. 4, 5. 5, 6. So Heb. 4, 7 ἐν Δαβίδ, i. e. in the book of David, the Psalms. John 6, 45 ἐν τοῖς προφήταις. Rom. 11, 2 ἐν Ἠλῳ, i. e. in the section respecting Elijah. Of the body and its parts; Rom. 6, 12 ἐν τῷ σαρκοῦ σώματι. 2 Cor. 12, 2. Matt. 3, 12 ἐν τῇ χειρὶ αὐτοῦ. Rev. 6, 5. 11, 9. al. (Xen. An. 6. 1. 9.) Matt. 7, 3. 4 ἐν τῷ ὀφθαλμῷ. Matt. 1, 18. 23 ἐν γαστρὶ ἔχειν, see in γαστήρ no. 2. Luke 1, 44 ἐν τῇ κοιλίᾳ. Trop. ἐν τοῖς μέλεσι Rom. 7, 5. James 4, 1; ἐν τῇ καρδίᾳ, ἐν ταῖς καρδίαις, Matt. 5, 28. Luke 2, 51. Matt. 9, 4. Mark 2, 6. 8; ἐν στόματι 1 Pet. 2, 22.—Spoken of persons, pr. *in one's body*; Matt. 1, 20 τὸ ἐν αὐτῇ γεννηθῆν. 6, 23. Acts 20, 10; of a demoniac Acts 19, 16. Trop. Rom. 7, 17. 18. 20. al.

b) Spoken of elevated objects, a surface, or the like, *in*, i. e. *on*, *upon*; as of a fig-tree, ἐν αὐτῇ Mark 11, 13; a mountain, ἐν τῷ ὄρει, Luke 8, 32. John 4, 20. Heb. 8, 5. (Sept. and חרצב Ex. 31, 18. Luc. D. Deor. 4. 3. Xen. An. 4. 3. 31.) Matt. 8, 24 σεις-σμός ἐν τῇ θαλάσσῃ, *on* the lake. Luke 12, 51. John 20, 25. Acts 7, 33. 2 Cor. 3, 7 ἐντετυπωμένη ἐν λίθοις. Rev. 3, 21 ἐν τῷ θρόνῳ. (Hom. Od. 8. 422.) Rev. 13, 12. 18, 19. Trop. Jude 12 ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες.

c) In a somewhat wider sense, implying simply contact, close proximity, *in*, i. e. *on*, *at*, *by*, *near*, *with*, equivalent to *παρά*; e. g. ἐν δεξιᾷ τινος, Heb. 1, 3. 8, 1. 10, 12. Rom. 8, 34. al. (Xen. Cyr. 2. 4. 2.) So Matt. 6, 5 ἐν ταῖς γωνίαις τῶν πλατειῶν. 24, 36 et Acts 2, 19 ἐν τῷ οὐρανῷ, *in* or *on* the sky. (Hom. Il. 22. 318.) Luke 13, 4 ὁ πύργος ἐν τῷ Σιλωάμ, *at* or *near* the fountain, comp. Jos. B. J. 5. 4. 1. Luke 16, 23 et John 13, 23, see in ἀνάκειμαι no. 2. Matt. 7, 6 μήποτε καταπατήσωσιν ἐν τοῖς ποσὶν αὐτῶν, i. e. *at* or *under* their feet. John 15, 4 εἰ μὴ (τὸ κλῆμα) μένη ἐν τῷ ἀμπέλῳ, i. e. remains *on*, attached *to*, the vine. 19, 41. Rev. 9, 10. John 11, 10 ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ, i. e. *by* him, *around* him, *in* his path; also trop. 1 John 1, 5. So Hdot. 1. 76. Pol. 2. 66. 10. Xen. An. 4. 8. 22.—Trop. c. dat. of person, i. e. *with*. a) Spoken of those with whom any one is in near connection, intimate union, oneness of heart, mind, purpose; especially of the union by faith of Christians with Christ, who are then *in* Christ, as a branch *in* or *on* a vine, John 15, 2. 4. 5; so John 6, 56. 14, 20. Rom. 16, 7. 11. 1 Cor. 1, 30. 9, 1. 2. 2 Cor. 5, 17. Eph. 2, 13. al. sæp. 1 Thess. 4, 16 οἱ νεκροὶ ἐν Χριστῷ, i. e. who died in union by faith with Christ, as Christians. 1 Cor. 15, 18. Rev. 14, 13. Hence οἱ ἐν Χριστῷ as adj. *Christians*, i. q. οἱ Χριστιανοί, Rom. 8, 1. 2 Cor. 12, 2. Gal. 1, 22. 1 Pet. 5, 14. al. So genr. i. e. in connection with Christ, in the Christian faith, Rom. 12, 5. Gal. 3, 28 πάντες ὑμεῖς εἰς ἓστε ἐν Χρ. 5, 6. 6, 15. Phil. 4, 1. 7. 1 Thess. 3, 8. 1 John 2, 24. al. Vice versa of the union of Christ with Christians in consequence of their faith in him; John 6, 56. 14, 20. 15, 4. 5. 17, 23. 26. Rom. 8, 9. Gal. 2, 20. al. Of a like union with God, and vice versa, 1 Thess. 1, 1. 1 John 2, 24. 3, 6. 24. 4, 13. 15. 16. al. Of the mutual union of God and Christ, John 10, 38. 14, 10. 11. 20. al. Of the Holy Spirit in Christians, John 14, 17. Rom. 8, 9. 11 bis. 1 Cor. 3, 16. 6, 19.

1. Pet. 1, 11. al. β) Of those *in*, *with*, *on* whom, i. e. *in* whose person or character, any thing exists, is done, (comp. *παρά*), e. g. in external life and conduct, John 18, 38 et 19, 4. 6, οὐχ εὗρίσκω ἐν αὐτῷ αἰτίαν. Acts 24, 20. 25, 5. 1 John 2, 10. 1 Cor. 4, 2. So genr. of any power, influence, efficiency, e. g. from God, Christ, the Holy Spirit, Matt. 14, 2 διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. John 1, 4. 14, 13. 17, 26. 1 Cor. 12, 6. Gal. 4, 19. Phil. 2, 5. 13. Col. 1, 19. Heb. 13, 21. 1 John 3, 9. 15. al. Of Satan, John 14, 30 ἐν ἐμοὶ οὐκ ἔχει οὐδέν, *in me he hath nothing*, can do nothing, effect nothing. Of evil influence genr. 2 Cor. 4, 4. 12. 6, 12. Also ἐν αὐτῷ, *in*, *with*, *of* oneself, Matt. 13, 21. John 5, 26. 6, 53. 1 Cor. 11, 13. 2 Cor. 1, 9. al. γ) Of those *in* or *with* whom, i. e. in whose mind, heart, soul, any thing exists or takes place, (comp. *παρά*), e. g. virtues, vices, faculties, etc. John 1, 48 ἐν ᾧ δόλος οὐκ ἔστι. 4, 14 ἐν αὐτῷ, i. e. in his soul. 17, 13. Rom. 7, 8. 1 Cor. 2, 11. 8, 7. 2 Cor. 11, 10. Eph. 4, 18. Philem. 6. al. So κρύπτεσθαι ἐν θεῷ, i. e. in the mind and counsels of God, Col. 3, 3. Eph. 3, 9. So ἐν αὐτῷ, ἐν αὐτοῖς, *in* or *with* oneself, themselves, i. e. in one's heart, Matt. 3, 9. Luke 7, 39. 49. John 5, 42. Rom. 8, 23. Eph. 1, 9. James 2, 4. al.

d) Of a number or multitude, as indicating place, *in*, *among*, *with*, equivalent to ἐν μέσῳ *in the midst of*; Matt. 2, 6 ἐλαχίστη ἐν τοῖς ἡγεμόσιν Ἰουδα. 11, 11 οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν. v. 21 οἱ γενόμενοι ἐν ὑμῖν. 20, 27. Mark 10, 43. Luke 1, 1. John 1, 14. 11, 54. Acts 2, 29. 20, 32. Rom. 1, 5. 6. 1 Cor. 11, 18. Eph. 5, 3. 1 Pet. 5, 1. 2. 2 Pet. 2, 8. al. sæpiss. So ἐν ἑαυτοῖς, *among themselves*, Matt. 16, 7. 21, 38. Acts 28, 29. (Thuc. 7. 67.) ἐν ἀλλήλοις, *with one another*, Mark 9, 50. John 13, 35. Rom. 15, 5. (Luc. Asin. 19.) So with a dat. 'sing. of a collective noun; Luke 4, 25. 27 ἐν τῷ Ἰσραὴλ. 1, 61. 2, 44. John 7, 43. Acts 10, 35. Eph. 3, 21. 2 Pet. 2, 1. al. Sept. genr. for 2 K. 18, 5; ἡἰνᾷ Gen. 23, 6. Lev. 16, 29. So Ael. V. H. 1. 31. Luc. D. Deor. 23. 1. Xen. An. 2. 3. 15.—Hence with dat. plur. of persons by whom one is accompanied, escorted, or the like; Luke 14, 31. Jude 14 ἦλθε κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ. Sept. and 2 Num. 20, 20. (1 Macc. 1, 17. 7, 28.) With a dat. plur. of things; 1 Cor. 15, 3 ἐν πρώτοις, *among the first*, i. e. adv. first of all; so Xen. Œc. 4. 4. Cyr. 1. 6. 24.

e) Of persons, *among*, i. e. *in the pre*

sence of, before; Mark 8, 38 δς ἂν ἐπαυ-
σχυνη με ἐν τῇ γενεᾷ ταύτῃ. Luke 1, 25.
Acts 6, 8. 24, 21 ἐστὼς ἐν αὐτοῖς, before them
as judges. 1 Cor. 2, 6. Col. 1, 23. Trop.
and from the Heb. Luke 4, 21 ἐν τοῖς ὡσιν
ὡμῶν, comp. Sept. and 2 Deut. 5, 1. So
genr. Judith 16, 1. Pol. 17. 6. 1. Plato
Legg. 886. e, κατηγορεῖν ἐν ἀσεβείαν ἀνθρώ-
ποις. Xen. Cyr. 1. 5. 6.—Trop. in the sight
of any one, he being judge; Luke 16, 15
τὸ ἐν ἀνθρώποις ὑψηλόν, i. e. in the sight,
judgment, of men. 1 Cor. 14, 11 ὁ λαλῶν,
ἐν ἐμοὶ βάρβαρος. Col. 3, 20. (Demosth.
764. 15. ih. 813. 10. Eurip. Hipp. 1335.)
So by Hebraism, ἐν ὀφθαλμοῖς ὡμῶν, in i. e.
before your eyes, in your judgment, Matt.
21, 42. Mark 12, 11. Sept. and 2 Ps. 118, 23;
comp. Gesen. Lehrs. p. 820. So 1 Macc. 1, 12.

f) Spoken of that in which one is en-
closed, by or with which one is surrounded;
Matt. 16, 27 ἔρχεσθαι ἐν τῇ δόξῃ. 25, 31. al.
Mark 13, 26 ἐν νεφέλαις. Luke 21, 27. al.
Acts 7, 30 ἐν φλογὶ πυρός. (Hom. Il. 15.
192 οὐρανὸς ἐν αἰθέρι καὶ νεφέλῃσι.) Of
clothing, Matt. 11, 8 ἐν μαλακοῖς ἱματίοις
ἡμφιεσμένον. 6, 29. 7, 15. Mark 12, 38. Heb.
11, 37. James 2, 2; of ornaments, 1 Tim.
2, 9; of bonds, Eph. 6, 20. So ἐν σαρκί,
in the flesh, i. e. clothed in the flesh, in the
body, 1 John 4, 2. 2 John 7; ζῆν ἐν σαρκί,
Gal. 2, 20. Phil. 1, 22. Sept. and 2 Deut.
22, 12. Ps. 147, 8. So Jos. Ant. 18. 6. 7
ὁ ἐν τῇ πορφυρίδι. Hdtian. 1. 13. 5. Xen.
Mem. 3. 11. 4.—Hence of that with which
one is furnished, which he carries with him,
or the like; 1 Cor. 4, 21 ἐν ῥάβδῳ ἔλθω.
Heb. 9, 26. Trop. Luke 1, 17 ἐν πνεύματι
καὶ δυνάμει Ἡλίου. Rom. 15, 29. Eph. 6, 2.
Sept. and 2 Gen. 32, 11 ἐν ῥάβδῳ. Josh.
22, 8. So Jos. Ant. 6. 9. 4 σὺ μὲν ἐπέρχῃ
μοι ἐν ῥομφαίᾳ κτλ. Diod. Sic. 18. 16 ult.
Xen. Cyr. 2. 3. 14.

2. Of TIME, e. g. a) Time when, a defi-
nite point or period, in, during, on, at which
any thing takes place; Matt. 2, 1 ἐν ἡμέραις
Ἡρώδου. 3, 1. 8, 13. 12, 1. 2 ἐν σαββάτῳ.
Acts 20, 7. 1 Cor. 11, 23. al. sæpiss. John 11,
9. 10 ἐν τῇ ἡμέρᾳ, ἐν τῇ νυκτί, i. e. by day, by
night. (Palæph. 52. 1. Hdtian. 1. 5. 1. Xen.
An. 1. 5. 16.) With a neut. adj. Acts 7,
13 ἐν τῷ δευτέρῳ. 2 Cor. 11, 6 ἐν παντί
sc. χρόνῳ. Phil. 4, 6. So Acts 26, 23 ἐν
ὀλίγῳ (χρόνῳ) shortly, and v. 29 ἐν ὀλίγῳ
καὶ ἐν πολλῷ, in short or in long. (Luc. D.
Deor. 9. 1. Plut. Coriolan. 9. Xen. Hell. 4.
4. 12 ἐν ὀλίγῳ πολλοὶ ἔπεσον, comp. Xen.
Cyr. 2. 4. 2 ἐν ὀλίγῳ χρόνῳ.) With a relat.
pron. e. g. ἐν ᾧ sc. χρόνῳ Mark 2, 19. John

5, 7. (Thuc. 7. 29. Xen. An. 1. 10. 10.)
With art. and adv. Luke 7, 11 ἐν τῇ ἔξῃ.
8, 1. John 4, 31 ἐν τῷ μεταξύ. So Xen.
Conv. 1. 14.—Spoken of an action or event
which serves to mark a definite time; Matt.
22, 28 ἐν τῇ ἀναστάσει. Luke 11, 31. 32 ἐν
τῇ κρίσει. John 21, 20 ἐν τῷ δείπνῳ. 1 Cor.
15, 52 ἐν τῇ ἐσχ. σάλπιγγι. 2 Thess. 1, 7
1 John 2, 28. al. sæp. So ἐν οἷς sc. πράγ-
μασι, i. e. during which things, meanwhile,
Luke 12, 1. (Luc. Alex. 36 ἐν τῷ λοιμῷ.
Diod. Sic. 14. 68. Xen. Mem. 2. 1. 32. Hdtian.
5. 1. 8 ἐν οἷς.) Spec. with dat. of art. and
infin. in, i. e. on or at an action or event,
while it is taking place; Luke 9, 36 ἐν τῷ
γένεσθαι τὴν φωνήν. 1, 8. 2, 6. 5, 1. 24, 51.
Acts 8, 6. al. sæp. So Sept. 1 Sam. 1, 7.
Diod. Sic. 1. 21. Xen. Cyr. 1. 4. 5.

b) Of time how long, i. e. a space or pe-
riod within which any thing takes place, in,
within; e. g. ἐν τρισὶν ἡμέραις, in three days,
Matt. 27, 40. Mark 15, 29. al. So Sept.
and 2 Is. 16, 14.—Æl. V. H. 1. 6. Diod. Sic.
20. 83 ult. Xen. Ag. 1. 34 ἐν δύοιν ἐτοῖν.

3. Trop. of the STATE, condition, circum-
stances, in which one is, moves, acts; as
also of the occasion, ground, means, in, on,
by, through which one is affected, moved,
acted upon.

a) Of the state, condition, circumstances.
α) Genr. either external or internal; comp.
Winer § 52. a. 3. Matth. § 577. 3. E. g. of
an external state; Luke 7, 35 ἐν τρυφῇ
ὑπαρχόντες. 8, 43 γυνὴ οὐσα ἐν ῥύσει αἵμα-
τος. 2, 29 et 11, 21 ἐν εἰρήνῃ, comp. James
2, 16 ὑπάγετε ἐν εἰρήνῃ for which see in εἰς
no. 4. Luke 16, 23 ἐν βασάνοις. 23, 12 ἐν
ἐχθρᾷ. v. 40; perh. Rom. 1, 4 ἐν δυνάμει.
8, 37. 1 Cor. 7, 18. 20. 24. 15, 42. 43.
2 Cor. 6, 4. 5. Gal. 1, 14 ἐν τῷ Ἰουδαϊσμῷ.
Philem. 2, 7. 2 Thess. 3, 16 ἐν παντὶ τρό-
πῳ, i. e. in every state, at every turn. 1 Tim.
2, 2. al. sæp. So Hdtian. 1. 3. 3. Pol. 8. 10.
4. Xen. Mem. 3. 3. 9 ἐν νόσῳ. An. 2. 5. 38.
—Of an internal state, as of the mind and
feelings; Acts 11, 5 ἐν ἐκστάσει. Rom. 15,
32 ἐν χαρᾷ. 1 Cor. 1, 10 ἐν τῷ αὐτῷ νοί
κτλ. 2, 3 ἐν ἀσθενείᾳ καὶ ἐν φόβῳ. 2 Cor.
11, 17. 21 ἐν ἀφροσύνῃ. Eph. 3, 12. 5, 21.
1 Tim. 1, 13. 2, 11. Heb. 3, 11. James 1,
21. 2. 1. Jude 24. al. So Hdtian. 2. 12. 6.
Xen. An. 7. 6. 38. Cyr. 5. 2. 5.—In this
usage ἐν with its dative is often equivalent
to an adjective; Rom. 4, 10 ὢν ἐν ἀκροβυ-
στία, ἐν περιτομῇ, i. e. as uncircumcised or
circumcised 2 Cor. 3, 7. 8 et Phil. 4, 19
ἐν δόξῃ i. q. εὐδοξος. 1 Tim. 2, 7. 12. 14
Tit. 1, 6 ἐν κατηγορίᾳ, i. e. accused. 3, 5
ἔργα τὰ ἐν δικαιοσύνῃ, i. q. τὰ δίκαια. (Luc.

Amor. 50. Xen. Cyr. 8. 5. 15.) Also adverbially, Acts 5, 23 ἐν πασῇ ἀσφαλείᾳ. Rom. 2, 28. 29 ἐν τῷ φανερώ, ἐν τῷ κρυπτῷ. Eph. 6, 24. So Plato Gorg. p. 512. c. Xen. Cyr. 8. 1. 31. β) Of the business, employment, actions, in which one is engaged; Winer § 52. a. 3. a. Thus Matt. 21, 22 ἐν προσευχῇ. Mark 4, 2 ἐν τῇ διδασκῇ αὐτοῦ, i. e. as he taught. 8, 27 et Luke 24, 35 ἐν τῇ ὁδῷ, i. e. in the walk or journey. Luke 16, 10. John 8, 3 ἐν μοιχείᾳ κατελιγμένην. Acts 6, 1. 24, 16. Rom. 1, 9 ἐν τῷ εὐαγγελίῳ, i. e. labouring in the gospel. 14, 18. 1 Cor. 15, 1. 58. 2 Cor. 7, 11 ἐν παντί. Col. 1, 10 ἐν παντὶ ἔργῳ. 4, 2. 1 Tim. 4, 15 ἐν τούτοις ἴσθι. 5, 17. Heb. 6, 18 ἐν οἷς. 11, 34. James 1, 8. 4, 3. al. So Matt. 20, 15 ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς, i. e. in my own affairs. 22, 15. 23, 30 κοιμῶντο ἐν τῷ αἵματι, i. e. in slaying the prophets. (Hdot. 2. 82 οἱ ἐν ποιήσει. Xen. Cyr. 3. 1. 1 ὁ Κύρος ἐν τούτοις ἦν. Plato Prot. 22. p. 317. c. εἰμι ἐν τῇ τέχνῃ.) With dat. of person, 'in the work, business, cause of any one;' Rom. 16, 12 ἥτις ἐκοπίασεν ἐν κυρίῳ. Eph. 6, 21. al. Rom. 6, 3 τοὺς συνεργούς μου ἐν Χριστῷ. 1 Cor. 4, 17. al. γ) Implying in the reach or power of any one; Matth. § 577. 6. Acts 5, 4 ἐν τῇ σῇ ἐξουσίᾳ, comp. 1, 7 et John 3, 35. Acts 4, 12 οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία. So ἐν πνεύματι, in the Spirit, i. e. under the power and influence of the Holy Spirit, inspired, Matt. 22, 43. Mark 12, 36. Luke 2, 27. 4, 1. 9, 1. 1 Cor. 12, 3; also Matt. 12, 28. 1 Pet. 3, 19. Rev. 1, 10. 4, 2. 17, 3. al. Of demons, ἐν πνεύματι ἀκαθάρτῳ, i. e. in the power of an unclean spirit, possessed, Mark 1, 23. 5, 2. Also γεγόμενος ἐν ἑαυτῷ, having come to himself, Acts 12, 11; Matth. § 577. 6 ult.—Jos. Ant. 3. 1. 5. Aristoph. Av. 1677 ἐν τῷ Τριβάλλῳ πᾶν τὸ πρᾶγμα. Hdot. 6. 109. Xen. CEC. 7. 14 ἐν σοὶ πάντα ἔστιν.

b) Of manner. i. e. the circumstances, external or internal, by which any action, condition, or event is accompanied; in, with, in respect to which it exists or is performed. a) Genr. of manner, comp. in ἐκ no. 3. h. Matt. 22, 37 ἀγαπᾷ ἐν ὅλῃ τῇ καρδίᾳ κτλ. quoted from Deut. 6, 5 where Heb. 2, Sept. ἐκ; as also Mark 12, 30. 33. Mark 4, 2 διδάσκειν ἐν παραβολαῖς. Luke 2, 36 ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιδάσσει. 21, 25 συνοχῇ ἐβρών ἐν ἀπορίᾳ. John 16, 25 ἐν παροιμίαις λαλεῖν. 23, 24 προσκυνεῖν ἐν πνεύματι καὶ ἀληθείᾳ. Acts 2, 46. Rom. 1, 9 ἐν τῷ πνεύματί μου. 9, 22. 15, 6. 1 Cor. 2, 4 τὸ κήρυγμά μου οὐκ ἐν πεισμοῖς

λόγοις. v. 7. 14, 6. 21. 2 Cor. 3, 7 ἐν γράμμασι. Col. 3, 22. 2 Tim. 4, 2. 2 Pet. 3, 3. 1 John 5, 6 ἐλθὼν ἐν τῷ ὕδατι καὶ τῷ αἵματι. (Eurip. Bacch. 1167. Hdtan. 2. 13. 8. Palaph. 32. 2 ἐλθὼν ὀπίσω αὐτῶν ἐν ἡρμαῖῳ βαδίσματι. Thuc. 7. 67 οὐκ ἐν τῷ αὐτῶν τρόπῳ κινούμενοι.) In an adverbial sense; Matt. 22, 16 ἐν ἀληθείᾳ διδάσκεις, i. e. truly, in reality. Mark 9, 1 ἐν δόλῳ. Acts 12, 7 et 22, 18 ἐν τάχει. (Thuc. 6. 92 init.) Acts 17, 31 et Rev. 19, 11 κρίνουν ἐν δικαιοσύνῃ, i. e. righteously. 26, 7 ἐν ἐκτενείᾳ, continually. Col. 4, 5. Eph. 6, 9 ἐν παρρησίᾳ, boldly. Rev. 18, 2 Rec. ἔκραξεν ἐν ἰσχύϊ. Prob. Rom. 1, 4. So Judith 1, 11. Xen. Cyr. 6. 1. 11 ἐν τῷ μέρει πάλιν, vicissim. β) Of a rule, law, standard, in, by, according to, conformably to; comp. Winer § 52. a. 3. b. Matth. § 577. 3 ult. So Matt. 7, 2 ἐν τῷ κρίματι κρίνετε, κριθήσεσθε. Luke 1, 8 ἐν τῇ τάξει, comp. 1 Cor. 15, 23. 1 Thess. 4, 15 ἐν λόγῳ κυρίου. 1 Tim. 1, 18 ἐν αὐταῖς sc. προφητείαις. Heb. 4, 11. So of a rule of life, Luke 1, 6 πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς. (Pind. Pyth. 4. 105 ἐν τούτῳ λόγῳ. Thuc. 1. 77 ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις ποιεῖν. Xen. Mem. 3. 9. 1.) With dat. of person; 2 Cor. 10, 12 ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες. Also 'in conformity with the will, law, precept of any one;' John 3, 21 ἐν θεῷ ἔστιν εἰρησμένα. 1 Cor. 7, 39 ἐν κυρίῳ. Eph. 6, 1. γ) Spec. in, in respect to, as to; Luke 1, 7. 18 προβεβηκέναι ἐν ἡμέραις. Eph. 2, 11 ἔζη ἐν σαρκί. Tit. 1, 13 ἵνα ὑγαίνωσιν ἐν τῇ πίστει. James 2, 10 et 3, 2 πταίνει ἐν ἐνί, ἐν λόγῳ. So ἐν παντί, in every respect, 2 Cor. 8, 7. 9. 8. 11; ἐν μηδενί, in no respect, 2 Cor. 7, 9. James 1, 4; ἐν οὐδενί Phil. 1, 20. Also after words signifying plenty or want, Rom. 15. 13 περισσεύειν ἐν τῇ ἐλπίδι. 2 Cor. 3, 9. 8, 7. Col. 2, 7 et Eph. 2, 4 πλούσιος ἐν ἐλέει. 1 Cor. 1, 5. 1 Tim. 6, 18. al. 1 Cor. 1, 7 ὑπερεῖσθαι ἐν μηδενί χαρίσματι.—Palaph. 28. 2 ὑπερφέρων ἐν. Diod. Sic. 5. 57 διαφέρω ἐν, so Xen. Hi. 1. 8.

c) Of the occasion, ground, basis, in, on, upon which any thing rests, exists, takes place, e. g. a) Of a person or thing in or on which as a substratum any thing rests, exists, is done; see Matth. § 577. 1. Winer § 52. a. 3. a. So with dat. of thing, 1 Cor. 2, 5 ἵνα ἡ πίστις ὑμῶν ᾗ ἐν σοφίᾳ ἀνθρ. κτλ. 2 Cor. 4, 10 et Gal. 6, 17 ἐν τῷ σώματι. Gal. 4, 14. Eph. 2, 11 περιτομῇ ἐν σαρκί. With dat. of pers. i. e. in the person or case of any one, in or by his example; Luke 22, 37 τοῦτο δεῖ τελεσθῆναι ἐν ἐμοί. John 9, 3. Acts 4, 2 καταγγέλλειν ἐν τῷ Ἱη-

σοῦ τὴν ἀνάστασιν. Rom. 9, 17. 1 Cor. 4, 6
 ἵνα ἐν ἡμῖν μάσητε. 2 Cor. 4, 3. Eph. 1, 20.
 Phil. 1, 30. (Plato Meno 82. a, ἐπιδείκνυ-
 σθαι ἐν τινι. Xen. Cyr. 1. 6. 29.) So after
 verbs implying 'to do any thing in the case of
 any one,' i. e. to or for him, where the acc. or
 dat. might stand; Matt. 17, 12 ἐποίησαν ἐν
 αὐτῷ ὅσα ἐξέλησαν. Luke 23, 31. 1 Cor. 9,
 15. 1 Thess. 5, 12 τοὺς κοπιῶντας ἐν ὑμῖν,
 in your behalf. So too ὁμολογεῖν ἐν
 τινι, to confess in behalf of, i. e. to acknow-
 ledge, Matt. 10, 32. Luke 12, 8; comp.
 Winer § 32. 3. b. Also σκανδαλίζε-
 σθαι ἐν τινι, to take offence in any one,
 i. e. in his case or cause, Matt. 11, 6. 13,
 57. 26, 31. 33. al. (Luc. Philopat. 18 μὴ
 ἑτεροῖον τι ποιήσης ἐν ἐμοί.) Spoken also of
 that in which any thing consists, is com-
 prised, fulfilled, manifested, or the like;
 John 9, 30 ἐν γὰρ τούτῳ θαυμαστόν ἐστιν.
 Rom. 13, 9 ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαι-
 οῦται. Gal. 5, 14 ὁ πᾶς νόμος ἐν ἐνὶ λόγῳ
 πληροῦται. Eph. 2, 7. 5, 9. Heb. 3, 12.
 1 Pet. 3, 4. 1 John 3, 10 et 4, 9 ἐν τούτῳ
 ἐφανερῶθη. 4, 10. 17. al. So from laxness
 of expression, Matt. 22, 40 ἐν ταύταις ταῖς
 δυνάμειν ἐντολαῖς ὅλος ὁ νόμος κ. οἱ πρ. κρέ-
 μανται. Also Acts 7, 14 ἐν ψυχαῖς ἐβδ.
 πέντε, consisting in 75 souls; comp. Deut.
 10, 22 where Sept. for 7. (Hdian. 2. 3. 17
 οὐ γὰρ ἐν τῇ καθεδρίᾳ ἢ προεδρίᾳ, ἀλλ' ἐν τοῖς
 ἔργοις.) Here too we may refer the use of ἐν
 by Hebraism after verbs of swearing, to mark
 the ground or object, on which the oath
 rests, in Engl. *by*, sometimes *upon*; Matt.
 5, 34. 35. 36, μὴ ὀμόσαι ἐν τῷ οὐρανῷ, ἐν τῇ
 γῇ, ἐν τῇ κεφαλῇ σου. 23, 16. 18. 20 sq.
 Rev. 10, 6. al. Sept. for 7. 22. 23. 1 Sam.
 24, 22. 2 Sam. 19, 8. β) Of the ground,
 motive, exciting cause, in consequence of
 which any action is performed, in, on, at,
 by, i. q. because of, on account of, propter;
 Winer § 52. a. 3. c. Matt. 6, 7 ὅτι ἐν τῇ πο-
 λυλογία αὐτῶν εἰσακουθήσονται. Acts 7, 29
 ἐφύγεν ἐν τῷ λόγῳ τούτῳ. 1 Cor. 11, 2 ἐν
 τούτῳ οὐκ ἐπαυῶ. 2 Cor. 6, 12 ἐν ἡμῖν.
 1 Pet. 4, 14 εἰ ὀνειδίζεσθε ἐν ὀνόματι Χρι-
 στοῦ, comp. Mark 9, 41 ἐν ὀνόματι ὅτι Χρι-
 στοῦ ἐστε. Sept. and 2 Chr. 16, 7. (Ec-
 clus. 11, 2 bis. Xen. Cyr. 1. 6. 19 ἐν πίστει.
 An. 3. 1. 1 et Thuc. 5. 3 ἐν ταῖς σπονδαῖς.)
 So ἐν τούτῳ, herein, hereby, i. q. on this
 account, therefore, John 15, 8. 16, 30.
 Acts 24, 16. 1 Cor. 4, 4; (Xen. Cyr. 1. 3.
 17;) ἐν τούτῳ γινώσκειν, to know hereby,
 by this, John 13, 35. 1 John 2, 3. 5. al. So
 ἐν ᾧ, equivalent to ἐν τούτῳ ὅτι, herein that,
 i. q. in that, because, Rom. 8, 3. Heb. 2,
 18 1 Pet. 2, 12; comp. Thuc. 8, 86; also

wherefore, Heb. 6, 17. (In this sense of
 propter, ἐν does not occur with a dat. of
 person, Winer § 52. a. 3. c.) Spoken also of
 the authority in consequence of which any
 thing is done, in, by, under, by virtue of;
 Matt. 21, 23 et Luke 20, 2 ἐν ποίᾳ ἐξουσίᾳ
 ταῦτα ποιεῖς. Acts 4, 7 ἐν ποίᾳ δυνάμει, ἢ
 ἐν ποίῳ ὀνόματι. John 5, 43 et 10, 25 ἐν τῷ
 ὄν. τοῦ πατρὸς. Matt. 21, 9. John 12, 13. 14,
 26. 1 Cor. 5, 4. 2 Thess. 3, 6. al. So αἰ-
 τέω ἐν τῷ ὀνόματι Ἰησοῦ, to ask in the name
 of Jesus, i. e. under his authority and sanc-
 tion, as his ministers, John 14, 13. 14. 15,
 16. 16, 23. 24. 26. γ) Of the ground or
 occasion of an emotion of mind, after words
 expressing joy, wonder, hope, confidence,
 etc. and the reverse; so with dat. of thing,
 Luke 1, 21 ἐθαύμαζον ἐν τῷ χρονίζῃν αὐτόν.
 Rom. 2, 23 ὅς ἐν νόμῳ καυχᾶται. (Sept. and
 2 Jer. 9, 22. 23.) Acts 7, 41 εὐφραίνετο ἐν
 τοῖς ἔργοις. Luke 10, 20 ἐν τούτῳ μὴ χαίρε-
 τε. Eph. 3, 13 μὴ ἐκκακεῖν ἐν ταῖς θλίψεσι
 μου. So Matt. 12, 21 ἐν τῷ ὄν. αὐτοῦ ἔβη
 ἑλπιούσιν. (Sept. for 2. 22. Ps. 33, 21.)
 Phil. 3, 3. 4 πεποιθέναι ἐν σαρκί, and so
 Sept. for 2. 22. Jer. 48, 7. (Epict. Ench.
 40. Pol. 1. 59. 2.) With dat. of person,
 Rom. 2, 7 et 5, 11 καυχᾶται ἐν θεῷ. 1 Cor.
 15, 19 εἰ ἠλπικότες ἴσμεν ἐν Χριστῷ. Eph.
 1, 12. 1 Tim. 6, 17. 2 Cor. 7, 16 ἐπαύρω
 ἐν ὑμῖν. Vice versa Gal. 4, 20. Sept.
 ἐλπίζειν ἐν for 2. 22. Hos. 10, 13. 2 K.
 18, 5. So Xen. Mem. 4. 2. 28.
 d) Of the means or circumstances by the
 aid or intervention of which any thing takes
 place, is done; in, by, through, by means of.
 a) With dat. of person, by whose aid or in-
 tervention any thing is done; Winer § 52.
 a. 3. d. Matt. 9, 34 ἐκβάλλει τὰ δαιμόνια ἐν
 τῷ ἀρχόντι τῶν δ. Acts 4, 9 ἐν τίνι οὗτος
 σέσωσται. 17, 28. 31 ἐν ἀνδρί. Gal. 3, 8
 εὐλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη, in and
 through thee, comp. Acts 3, 25; also Heb.
 1, 1. 1 John 5, 11. al. So Dem. 31. 10.
 Thuc. 7. 8 ἐν τῷ ἀγγέλῳ. β) With dat.
 of thing, but used strictly only where the
 object is conceived of as actually in or sur-
 rounded by the thing in question; pr. in and
 through; comp. Passow ἐν no. 4. Winer
 § 52. a. 3. d. Matth. § 577. 7. So Matt. 8,
 32 ἀπέθανον ἐν τοῖς ὕδασι, in and by the
 waters. 1 Cor. 3, 13 ἐν πυρὶ ἀποκαλύπτεται.
 Rev. 14, 10. 16, 8. al. Sept. and 2 Lev.
 8, 32. (1 Macc. 5, 44 et 6, 31 ἐν πυρὶ.
 Hom. Il. 24. 38 καίεν ἐν πυρὶ.) Hence genr.
 where the object is conceived as being in,
 or in contact or connection with the means.
 Matt. 3, 11 βαπτίζω ἐν ὕδατι. 5, 13 ἐν τίνι
 ἀλισθήσεται. 17, 21 ἐν προσευχῇ. 25, 16.

Luke 21, 34 ἐν κραυγῇ κτλ. Acts 11, 14. 20, 19. Rom. 10, 5, 9 ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου. 12, 21. 1 Cor. 6, 20. Heb. 10, 29, 13, 20. Rev. 1, 5. al. So ἐν χειρὶ τινος, *in* or *by* the hand of any one, Acts 7, 35. Gal. 3, 19. Sept. and ᾧ Judg. 16, 7. Num. 36, 2. 1 Esdr. 1, 40. Thuc. 7, 11 ἵστε ἐν ἀλλαις ἐπιστολαῖς. Xen. An. 4. 3. 8 ἔδοξεν ἐν πέδαις δεδέσθαι. id. Ath. 1, 2, 4. γ) Also in N. T. and later writers simply of the *instrument*, where classic writers usually employ the dative alone, Winer -l. c. Matth. ὁ 577. 9. ὁ 396. n. 2. Luke 22, 49 εἰ πατάξομεν ἐν μαχαίρᾳ; Rom. 16, 16. James 3, 9 ἐν αὐτῇ (τῇ γλώσσῃ) εὐλογοῦμεν. Rev. 6, 8 ἀποκτεῖναι ἐν ῥομφαίᾳ κτλ. 12, 55. 13, 10. al. Sept. and ᾧ Gen. 48, 22. Hos. 1, 7. So Judith 2, 19. Ecclus. 46, 6. Plato Tim. 81. c. τετραμμένης ἐν γάλακτι. δ) From the Heb. spoken of price or exchange, of that 'by means of' which, *with* or *for* which, any thing is purchased or exchanged; Winer ὁ 52. a. 3. e. Rev. 5, 9 ἡγόρησας τῷ θεῷ ἡμᾶς ἐν τῷ αἵματί σου. Sept. and ᾧ Lam. 5, 1. 1 Sam. 24, 24. So Rom. 1, 23 ἡλλαξαν ἡν δέξαν θεοῦ ἐν ὁμοιώματι, *for* an image. v. 25. Sept. for ᾧ Ps. 106, 20. Comp. thé dat. of price or exchange, Lys. c. Epier. 810. ult. Hom. Il. 7. 472; also ἐν c. dat. Soph. Ant. 945 φῶς ἀλλάξαι ἐν χαλκοδέτοις αὐλαῖς. Matth. ὁ 364. n. ὁ 365. n. 2.

4. Sometimes ἐν c. dat. is found where the natural construction would seem to require εἰς c. *accus.* as after verbs which imply not rest *in* a place or state, but motion or direction *into* or *towards* a place or object. In such cases, the idea of coming to and subsequent rest in that place or state is either actually expressed or is implied in the context; see the converse of this in εἰς no. 4. Passow ἐν 6. Winer ὁ 54. 4. Matth. ὁ 577. p. 1141. So after verbs of motion, Matt. 10, 16 ἀποστέλλω ὑμᾶς ἐν μέσῳ λύκων, *in* the midst of wolves, by whom ye are already surrounded. Luke 5, 16 ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, i. e. he withdrew and abode in deserts. 7, 17 ἐξῆλθεν ὁ λόγος ἐν ὅλῃ τῇ Ἰουδαίᾳ, i. e. went out, spread abroad, *in* the whole land. John 5, 4 κατέβαινεν ἐν τῇ κολυμβήτρᾳ καὶ ἐτάρασσε. Rev. 11, 11. al. So Matt. 14, 3 ἔζετο ἐν φυλακῇ, as in Engl. 'to put in prison,' *for into*. Mark 15, 46 et Luke 23, 53 κατέθηκεν αὐτὸν ἐν μνημεῖῳ, as in Engl. 'they placed him *in* the tomb.' Mark 1, 16 βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσσῃ, comp. Matt. 4, 18 εἰς τὴν σ. John 3, 35 πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ, has given, i. e. has put,

placed, all things in his hand. Trop. Luke 1, 17. Sept. and ᾧ Judg. 6, 35. Ezra 7, 10. So Ael. V. H. 4. 18 ὅτε κατῆλθε Πλάτων ἐν Σικελίᾳ. Dion. Hal. Ant. 1. 73 πρὶν Αἰνείαν ἐλθεῖν ἐν Ἰταλίᾳ. Arr. Epict. 1. 11. 32. ib. 2. 20. 23. Xen. Hell. 4. 5. 5 οἱ ἐν τῷ Ἡραίῳ καταπεφευγότες, *for* ἐς τὸ Ἡραῖον κατέφυγον ib. init.—Metaph. after words expressing an affection of mind *towards* any one; e. g. ἀγάπη ἐν ἡμῖν 2 Cor. 8, 7. 1 John 4, 9. 16; ὀργή ἐν τῷ λαῷ Luke 21, 23 Rec. Comp. Sept. and ᾧ 2 Sam. 24, 17. So Lib. Henoch. in Fabr. V. T. Pseudep. p. 161.

NOTE. In composition ἐν implies: a) The being or resting *in* a place, person, thing; as ἐνεμι, ἐμμένω. b) Motion *into*, when compounded with verbs of motion; as ἐμβαίνο, ἐμπορεύομαι. c) The possession of a quality, as ἐγκρατής, ἐνάλιος, ἐνδικος, ἐνδοξος. +

ἐναγκαλιζομαι, f. ἴσομαι, Mid. depon. (ἀγκαλιζομαι,) *to take in one's arms*, c. acc. Mark 9, 36. 10, 16. Sept. for ᾧ Prov. 6, 10, 24, 33.—Plut. Camill. 5. Diod. Sic. 3. 58.

ἐνάλιος, ου, ό, ή, adj. (ἐν, αἰς,) *belonging in the sea, marine*; James 3, 7.—Hom. Od. 5. 67. Plut. Symp. 4. 4. 4.

ἐναντί, adv. (ἀντί,) pr. *over against*, hence, *in presence of, before*, c. gen. Luke 1, 8. Acts 8, 21 Grb. Sept. for ᾧ Ex. 28, 26. 29; ᾧ Gen. 38, 7.

ἐναντίον, adv. (ἐναντίος,) pr. *over against*; hence, *before, in the presence of*, c. gen. Mark 2, 12 ἐξῆλθεν ἐναντίον πάντων. Luke 20, 26. Acts 8, 32. Sept. for ᾧ Gen. 20, 15. 41, 46; ᾧ Ex. 7, 20. So Pol. 2. 59. 9. Xen. Mem. 2. 5. 1.—From the Heb. *before, in the sight of*, c. gen. Acts 7, 10 ἔδωκεν αὐτῷ χάριν ἐναντίον Φαραώ, i. e. with him; comp. Ex. 11, 3. 12, 36. al. where Sept. for ᾧ. Luke 24, 19 δυνάτης ἐναντίον τοῦ θεοῦ κτλ. *in the sight of God*, i. e. God being witness and judge; comp. Sept. for ᾧ Gen. 21, 11. 12; ᾧ Gen. 10, 9. See Gesen. Lehrs. p. 693. d. p. 820. 9.

ἐναντίος, α, ον, (ἀντίος, ἀντί,) *over against, opposite*.

1. Pr. Hom. Il. 9. 190. Thuc. 1. 93; in N. T. of a wind, *contrary, adverse*, absol. Matt. 14, 24. Acts 27, 4; c. dat. Mark 6, 48. So Luc. D. Deor. 25. 1. Xen. An. 4. 5. 3.—Also ἐξ ἐναντίας or ἐξεναντίας, as adv. *over against*, c. gen. Mark 15, 39; comp.

Buttm. § 123. 5. § 115. n. 5. Sept. for נָצַח Josh. 8, 11; נָצַח Neh. 3, 27. So Thuc. 4. 33.

2. Trop. *contrary, adverse, hostile*; c. dat. 1 Thess. 2, 15. Acts 28, 17; also ἐναντία πρᾶσσειν, constr. with πρὸς c. acc. Acts 26, 9; comp. Sept. Ez. 18, 18. So Thuc. 7. 11. Xen. Cyr. 1. 4. 22.—Hence ὁ ἐξ ἐναντίας, i. q. ὁ ἐναντίος, *an adversary, an enemy*, Tit. 2, 8; comp. Buttm. § 125. 6. So Xen. Eq. 11. 3.

ἐναρξομαι, f. ξομαι, Mid. depon. (ἀρχομαι,) *to make beginning in*, i. q. *to begin*; c. acc. Phil. 1, 6 ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθόν κτλ. see Matth. § 336. n. 1. Kühn. Ausf. Gramm. § 512. n. 5. With dat. of manner, Gal. 3, 3 ἐναρξάμενοι πνεύματι. With καὶ 2 Cor. 8, 6 Iachm. Sept. c. inf. for בְּהִי Deut. 2, 24. 25.—Usually c. gen. Luc. Somn. 3. Plut. Cic. 35. Pol. 3. 54. 4.

ἐνατος, see ἔνατος.

ἐνδεής, οὖς, ὁ, ἡ, adj. (ἐνδέω,) *in want, needy, destitute*, Acts 4, 34. Sept. for עֲדָרָא Deut. 15, 4. 7.—Pol. 5. 1. 6. Xen. Mem. 2. 2. 10.

ἐνδειγμα, ατος, τό, (ἐνδείκνυμι,) *an indication, token, proof*, 2 Thess. 1, 5.—Dem. 423. 23. Plato Crit. 110. b.

ἐνδείκνυμι, f. δείξω, (δείκνυμι,) *to point out in any thing, to show in any thing*, c. acc. Sept. Josh. 7, 15. 16. Plato Polit. 287. b.—In N. T. only Mid. ἐνδείκνυμαι, *to show forth, to manifest*, pr. what is one's own, any thing relating to or depending on one's self; c. accus. Rom. 2, 15 ἐνδείκ. τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν. 9, 17 τὴν δύναμιν μου. v. 22. 2 Cor. 8, 24. Eph. 2, 7. 1 Tim. 1, 6. Tit. 2, 10. 3, 2. Heb. 6, 10. 11. Sept. for הִרְאָה Ex. 9, 17. So Wisd. 12, 17. Pol. 2. 4. 3. Xen. An. 6. 1. 19.—With acc. and dat. of pers. *to show towards any one*, i. e. *to do to any one*; 2 Tim. 4, 14 πολλὰ μοι κακὰ ἐνεδείξατο. Sept. for נָצַח Gen. 50, 15. 17. So Diod. Sic. VI. p. 237 μεγάλην ὕβριν τῇ πρεσβείᾳ ἐνεδείξατο. Xen. Cyr. 8. 2. 3.

ἐνδείξω, έως, ἡ, (ἐνδείκνυμι,) *a pointing out*, pr. with the finger, Pol. 3. 38. 5. In N. T. trop.

1. *a showing forth, declaration*, Rom. 3, 25. 26.—Plut. Cato Min. 37 fin. Plato Legg. 966. b.

2. *an indication, token, proof*, i. q. ἐνδειγμα, 2 Cor. 8, 24. Phil. 1, 28.—Philo de Op. Mund. I. p. 20. a, εἰς ἐνδείξιν τοῦ μηδὲν ἀπελευθεριάζειν.

ἐνδεκα, οἱ, αἱ, τὰ, card. num. *eleven*; in N. T. of the eleven disciples, after the

apostasy of Judas, Matt. 28, 16. Mark 16 14. Luke 24, 9. 33. Acts 1, 26; or beside= Peter, Acts 2, 14.

ἐνδέκατος, ἡ, ον, ordin. *the eleventh*, Matt. 20, 6. 9. Rev. 21, 20.

ἐνδέχομαι, f. ξομαι, Mid. depon. (δέχομαι,) *to take or receive in, to admit*, Luc Eun. 9. Thuc. 3. 31.—In N. T. only impers. ἐνδέχεται, *it is admissible, possible*; c. infin. Luke 13, 33 οὐκ ἐνδέχεται, *it is impossible*, it cannot be. So Hdian. 4. 8. 8. Xen. Mem. 1. 2. 23.

ἐνδημῶ, ὦ, f. ἦσω, (ἐνδημος,) pr. *to be among one's people, to be at home*, Plut. de Gen. Socr. 6 fin.—In N. T. *to live in, to be present in any place*, with ἐν c. dat. 2 Cor. 5, 6; or *with any person*, with πρὸς c. acc. v. 8; absol. v. 9; comp. Phil. 1, 23. Comp. Jos. Ant. 3. 11. 3. Lys. 320. 1.

ἐνδιδύσκω, i. q. ἐνδύω q. v. by redupl. and change of ending, Buttm. § 112. 14; *to clothe in a garment*, with two acc. Mark 15, 17 Iachm. ἐνδιδύσκουσιν αὐτὸν πορφύραν, for ἐνδύουσιν Rec. Mid. *to clothe oneself in, to wear*, c. acc. Luke 8, 27. 16, 19. Sept. for עָבַד 2 Sam. 1, 24. 13, 18.—Judith 9, 1. Not found in Gr. writers.

ἐνδικος, ον, ὁ, ἡ, adj. (ἐν, δικη,) ‘*according to right*,’ i. e. *right, just*, of things, Rom. 3, 8. Heb. 2, 2.—Pind. Pyth. 5. 138. Plato Hipp. maj. 292. a, πάλιν.

ἐνδόμησις, εως, ἡ, (ἐνδομέω,) pr. *something built in*, e. g. *a mole in a harbour*, Jos. Ant. 15. 9. 6.—In N. T. genr. *a structure, building*, Rev. 21, 18.

ἐνδοξάζω, f. ᾶσω, (ἐνδοξος,) *to make glorious, to glorify*, i. q. δοξάζω q. v. Pass. 2 Thess. 1, 10. 12. Sept. for נִבְרַח Ex. 14, 4. Ez. 28, 22.—Ecclus. 38, 6.

ἐνδοξος, ον, ὁ, ἡ, adj. (ἐν, δόξα,) pr. *in honour, in glory*, i. e.

1. Of persons, *honoured, noble*, 1 Cor. 4, 10. Sept. for נִבְרַח 1 Sam. 9, 6. Is. 23, 8. So Hdian. 1. 6. 18. Xen. Mem. 1. 2. 56.—Of deeds, τὰ ἐνδοξα, *glorious, memorable*, Luke 13, 17. Sept. for נִבְרַח Ex. 34, 10. Job 5, 9. So Pol. 12. 5. 6. Aeschin. 86. 42.

2. Of external appearance, *splendid, glorious*, e. g. *raiment*, Luke 7, 25. Sept. for צִנְפָּה Is. 23, 9; צִנְפָּה Is. 22, 18. So Hdian. 1. 16. 7.—Trop. ἐκκλησία ἐνδοξος, i. e. *the church as a bride, adorned in pure and splendid raiment*, Eph. 5, 27; comp. v. 25 et Rev. 19, 7. 8. 21, 9 sq.

ἐνδυμα, ατος, τό, (ἐνδύω,) *clothing, raiment, a garment*, Matt. 6, 25. 28. 28, 3.

Luke 12, 23. Sept. for כְּבִינָה 2 Sam. 1, 24. Prov. 31, 22; מְכַבֵּינָה Zeph. 1, 8. So Anth. Gr. IV. p. 141. Plut. Solon 8. Id. an seni sit ger. Resp. 4.—Spec. the outer garment; Matt. 3, 4 ἐνδύμα ἀπὸ τριχῶν καμήλου, the usual garment of the ancient prophets; comp. 2 K. 1, 8. Zech. 13, 4. (Sept. for כְּבִינָה 2 Sam. 20, 8; so Wisd. 18, 24.) Also ἐνδύμα γάμου, a wedding garment, Matt. 22, 11, 12, presented to guests in token of honour, according to oriental custom; comp. Gen. 45, 22. Judg. 14, 12 sq. 2 K. 5, 5, 22 sq.—Trop. Matt. 7, 15 ἐν ἐνδύμασι προβάτων, in sheep's clothing, i. e. externally with the meekness and gentleness of lambs.

ἐνδυναμόω, ὦ, f. ὥσω, (δυναμόω,) pr. to strengthen in, i. e. to give strength, to make strong; Pass. or Mid. to be made strong, to acquire strength, to be strong; spoken of the body, as made strong out of weakness, Heb. 11, 34. Trop. of the mind, the inner man, Acts 9, 22. Rom. 4, 20. Eph. 6, 10. Phil. 4, 13. 1 Tim. 1, 12. 2 Tim. 2, 1, 4, 17.—Sept. for חֲזַק Ps. 52, 9. Aquila for חֲזַק Gen. 7, 20, 24. Act. Thom. § 10. Not found in the classics.

ἐνδύω, a secondary present form for ἐνδύω q. v. Buttm. § 114 δύω; to go in, to enter into; once, εἰς τὰς οἰκίας 2 Tim. 3, 6.—Aristoph. Vesp. 1024. Hdot. 2, 121. 2. Plato Tim. 62. b, εἰς τὰς... ἔδρας ἐνδύωαι.

ἐνδυσίς, εως, ῆ, (ἐνδύω,) a putting on, wearing, e. g. of clothing, 1 Pet. 3, 3.—Athen. 550. d.

ἐνδύω, f. ὥσω, (δύω,) aor. 1 ἐνέδυσσα; Pass. perf. ἐνέδυσμαι, aor. 1 ἐνέδυσην; Mid. aor. 1 ἐνεδυσάμην; see Buttm. § 114 δύω. A secondary form ἐνδύω see in its order.—To inwrap, to envelope; hence

1. to put on a garment, to clothe in; Act. c. dupl. acc. Matt. 27, 31 ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ. Mark 15, 17, 20. Luke 15, 22; acc. of pers. Matt. 27, 28 Lachm. for ἐκδύω Rec. Sept. for שָׁבַל Gen. 41, 42. Ex. 29, 8. So Aristoph. Thesm. 1044. Xen. Cyr. 1. 3, 3.—Mid. to clothe oneself in, to put on, to be clothed; c. acc. of thing, Matt. 6, 25 τί ἐνδύσῃς; Mark 6, 9. Luke 12, 22. Acts 12, 21; so of armour, Rom. 13, 12 καὶ ἐνδυσάμεθα τὰ ὅπλα τοῦ φωτός. Eph. 6, 11, 14† 1 Thess. 5, 8. Sept. for שָׁבַל Lev. 6, 3, 4 [10, 11]. So 1 Macc. 3, 3. Plut. Mor. II. p. 39. Xen. Cyr. 6. 4. 2.—Part. Pass. ἐνδεδυμένος, clothed in, c. acc. Matt. 22, 11 οὐκ ἐνδεδυμένον ἐνδύμα γάμου. Mark 1. 6. Rev. 1, 13, 15, 6, 19, 14. Part. Mid.

2 Cor. 5, 3 εἶγε καὶ ἐνδυσάμενοι sc. τὸ οἰκτῆριον τὸ ἐξ οὐρανοῦ, comp. in γυμνός no. 2, and γέ no. 2. c. Sept. perf. part. for שָׁבַל Dan. 10, 5. Zech. 3, 3. So Plut. Numa 13.

2. Trop. to put on, to be clothed in or with any disposition of mind, any character or condition; so c. acc. of thing, Luke 24, 49 ἕως οὗ ἐνδύσῃς δύναμιν ἐξ ὑψους. 1 Cor. 15, 53 bis. 54 bis. Col. 3, 12 ἐνδύσασθε οὖν ... σπλάγχχνα οἰκτιρμού. Sept. for שָׁבַל Ps. 93, 1. Job 29, 14. So Ecclus. 17, 3.—With acc. of pers. Col. 3, 10 and Eph. 4, 24 ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, to put on the new man, assume a new life and character. Gal. 3, 27 and Rom. 13, 14 ἐνδύσασθε τὸν κ. Ἰησοῦν, put ye on the Lord Jesus, implying the closest spiritual union and likeness. So Dion. Hal. 11. 5 τὸν Ταρκύνιον ἐκείνον ἐνδύόμενοι. Liban. Ep. 956 ἐνέδν τὸν σοφιστήν.

ἐνέδρα, as, ῆ, (ἐν, ἔδρα,) a lying in wait, in order to kill any one, Acts 25, 3; also Acts 23, 16 in later editions for ἔνεδρον Rec.—Pr. in war, ambush, Sept. for מִצָּרֵי Josh. 8, 9. Pol. 4. 59. 3. Xen. Cyr. 1. 4. 23.

ἐνεδρεύω, f. εὔσω, (ἐνέδρα,) to lie in wait for, in order to kill, c. acc. Acts 23, 21. Sept. for מִצָּרֵי Deut. 19, 11. So Dem. 1011. 3. Pr. in war, 'to lie in ambush,' Diod. Sic. 12. 47. Xen. An. 1. 6. 2.—Trop. i. q. to watch insidiously, in order to ensnare, c. acc. Luke 11, 54. So Ecclus. 5, 14. Hdtian. 3. 12. 18.

ἐνεδρον, ου, τό, (ἐνέδρος,) i. q. ἐνέδρα, a lying in wait, in order to kill, Acts 23, 16 Rec. where later editions have ἐνέδρα. Sept. for מִצָּרֵי Judg. 9, 35.—1 Macc. 1, 36.

ἐνείλέω, ὦ, f. ἥσω, (εἰλέω, εἴλω, εἴλλω,) to roll up in, to wrap up in, c. acc. and with dat. of instr. Mark 15, 46. Sept. for שָׁבַל 1 Sam. 21, 9.—Artemid. 1. 13 or 14. Plut. Symp. 4. 2. 2.

ἐνεῖμι, f. ἐνέσομαι, (εἰμί,) to be in or at a place, Pol. 4. 63. 2. Xen. An. 2. 4. 21, 27; trop. to be in or with a person, as an attribute, Xen. Mem. 1. 2. 28.—Hence in N. T. only in two forms.

1. Sing. 3 pers. ἐνέστι, there is in, with, among; but only in the shortened form ἐνι, pr. the Ionic form of the prep. ἐν, the verb itself being dropped, Buttm. § 117. 3. 2. Winer § 14. 2. n. Thus Gal. 3, 28 ter, οὐκ ἐνι (ἐν Χριστῷ) Ἰουδαῖος οὐδε Ἕλλην κτλ. Col. 3, 11 ἔπον οὐκ ἐνι Ἕλλην κτλ. James 1, 17 παρ' ᾧ οὐκ ἐνι παραλλαγή κτλ.—Palæph. 14. 1. Plato Crat. 412. c. also pr. Xen. An. 5. 3. 11

2. Part. Plur. neut. τὰ ἐνόντα, *the things within, what is within*, pr. 1 Macc. 5, 5. Dem. 1113. 6. Xen. Hell. 3. 2. 7. Hence Luke 11, 41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην κτλ. comp. v. 39; and for the sense comp. the parall. passage, Matt. 23, 26. According to this latter we may here render: *but give what is (belongs) within the cup and platter in alms (instead of making the inside full of ravening and wickedness); and behold, all things (inside and outside) are clean unto you*; i. e. 'shew forth works of mercy out of a sincere heart; so shall your outward life be pure, aside from your ceremonial observances;' comp. Hos. 6, 6. Luke 16, 9. James 1, 27. Others assume irony, and regard our Lord as, exposing the perverse teachings of the Pharisees: 'ye say, give your unjust gains in alms; and behold, all things are clean unto you;' but against both the parallelism in Matt. 1. c. and the probable fact that the Pharisees would have said, not τὰ ἐνόντα, but ἐκ τῶν ἐνόντων. Others render: (κατὰ) τὰ ἐνόντα, *according to what you have*; but then too the more usual construction would be ἐκ τῶν ἐνόντων, as Epict. Fragg. 108 ξένοις μεταδίδου καὶ τοῖς δεομένοις ἐκ τῶν ἐνόντων.

ἐνεκα, oftener ἐνεκεν, poet. εἵνεκεν, (see Buttm. § 117. 2. Kühner § 288. n.) prep. c. genit. *on account of, for the sake of, because of*; so ἐνεκα Luke 6, 22. Acts 26, 21. Rom. 8, 36 Rec. εἵνεκεν Luke 4, 18 Grb. 2 Cor. 7, 12 ter; elsewhere ἐνεκεν Matt. 5, 10. 11. 10, 18. 39. 16, 25. 19, 29. Mark 8, 35. 10, 29. 13, 9. Luke 9, 24. 18, 29. 21, 12. Acts 28, 20. Rom. 14, 20. 2 Cor. 3, 10 ἐνεκεν τῆς ἡπ. δόξης, *because of, by reason of*. Sept. for עַל־הַכְּבוֹד Gen. 20, 11. 18. So Pol. 28. 9. 5. Xen. Cyr. 1. 4. 13.—Hence, ἐνεκεν τούτου, *for this cause, therefore*, Matt. 19, 5. Mark 10, 7. Acts 26, 21; οὐ ἐνεκεν, *for which cause, wherefore*, Luke 4, 18; τίνας ἐνεκα, *for what cause, wherefore*, Acts 19, 32. So εἵνεκεν τοῦ before an infin. 2 Cor. 7, 12 εἵνεκεν τοῦ φανερωθῆναι, *in order that*. But τοῦ c. infin. as marking purpose, often occurs without ἐνεκα, which some then unnecessarily supply; see Buttm. § 140. n. 10. § 130. 4. Kühner § 308. 2. b.

ἐνεος, see ἐννεος.

ἐνέργεια, as, ἡ, (ἐνεργής,) *a working, operation, energy*; Eph. 1, 19. 3, 7. 4, 16. Col. 1, 29. Spec. as manifested in mighty works, miracles; e. g. of God, Phil. 3, 21. Col. 2, 12; of Satan 2 Thess. 2, 9. 11 ἐνεργίαν πλάνης, *a mighty working of delusion*,

referring to v. 9.—Wisd. 7, 26. Pol. 1. 57. 2. Plut. de Tranq. animi 19.

ἐνεργέω, ὦ, f. ἴσω, (ἐνεργής,) pr. *to be at work, i. e. to work, to do, to be active, e. g.*

1. Intrans. Matt. 14, 2 et Mark 6, 14 αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. Eph. 1, 20 ἦν (ἐνεργίαν) ἐνέργησεν ἐν τῷ Χρ. *which (working) he wrought*; see Buttm. § 131. 4. Eph. 2, 2. Phil. 2, 13 τὸ ἐνεργεῖν. So c. dat. of pers. *in or for whom*; Gal. 2, 8 bis, ὁ ἐνεργήσας Πέτρον εἰς... ἐνέργησε καὶ ἐμοὶ εἰς τὰ ἔσθην, comp. v. 7. Sept. c. dat. γυνὴ ἀνδρεία ἐνεργεῖ τῷ ἀνδρὶ εἰς ἀγαθὰ, for בְּאִשָּׁה, Prov. 31, 12.—Wisd. 16, 17. Pol. 4. 40. 4. Diod. Sic. 4. 38.

2. Trans. *to work, to do, to produce, to effect, of persons*; c. acc. 1 Cor. 12, 6 ἐνεργῶν τὰ πάντα. v. 11. Gal. 3, 5. Eph. 1, 11. Phil. 2, 13 ὁ ἐνεργῶν ἐν ἡμῖν τὸ θελεῖν κτλ. Sept. for בְּאִשָּׁה Is. 41, 4.—Jos. B. J. 4. 6. 1. Diod. Sic. 13. 95 ult. Pol. 17. 14. 8.

3. Mid. *to show oneself at work, active, i. e. to work, to be active, intrans. spoken only of things*, Winer § 39. 6 ult. Rom. 7, 5 ἐνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν. 2 Cor. 1, 6. 4, 12. Gal. 5, 6. Eph. 3, 20. Col. 1, 29. 1 Thess. 2, 13. 2 Thess. 2, 7. So Pol. 9. 13. 9.—Part. ἐνεργούμενος *inworking, being in work, in exercise, activity, operative, effective*, James 5, 16 δέησις ἐνεργουμένη.

ἐνέργημα, atos, τό, (ἐνεργέω,) pr. 'what is wrought,' i. e. *effect produced, operation*; 1 Cor. 12, 6. v. 10 ἐνεργήματα δυνάμεων, *operations of miracles, i. e. miraculous effects, the gift of working miracles*.—Pol. 2. 42. 7. Diod. Sic. 4. 51 pen.

ἐνεργής, εὖος, οὖς, ὁ, ἡ, adj. (ἐν, ἔργον,) pr. *at work, i. e. working, operative, active, effective*, Heb. 4, 12. 1 Cor. 16, 9 εὖρα μοι ἀνάγωγε μεγάλη καὶ ἐνεργής, *effective, presenting opportunity for great effects*. Phil. 6.—Isocr. p. 282. c. Pol. 2. 65. 12. Diod. Sic. 17. 85.

ἐνεστώς, see ἐνίστημι.

ἐνευλογέω, ὦ, f. ἴσω, (εὐλογέω,) *to bless in or through any one*; in N. T. only Pass. with ἐν c. dat. Acts 3, 25 ἐν τῷ σπέρματι σου ἐνευλογ. πᾶσαι αἱ πατρίαι. Gal. 3, 8 Grb. See in ἐν no. 3. d. α; comp. Gen. 12, 3. 18, 18. 26, 4. 28, 14, where Sept. for עַל־הַכְּבוֹד, as also Ps. 72, 17.

ἐνέχω, f. ξω, (ἔχω,) *to have or hold in, within, viz.*

1. *to have in oneself a disposition of mind towards a person or thing, e. g. favourable*, Jambl. Vit. Pyth. 6 ἐνέχων [νοῦν] πρὸς τὸ μανθάνειν. In N. T. unfavourable, c. dat.

Mark 6, 19 Ἡραδίας ἐνείχεν [χόλον] αὐτῷ. Luke 11, 53 δεινῶς ἐνείχεν, *to be very angry*, Sept. for עִצָּז Gen. 49, 23.—Test. XII Patr. p. 682 ἐνείχον τῷ Ἰωσήφ. Hesych. ἐνείχον· ἐχόλουν, ὀργίζοντο. In full, Hdot. 1. 118 κρύπτων τὸν οἱ ἐνείχεε χόλον. 6. 119 ἐνείχε σφι δεινὸν χόλον.

2. Pass. ἐνέχομαι, *to be held in or by any thing*; trop. *to be entangled in, subject to*, c. dat. Gal. 5, 1 μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.—Hdot. 2. 121. 2. Plut. Symp. 2. 3. 1 ἐνέχεσθαι δόγμασιν. Plato Crit. 52. a.

ἐνθάδε, adv. demonstr. of place; a strengthened form for ἐνθα, Butt. § 116. 7.

1. Place where, *here*, in this place, Luke 24, 41. Acts 10, 18. 16, 28. 17, 6. 25, 24.—Arr. Epict. 1. 29. 44. Xen. Mem. 1. 4. 9, 17.

2. Place whither, *hither*, to this place, after verbs of motion, as in Engl. *come here*; Butt. Ausf. Sprachl. § 116. n. 24. Kühner Ausf. Gr. § 571. n. 3. John 4, 15. 16. Acts 25, 17.—Hom. Il. 1. 367. Jos. Ant. 4. 6. 8. Xen. Hell. 1. 7. 16.

ἐνθεν, adv. demonstr. (ἐν) Butt. § 116. 6, *hence*, from this place; Matt. 17, 20 and Luke 16, 26, for ἐντεῦθεν in Rec.—Hom. Od. 6. 6. Jos. Ant. 4. 8. 48. Xen. Cyr. 1. 2. 2.

ἐνθυμέομαι, οὔμαι, f. ἵσσομαι, Pass. depon. (ἐν, θυμός.) Pass. aor. 1 part. ἐνθυμηθεῖς with Mid. signif. Butt. § 113. n. 5; *to have in mind, to revolve in mind, to think upon*, c. acc. Matt. 1, 20. 9, 4; with περί c. gen. Acts 10, 19 Rec. where later edit. denθυμέομαι.—So c. acc. Wisd. 3, 14. Luc. Nero 2. Xen. Mem. 1. 7. 2; c. περί Wisd. 6, 15. Plato Rep. 595. a.

ἐνθύμησις, εως, ἡ, (ἐνθυμέομαι,) *thought, cogitation*, Matt. 9, 4. 12, 25. Heb. 4, 12. So Luc. de Salt. 81. Thuc. 1. 132.—Spec. *a thinking out, invention, device*, Acts 17, 29.

ἐνι for ἐνεστι, see ἐνειμι.

ἐνιαυτός, οὔ, ό, *a year*, John 11, 49. 51. 18, 13. Acts 11, 26. 18, 11. Gal. 4, 10. Heb. 9, 7. 25. 10, 1. 3. James 4, 13. 5, 17. Rev. 9, 15. Sept. for עֶזְרָא Gen. 17, 21. Ex. 12, 2. al. So Hdtan. 2. 7. 15. Xen. Ath. 3. 4.—By Hebr. put for any definite *time, an era*; Luke 4, 19 ἐνιαυτὸν κυρίου δεκτόν, quoted from Is. 61, 2, where Sept. for עֶזְרָא.

ἐνίστημι, f. στήσω, (ἵστημι,) in N. T. only fut. Mid. ἐνστήσομαι 2 Tim. 3, 1; perf. Act. ἐνίστηκα 2 Thess. 2, 2; part. ἐνστήκως Heb. 9, 9, elsewhere contr. ἐνεστώς

Buttm. § 110. 10; intrans. *to stand in or upon*, Butt. § 107. m. 21.—In N. T. trop. *to stand near*, i. e. *to be at hand, to impend*, 2 Thess. 2, 2. 2 Tim. 3, 1. (So 2 Macc. 4, 43. Pol. 2. 28. 9. Dem. 255. 9.) Part. perf. ἐνεστώς, *instant, present*, Rom. 8, 38 οὔτε ἐνεστώτα, οὔτε μέλλοντα. 1 Cor. 3, 22. 7, 26. Gal. 1, 4; not contr. Heb. 9, 9 τὸν καιρὸν τὸν ἐνεστηκότα. So contr. Jos. 16. 6. 2. Plato Legg. 878. b; not contr. Aeschin. 35. 27. Xen. Hell. 2. 1. 6.

ἐνισχύω, f. ὕσω, (ισχύω,) *to be strong in or by any thing*, e. g.

1 Pr. i. q. *to be strengthened in or by*; Acts 9, 19 λαβὼν τροφὴν ἐνίσχυσεν, *having taken food he was thereby strengthened*. Sept. for עֶזְרָא 2 Sam. 16, 21. Dan. 11, 5.—Theophr. de caus. Pl. 5. 9. 3. Trop. Diol. Sic. 5. 28 ἐνισχύει παρ' αὐτοῖς ό Πυθαγόρου λόγος.

2. Trans. and causat. only in Sept. and N. T. *to make strong, to strengthen*, c. acc. Luke 22, 43 ἄγγελος . . . ἐνισχύων αὐτόν. So Sept. for עֶזְרָא Dan. 10, 18. Judg. 3, 12; עֶזְרָא 2 Sam. 22, 40. On the causative signif. see Butt. § 113. 2, and n. 1.

ἐννατος, η, ον, ord. adj. (ἐννέα,) *the ninth*, Rev. 21, 20. Elsewhere only ἡ ὥρα ἡ ἐνάτη, *the ninth hour*, i. e. in the Jewish mode of reckoning, i. q. 3 o'clock P. M. the hour of evening sacrifice and prayer (see Acts 3, 1), Matt. 20, 5. 27, 45. 46. Mark 15, 33. 34. Luke 23. 44. Acts 3, 1. 10, 3. 30.—Some Mss. read ἐνατος in Matt. 20, 5. Acts 10, 30; see Winer § 5. 1, note b.

ἐννέα, οί, αἱ, τά, card. num. *nine*, Luke 17, 17. See the next article.

ἐνενήκονταεννέα, οί, αἱ, τά, *ninety-nine*, Matt. 18, 12. 13. Luke 15, 4. 7. Some Mss. and Lachm. read ἐνενήκοντα ἐννέα, which is better; Winer § 5. 1, note b. Butt. Ausf. Sprachl. § 70. 4, marg.

ἐννεός, ά, όν, better ἐνεός, Winer § 5. 1, note b, (prob. i. q. ἀνεός from ἀω, αἶω,) *speechless, dumb*, with amazement, Acts 9, 7; comp. 22, 9.—Pr. *dumb* by nature, also *a deaf-mute*, Sept. for עֶזְרָא Is. 56, 10. Jos. Ant. 4. 8. 32. Aristot. H. A. 4. 9. 16. Xen. An. 4. 5. 33.

ἐννεύω, f. εὔσω, (νεύω,) *to nod or wink towards any one*, Lat. *innuo*, i. e. *to make signs with the head or eyes*; c. dat. of pers. Luke 1, 62. Sept. ἐννεύει ὀφθαλμῷ for עֶזְרָא Prov. 6, 13. 10, 10.—Luc. D. Meretr. 12. 1. ed. Jacobitz.

ἐννοια, as, ἡ, (ἐν, νοῦς,) pr. 'what is in the mind'; e. g. *a thought, idea, notion*, Diog.

Laert. 3. 79 ἔννοια καλοῦ. Pol. 1. 15. 13.—In N. T. *thought, intent, purpose*, Heb. 4. 12. 1 Pet. 4. 1. Sept. for חַשְׁבָּה Prov. 3. 21; comp. 23. 19. So Susann. 28. Isocr. 112. d. Xen. Cyr. 1. 1. 1.

ἔννομος, ου, ὁ, ἡ, adj. (ἐν, νόμος,) *pr. within the law*, i. e.

1. Of things, *lawful, legal*, Acts 19, 39 ἐν τῇ ἐννόμῳ ἐκκλησίᾳ.—Lucian. Conc. Deor. 14 ἐκκλησίας ἐννόμου ἀγομείνης. Pol. 2. 47. 3. Plato Legg. 932. a.

2. Of persons, *under law, subject to law*, 1 Cor. 9, 21 ἔννομος Χριστοῦ.—Plato Rep. 424. c.

ἐννυχος, ου, ὁ, ἡ, adj. (ἐν, νύξ,) *in the night, nocturnal*, Hom. Il. 11. 715. Eurip. Hec. 72.—In N. T. Neut. ἐννυχον, *adv. in the night, by night*, Buttm. § 115. 4. Mark 1, 35 πρῶτ' ἐννυχον λίαν, *very early, yet in the night*, i. q. ὄρθρου βαθεῖος Luke 24, 1. So 3 Macc. 5, 5.

ἐνοικέω, ὦ, f. ἴσω, (οἰκέω,) *to dwell in, to inhabit*, c. c. ἐν, Sept. for חָשַׁב Jer. 49, 1. Xen. Œc. 4. 13.—In N. T. trop. *to dwell in or with any one, to be in or with*, foll. by ἐν c. dat. and spoken of the indwelling of the Holy Spirit in Christians, Rom. 8, 11. 2 Tim. 1, 14; of the divine presence and blessing, 2 Cor. 6, 16; comp. 1 Cor. 3, 16. Ex. 29, 45. Ez. 37, 27. Also of ἡ πίστις 2 Tim. 1, 5; ὁ λόγος τοῦ Χρ. Col. 3, 16. So Jos. B. J. 6. 1. 6. Plato Rep. 549. b.

ἐνόντα, τά, see ἐνεμι.

ἐνορκίζω, f. ἴσω, (ὀρκίζω,) *to swear in, to adjure*, c. dupl. acc. 1 Thess. 5, 27 Lachm. for Rec. ὀρκίζω q. v.

ἐνότης, τητος, ἡ, (εἷς,) *oneness, unity*, Eph. 4, 3. 13.—Test. XII Patr. p. 642. Plut. de Amicor. mult. 5. Id. de Def. Orac. 13. p. 152.

ἐνοχλέω, ὦ, f. ἴσω, (ὀχλέω, ὄχλος,) *to excite a crowd or tumult in*; hence *genr. to disturb, to trouble*, e. g. a person or a community; absol. Heb. 12, 15.—Xen. Cyr. 8. 3. 9; c. acc. 1 Esdr. 2, 22. 29. Pol. 2. 25. 6. Xen. Mem. 3. 8. 2.

ἐνοχος, ου, ὁ, ἡ, adj. (ἐνέχομαι,) i. q. ἐνεχόμενος, *pr. held in, contained in, fastened in or on any thing*, Anth. Gr. I. p. 179 ἐπ' ἀγκύρης ἔνοχον βάρος.—Usually and in N. T. trop.

1. *held or bound by, liable to, subject to*, mostly c. dat. but sometimes c. gen. Matth. § 370. n. 4. So c. dat. of a tribunal, by meton. for the punishment inflicted by that tribunal; Matt. 5, 21. 22 bis, ἔνοχος τῇ κρίσει, τῷ συνεδρίῳ. Sept. ἔνοχος τῷ θανάτῳ for

חַשְׁבָּה חַיִּים Gen. 26, 11. (Æschin. 2. 36 ἔνοχ. τῷ νόμῳ. Pol. 12. 14. 1. Xen. Mem. 1. 2. 64 ἔνοχ. τῇ γραφῇ.) Once with eis c. acc. Matt. 5, 22 ἔνοχος εἰς τὴν γέενναν, for ἔνοχος βάλλεσθαι εἰς τὴν γέενναν, comp. Num. 35, 31 ἔνοχος ἀναμείβεσθαι; see in eis no. 1. a. Winer § 31. 2.—With a genit. Heb. 2, 15 ἔνοχοι δουλείας, Engl. *subjects of bondage*. So of punishment, ἔνοχος θανάτου, *a subject of death*, i. e. guilty of (unto) death, Matt. 26, 66. Mark 14, 64; ἔνοχος αἰῶν. κρίσεως Mark 3, 29. So Dem. 1229. 11 ἔνοχος δεσμοῦ.

2. Spec. *liable to be charged with*, i. e. *guilty of any thing*; c. gen. 1 Cor. 11, 27 ἔνοχος τοῦ σώμ. κ. τοῦ αἵμ. τοῦ κυρίου. James 2, 10 πάντων ἔνοχος.—2 Macc. 13, 6. Philo de Joseph. p. 558 τῆς κλοπῆς ἔνοχος. Lys. 520. 10. Lycurg. 239. 12 ἔνοχος τῆς προδοσίας. Plato Legg. 914. e.

ἐνταλμα, τος, τό, (ἐντέλλομαι,) *a commandment, precept*, i. q. ἐντολή, Matt. 15, 9. Mark 7, 7. Col. 2, 22. Sept. for חַשְׁבָּה Job 23, 12. Is. 29, 13.

ἐνταφιάζω, f. ἴσω, (ἐντάφιος, τάφος,) *to swathe in the ἐντάφια, to prepare for burial*, e. g. by swathing in bandages with spices (see John 19, 40. Acts 5, 6); c. acc. Matt. 26, 12. John 19, 40. Sept. for חָשַׁב Gen. 50, 2. 3.—Test. XII Patr. p. 619 μηδεὶς με ἐνταφιάσῃ πολυτελεῖ εἰσῃτι κτλ. Plut. Dion 44. Id. de esu Carn. J. 5 ult.

ἐνταφιασμός, οῦ, ὁ, (ἐνταφιάζω,) *burial*, i. e. *preparation for burial, a swathing, embalming*, Mark 14, 8. John 12, 7.—Not found in Gr. writers.

ἐντέλλομαι, f. τελοῦμαι, Mid. depon. (τέλλω.) Pass. perf. ἐντέταλμαι with Mid. signif. Acts 13, 47. Hdian. 1. 9. 23. Buttm. § 136. 3.—Pr. *to make arise in any one*; hence, *to enjoin, to command*; absol. Matt. 15, 4 ὁ γὰρ θεὸς ἐνετείλατο λέγων. Mark 11, 6; c. dat. of pers. Matt. 17, 9. John 14, 31. Acts 1, 2. 13, 47; dat. of pers. and acc. of thing, Matt. 28, 20 ὅσα ἐνετείλαμην ὑμῖν. Mark 10, 3. John 15, 14. 17; dat. of pers. and περί τινος Matt. 4, 6 and Luke 4, 10, quoted from Sept. Ps. 91, 11; dat. of pers. and infin. John 8, 5; dat. of pers. and ἵνα Mark 13, 34; also c. περί τινος simpl. Hebr. 11, 22; infin. simpl. Matt. 19, 7, comp. Deut. 24, 1. Sept. for חַשְׁבָּה Gen. 2, 16. 21, 4. al. So c. dat. of pers. Plato Charm. 157. b; dat. et acc. Hdian. 3. 12. 5; dat. et inf. Xen. Cyr. 4. 2. 12; ἵνα Jos. Ant. 8. 14. 2.—By Hebr. Heb. 9, 20 διαθήκης ἡς (ἡν) ἐνετείλατο πρὸς ὑμᾶς ὁ θεός, *which God enjoined upon you*, quoted from Ex. 24, 8

where Sept. διαβ. ἡς διέβητο πρὸς ὑμᾶς for Heb. כָּרַח עֲמֵכֶם; but elsewhere Sept. often διαβήκατε ἐντεταλατο ὑμῖν for Heb. צִוְּהוּ בְּרִיחַ אֲחֵיכֶם, e. g. Deut. 4, 13. Josh. 23, 16.

ἐντεῦθεν, adv. strengthened from ἐνθεν, Buttm. § 116. 7; hence, thence, from this or that place, Matt. 17, 20. Luke 4, 9. 13, 31. 16, 26 Rec. John 2, 16. 7, 3. 14, 31. 18, 36. (Palaph. 21. 1. Xen. An. 1. 2. 7, 10, 11. al.) So ἐντεῦθεν καὶ ἐντεῦθεν, hence and hence, on this side and that side, on each side, John 19, 18. Rev. 22, 2. Sept. for מִזֶּה וּמִזֶּה Num. 22, 24; מִזֶּה וּמִזֶּה Dan. 12, 5.—Trop. of the cause or source, hence, James 4, 1. So Jos. Ant. 4. 8. 18. Hdian. 2. 10. 13.

ἐντευξίς, εως, ἡ, (ἐντυγχάνω), pr. a falling in with, meeting with, Ael. V. H. 4. 20. Plato Polit. 298. c; a colloquy, audience, Aeschin. 34. 19. Pol. 16. 21. 8; petition, Jos. Ant. 15. 3. 8. Diod. Sic. 16. 55.—Hence in N. T. entreaty, prayer, sc. to God, 1 Tim. 2, 1. 4, 5. So Plut. Numa 14 penult. ποιῆσαι τὰς πρὸς τὸ θεῖον ἐντεύξεις.

ἐντιμος, ου, ὁ, ἡ, adj. (ἐν, τιμή), pr. in honour, i. e.

1. Of persons, honoured, estimable, dear, Luke 7, 2. 14, 8. Phil. 2, 29. Sept. for הָרִיר Neh. 2, 16. 4, 14; נִכְבָּד Num. 22, 15.—Hdian. 2. 1. 10. Xen. Cyr. 8. 2. 4.

2. Of things, precious, costly, e. g. a stone, trop. 1 Pet. 2, 4. 6; comp. Is. 28, 16 where Sept. for יָקָר.—Dem. 1285. 18.

ἐντολή, ἡς, ἡ, (ἐντέλλομαι), an injunction, command, i. e.

1. Pr. of a specific command, charge, direction; John 10, 18 ἐντολήν ἔλαβον παρὰ τοῦ πατρός. 12, 49. 50. Acts 17, 15. Col. 4, 10. Heb. 7, 5. al. Sept. for מִצְוָה 2 K. 18, 36. 2 Chr. 8, 15. (Hdian. 3. 5. 8. Xen. Cyr. 2. 4. 30.) Spec. of a public charge, edict, from magistrates, John 11, 57. Sept. for מִצְוָה 2 Chr. 35, 16.

2. Genr. precept, commandment, law; e. g. a) The traditions of the Rabbins, Tit. 1, 14. b) The precepts and teaching of Jesus, John 13, 34. 15, 12. 1 Cor. 14, 37. 1 John 2, 8. al. c) The precepts and commandments of God, in general, 1 Cor. 7, 19. 1 John 3, 22. 23. al. Sept. and מִצְוָה Deut. 4, 2. 40. al. sæp. d) The precepts of the Mosaic law, in whole or in part, Matt. 5, 19. 19, 17. 22, 36. 38. 40. Mark 10, 5. 19. Rom. 7, 8 sq. al. e) Genr. and collect. ἡ ἐντολή, ἡ ἐντολή θεοῦ, put either for the law, the Mosaic law, Matt. 15, 3. 6.

Mark 7, 8. 9. Luke 23, 56; (Sept. for הוֹרָה 2 K. 21, 8. 2 Chr. 12, 1;) or, for precepts given to Christians, embracing christian doctrines and duties, 1 Tim. 6, 14. 2 Pet. 2, 21. 3, 2. +

ἐντόπιος, ου, ὁ, ἡ, adj. (ἐν, τόπος), pr. in or of a place, i. e. a resident, an inhabitant, Acts 21, 12.—Porphyr. de Abst. 1. 14. Soph. Œd. Col. 843. Plato Phædr. 262. d.

ἐντός, adv. (ἐν), in, within; also as prep. c. gen. Luke 17, 21 ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν, the kingdom of God is within you, i. e. its seat is in your heart and affections, not external. So τὸ ἐντός, the inside, Matt. 23, 26. Buttm. § 125. 6, 7. Sept. for בְּקִרְבִּי Ps. 39, 4. 109, 22.—Luc. D. Deor. 14. 5 τὸ ἐντός. Hdian. 2. 5. 15. Plato Soph. 226. e.

ἐντρέπω, f. ψω, (τρέπω), Lat. inverto, to turn about, e. g. τὰ νῶτα Hdot. 7. 211; to turn back, Diog. Laert. Socr. 11. 29. Trop. to turn about, to bring back to one's senses, i. q. to move, to make ashamed, Ael. V. H. 3. 17 pen. Hom. Il. 15. 554.—Hence in N. T.

1. to shame, to put to shame, c. acc. 1 Cor. 4, 14 οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα. Pass. 2 Thess. 3, 14. Tit. 2, 8. Sept. for הָרַךְ Ps. 35, 26. 40, 15.—Ecclus. 4, 25. Plut. Vit. Hom. § 167 τοὺς πολλοὺς ἐντρέπει.

2. Mid. ἐντρέπομαι, to turn oneself towards any one, i. e. to heed, to respect, to reverence; in N. T. and in late writers c. accus. Matt. 21, 37 et Mark 12, 6 ἐντραπήσονται τὸν νόμον μου, i. e. Pass. with Mid. signif. comp. Buttm. § 136. 2. Luke 18, 2. 4. 20, 13. Heb. 12, 9.—Wisdom. 2, 10. Diod. Sic. 19. 7 οὐ θεοὺς ἐντρέπομενοι. Plut. Inst. Lacon. 10. Earlier c. gen. Plato Crit. 52. c. Xen. Hell. 2. 3. 33.

ἐντρέφω, f. ἐντρέψω, (τρέφω), to nourish or bring up in a place, Eurip. Phœn. 379.—In N. T. trop. to nourish or train up in any thing; Pass. c. dat. 1 Tim. 4, 6 ἐντρέφόμενος τοῖς λόγοις. So Philo de Alleg. p. 59 ταῖς ἀρεταῖς ἐντρ. Hdian. 5. 3. 5. Plato Legg. 798. a, ἐντρ. νόμοις. See Læsner Obs. e Phil. p. 399.

ἐντρομος, ου, ὁ, ἡ, adj. (ἐν, τρόμος), pr. in trembling, i. e. trembling with fear, terrified; hence ἐντρομος γίνομαι v. εἶμι, i. q. to tremble, Acts 7, 32. 16, 29. Heb. 12, 21 Sept. for מַרְיָדָן Dan. 10, 11.—1 Macc. 13, 2. Plut. Fab. Max. 3; genr. Anth. Gr. I. p. 23. p. 211.

ἐντροπή, ἥς, ἥ, (ἐντρέπω,) *respect, reverence*, Soph. Oed. Col. 299.—In N. T. *shame, a putting to shame*; 1 Cor. 6, 5 πρὸς ἐντρ. ὑμῖν λέγω. 15, 34. Sept. for נִבְזָז Ps. 35, 26. 69, 8. 20.

ἐντροφάω, ὦ, f. ἦσω, (τροφάω,) *to live delicately, to indulge in, to revel in*, e. g. ἐν ταῖς ἀπάταις αὐτῶν, *reveling in their own frauds*, 2 Pet. 2, 13; where some Mss. and Lachm. read ἐν ταῖς ἀγάπαις αὐτῶν. Sept. for נִבְזָז Is. 55, 2.—So c. dat. Hdian. 2. 3. 22. Diod. Sic. 19. 71.

ἐντυγχάνω, f. τεύχομαι, (τυγχάνω,) *to hit or light upon, to fall in with*, Xen. An. 4. 5. 19; *to meet and talk with*, Xen. Mem. 3. 2. 1. ib. 3. 6. 2.—Hence in N. T. *to apply to, to deal with, to treat*, c. dat. Acts 25, 24 περὶ οὗ πάν τὸ πλήθος ἐνέτυχόν μοι. So 2 Macc. 4, 36. Ael. V. H. 1. 21. Plut. Pomp. 55. Pol. 4. 30. 1.—Spec. *to treat for or against, to make intercession*, e. g. a) For any one, c. dat. impl. et ὑπέρ τινος, Rom. 8, 27 ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων. v. 34. Heb. 7, 25. So Jos. Ant. 14. 10. 13. Plut. de Alex. Virt. 2. 2. b) Against any one, i. q. *to complain of*; c. dat. et κατὰ τινος, Rom. 11, 2 ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραὴλ. So 1 Macc. 10, 61. 63.

ἐντυλίσσω v. -ττω, f. ξω, (τυλίσσω,) *to roll up in, to envelop*, c. acc. et dat. Matt. 27, 59 ἐντυλίξεν αὐτὸ σινδόνι. Luke 23, 53. Also *to wrap or fold together*, John 20, 7.—Aristoph. Plut. 692.

ἐντυπῶ, ὦ, f. ὥσω, (τυπῶ,) *to enstamp, to engrave*, Pass. 2 Cor. 3, 7 ἐντυπωμένη ἐν λίθοις.—Aristot. de Mund. 6. Plut. Symp. 4. 6. 2.

ἐνυβρίζω, f. ἴσω, (ὕβριζω,) *to do despite to or upon any one, to insult, to outrage*, c. acc. Heb. 10, 29 τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας.—So c. acc. Jos. Ant. 5. 8. 12; c. dat. Hdian. 8. 5. 3. Pol. 10. 26. 3.

ἐνυπνιάζομαι, Pass. and Mid. depon. (ἐνύπνιον,) *to dream*; either c. dat. of manner intens. Acts 2, 17 ἐνυπνίους ἐνυπνιασίζουσται; or as in Rec. c. acc. of the kindred noun, ἐνύπνια ἐνυπνιασίζουσται, as quoted from Sept. Joel 2, 28 where Sept. for נִבְזָז; comp. Butt. § 131. 4. Trop. Part. ἐνυπνιαζόμενοι, *dreamers*, i. e. holding vain and empty opinions, deceivers, Jude 8. Sept. genr. for נִבְזָז Gen. 28, 11. Judg. 7, 13.—Absol. Plut. Cato Maj. 23 ult. Id. Brut. 44. Act. ἐνυπνιάω id. Aristot. H. An. 4. 10.

ἐνύπνιον, ἰου, τό, (ἐν, ὕπνος,) pr. 'what is seen in sleep'; hence *a dream, a vision*

in sleep, Acts 2, 17; see in ἐνυπνιάζομαι.—Ael. V. H. 3. 11. Plut. de Def. Orac. 50. Xen. Conv. 4. 48.

ἐνώπιος, ἰου, δ, ἡ, Neut. ἐνώπιον, (ἐν, ὤψ,) *in one's presence, face to face*, Sept. Ex. 33, 11. Theocr. 22. 152.—In N. T. only Neut. ἐνώπιον as adv. or rather as prep. c. genit. *in the presence of, before*; comp. Butt. § 146. 2, 3. Sept. every where for נִבְזָז, נִבְזָז; in N. T. used chiefly by Luke, Paul, and in the Apocalypse; not found in Matt. and Mark.

1. Pr. of *place*, e. g. in reference to things, as ἐνώπιον τοῦ θρόνου, *before, in front of*, Rev. 1, 4. 4, 5. 6. 10. 7, 9. 11. 15. al. Sept. and נִבְזָז Josh. 6, 4. 1 Sam. 5, 3.—Elsewhere in reference to persons, *before, in the presence of, in the sight of*; Luke 1, 17 προελεύσεται ἐνώπιον αὐτοῦ, as a herald, i. q. πρὸ προσώπου αὐτοῦ in Mark 1, 2. Luke 1, 19 Γαβριὴλ, ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ, comp. in ἀρχάγγελος. So προσκυνεῖν (πίπτειν) ἐνώπιόν τινος, *to prostrate oneself before any one*, Luke 4, 7. Rev. 3, 9. 4, 10. 5, 8. 15, 4. (Sept. for נִבְזָז Ps. 22, 30.) Acts 9, 15 ἐνώπιον ἑσθλῶν κτλ. Luke 13, 26 ἐφάγομεν ἐνώπιόν σου, see in ἐσθίω no. 2. d. Luke 5, 18. 25. Acts 6, 6. 10, 4. 31. al. Sept. for נִבְזָז Ez. 15, 26. Jer. 7, 10; נִבְזָז Lev. 4, 4. Num. 17, 10.—Plut. Probl. Rom. καὶ τὸ ἐν ὑπαίθερ, μάλιστα πῶς εἶναι δοκεῖ τοῦ Διὸς ἐνώπιον.

2. Implying *manner*, and espec. the sincerity in which any thing is done; ἐνώπιον τοῦ θεοῦ, *in the sight of God*, i. e. God being present and witness, Rom. 14, 22. 2 Cor. 4, 2. 7, 12. Comp. Sept. and נִבְזָז 1 Sam. 12, 7. 23, 18.—So in obtestations, *before God*, God being witness, Gal. 1, 20. 1 Tim. 5, 21. 6, 13. 2 Tim. 2, 14. 4, 1.

3. Trop. *in the sight of*, i. e. in the view or judgment of any one; Luke 1, 6 δικαιο ἐνώπιον τοῦ θεοῦ. v. 15 μέγας ἐνώπιον κυρίου. v. 75. 15, 18. 21 ἡμαρτον ἐνώπιόν σου. (Sept. and נִבְזָז 1 Sam. 20, 1.) Luke 16, 15 δικαιοῦντες ἑαυτοὺς ἐνώπιον ἀνθρώπων. Acts 8, 21. Rom. 12, 17. 2 Cor. 8, 21. al. Sept. and נִבְזָז Deut. 4, 25. 1 K. 11, 33. 38. al. נִבְזָז Neh. 9, 28. Ps. 5, 9.—From the Heb. ἐνώπιόν τινος, where Greek writers usually put the dative; e. g. Luke 15, 10 χαρὰ γίνεταί ἐνώπιον τῶν ἀγγέλων, for χ. γίν. τοῖς ἀγγέλοις, i. e. *there is joy to the angels*, they rejoice. 24, 11 ἐφάνησαν ἐνώπιον αὐτῶν ὥσει ἄλφους, i. e. *seemed to them*. Acts 6, 5 ἤρεσεν ὁ λόγος ἐνώπιον παντός κτλ. i. e. *was pleasing to all*. (Sept. and נִבְזָז Num. 13, 34. Deut. 1, 23.) Also in the phrase εὐρί-

σκο χάριν ἐνώπιόν τινος, *to find favour in the sight of any one*, Acts 7, 46; elsewhere παρά τινι, Luke 1, 30. Sept. for יִנְיָ Ex. 33, 13, 17. Num. 11, 11. +

Ἐνός, ὁ, indec. *Enos*, Heb. עֲנוֹשׁ (man), pr. n. of a man, Luke 3, 38; comp. Gen. 4, 26.

ἐνωπιζομαι, f. ἴσσομαι, Mid. depon. (ἐν, οὗς ὠτός,) *to take in with the ear*, i. e. *to give ear, to hearken*, c. acc. Acts 2, 14. Sept. for יִנְיָ Gen. 4, 22; עֲנוֹשׁ Jer. 8, 6.—Wisd. 6, 2. Test. XII Patr. p. 520. Alex. Commen. 3. 9. Found only in the later Greek, Sturz de Dial. Mac. p. 166.

Ἐνώχ, ὁ, indec. *Enoch*, Heb. הֵנֹחַ (initiated), the patriarch who walked with God, Luke 3, 37. Heb. 11, 5. Jude 14. Comp. Gen. 5, 8 sq.

ἐξ, prep. see ἐκ.

ἐξ, οί, αἱ, τά, card. num. *six*, Matt. 17, 1. Mark 9, 2. +

ἐξαγγέλλω, f. λῶ, (ἐκ, ἀγγέλλω,) *to give out news, to publish, to announce*, Plut. Thes. 13. Xen. Hell. 1. 1. 8.—In N. T. *to announce abroad, to show forth*, i. e. by Hebr. *to make widely known, to celebrate*, e. g. τὰς ἀρετὰς τοῦ θεοῦ 1 Pet. 2, 9. Sept. for פָּרַץ Ps. 9, 15, 79, 13. So Ecclus. 44, 15.

ἐξαγοράζω, f. ἄσω, (ἐκ, ἀγοράζω,) *to purchase out, to buy up out of the possession or power of any one*, Plut. M. Crass. 2. Pol. 3. 42. 2.—In N. T. *to redeem, to set free*, sc. out of service or bondage; Gal. 3, 13 ἐκ τῆς κατάρτας τοῦ νόμου. 4, 5. Comp. in ἀγοράζω, no. 2. Mid. pr. *to redeem for oneself*, trop. Eph. 5, 16 et Col. 4, 5 ἐξαγοραζόμενοι τὸν καιρὸν, *redeeming the time*, i. e. rescuing and improving every opportunity for good. Comp. Marc. Antonin. 4. 28 κερδαντέον τὸ παρόν.

ἐξάγω, f. ἄξω, (ἐκ, ἄγω,) *to lead out, to conduct out*, i. e. out of any place, c. accus. of pers. e. g. out of prison, Acts 5, 19, 16, 37, 39; also with ἐκ 12, 17. (Sept. for מִצְרָיִם Ps. 142, 8. Is. 42, 7.) Also out of Egypt, Acts 7, 36; with ἐκ v. 40. 13, 17. Heb. 8, 9. (Sept. for מִצְרָיִם Ex. 6, 7. Lev. 25, 38.) Genr. Mark 15, 20. Acts 21, 38; with ἔξω Mark 8, 23. Luke 24, 50. (Sept. ἔξω Gen. 15, 9.) As a shepherd his flock, John 10, 3.—Dem. 1090. 10. Xen. Hell. 6. 4. 37; c. ἐκ Dem. 845. 17. Xen. Hell. 6. 5. 18; c. ἔξω Dem. 1278. 3.

ἐξαιρέω, ὦ, f. ἴσω, (ἐκ, αἰρέω,) aor. 2 ἐξείλον Mid. aor. 2 irreg. ἐξείλατο Acts 7,

10 et 12, 11 in some editions; see in ἀναιρέω.—*To take out*, i. e.

1. *to pluck out, to tear out*, e. g. an eye, Matt. 5, 29 τὸν ὀφθαλμόν. 18, 9.—Plut. de Is. et Osir. 55 τὸν ὀφθ. Xen. An. 2. 3. 16.

2. *to take out from a number, to select*; Mid. *to select for oneself, to choose*, c. acc. Acts 26, 17. Sept. for יִבְרָא Deut. 31, 11.—Jos. Ant. 4. 8. 5. Xen. An. 2. 5. 20. Act. Xen. An. 5. 3. 4.

3. Mid. trop. *to take out of the power of any one to oneself, to rescue, to deliver*, with acc. and ἐκ, Acts 12, 11 ἐξέλθετό με ἐκ χειρὸς Ἡρώδου. 7, 10. Gal. 1, 4; ἐκ impl. Acts 7, 34. 23, 27. Sept. for מִצְרָיִם Gen. 32, 11. 37, 20.—Isæus 310. 1. Dem. 256. 2. Pol. 1. 11. 11.

ἐξαίρω, f. αῤῷ, (ἐκ, αἶρω,) *to take up out of any place, to lift up from*, Plut. Marcell. 15 med. Xen. Cyr. 2. 4. 19.—In N. T. *to take away out of or from, to remove*, with acc. and ἐκ c. gen. 1 Cor. 5, 13 ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν, i. e. expel, excommunicate. So v. 2 Rec. Sept. for הִסִּיר Josh. 7, 13; פָּרַץ Ez. 14, 8.—1 Macc. 14, 36. Æl. V. H. 2. 24. Plut. Nicias 18.

ἐξαιτέω, ὦ, f. ἴσω, (ἐκ, αἰτέω,) *to ask for out of the hand or power of any one, to demand*, Germ. *ausbitten*; c. acc. Diod. Sic. 11. 33. Plato Menex. 245. b.—In N. T. Mid. *to ask or demand for oneself*, c. acc. Luke 22, 31; comp. Job 1, 11. 12. 2, 4–6. Test. XII Patr. p. 729. So Palæph. 41. 2. Dem. 546. 21. Lys. 444. 6.

ἐξαίφνης, adv. (ἐκ, αἴφνης, ἄφνω,) *on a sudden, suddenly*, Mark 13, 36. Luke 2, 13. 9, 39. Acts 9, 3. 22, 6. Sept. for מִאֲחַז Prov. 24, 2; רָגַע Is. 47, 9.—Plut. Thes. 13. Xen. Mem. 4. 2. 6. See on the form, Buttm. § 115. n. 5. Lob. ad Phryn. p. 18. n.

ἐξακολουθῶ, ὦ, f. ἴσω, (ἐκ, ἀκολουθῶ,) *to follow out or up*; trop. *to copy after, to conform to*, c. dat. 2 Pet. 1, 16 οὐ . . . μύθοις ἐξακολουθήσαντες. 2, 2. 15. Sept. for מִתְּךָ Is. 56, 11.—Jos. Ant. procem. 4. Pol. 17. 10. 7; pr. Plut. Alex. M. 24.

ἐξακόσιοι, αι, α, *six hundred*, Rev. 13. 18. 14, 20. See Buttm. § 70.

ἐξαλείφω, f. ψω, (ἐξ, αἰείψω,) 1. *to oint or smear out, to blot out*; c. acc. Rev. 3, 5 οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς. Sept. for מִתְּךָ Ps. 69, 29. (Luc. pro Imag. 26. Xen. Hell. 2. 3. 51.) Spec. of an ordinance, *to blot out, to abolish* c. acc. τὸ χειρόγραφον Col. 2, 14. So Dem. 468. 1 τὸν νόμον. Lys. 48. 2.—Trop. *to blot*

out sins, i. q. to pardon, Pass. Acts 3, 19. Sept. and **הִנָּה** Ps. 51, 11. So Lys. 237. 1.

2. Spec. to *weep away*, e. g. tears, c. acc. Rev. 7, 17. 21, 4.

ἐξάλλομαι, f. αλοῦμαι, Mid. depon. (ἐκ, ἄλλομαι,) to leap out, e. g. from a house Plut. Agesi. 34; from a chariot Xen. Cyr. 8. 8. 25.—In N. T. to leap forth, sc. from one's place, Acts 3, 8. Sept. for **קָרַךְ** Joel 2, 5. So Plut. Pelop. 32 pen. Id. Pomp. 58 pen.

ἐξανίστασις, εως, ἡ, (ἐξάνιστημι,) a rising up out of a place, Pol. 3. 55. 4.—In N. T. the resurrection from the dead, Phil. 3, 11.

ἐξανατέλλω, f. ἐλῶ, (ἐκ, ἀνατέλλω,) to make spring up out of the ground or elsewhere, e. g. plants, Sept. for **הִנָּחֵן** Gen. 2, 9. Apoll. Rhod. 4. 1423; **ζόρυβον** Plut. Pericl. 3.—In N. T. intrans. to spring up out of any thing, i. e. to spring up, to shoot forth, of plants, Matt. 13, 5. Mark 4, 5. Sept. of light, for **הִנָּה** Ps. 112, 4.

ἐξάνιστημι, f. στήσω, (ἐκ, ἀνίστημι,) only in Act. aor. 1 **ἐξάνεστησα**, aor. 2 **ἐξάνεστην**. On the trans. and intrans. significations, see in ἀνίστημι and Buttm. § 107. II.

1. Trans. to make rise up out of a place, to rise up out of, c. acc. e. g. soldiers out of ambush Thuc. 7. 77; beasts from their lairs Xen. Cyr. 2. 4. 20.—In N. T. Act. aor. 1, from the Heb. to raise up seed (offspring) from a woman; c. acc. Mark 12, 19 et Luke 20, 28 καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ sc. ἐκ τῆς γυναίκας, comp. Deut. 25, 5. 6. Sept. for **הִנָּה** Gen. 19, 32. 34; **הִנָּה** Gen. 4, 25.

2. Intrans. Act. aor. 2, to rise up out of a place, to stand forth, Acts 15, 5. Sept. for **הִנָּה** Gen. 18, 16.—Æschin. 45. 3. Plato Phæd. 117. d.

ἐξαπατάω, ὦ, f. ἥσω, (ἐκ intens. ἀπατάω,) to deceive out and out, to beguile wholly, c. acc. Rom. 7, 11. 16, 18. 1 Cor. 3, 18. 2 Cor. 11, 3. 2 Thess. 2, 3. 1 Tim. 2, 14 Lachm.—Susann. 56. Luc. de Merc. cond. 5 ult. Xen. Mem. 4. 2. 19.

ἐξάπινα, adv. a latter form for ἐξάπινος i. q. ἐξαίφνης, on a sudden, suddenly, Mark 9, 8. Sept. for **בְּאַחַד** Josh. 11, 7.—Zonar. 7. 25. ib. 10. 37. Comp. Lob. ad Phryn. p. 18. n.

ἐξαπορέω, ὦ, f. ἥσω, (ἐκ intens. ἀπορέω,) to be utterly at a loss, perplexed, Pol. 4. 34. 1.—In N. T. Mid. to be utterly at a loss with oneself, to be in despair, c. gen. τοῦ ἑᾶν 2 Cor. 1, 8; absol. 4, 8. Sept. for **הִנָּה** Ps. 88, 16. So Plut. Alcib. 5.

ἐξαποστέλλω, f. στέλω, (ἀποστέλλω,)

1. to send away out of a place, to send forth, as an agent, messenger, friend, c. acc. Acts 7, 12. 11, 22. 12, 11. 17, 14. Gal. 4, 4; with εἰς c. acc. of place whither, Acts 9, 30. 22, 21. Gal. 4, 6. Sept. for **הִנָּה** Gen. 24, 40.—Dem. 251. 5. Plut. Coriolan. 6; c. εἰς Pol. 21. 14. 9.

2. Emphat. to send away peremptorily, to dismiss, c. acc. et adj. Luke 1, 53 πλουτοῦντας ἐξαπέστειλε κενούς. 20, 10. 11. So Sept. and **הִנָּה** Gen. 31, 42.—Pol. 15. 2. 4 τοὺς πρόσβεις ἀνυποκρίτους ἐξαποστέλλειν.

ἐξαρτίζω, f. ἴσω, (ἐκ, ἀρτίζω, ἄρτιος,) to complete fully, to finish out, e. g. time, c. acc. τὰς ἡμέρας Acts 21, 5. Also of a teacher, i. q. to furnish thoroughly, Pass. 2 Tim. 3, 17.—So τὴν οἰκίαν Luc. Ver. Hist. 1. 33; πλοῖα, to equip, Arr. Peripl. 11; of persons, Jos. Ant. 3. 2. 2 πολεμεῖν πρὸς ἄνδρ. τοῖς ἅπασι καλῶς ἐξηρτισμένους.

ἐξαστράπτω, f. φω, (ἐκ, ἀστράπτω,) to flash out, as lightning, Sept. Ez. 1, 4. Tryphiodor. 10. 2.—In N. T. of raiment, to shine out, to glitter, absol. Luke 9, 29; comp. Matt. 17, 2. So Sept. of weapons, for **הִנָּה** Nah. 3, 3.

ἐξαυτῆς, adv. (for ἐξ αὐτῆς ὥρας,) from this time, i. e. forthwith, presently, immediately, Mark 6, 25. Acts 10, 33. 11, 11. 21, 32. 23, 30. Phil. 2, 23. See in ἐκ no. 2.—Pol. 2. 7. 7. Diod. Sic. 15. 43.

ἐξεγείρω, f. ἐρῶ, (ἐκ, ἐγείρω,) trans. to wake or rouse out of sleep, pr. implying the rising up from the posture of sleep, Ecclus. 22, 7. Pol. 18. 2. 5. Xen. Hell. 6. 4. 36.—In N. T. trop.

1. to raise up from the dead, i. q. ἐγείρω ἐκ τῶν νεκρῶν, see in ἐγείρω no. 1. b; so c. acc. 1 Cor. 6, 14 ἡμᾶς ἐξεγερεῖ. Sept. and **הִנָּה** Dan. 12, 2.

2. to raise up, to cause to arise or exist; spoken of Pharaoh Rom. 9, 17, quoted from Ex. 9, 16 where Heb. **הִנָּה**, Sept. διετηρήσῃν.—Jos. Ant. 8. 11. 1 βασιλεὺς γὰρ ἐξεγείρεται ὑπ' ἐμοῦ.

I. ἔξειμι, (ἐκ, εἰμί to be,) see ἔξιστι.

II. ἔξειμι, (ἐκ, εἰμί to go,) to go out of a place, intrans. c. ἐκ, Acts 13, 42 ἐκ τῆς συναγωγῆς. With ἐπὶ c. acc. of place whither, 27, 43 ἐπὶ τὴν γῆν, i. e. out of the water. So c. ἐκ, Luc. Eun. 6; absol. Sept. Ex. 28, 35. Hdian. 7. 9. 8. Plato Conv. 196. a.—Genr. to go away, to depart out of a place, absol. Acts 17, 15. 20, 7. So Jos. Ant. 5. 2. 8. Mid. c. gen. Hdian. 3. 15. 12.

ἐξελέγχω, f. ξω, (ἐκ intens. ἐλέγχω,) *to convict fully, to show to be wholly wrong*, Dem. 233. 3. Xen. Œc. 2. 9.—In N. T. *to rebuke sternly, to condemn, to punish*, c. acc. Luke 15. Sept. and חַיְיבֵיךָ Is. 2, 4. Mic. 4, 3.

ἐξέλκω, f. κύσω, (ἐκ, ἔλκω q. v.) *to draw out, to drag out of a place*, Sept. for ἔλκω Gen. 37, 28. Hdian. 8. 8. 14.—In N. T. *trop. to draw out of the right way, i. e. to draw away, to carry away*, Pass. James 1, 14 ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος. So Test. XII Patr. p. 702 εἰς πορνείαν με ἐξελκύσατο; comp. Æl. H. An. 6. 31 ὑπὸ τῆς ἡδονῆς ἐλκόμενοι.

ἐξέλω, see ἐξαιρέω.

ἐξέραμα, ατος, τό, (ἐξεράω,) *vomit, what is vomited*; 2 Pet. 2, 22 ἐπὶ τὸ ἴδιον ἐξέραμα. Comp. Prov. 26, 11 where Heb. יִשְׁרָפֵּנִי, Sept. ἐπὶ τὸν ἑαυτοῦ ζμετον. So the verb, Dioscor. 6. 19; see Gataker Adverss. Misc. p. 853 sq.

ἐξερυννάω, ῶ, f. ἦσω, (ἐκ, ἐρυννάω,) *to search out, to explore*, i. e. assiduously, diligently, c. περί τινας 1 Pet. 1, 10. Sept. for ἔρυνη Prov. 2, 4; חֲרַץ 1 Chr. 19, 3.—1 Macc. 3, 49. Pol. 14. 1. 13. Plut. Lucull. 19.

ἐξέρχομαι, f. ἐξελεύσομαι, (ἐκ, ἔρχομαι q. v.) aor. 2 ἐξῆλθον, 2 pers. plur. ἐξήλασθε Luke 7, 24. 25. 26 in some editions, see in ἔρχομαι init.—*To go or come out of any place*; Sept. every where for נָצַךְ.

1. Of persons, *to go or come forth, intrans.*

a) With adjuncts noting the place *out of* which; so c. gen. Matt. 10, 14 ἐξερχόμενοι τῆς οἰκίας. Acts 16, 39; comp. Matth. 3. 354. δ. With ἐκ c. gen. of place, Matt. 8, 28 ἐκ τῶν μνημείων ἐξερχ. John 4, 30. Acts 16, 40. 1 Cor. 5, 10. al. So ἐκ c. gen. of pers. implying place, Acts 15, 24 τινὲς ἐξ ἡμῶν ἐξελθόντες. Trop. John 10, 39 ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν, he departed out of their hand, escaped from their power. (Sept. for נָצַךְ Gen. 8, 16. 19. al. Xen. Hell. 6. 5. 16.) With ἔξω, Matt. 26, 75. John 19, 4. Rev. 3, 12; ἔξω c. gen. Matt. 21, 17 ἔξω τῆς πόλεως. Heb. 13, 13. (Eurip. Phoen. 486.) With ἀπὸ c. gen. of place, *to depart from*, Matt. 13, 1 ἐξελθὼν ἀπὸ τῆς οἰκίας. 24, 1. Mark 11, 12. al. Also c. adv. Matt. 5, 26 ἐκείθεν. 12, 44 ὅθεν. Comp. Æsop. Fab. 129. b) With an adjunct of person *out of or from* whom; so of those out of whose bodies demons depart, with ἐκ c. gen. Mark 1, 25. 26. Luke 4, 35; ἀπὸ Matt. 12, 43. Luke 4, 35; absol. Acts 16, 18. Of those from whom, from whose presence,

one goes forth with authority, i. q. 'to be sent out' by any one; so with ἀπὸ c. gen. John 13, 3 ἀπὸ θεοῦ ἐξῆλθε. 16, 30. (Sept. for נִצְּרָה Gen. 4, 16; נִצְּרָה Ex. 8, 8.) With παρά c. gen. John 16, 27 παρὰ τοῦ θεοῦ ἐξῆλθον. 17, 8; comp. Sept. Num. 16, 35. So genr. *to depart from* any one, i. e. from his presence or intercourse, Luke 5, 8 ἐξελθε ἀπ' ἐμοῦ. 2 Cor. 6, 17 ἐξέλθετε ἐκ μέσου αὐτῶν. c) The place whence being not expressed but implied, *to go out*, i. e. *to go away, to depart*; Matt. 9, 31 οἱ δὲ ἐξελθόντες διεφύμισαν κτλ. Mark 2, 12. Luke 4, 42. Acts 7, 7. Rev. 6, 2. al. So of demons departing out of the body, Matt. 8, 32. Acts 8, 7. d) With an adjunct of the place *whither*; so c. εἰς, Matt. 11, 7 τί ἐξήλθετε εἰς τὴν ἔρημον κτλ. Mark 8, 27. Luke 10, 10. John 1, 44. Acts 11, 25. al. sæp. (Palæph. 38. 5. Xen. Hell. 7. 4. 24.) So c. εἰς final, Mark 1, 38 εἰς τοῦτο. Matt. 8, 34 εἰς ἀπάντησιν. With ἐπὶ c. acc. Luke 8, 27 ἐξελθόντι ἐπὶ τὴν γῆν, sc. from a vessel. Acts 1, 21. With παρά c. acc. Mark 2, 13 ἐξῆλθεν παρὰ τὴν θάλασσαν. Acts 16, 13. With πρὸς c. acc. of pers. John 18, 29. 2 Cor. 8, 17.

2. Trop. of persons: a) *to go forth from, to proceed from*, Matt. 2, 6 ἐκ σοῦ γὰρ ἐξελεύσεται ἡγοῦμενος. Also by Hebraism, ἐξέρχεσθαι ἐκ τῆς οὐσίας τινός, *to come forth out of the loins of* any one, i. e. *to descend from*, Heb. 7, 5. So Sept. and Heb. יִצְּרָהֶם נָצַךְ Gen. 35, 11. 1 K. 8, 19; comp. Gen. 15, 4. Lib. Henoch. in Fabr. Cod. pseud. V. T. I. 196. b) 1 John 4, 1 πολλοὶ ψευδοπροφήται ἐξεηλύθασιν εἰς τὸν κόσμον, i. e. *have gone forth, have arisen and gone abroad, into the world*.

3. Of things, *to go or come forth, to proceed from*, e. g. a) Of liquids, i. q. *to flow out*; John 19, 34 ἐξῆλθεν αἷμα καὶ ὕδωρ. Rev. 14, 20 ἐκ τῆς ληνοῦ. So Sept. and נָצַךְ Ex. 17, 6. b) Of lightning, *to come forth out of, to appear from*; as ἀπ' ἀνατολῶν Matt. 24, 27. Sept. and נָצַךְ Zech. 9, 14. c) Trop. of a voice, and the like, Rev. 16, 17 ἐξῆλθε φωνὴ ἀπὸ τοῦ ναοῦ. 19, 5. So of teaching, or a rumour, *to go forth, to spread abroad*, 1 Cor. 14, 36 ἀφ' ἡμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν; also with an adjunct of place, e. g. εἰς c. acc. Matt. 9, 26 ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην. Rom. 10, 18. John 21, 23; ἐν c. dat. Luke 7, 17. 1 Thess. 1, 8; κατὰ c. gen. Luke 4, 14. d) Trop. of thoughts, words; as ἐκ τῆς καρδίας Matt. 15, 18; ἐκ τοῦ στόματος James 3, 10; of healing power or virtue, *to go forth, ἐξ ἑαυτοῦ* Mark 5, 30,

παρ' αὐτοῦ Luke 6, 19; of an edict, *to be published, promulgated*, παρὰ Καίσαρος Luke 2, 1. e) Trop. of a hope, *to depart*, i. e. to be at an end, to vanish, Acts 16, 19. So of time, Sept. ἐξῆλθε τὸ ἔτος, for מִצֵּת Gen. 47, 18. Xen. An. 7. 5. 4.

4. From the Heb. εἰσέρχομαι καὶ ἐξέρχομαι, Acts 1, 21. John 10, 9; see fully in εἰσέρχομαι no. 4. +

ἐξεστι, 3 pers. of ἐξεῖμι, (ἐκ, εἰμι to be,) and the only person in use; Impers. as also Part. ἐξόν; *it is possible, one can*, referring to moral possibility or propriety, i. e. *it is lawful, it is right, it is permitted, one may*, Buttm. § 150. m. 23; construed with dat. of pers. and infin. expressed or implied. E. g. with infin. pres. marking prolonged or customary action, Matt. 14, 4 οὐκ ἐξεστὶ σοὶ ἔχειν αὐτήν. Mark 6, 18. Acts 16, 21. 22, 25; dat. impl. Matt. 12, 2. 10. 12. Luke 6, 2. (Luc. Jud. Voc. 3. Xen. Mem. 1. 4. 9.) With infin. aor. marking transient action, Matt. 20, 15 οὐκ ἐξεστὶ μοι ποιῆσαι ὃ βέλω κτλ. 19, 3. Mark 2, 26. 10, 2. Luke 20, 22. John 5, 10. 18, 31. Acts 21, 37; so Part. ἐξόν ἦν Matt. 12, 4; ἐξόν sc. ἐστὶ, i. q. ἐξεστὶ 2 Cor. 12, 4. (Ael. V. H. 2. 7. Xen. CEC. 7. 41 bis.) With the dat. impl. Matt. 22, 17. 27, 6. Mark 3, 4. 12, 14. Luke 6, 4. 14, 3; and so with Part. ἐξόν sc. ἔστω Acts 2, 29.—With the infin. implied, Mark 2, 24 ὁ οὐκ ἐξεστι sc. αὐτοῖς ποιεῖν. Luke 6, 9. Acts 8, 37. 1 Cor. 6, 12 bis. 10, 23 bis.

ἐξετάζω, f. ἄσω, (ἐκ intens. ἐτάζω, ἐτεός, ἐτός,) pr. *to verify out*, i. e. *to examine fully* whether any thing is true or not, i. q. ἐτάζω but stronger and more in use. Hence

1. Genr. *to inquire out*, i. e. *to seek out* the truth by inquiry; so with περί c. gen. Matt. 2, 8; with τίς interrog. 10, 11. Sept. for מִן Deut. 19, 18.—Eccles. 11, 7. Dem. 23. 29. Xen. Cyr. 6. 2. 35.

2. With acc. of pers. *to inquire of, to ask*, John 21, 12.—Arr. Epict. 3. 3. 14. Plut. de Cons. Apoll. 33. Xen. Mem. 1. 2. 36.

ἐξηγέομαι, οὔμαι, f. ἡσομαι, Mid. depon. (ἐκ, ἡγέομαι,) *to lead out, to take the lead, be leader*, Xen. An. 6. 6. 34.—In N. T. *to lead or bring out, to make known*, i. e.

1. Genr. *to declare, to tell*; c. acc. of thing, Luke 24, 35. Acts 15, 12. 21, 19; acc. and dat. of pers. Acts 10, 8; καθὼς Acts 15, 14. Sept. for מִן Judg. 7, 13.—Pol. 4. 22. 7. Thuc. 5. 26.

2. Spec. of a teacher, *to declare, to make known*; c. acc. τὸν βέδν John 1, 18; comp. Matt. 11, 27. Sept. for מִן Lev. 14. 57.—Pol. 6. 3. 3. Xen. Mem. 4. 7. 6.

ἐξήκοντα, οἱ, αἱ, τὰ, sixty, Matt. 13, 8. 23. Mark 4, 8. 20. Luke 24, 13. 1 Tim. 5, 9. Rev. 11, 3. 12, 6. 13, 18.

ἐξῆς, adv. (ἔχω, ἔξω,) *one after another, successively, in order*, Sept. Deut. 2, 34. Xen. Ath. 1. 6.—In N. T. only with art. ὁ, ἡ ἐξῆς, as adj. *the next after, the following*; Buttm. § 125. 6, 7. So Luke 9, 37 ἐν τῇ ἐξῆς ἡμέρᾳ. 7, 11 ἐν τῇ ἐξῆς sc. ἡμέρᾳ. Acts 21, 1. 25, 17. 27, 18. So in full, Jos. Ant. 4. 8. 44; impl. ib. 3. 5. 6; genr. 2 Macc. 7, 8. Pol. 1. 52. 4.

ἐξηχέω, ᾶ, f. ἡσω, (ἐκ, ἡχέω,) *to sound out, to sound abroad*, Sept. for מִן Joel 4, 14; c. acc. Pol. 30. 4. 7.—In N. T. Pass. *to be sounded abroad*; trop. of the gospel, *to be proclaimed*, 1 Thess. 1, 8 ἀφ' ὧμων γὰρ ἐξήχηται ὁ λόγος κτλ. So Hesych. ἐξηχέται· ἐξῆλθεν, ἐκηρύχθη.

ἔξις, εως, ῆ, (ἔχω, ἔξω,) *habitude of body* Xen. CEC. 7, 2; of life, *habit*, Mem. 1. 2. 4.—In N. T. *habitude, practice, use*, as the result of long exercise, Heb. 5, 14. So Eccles. Prol. Arr. Epict. 1. 4. 22. Pol. 10. 47. 7.

ἐξίστημι, f. ἐκοτήσω, (ἐκ, ἵστημι,) aor. 1 ἐξέστησα, aor. 2 ἐξέστην; also Pres. contr. ἐξιστάω Acts 8, 9; comp. in ἀποκαθίστημι and Buttm. § 106. n. 5. On the trans. and intrans. signif. see in ἵστημι and Buttm. § 107. II.—Trans. *to put out of place, to displace*, e. g. enemies, *to discomfit*, Sept. for מִן Ex. 23, 27. Josh. 10, 10; *to change, to alter*, Plut. Sertor. 10. Intrans. *to be out of place, displaced*, e. g. the joints, Test. XII Patr. p. 653; *to recede from*, Thuc. 2. 63; *to depart*, Xen. An. 1. 5. 14.—In N. T. only trop.

1. Trans. in the present, aor. 1, and later perf. ἐξέστακα Buttm. § 107. II. 5; *to put out of oneself, to cause to be beside oneself*, Sept. for מִן Job 12, 17. Xen. Mem. 1. 3. 12 τοὺς ἀνθρώπους τοῦ φρονεῖν ἐξίστημι, comp. Pol. 11. 27. 7. Hence genr. *to astonish, to fill with wonder*, c. acc. Luke 24, 22 ἐξέστησαν ἡμᾶς. Acts 8, 9. 11.—Arr. Epict. 1. 18. 21. Luc. de Dom. 19. Dem. 537. 29 ταῦτα ἐξίστησι ἀνθρώπους αὐτῶν.

2. Intrans. in the aor. 2, perf. and in Mid. *to be out of one's mind, to be beside oneself*; Mark 3, 21 ἔλεγον γάρ, ὅτι ἐξίστη. 2 Cor. 5, 13 εἴτε γὰρ ἐξέστημεν, sc. as is said of us. So Jos. Ant. 10. 7. 3 ἐξέστη κῶτα τῶν φρενῶν. Pol. 15. 29. 7 ἐξέστη τῶν φρενῶν. Diod. Sic. 14. 71.—Hence genr. *to be astonished, amazed, filled with wonder*, Matt. 12, 23 ἐξίσταντο πάντες οἱ ὄχλοι. Mark 2, 12. 5, 42 ἐξέστησαν ἐκοτάσει με

γᾶλῃ, comp. in ἀγαλλιάσθαι. (Sept. Gen. 27, 33. Ez. 26, 16.) Mark 6, 51 ἐν ἑαυτοῖς. Luke 2, 47 ἐξίστατο ἐπὶ τῇ συνέσει κτλ. Matth. 1399. n. (Sept. Ex. 18, 9.) Luke 8, 56. Acts 2, 7. 12. 8, 13. 9, 21. 10, 45. 12, 16. Sept. for ἡρῆ Gen. 43, 33. Job 26, 11. So Arr. Epict. 2. 22. 6. Xen. Mem. 2. 1. 4.

ἐξισχύω, f. ὕσω, (ἐκ intens. ισχύω,) to be in full strength, to be fully able, c. inf. Eph. 3, 18.—Ecclus. 7, 6. Plut. Reip. ger. Præc. 5.

ἐξοδος, ου, ῆ, (ἐκ, ὁδός,) pr. a way out, exit, Hsian. 7. 12. 14. Plut. Flamin. 20 med.—In N. T. exodus, journey out, departure, Heb. 11, 22. Sept. for יִצְאָה inf. of יָצָא Ex. 19, 1. Num. 33, 38. al. (Jos. Ant. 5. 1. 20. Xen. An. 6. 4. 9.) Trop. departure from life, exit, decease, Luke 9, 31. 2 Pet. 1, 15. So Wisd. 7, 6. Jos. Ant. 4. 8. 2 ἐπ' ἐξόδου τοῦ ζῆν.

ἐξολοθρεῖν, f. εἴσω, (ἐκ intens. ὀλοθρεῖν,) to destroy utterly, Pass. Acts 3, 23 πάσα ψυχὴ . . . ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ. So Sept. c. ἐκ for הָרַג Ex. 30, 33. 31, 13. al.—Test. XII Patr. p. 541. Jos. Ant. 8. 11. 1. Not found in classic writers; see Sturz de Dial. Alex. p. 166 sq.

ἐξομολογέω, ὦ, f. ἦσω, (ἐκ intens. ὁμολογέω,) pr. to speak out the same things as another; hence in N. T.

1. Mid. to admit, to acknowledge, to confess fully, c. acc. e. g. τὰς ἁμαρτίας, Matt. 3, 6. Mark 1, 5. Acts 19, 18. James 5, 16. Sept. and הָרַג Dan. 9, 24. (Jos. Ant. 8. 4. 6 τὰς ἁμαρτίας. B. J. 5. 10. 5. Plut. M. Anton. 59 pen. τὴν ἀλήθειαν.) Spec. to acknowledge openly, to profess, e. g. τὸ ὀνομά τινος Rev. 3, 5 Rec. So c. ὅτι Phil. 2, 11; comp. Tob. 11, 17.—Hence to make acknowledgment for benefits, i. q. to give thanks, to praise, c. dat. of pers. Matt. 11, 25. Luke 10, 21. Rom. 14, 11. 15, 9, quoted from Ps. 13, 50 where Sept. for הָרַג; also Ps. 57, 10. 1 Chr. 16, 4. So Act. Thom. 139. Philo de Alleg. p. 1105; c. acc. Tob. 12, 22.

2. Act. to assent fully, to agree, to promise, absol. Luke 22, 6 ἐξομολόγησε.—So ὁμολογέω, Jos. Ant. 6. 3. 5. ib. 8. 4. 3. Xen. An. 7. 4. 13, 22.

ἐξόν, see ἔξεστι.

ἐξορκίζω, f. ἴσω, (ἐκ, ὀρκίζω,) to exact an oath, i. e. to put to an oath, to adjure, c. acc. et κατὰ τινος, Matt. 26, 63. Sept. for הָרַג Gen. 24, 3.—Diod. Sic. 1. 21 med. Dem. 1265. 6.

ἐξορκιστής, ου, ὁ, (ἐξορκίζω,) an exorcist, pr. one who binds by an oath; genr. one who by adjuration and incantation professes to expel demons, Acts 19, 13. So Anth. Gr. III. p. 23 ult. or Luc. Epigr. 23.—See for the process of exorcism, Jos. Ant. 8. 2. 5. Suicer. Thes. in v.

ἐξορύσσω v. -ττω, f. ξω, (ἐκ, ὀρύσσω,) to dig out; Mark 2, 4 ἐξορύξαντες sc. τὴν στέγην, digging out or removing the tiles or earth; comp. in ἀποστεγάω. (Xen. Ec. 19. 4.) Trop. Gal. 4, 15 ὀφθαλμοὺς ὑμῶν ἐξορύξαντες, implying entire devotedness. Sept. pr. for הָרַג Judg. 16, 22. 1 Sam. 11, 2. So Jos. Ant. 6. 5. 1. Plut. Artax. 14 ult. See Wetst. N. T. in loc.

ἐξουδενέω, ὦ, f. ἦσω, (ἐκ, οὐδενέω, οὐδέν,) to set out at nought, Pass. Mark 9, 12 Lachm. Also Pass. part. ἐξουδηνήμενος, despised, contemptible, 2 Cor. 10, 10 Lachm.—Ecclus. 34, 22 or 31, 25.

ἐξουδενόω, ὦ, f. ὠσω, (ἐκ, οὐδενόω,) to set out at nought, to make nought of, to despise, Pass. Mark 9, 12. So Sept. for הָרַג 1 Sam. 15, 23. 26; הָרַג Ecc. 9, 16.—1 Macc. 3, 14. Test. XII Patr. p. 564. Basil. Ep. 61. 91. See Lob. ad Phryn. p. 182.

ἐξουθενέω, ὦ, f. ἦσω, (ἐκ, οὐθενέω, οὐθέν later form for οὐδέν, Buttm. 1370. 1. Lob. ad Phryn. p. 181 sq.) to set out at nought, to make nought of, to despise, c. acc. Luke 18, 9 ἐξουθενούσας τοὺς λοιποὺς. 23, 11. Rom. 14, 3. 10. 1 Cor. 6, 4. 16, 11. Gal. 4, 14. 1 Thess. 5, 20. Acts 4, 11, comp. Matt. 21, 42 and Ps. 118, 22. Pass. part. 1 Cor. 1, 28 et 2 Cor. 10, 10 ἐξουθενήμενος, despised, contemptible. Sept. for הָרַג Prov. 1, 7; הָרַג Ez. 22, 8. 2 Chr. 36, 16.—Euseb. H. E. 5. 1. 209. Comp. Lob. ad Phryn. p. 182.

ἐξουσία, as, ῆ, (ἔξεστι,) power, i. e. moral power, ability, see in ἔξεστι. Thus

1. power to do any thing, ability, faculty; Acts 8, 19 δότε κάμοι τὴν ἐξουσίαν ταύτην, ἵνα κτλ. Matt. 9, 8 δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. With gen. Luke 10, 19 ἐξουσία τοῦ πατεῖν κτλ. With inf. aor. Luke 12, 5 ἐξουσίαν ἔχοντα ἐμβλεῖν κτλ. who hath power, is able. John 10, 18 bis. Spec. strength, force, efficiency, Rev. 9, 3 bis. 19.—Thuc. 4. 39; c. gen. Ecclus. 9, 13; c. inf. Thuc. 7. 12. Xen. Mem. 2. 6. 24.

2. power to do or not to do, i. e. license, liberty, leave, right; Acts 1, 7 ἐν τῇ ἰδίᾳ ἐξουσίᾳ. 5, 4. Rom. 9, 21. 1 Cor. 7, 37 ἐξουσίαν ἔχει περὶ τοῦ ἰδίου βελήματος, i. e. if

it stands in his own free will. 8, 9, 9, 4, 5. 6, 13 bis. 18. 2 Thess. 3, 9. Rev. 22, 14. So John 1, 12.—Eccclus. 25, 25. Ael. V. H. 3. 35. Dem. 111. 12. Xen. Hi. 5. 2.

3. *power* as entrusted, i. e. *commission*, *full-power*, *authority*; Matt. 21, 23 bis, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; v. 24, 27. Mark 11, 28 bis. 29. 33. Luke 20, 2 bis. 8; also Mark 3, 15. John 19, 11. Acts 9, 14. 26, 10. 12. 2 Cor. 10, 8. 13, 10. With infin. e. g. pres. John 5, 27 ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν. Matt. 9, 6 ἐξουσίαν ἔχει ὁ υἱὸς ἀφίεναι κτλ. Mark 2, 10. Luke 5, 24; inf. pres. and ἐπὶ c. gen. Rev. 11, 6; inf. aor. John 19, 10 bis, οὐκ οἶδας ὅτι ἐξουσίαν ἔχω στανρῶσαι σε κτλ. Heb. 13, 10. Rev. 9, 10. 11, 6. 13, 5; Matt. 7, 29 and Mark 1, 22 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, as one having authority, sc. from God to teach. Luke 4, 32 ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ, his discourse was with authority, authoritative. So ἐν ἐξουσίᾳ, κατ' ἐξουσίαν, adv. with authority, authoritatively, Luke 4, 36. Mark 1, 27.—Jos. Ant. 2. 9. 5. Diod. Sic. 17. 54 pen. Plut. Camill. 1; c. inf. 1 Macc. 10, 6. Pol. 5. 56. 8.

4. *power* over persons and things, *dominion*, *authority*, *rule*. a) Pr. and genr. Matt. 28, 18 ἐδόθη μοι πάντα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Matt. 8, 9 et Luke 7, 8 ὑπὸ ἐξουσίαν εἶναι, i. e. subject to authority, rule. Mark 13, 34 τὴν ἐξουσίαν sc. αὐτοῦ. Jude 25. Rev. 13, 2. 4. 12. 17, 12. 13. 18, 1. Sept. for מְשֻׁלָּתָי Ps. 136, 8. 9. (Eccclus. 17, 2. Diod. Sic. 1. 58. Hdtian. 7. 10. 4.) With gen. of pers. to whom the power belongs, Luke 20, 20 ἐξ. τοῦ ἡγεμόνος. Rev. 12, 10 ἐξ. τοῦ Χρ. Acts 26, 18 ἐξ. τοῦ σατανᾶς. Luke 22, 53 ἐξ. τοῦ σκορπύου. Col. 1, 13. With gen. of the object subjected to the power, Mark 6, 7 ἐξουσία τῶν πνευμ. τῶν ἀκαθ. i. e. power over unclean spirits. Matt. 10, 1. John 17, 2. With ἐπὶ c. gen. Rev. 2, 26 ἐξ. ἐπὶ τῶν ἔθνων, i. e. power over. 14, 18. 20, 6. With ἐπὶ c. acc. in the same sense, Luke 9, 1. Rev. 6, 8. 13, 7. 16, 9. With ἐπάνω c. gen. Luke 19, 17. b) Meton. 'what is subject to one's rule,' *dominions*, *jurisdiction*, Luke 4, 6. 23, 7 ἐκ τῆς ἐξ. Ἡρώδου. Sept. and מְשֻׁלָּתָי 2 K. 20, 13. Ps. 114, 2. So Hdtian. 3. 8. 4. Plut. Reip. ger. Præc. 19. c) Meton. in plur. or collect. 'those invested with power,' as in Engl. the powers, authorities, i. e. rulers, magistrates, Luke 12, 11. Rom. 13, 1 ter. 2. 3. Tit. 3, 1. (Eccclus. 10, 4. Jos. B. J. 2. 8. 7.) So for the powers of the other world, *princes*, *potentates*; e. g. celestial, as angels,

archangels, Eph. 1, 21. 3, 10. Col. 1, 16. 2, 10. 1 Pet. 3, 22; comp. Test. XII Patr. p. 547, 548. Or demons, Eph. 6, 12. Col. 2, 15. Eph. 2, 2 see in ἀήρ; comp. Test. XII Patr. p. 547. So genr. of the powerful adversaries of the gospel, 1 Cor. 15, 24. Comp. in ἀρχή no. 4. b. d) 1 Cor. 11, 10 ὁφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους, prob. 'emblem of power,' i. e. a veil or covering (comp. v. 13. 16), as an emblem of subjection to the power of a husband, a token of modest adherence to duties and usages established by law or custom; see more in ἀγγελος no. 2. Comp. Sept. תְּהֵן תַּמִּינַן תּוֹ הַפְּרָשָׁתוֹ for מִצְוָתָם Gen. 20, 16; see Heb. Lex. art. פְּרָשָׁה.

ἐξουσιάζω, f. ἄσω, (ἐξουσία,) to have power over any person or thing, to exercise authority over; c. gen. Buttm. § 132. 5. 3. Luke 22, 25 οἱ ἐξουσιάζοντες αὐτῶν, i. e. their rulers, princes. 1 Cor. 7, 4 bis, τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, hath not power over his (or her) own body, i. e. the wife is not mistress of her own body, nor the husband master of his own body, in this respect. Sept. for מְשֻׁלָּתָי Neh. 9, 37; מְשֻׁלָּתָי Neh. 5, 15. So Dion. Hal. 9. 44.—Trop. to be brought under the power of any thing, to be in bondage to, Pass. c. ὑπὸ τινος 1 Cor. 6, 12.

ἐξοχή, ἡς, ἡ, (ἐξέχω,) any thing standing out, a projection, as an angle or point, Sept. for מִצְחָ Job 39, 28. Hdtian. 4. 15. 6.—In N. T. trop. prominence, eminence; Acts 25, 23 ἄνδρες οἱ κατ' ἐξοχὴν ὄντες, i. q. οἱ ἐξοχοί, the prominent men, principal.

ἐξυπνίζω, f. ἴσω, (ἐκ, ὕπνος,) to wake out of sleep, to awaken, trans. Sept. Pass. for מְשֻׁלָּתָי 1 K. 3, 15; מְשֻׁלָּתָי Job 14, 12. Marc. Antonin. 6. 31. Plut. Anton. 30. A later form instead of the earlier ἀφυπνίζω, Lob. ad Phryn. p. 224.—In N. T. trop. to wake one from the dead; John 11, 11 ἵνα ἐξυπνίσω αὐτόν.

ἐξυπνιος, ου, ὁ, ἡ, adj. (ἐκ, ὕπνος,) out of sleep, i. e. awakened, awake; Acts 16, 27 ἐξυπνιος δὲ γενόμενος, becoming awake, awaking.—1 Esdr. 3, 3. Test. XII Patr. p. 562.

ἐξω, adv. of place, (ἐκ, ἐξ,) also prep c. gen. Buttm. § 146. 3; out, without.

1. Of place where, without, out of doors, foris, after verbs and words not implying motion. a) Adv. John 18, 16 Πέτρος εἰσθίκει πρὸς τῇ θύρᾳ ἐξω. Matt. 12, 46. 47. 26, 69. Mark 3, 31. 32. So genr. without a place or city, abroad, Mark 1, 45 ἐξω ἐν ἐρήμοις τόποις. Luke 1, 10. Rev. 22, 15. Sept.

for γῆρας Gen. 24, 31. Ezra 10, 13. (Plut. de Superst. 7. Xen. Cyr. 7. 5. 31.) So οὐ ἐξω as adj. *those without, outside, outward*, Buttm. § 125. 6, 7. Acts 26, 11 *eis tās ἐξω πόλεις, even to foreign cities.* (Sept. 2 K. 16, 18. Xen. Hell. 6. 1. 5.) Trop. of those not belonging to one's community or church, *not Christians*, 1 Cor. 5, 12. 13. Col. 4, 5. 1 Thess. 4, 12; of those not among the more privileged disciples, Mark 4, 11. (Xen. CEC. 10, 8.) So ὁ ἐξω ἡμῶν ἀνδρῶπος, *our outward man*, the body, 2 Cor. 4, 16. b) Prep. c. gen. *out of, outside of*, Luke 13, 33 ἐξω Ἱερουσαλὴμ. Heb. 13, 11. 12. 13. So AEL. V. H. 2. 10. Xen. Cyr. 1. 2. 14.

2. Of place *whither, out, forth, out of doors, foras*, i. e. from a place, after verbs implying motion or direction. a) Adv. John 19, 4 ἄγω ὑμῖν αὐτὸν ἐξω. Matt. 5, 13 εἰ μὴ βληθῆναι ἐξω. 13, 48. Luke 14, 35. 1 John 4, 18. John 11, 43 δεῦρο ἐξω. Acts 5, 34 ποιῆσαι ἐξω. 16, 30 προαγαγὼν ἐξω. So after verbs of motion compounded with ἐκ, as ἐξάγω Luke 24, 50; ἐξέρχομαι Matt. 26, 75. John 19, 4. 5; ἐκβάλλω Luke 8, 54. Acts 9, 40. So genr. Pol. 1. 50. 2. Xen. Hell. 4. 4. 16. b) Prep. c. gen. Matt. 21, 17 ἐξῆλθεν ἐξω τῆς πόλεως. v. 39. Mark 5, 10. 23. Acts 4, 15. 14, 19. So Hdian. 4. 2. 11. Xen. An. 5. 7. 15. +

ἐξωθεν, adv. of place, (ἐξω,) *from without, i. e.*

1. *outwardly, externally*, Matt. 23, 27. 28. Luke 11, 39. 2 Cor. 7, 5. Sept. for γῆρας Gen. 6, 14. al. So Hdian. 2. 8. 10. Xen. Mem. 2. 1. 14.—Also ὁ ἐξωθεν as adj. *outward, external*, 1 Pet. 3, 3. Rev. 11, 2; τὸ ἐξωθεν *the outside*, Matt. 23, 25. Luke 11, 40; *that from without*, Mark 7, 18. (Thuc. 2. 13.) Trop. of ἐξωθεν, *those from without*, i. e. not Christians, 1 Tim. 3, 7. Comp. Buttm. § 125. 6, 7. So Xen. Hell. 5. 1. 22.

2. Sometimes i. q. ἐξω, *out of, without*, as prep. c. gen. Mark 7, 15 ἐξ. τοῦ ἀνθρώπου. Rev. 14, 20 ἐξωθεν τῆς πόλεως in later edit. Sept. for γῆρας Ex. 40, 20; חוץ ליהודא Jer. 11, 6.—Soph. Elect. 1449. Xen. An. 5. 7. 21.

ἐξωδέω, ὠ, f. ἴσω and ἐξώσω, (ἐκ, ὠδέω Buttm. § 114,) *to thrust out, to drive out from a place*; e. g. a nation, with acc. and ἀπό, Acts 7, 45. Sept. for יהיה Jer. 8, 3; יהיה Joel 4, 6. So Luc. Tim. 12. Pol. 2. 69. 9. Plato Tim. 62. b.—Spec. as a naval term, *to drive out of the sea, to drive ashore*, e. g. a ship, c. acc. Acts 27, 39 αἰγιαλόν, εἰς ὃν ἐβουλεύσαντο ἐξῶσαι τὸ πλοῖον. So

Plut. Nicias 20. Thuc. 7. 52 τὰς πάσαις ναῦς ἦδη τῶν Ἀθηναίων ἐξεώσαν ἐς τὴν γῆν. Xen. Hell. 4. 3. 12 bis.

ἐξώτερος, α, ὄν, adj. compar. (ἐξω,) *outer*, Matt. 8, 12 τὸ σκότος τὸ ἐξώτερον *outer darkness*, i. e. remote from the light and splendour of the feast within (v. 11); put for the place of punishment or Tartarus. 22, 13. 25, 30. Sept. for חוץ ליהודא *outer Ez.* 10, 5. 40, 20.—Adv. ἐξωτέρω Aeschyl. Choeph. 1021.

ἐορτάζω, f. ἄσω, (ἐορτή,) *to keep a festival, to keep holyday*, intrans. 1 Cor. 5, 8: Sept. for חגג Ex. 5, 1.—Hdian. 5. 6. 12. Plato Alcib. 121. c.

ἐορτή, ἡς, ἡ, a feast, festival, holyday, Col. 2, 16 μή τις ὑμᾶς κρινέτω ἐν μέρει ἐορτῆς ἢ νομηνίας. Acts 18, 21, where it is uncertain what festival is meant. Sept. for חגג Ex. 10, 9; חגג Lev. 23, 2. So Hdian. 3. 10. 3. Xen. Cyr. 1. 5. 1.—Spec. a) *The passover* and the festival of unleavened bread connected with it, *the paschal festival*, see in ἄζυμος and δευτερόπρωτος. So ἡ ἐορτὴ τοῦ πάσχα, Luke 2, 41. John 13, 1; ἐν τῷ πάσχα ἐν τῇ ἐορτῇ John 2, 23; ἡ ἐορ. τῶν ἀζύμων Luke 22, 1; ἡ ἐορτή simply Matt. 26, 5. 27, 15. Mark 14, 2: 15, 6. Luke 2, 42. 23, 17. John 4, 45 bis. 6, 4. 11, 56. 12, 12. 20. 13, 29; and so most prob. John 5, 1, see Gr. Harm. p. 190. Sept. for חגג Ex. 12, 14. 34, 25; and ἐ. τῶν ἀζύμων Ex. 23, 15. 34, 17. b) *The feast of tabernacles*, ἡ ἐορτὴ ἡ σκηνοπηγία, John 7, 2. 8 bis 10. 11. 14. 37. Sept. for חגג Deut. 16, 16. 31, 10.

ἐπαγγελία, as, ἡ, (ἐπαγγέλομαι,) 1. an announcement, message, 1 John 1, 5 Rec. where others ἀγγελία. Sept. for מְבִרָה Ez. 7, 26.—Arr. Exp. Alex. 1. 18. Pol. 24. 10. 8 si sana lect.

2. a command, order, Acts 23, 21.—Pol. 9. 38. 2.

3. a promise, i. e. a) Pr. 2 Cor. 1, 20 ὅσαι γὰρ ἐπαγγελίαι τοῦ θεοῦ. Eph. 6, 2 ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ. Eph. 1, 13 τῷ πνεύματι τῆς ἐπαγγελίας, *the spirit of promise*, i. e. the promised spirit. 1 Tim. 4, 8. 2 Pet. 3, 4. v. 9 see in βραδύνω. Sept. for מְבִרָה, Esth. 4, 7. So 1 Macc. 10, 15. Diod. Sic. 1. 5 ult. Pol. 1. 72. 6.—Of special promises, e. g. made to Abraham, Acts 7, 17 comp. v. 6. Rom. 4, 20 comp. v. 18. Heb. 6, 15 comp. v. 14. Heb. 7, 6. 11, 9 bis, γῇ ἐπαγγελίας i. e. the promised land; so in respect of Isaac, Rom. 9, 9. Gal. 4, 23; of a spiritual seed, Rom. 9, 8. Gal. 4, 28. Oi

as made to Abraham and the Jewish patriarchs and prophets in general, e. g. of a future Saviour, Acts 13, 23. 32. 26, 6; of future blessings and the enjoyment of God's favour, Acts 2, 39. Rom. 4, 13. 14. 16. 9, 4. 15, 8. 2 Cor. 7, 1. Gal. 3, 16. 17. 18 bis. 21. 22. 29. Eph. 2, 12. 3, 6. Heb. 6, 12. 17. 11, 17; of the salvation in Christ, 2 Tim. 1, 1 ἀπόστολος . . . κατ' ἐπαγγελίαν ζωῆς, an apostle in respect to the promise of eternal life in Christ, i. e. appointed to announce it. Heb. 4, 1. 8, 6. 9, 15. 1 John 2, 25.

b) Meton. a promise for the thing promised, Heb. 11, 13. 33. 39; so of the salvation in Christ, 10, 36; of the Holy Spirit, τὴν ἐπαγγ. τοῦ πατρὸς Luke 24, 49. Acts 1, 4. So τὴν ἐπαγγ. τοῦ πνεύματος λαβών, i. q. τὸ πν. τὸ ἐπαγγελόμενον, i. e. having received the promised outpouring of the Spirit, Acts 2, 33. Gal. 3, 14; see Buttm. § 132. n. 12.—Test. XII Patr. p. 725. Psalt. Sal. 12, 8 ὅσοι κυρίου κληρονομήσαντες ἐπαγγελίας κυρίου.

ἐπαγγέλλω, f. ἐλῶ, (ἀγγέλλω,) to bring word to or up to, to announce, e. g. events, Pol. 6. 13. 6. Hdian. 1. 6. 23; to give orders, to command, Dem. 1041. 5. Xen. Cyr. 3. 1. 10.—In N. T. Mid. depon. ἐπαγγέλλομαι, to announce oneself as doing or about to do any thing, i. q. to promise; with Pass. perf. ἐπήγγελμαι in Mid. signif. Rom. 4, 21. Buttm. § 136. 3; but also as Pass. Gal. 3, 9. 2 Macc. 4, 27. Buttm. § 113. n. 6.

1. Genr. to promise, c. acc. Rom. 4, 21. Tit. 1, 2; acc. and dat. James 1, 12 στέφανον τῆς ζωῆς ὃν ἐπηγγείλατο ὁ κύριος τοῖς ἀγαπῶσιν αὐτόν. 2, 5. 2 Pet. 2, 19. 1 John 2, 25. Heb. 6, 13; dat. and infin. Mark 14, 11. Acts 7, 5; absol. Heb. 10, 23. 11, 11. 12, 26. Pass. impers. c. dat. Gal. 3, 19 ὃ ἐπήγγελλται, i. e. to whom the promise was made. Sept. and מַצֵּן Esth. 4, 6.—Pol. 5. 89. 6. Xen. An. 5. 6. 26.

2. Spec. i. q. to profess, to make profession of, c. acc. θεοσέβειαν 1 Tim. 2, 10; γνώσιν 6, 21.—Wisd. 2, 13. Dem. 938. 7. Xen. Mem. 1. 2. 7.

ἐπαγγέλλμα, τος, τό, (ἐπαγγέλλομαι,) a promise, 2 Pet. 1, 4. 3, 13.—Dem. 397. 3. Plato Prot. 27. p. 319. a.

ἐπάγω, f. ἄξω, (ἄγω,) aor. 1 part. ἐπάξας 2 Pet. 2, 5, on which form of the fut. and aor. see in ἄγω; to lead up to, to bring upon, to introduce to a place, Sept. Ez. 14, 15. Thuc. 2. 2.—In N. T. to bring upon any one, c. acc. et dat. 2 Pet. 2, 1 ἐπάγοντες ἑαυτοῖς ραχινὴν ἀπάλειαν. v. 5. Sept. c. ἐπὶ

for אֶפְרַיִם Gen. 6, 17. Ex. 11, 1. (Philo Leg. ad Cai. p. 1018 κίνδυνον ἐπαγ. Palaeoph. 6. 7. Plato Tim. 33. a.) With ἐπὶ c. acc. Acts 5, 28 ἐπαγαγείν ἐφ' ἡμᾶς τὸ αἶμα, to bring upon us, i. e. to make us answerable for. Sept. for אֶפְרַיִם Gen. 20, 9; מַצֵּן Ex. 34, 7. So Dem. 548. 24.

ἐπαγωνίζομαι, f. ἰσομαί, Mid. depon. (ἀγωνίζομαι,) to contend upon, i. e. for or about, c. dat. of thing for which, Jude 3.—Plut. Num. 8; c. dat. of pers. with whom, Plut. Fab. Max. 23.

ἐπαθροίζω, f. οἶσω, (ἀθροίζω,) to gather together in crowds upon or to any place; Mid. intrans. ἐπαθροίζομαι, to gather together to or upon, to crowd together upon, Luke 11, 29.—Plut. M. Anton. 44.

Ἐπαίνετος, ου, ὁ, Epenetus, pr. n. of a Christian, Rom. 16, 5.

ἐπαινέω, ὦ, (ἐπὶ intens. αἰνέω,) fut. ἔσω 1 Cor. 11, 22. Xen. An. 5. 5. 8; but Att. more usually fut. ἔσομαι Rom. 15, 11. Xen. Hell. 3. 2. 6; see Buttm. § 113. 5, and n. 7.—To praise much, to applaud, to commend, c. acc. Luke 16, 8. 1 Cor. 11, 2. 17. 22 bis. Rom. 15, 11 quoted from Ps. 117, 1, where Sept. for מְבָרַךְ. Sept. also for מְבָרַךְ Ps. 10, 3.—Ceb. Tab. 31. Xen. Mem. 3. 2. 2.

ἐπαινος, ου, ὁ, (ἐπὶ intens. αἶνος,) much praise, applause, commendation; Eph. 1, 6 εἰς ἔπαινον τῆς δόξης κτλ. v. 12. 14. Rom. 2, 29. 13, 3. 1 Cor. 4, 5. 2 Cor. 8, 18. Phil. 1, 11. 1 Pet. 1, 7. 2, 14. Meton. object of praise, something praiseworthy, Phil. 4, 8. Sept. for מְבָרַךְ 1 Chr. 22, 24; דָּרָךְ 16, 27.—Pol. 2. 58. 11. Xen. Hi. 1. 14.

ἐπαίρω, f. ἀρῶ, (αἶρω,) 1. to take or lift up, to raise up; e. g. a sail, to hoist up, c. acc. Acts 27, 40. (Luc. V. H. 2. 38. Plut. Thes. 17, 22.) Pass. of a person, to be taken up into heaven, Acts 1, 9; comp. Mark 16, 19 et Luke 24, 51.—Spec. in phrases, like Heb. אָרַם, see Heb. Lex. art. אָרַם no. 1. a) ἐπαίρω. τὰς χεῖρας, to lift up the hands, in prayer or benediction, Luke 24, 50. 1 Tim. 2, 8. Sept. for אָרַם Ps. 134, 2; אָרַם Ex. 17, 11. Comp. Xen. Eq. 12. 6. b) ἐπαίρω. τὴν κεφαλὴν, to lift up the head, trop. to take courage, Luke 21, 28. So Heb. אָרַם, Sept. αἶρω, Zech. 2, 4. c) ἐπαίρω. τοὺς ὀφθαλμούς, to lift up the eyes, before verbs of looking or seeing, by a kind of verbosity as in Heb. Matt. 17, 8 ἐπάραυτες τοῖς ὀφθ. αὐτῶν οὐδένα εἶδον. Luke 16, 23. John 4, 35. 6, 5; c. εἰς τινα, upon a person, Luke 6, 20; εἰς τι, to or towards a place, Luke 18, 13. John 17, 1. Sept. for

נָשָׂא Gen. 13, 10, 14; c. εἰς Gen. 39, 7. d) ἐπαίρ. τὴν φωνήν, *to lift up the voice*, i. e. to cry out with a loud voice, Luke 11, 27. Acts 2, 14. 14, 11. 22, 22. Sept. for נָשָׂא Judg. 2, 4. 9, 7. So Dem. 449. 13. Philostr. Vit. Apollon. 5. 33. e) ἐπαίρ. τὴν πτέρναν ἐπὶ τινα, *to lift up the heel against any one*, i. e. in order to attack and injure, the figure being taken from a horse, John 13, 18; translated from Ps. 41, 10 where Heb. הִנָּחֵרְרִי עָקֵב עָקֵב. Comp. Sept. ἐπήρε τὸ δόρυ ἐπὶ, for הִנָּחֵרְרִי 1 Sam. 20, 32.

2. Mid. *to lift up oneself, to rise up*, e. g. against any thing; so of a lofty fortress, trop. c. κατὰ τινος, 2 Cor. 10, 5 πᾶν ὕψωμα ἐπαυρόμενον κατὰ τῆς γν. τοῦ Θεοῦ. Sept. for נָשָׂא הִתְנַשֵּׂא Ezra 4, 19. Dan. 11, 14.—Trop. *to exalt oneself, to become elated, proud*, 2 Cor. 11, 20 where supply κατ' ὑμῶν. Sept. for נָשָׂא Prov. 19, 18; הִתְנַשֵּׂא Jer. 13, 15. So Ael. V. H. 8. 15. Xen. Cyr. 8. 5. 24.

ἐπαισχύνομαι, Mid. depon. (αἰσχύνομαι) Pass. aor. 1 ἐπησχύνθη and fut. 1 ἐπαισχυνθήσομαι, both in Mid. signif. Butt. § 113. 4, and n. 5; *to shame oneself upon, in, at any thing; to be ashamed of*, c. accus. Mark 8, 38 bis, ὃς γὰρ ἂν ἐπαισχυνθῇ με κτλ. Luke 9, 26 bis. Rom. 1, 16. 2 Tim. 1, 8. 16; absol. 2 Tim. 1, 12. Also c. infin. Heb. 2, 11 οὐκ ἐπαισχύνεται ἀδελφούς αὐτοὺς καλεῖν. With both constructions, Heb. 11, 16 οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεός, Θεός ἐπικαλεῖσθαι αὐτῶν, where the latter clause is exegetical; see Matth. § 414. 12. § 532. d. So absol. Sept. Job 34, 19; c. acc. Xen. Hell. 4. 1. 34. Plato Soph. 247. c; c. infin. Diog. Sic. 1. 83. Plato Phaed. 85. b.—Once with ἐπὶ c. dat. Rom. 6, 21 ἐφ' οἷς νῦν ἐπαισχύνεσθε, comp. Matth. § 399. n. 1. Sept. for הִתְנַשֵּׂא Is. 1, 29.

ἐπαίτέω, ᾧ, f. ἴσω, (ἐπὶ, αἰτέω,) pr. *to ask thereto*, i. e. *for more*; hence *to beg, to ask alms*, absol. Luke 16, 3. [18, 35.] Sept. for לָשֹׂא Ps. 109, 10.—Eccles. 40, 28. Hom. Il. 23. 593. Soph. Oed. Col. 1364.

ἐπακολουθεῖν, ᾧ, f. ἴσω, (ἀκολουθεῖν,) *to follow upon or after, to accompany*; absol. Mark 16, 20 διὰ τῶν ἀκολουθούντων σημείων, *through the accompanying signs*. With dat. 1 Tim. 5, 24 τισὶ δὲ καὶ ἐπακολουθοῦσιν sc. αἱ ἀμαρτίαι, *and some they follow after*, i. e. become known only afterwards; see in κρίσις no. 2. b. Sept. for הִתְנַשֵּׂא Job 31, 7. Prov. 7, 22. So Plut. Timol. 3. Plato Legg. 667. e.—Trop. 1 Pet. 2, 21 ἵνα ἐπακ. τοῖς ἰχνεσιν αὐτοῦ, *that ye should follow upon his footsteps*, i. e. follow his example. (Sept.

for הִתְנַשֵּׂא Deut. 12, 30.) 1 Tim. 5, 10 παντὶ ἔργῳ ἀγαθῷ ἐπακολουθήσῃ, *has followed close upon every good work*, i. e. been studious of, devoted to. Sept. for הִתְנַשֵּׂא Josh. 14, 8. 9. So Luc. Parasit. 3. Dem. 805. 24 τοῖς πάσας.

ἐπακούω, f. οὔσω, (ἀκούω,) a late form of the fut. see in ἀκούω; *to hear to*, i. e. *to hear any thing at which one is present*, Xen. An. 7. 1. 14.—In N. T. *to hear to, to hearken to*, i. e. *to hear and answer prayer*, c. gen. 2 Cor. 6, 2 ἐπήκουσά σου. Sept. for הִתְנַשֵּׂא Gen. 35, 3; שָׁמַע Gen. 17, 20.—Luc. Timon 34. Hdian. 4. 5. 9.

ἐπακροάομαι, ᾧμαι, Mid. depon. (ἀκροάομαι,) *to hear to, to hearken to*, i. q. ἐπακούω q. v. So c. gen. Acts 16, 25.—Test. XII Patr. p. 710. Plato Comic. Γρον. 2. Comp. Sept. ἐπακροάσις for הִתְנַשֵּׂא 1 Sam. 15, 22.

ἐπάν, conj. (ἐπεὶ ἂν,) *whenever, so soon as*, with Subjunct. comp. in ἂν II. 1. c. Matt. 2, 8 ἐπ' ἂν δὲ εὗρηται. Luke 11, 22. 34.—Hdian. 3. 10. 15. Xen. An. 1. 4. 13. Comp. Herm. ad Vig. p. 784. Matth. § 621.

ἐπ' ἀνάγκης, adv. (ἀνάγκη,) *on necessity, necessarily*, i. q. ἐπ' ἀνάγκης; hence τὰ ἐπ' ἀνάγκης, *things necessary*, Acts 15, 28 πλὴν τῶν ἐπ' ἀνάγκης τούτων. Comp. Butt. § 125. 6. § 115. 4, and n. 5.—Arr. Epict. 2. 20. 1. Dem. 706. 21.

ἐπ' ἀνάγω, f. ἀξω, (ἀνάγω,) 1. *to lead up upon or to*, e. g. before a tribunal, Plato Legg. 846. b.—In N. T. as a nautical term, *to lead* (a vessel) *up or out upon the sea*, *to put out*, see in ἀνάγω no. 2; so εἰς τὸ βάθος Luke 5, 4; absol. v. 3. So 2 Macc. 12, 4. Plut. Alcib. 35. Xen. Hell. 6. 2. 28.

2. *to lead back upon or to a place, to cause to return*, c. acc. Hdian. 6. 6. 4. Thuc. 7. 3.—In N. T. intrans. *to return*, e. g. εἰς τὴν πόλιν Matt. 21, 18; see in ἄγω no. 2. So 2 Macc. 9, 21. Pol. 33. 5. 5. Xen. Cyr. 4. 1. 3 bis.

ἐπαναμνησκω, f. μνήσω, (ἀναμνησκω,) *to remind one further, to put one further in mind*, i. e. in addition to one's present state of mind; c. acc. of pers. Rom. 15, 15 ὡς ἐπαναμνησκὸν ὑμᾶς, comp. v. 14.—Dem. 74. 7. Plato Legg. 688. a.

ἐπαναπαύω, f. αὔσω, (ἀναπαύω,) *to let rest upon*, Eustath. Praef. II. 1. 20 τὴν κεφαλὴν ἐπαναπαύων αὐτῇ. Mid. *to rest oneself upon, to lean upon*, Sept. c. ἐπὶ τι for הִתְנַשֵּׂא 2 K. 7, 2; c. dat. v. 17. Hdian. 2. 1. 3.—In N. T. only Mid. trop. *to rest upon, to abide with*, c. ἐπὶ τινα, Luke 10, 6 ἐπανα-

παύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν. (Sept. and 𐤒𐤍 Num. 11, 25. 26. 2 K. 2, 15.) Also *to rest upon*, i. q. *to trust in*, c. dat. Rom. 2, 17 ἐπαναπαύῃ τῷ νόμῳ. So c. dat. 1 Macc. 8, 12. Arr. Epict. 1. 9.

ἐπανέρχομαι, (ἀνέρχομαι,) aor. 2 ἐπανῆλθον, *to come back to a place, to return hither, thither*; absol. Luke 10, 35. 19, 15. Sept. for 𐤒𐤍 Gen. 50, 5.—Hdian. 6. 6. 2. Xen. An. 6. 5. 32.

ἐπανίστημι, f. στήσω, (ἀνίστημι q. v.) in N. T. only Mid. intrans. ἐπανίσταμαι, f. στήσομαι, *to rise up upon or against any one*, c. ἐπὶ τινα Matt. 10, 21. Mark 13, 12. Sept. for 𐤒𐤍 קום 1 Sam. 17, 35; 𐤒𐤍 קום Mic. 7, 6.—So c. dat. Pol. 2. 53. 2. Thuc. 8. 73.

ἐπανόρθωσις, εως, ἡ, (ἐπανορθόω,) pr. *a setting again upright*, i. e. *reparation, restoration*, e. g. of a city 1 Macc. 14, 34; of laws Dem. 707. 7; of a loss Pol. 1. 11. 2.—In N. T. trop. of the heart and life, *reformation, correction*, 2 Tim. 3, 16. So ἐπ. τοῦ βίου Arr. Epict. 3. 21. 15. Pol. 1. 35. 1. Plato Tim. Locr. 104. a.

ἐπάνω, adv. (ἄνω,) also prep. c. gen. Buttm. § 146. 3.—Pr. *up above*, i. e. *above, over, upon*.

1. Adv. of place, Luke 11, 44. Matt. 2, 3. So Plato Rep. 534. e.—Also of number, *above, more than*, 1 Cor. 15, 6. Mark 14, 5 where the gen. is that of price. Sept. for 𐤒𐤍 Ex. 30, 14. Lev. 27, 7.

2. Prep. c. gen. of place, *above, over*, Matt. 27, 37 ἐπάνω τῆς κεφαλῆς αὐτοῦ. Luke 4, 39. Rev. 20, 3. Sept. for 𐤒𐤍 Is. 14, 14; 𐤒𐤍 Is. 14, 13. (Plut. de Def. Orac. 25. Plato Phaed. 109. d.) Also *upon*, Matt. 5, 14 ἐπάνω ὁρὸν κειμένη. 21, 7 bis. 23, 18. 20. 22. 28, 2. Luke 10, 19. Rev. 6, 8. Sept. for 𐤒𐤍 Gen. 40, 17; 𐤒𐤍 Gen. 1, 29, 7, 18. So 1 Macc. 6, 46.—Trop. of office, dignity, *over*, Luke 19, 17. 19 γίνου ἐπάνω πέντε πόλεων. John 3, 31 bis. So Jos. Ant. 4. 8. 14. Arr. Epict. 1. 12. 34.

ἐπάρατος, ου, ὁ, ἡ, adj. (ἐπαράσσει,) *accursed, laid under a curse*, John 7, 49 Lachm.—Thuc. 2. 17. Plato Legg. 877. a.

ἐπαρκέω, ὦ, f. ἴσω, (ἀρκέω,) *to keep off withal, to ward off*, τινί τι Hom. Il. 2. 873.—In N. T. *to help withal, to relieve*, c. dat. 1 Tim. 5, 10. 16 bis. So Pol. 1. 51. 10. Xen. Mem. 2. 7. 1.

ἐπαρχία, as, ἡ, (ἐπαρχος, ἀρχή,) *a prefecture, province*, e. g. of the Roman empire, Acts 23, 34. 25, 1.—Arr. Epict. 3. 3. 12. Pol. 2. 19. 2.

ἐπαυλῖς, εως, ἡ, (αὐλῖς,) *a fold, stall*, for cattle at night, Sept. for 𐤒𐤍 Num. 32, 16. 24. Pol. 5. 35. 13; *a farm-house, cottage, hut*, Sept. for 𐤒𐤍 Josh. 15, 44. 47. Diod. Sic. 12. 45.—In N. T. genr. *a dwelling, habitation, house*, Acts 1, 20; quoted from Ps. 69, 26 where Sept. for 𐤒𐤍. So Judith 3, 3.

ἐπαύριον, adv. (αὐριον,) *upon the morrow, to-morrow*; hence in N. T. ἡ ἐπαύριον sc. ἡμέρα, *the morrow, the next day*, Buttm. § 125. 6, 7; so Matt. 27, 62. Mark 11, 12. John 1, 29. 35. 44. 6, 22. 12, 12. Acts 10. 9. 23. 24. 14, 20. 20, 7. 21, 8. 22, 30. 32. 25, 6. 23. Sept. for 𐤒𐤍 Gen. 19, 34. Lev. 23, 11. 16.

ἐπαντοφώρῳ, see in αὐτόφωρος.

Ἐπαφρᾶς, ᾧ, ὁ, Epaphras, pr. n. of a Christian teacher of Colosse, Col. 1, 7. 4, 12. Philem. 23. Contracted from Ἐπαφρόδιτος q. v. as Ἀντίπας from Ἀντίπατρος; but prob. not the same person with Epaphroditus of Philippi.

ἐπαφρίζω, f. ἴσω, (ἀφρίζω,) *to foam upon, to foam out*; trop. *to pour out like foam*, c. acc. Jude 13; comp. Is. 57, 20.—Pr. Mosch. Id. 5. 5.

Ἐπαφρόδιτος, ου, ὁ, Epaphroditus, pr. n. of a Christian teacher of Philippi, the companion and helper of Paul, Phil. 2, 25. 4, 18. Comp. in Ἐπαφρᾶς.

ἐπεγείρω, f. ἐγῶ, (ἐγείρω,) *to wake up, to rouse up out of sleep, trans.* Xen. An. 4. 3. 10; trop. Plut. Brut. 1.—In N. T. trop. *to rouse up upon or against any one, to stir up against*, c. acc. et ἐπὶ τινα Acts 13, 50; acc. et κατὰ τινος 14, 2. Sept. for 𐤒𐤍 2 Chr. 21, 16; 𐤒𐤍 1 Sam. 22, 8.

ἐπεὶ, conj. (ἐπί,) *since, of time and also causal*.

1. Of time, *since, after that, when*, with Indic. aor. Luke 7, 1 ἐπεὶ δὲ ἐπλήρωσε πάντα κτλ. Sept. for 𐤒𐤍 Gen. 46, 30.—Luc. D. Deor. 6. 2. Xen. Cyr. 6. 2. 21.

2. Of cause or motive, *since, seeing that, because*; always in the apodosis, which may however stand first; so with the Indic. Kühner § 338. 1. Matt. 18, 32 ἐπεὶ παρεκάλεσάς με. 27, 6. Mark 15, 42. Luke 1, 34. John 13, 29. 19, 31. 1 Cor. 14, 12. 2 Cor. 11, 18. 13, 3. Heb. 2, 14. 5, 2. 11. 6, 13. 11, 11. (3 Macc. 2, 16. Palaeph. 32. 11. Xen. Mem. 1. 4. 6.) With other particles; as ἐπεὶ ἄρα, *since then, since in that case*, 1 Cor. 5, 10. 7, 14; ἐπεὶ μήποτε, *since never*, Heb. 9, 17, comp. Winer § 59. 5 ult.

ἐπεὶ οὖν, *since therefore*, Heb. 4, 6.—Spec. before questions implying a negative, and sometimes after a negative or conditional clause, it takes the sense for *then*, for *else*, for *otherwise*, see Buttm. § 149. m. 5. Matth. § 618; so Rom. 3, 6 ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον; 1 Cor. 14, 16, 15, 29. Heb. 10, 2; also Rom. 11, 6 bis, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις κτλ. i. e. *for then, for otherwise*, v. 22. Heb. 9, 26. So Sept. Job 35, 7. Luc. D. Deor. 4. 2. Xen. Cyr. 2. 2. 31.

ἐπειδή conj. (ἐπεὶ δή,) in Gr. writers usually of time, *since; after that*, Luc. D. Deor. 9. 2. Xen. Cyr. 2. 1. 1.—In N. T. only causal, *since indeed, since now, because now, inasmuch as*, always in the apodosis, which however may stand first; so with the Indic. Matt. 21, 46 ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον. Luke 11, 6. Acts 13, 46. 14, 12. 15, 24. 1 Cor. 1, 21. 22. 14, 16. 15, 21 ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος κτλ. [2 Cor. 5, 4.] Phil. 2, 26.—Sept. Jer. 48, 7. Hdian. 4. 4. 4. Xen. Mem. 4. 3. 4, 6, 9.

ἐπειδήπερ, conj. i. e. ἐπειδὴ strengthened by περ, *since now, inasmuch as now*, Luke 1, 1.—Jos. Ant. 5. 1. 20. Æschin. Dial. Soer. 2. 12. Plato Prot. 357. a.

ἐπεῖδον, aor. 2 referred to pres. ἐφοράω, see in εἶδω; to *look upon, to behold*, Sept. for עָרָא Jon. 4, 6. Plut. Pomp. 18 ult. Xen. Cyr. 8. 7. 7.—In N. T. from the Heb. to *look upon, to regard*, e. g. with kindness, for good; Luke 1, 25 ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν, i. q. ἐπεῖδέν με ἀφελεῖν κτλ. (Sept. and עָרָא Ex. 2, 25. Ps. 31, 8.) Also with disfavoured, for evil; with ἐπὶ c. acc. Acts 4, 29 ἐπεὶ τὰς ἀπειλὰς αὐτῶν. Sept. and עָרָא Ex. 5, 21.

ἐπιεῖμι, (εἶμι to go,) to *go or come upon or towards, to come on, to approach*, Hdian. 7. 5. 2. Xen. Cyr. 3. 3. 61; of time, Xen. Hell. 1. 2. 14.—In N. T. part. ἐπιών, fem. ἐπιούσα, Buttm. § 108. V, spoken only of the succeeding day or night, *the coming, the following, the next*; Acts 7, 26 τῇ δὲ ἐπιούσῃ ἡμέρᾳ, and with ἡμέρα impl. Acts 16, 11. 20, 15. 21, 18. (Comp. Lob. ad Phryn. p. 464.) Acts 23, 11 τῇ δὲ ἐπ. νυκτὶ. Sept. for עָרָא Prov. 27, 1. So Hdian. 2. 14. 5. Xen. An. 1. 7. 2.

ἐπεὶπερ, conj. i. e. ἐπεὶ strengthened by περ, *since indeed, since now*, Rom. 3, 30. See Herm. ad Vig. p. 403, 784.—Hdian. 1. 12. 12. Plato Rep. 529. c.

ἐπεισαγωγή, ἥς, ἡ, (εἰσαγωγή,) pr. a *leading in upon*, i. e. *the bringing in, introduction of something additional*, trop. Heb.

7, 19 ἐπεὶ κρείττονος ἐλπίδος.—Pr. Jos. Ant. 11. 6. 2.

ἐπιεσέρχομαι, f. ἐλίσσομαι, (εἰσέρχομαι,) to *come in upon, to come upon*, Luke 21, 35 Lachm.—1 Mac. 16, 16. Dem. 1155. 8. Plato Prot. 316. a.

ἔπειτα, adv. (εἶτα,) marking the sequence of one thing upon or after another in time, *thereupon, thereafter, then, next*; see Passow s. v. Matth. § 603 ult. Luke 16, 7 ἔπειτα ἐτέρῳ εἶπεν. Gal. 1, 21. James 4, 14. Sept. for עָרָא Prov. 20, 17. (Palaeoph. 6. 1. Xen. An. 4. 8. 11.) Emphat. before a verb after a preceding participle, Buttm. § 144. n. 13; so Mark 7, 5 comp. v. 2, καὶ ἰδόντες ... ἔπειτα ἐπερωτῶσι αὐτόν. (Xen. Cyr. 1. 1. 2.) Also with a more definite note of time added; John 11, 7 ἔπειτα μετὰ τοῦτο. Gal. 1, 18 ἔπειτα μετὰ ἑτῇ τρία. 2, 1.—Spec. as marking the order of time in a series; e. g. πρῶτον ... ἔπειτα, *first ... then, next, afterward*, 1 Cor. 15, 46. 1 Thess. 4, 17. Heb. 7, 2. James 3, 17. (Palaeoph. 5. 4. Xen. Mem. 1. 7. 2.) Or also πρῶτον ... δεύτερον ... τρίτον ... ἔπειτα ... εἶτα, 1 Cor. 12, 28. 15, 6. 7. (Xen. Cyr. 1. 3. 14.) So too πρότερον ... ἔπειτα Heb. 7, 27; ἀπαρχὴ ... ἔπειτα 1 Cor. 15, 23.

ἐπέκεινα, adv. (ἐπ' ἐκεῖνα Buttm. § 115. n. 5,) *on that side of, beyond*, c. gen. Acts 7, 43 ἐπέκεινα Βαβυλῶνος. Sept. for עָרָא Am. 5, 7.—Pol. 3. 22. 5. Xen. Hell. 5. 1. 10.

ἐπεκτείνω, f. τενώ, (ἐκτείνω,) to *stretch out upon, to extend further*, e. g. τοὺς λόγους Plut. de Mus. 44.—In N. T. Mid. to *stretch out oneself towards, to reach forth towards*, c. dat. Phil. 3, 13 [14].

ἐπενδύτης, ου, ὁ, (ἐπενδύω,) *an upper garment, tunic*, John 21, 7; i. e. the usual tunic, Att. χιτῶν, in distinction from the inner garment next the skin, which was called ὑποδύτης, Att. χιτωνίσκος, Lat. *indusium*; comp. Adam's Rom. Ant. p. 418. Dict. of Antt. art. *Tunica*. Sept. for עָרָא 1 Sam. 18, 4. 2 Sam. 13, 18.—Moeris, χιτωνίσκος καὶ χιτῶν Ἀττικά ὑποδύτης καὶ ἐπενδύτης Ἑλληνικά.

ἐπενδύω v. -ύνω, f. ὕσω, (ἐνδύω v. -ύνω q. v.) to *put on over*, trans. Jos. Ant. 5. 1. 12.—In N. T. only Mid. intrans. to *put on over one's other garments, to be clothed upon*, trop. of the new spiritual body, c. acc. 2 Cor. 5, 2; absol. v. 4; comp. in γυμνός no. 2.—Pr. Plut. Pelop. 11 ἐπενδ. ἐσθῆτας γυναικείας τοῖς θώραξι.

ἐπέρχομαι, f. ἐπελίσσομαι, (ἐρχομαι,) aor. 2 ἐπῆλθον, to *go or come upon or over*

any place; e. g. with acc. ἀγρόν Plut. Pomp. 30. Xen. An. 7. 8. 25; ὁ Νεῖλος ἐπέρχ. τὸ Δέλτα Hdot. 2. 19. Sept. and ἄνω Ez. 47, 9.—In N. T. to come on, upon, to, any place or person, e. g.

1. Of place, to come to, to come thither, to arrive, absol. Acts 14, 19 ἐπὶ ἦλθον δὲ ἀπὸ Ἀντιοχείας. Sept. for ἄνω Judg. 18, 17.—Pol. 2. 7. 3. Xen. Cyr. 1. 4. 13.

2. Of persons, to come upon in a hostile manner, to fall upon, to attack, absol. Luke 11, 22. Sept. and ἄνω 2 Sam. 30, 23. So Hdian. 8. 4. 8. Plut. Cons. ad Apoll. 21; c. dat. Xen. Hell. 7. 4. 24.—Trop. of evils, calamities, to come upon, to befall, with ἐπί c. acc. Luke 21, 35. Acts 8, 24. 13, 40; c. dat. Luke 21, 26; absol. James 5, 1. Sept. and ἄνω Judg. 9, 57. Mic. 3, 11. So Luc. Amor. 23. Hdot. 1. 30.—Spec. of the Holy Spirit as resting upon and operating in a person, with ἐπί c. acc. Luke 1, 35. Acts 1, 8. Comp. Sept. for ἄνω 1 Sam 11, 7.

3. Part. ἐπερχόμενος, spoken of times, ages, destiny, coming on, impending, future; Eph. 2, 7 ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις. Sept. τὰ ἐπερχόμενα for ἄνω Is. 41, 22; ἄνω Is. 44, 7.—Fabr. Cod. pseud. V. T. p. 191 τέλος ἐπερχόμενον. Comp. Hdot. 6. 2. Pol. 6. 19. 6.

ἐπερωτάω, ᾧ, f. ἴσω, (ἐρωτάω,) to ask at or of any one, to inquire of.

1. Genr. and c. dupl. acc. Mark 11, 29 ἐπερωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον. Luke 20, 40. Sept. for ἄνω 2 Sam. 14, 18. (Hdot. 9. 93. Plato Soph. 250. a.) With acc. and περί c. gen. of thing, Mark 7, 17 ἐπερωτῶν αὐτὸν περὶ τῆς παραβολῆς. (Hdot. 1. 32. Diod. Sic. 3. 59 pen.) With acc. of person and λέγων or the question itself, Matt. 12, 10 καὶ ἐπερωτήσαν αὐτὸν, λέγοντες. Mark 5, 9. Luke 3, 10. 14. Acts 1, 6. 1 Cor. 14, 35; absol. Matt. 22, 35. Acts 23, 34. Sept. for ἄνω Gen. 38, 21. 43, 7. (2 Macc. 3, 37. Xen. Œc. 6. 6.) With acc. of pers. and infin. to ask, to require, Matt. 16, 1; so Sept. and ἄνω Ps. 137, 3.

2. In a judicial sense, to question, to interrogate, c. dupl. acc. John 18, 21; c. acc. of pers. and λέγων, Matt. 27, 11. Acts 5, 27; absol. Luke 23, 6.

3. From the Heb. ἐπερωτάω τὸν Θεόν, to ask or inquire after God, i. e. to seek God, comp. in ἐκζητῶ no. 3. Rom. 10, 20, quoted from Is. 65, 1 where Sept. for ἄνω. +

ἐπερώτημα, atos, τό, (ἐπερωτάω,) a question, inquiry, Hdot. 6. 67. Thuc. 3. 53.—In N. T. spoken of questions put to a

convert at baptism, pr. a questioning, examination; or rather by meton. of the whole process and result, including the answers; 1 Pet. 3, 21 βάπτισμα, συνεπίθεως ἀγ. ἐπερώτημα εἰς Θεόν. So Lat. interrogatio for sponsio, Senec. de Benef. 3. 15.—Others render ἐπερώτημα εἰς Θεόν, inquiry or seeking after God, comp. ἐπερωτάω εἰς τι 2 Sam. 11, 7; so Winer § 30. 2 pen. Contra, Neand. Gesch. d. Pflanz. u. Leit. der chr. Kirche, I. p. 212. ed. 2. [Engl. I. p. 188.]

ἐπέχω, f. ἐφέξω, (ἔχω,) aor. 2 ἐπέσχον, to have or hold upon, e. g. σπῆντι πόδας ἐπέειχε Hom. Od. 17. 410; to hold out towards, to direct upon, e. g. τόξον σκόπῳ ἐπέχειν Pind. Ol. 2. 160.—Hence in N. T.

1. Trop. of the mind, to fix the mind upon, to give heed to, to mark, with acc. νοῦν impl. and with dat. Acts 3, 5 ὁ δὲ ἐπέειχεν αὐτοῖς. 1 Tim. 4, 16; foll. by πῶς, Luke 14, 7.—Aristoph. Lysist. 490. Hdot. 6. 96. Pol. 10. 41. 8; fully Luc. Alex. 4 ult. αἱ τοῖς μεγίστοις ἐπέχειν τὸν νοῦν.

2. As in comm. Engl. to hold up or on, i. e. to hold back, to detain any one, Hdian. 6. 5. 18. Thuc. 1. 129; hence in N. T. intrans. or with ἐαυτὸν impl. to hold oneself back, i. e. to remain, to stay, to wait; Acts 19, 22 αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν. Sept. for ἄνω Gen. 8, 10; ἄνω 2 Chr. 18, 5. 14.—2 Macc. 5, 25. Pol. 2. 36. 4. Xen. Hell. 1. 6. 6.

3. to hold on upon, to hold fast; trop. c. acc. Phil. 2, 16 λόγον ζωῆς ἐπέχοντες, holding fast the word of life, persevering in the christian faith and life; here ἐπέχοντες connects back with ἀμεμπτοὶ καὶ ἀκέραιοι in v. 15. So Artemid. 1. 5, 16 τὸν αὐτὸν ἐπέχει λόγον δαειῶ ἢ συγάτηρ. Hesych. ἐπέχοντες· κρατοῦντες.—Others here render ἐπέχοντες, having in possession, possessing, and refer it to the subject of φαίνοσε in v. 15; so Luc. Zeux. 4. Xen. Conv. 8. 1. Others again translate: holding forth, presenting, exhibiting; so Hom. Od. 16. 444 οἶνον. Il. 22. 83 μαζόν. But neither of these fully suits the context.

ἐπηρεάζω, f. ᾶσω, (ἐήρηαι, Hom. ἀρεά,) to threaten, Hdot. 6. 9 ult.—In N. T. to use despitefully, to abuse, to insult, c. acc. Matt. 5, 44. Luke 6, 28. (So absol. Hdian. 7. 7. 7; c. dat. Dem. 519. 13. Xen. Mem. 3. 5. 16.) Spec. to accuse falsely, to slander, c. acc. 1 Pet. 3, 16. So absol. Hdian. 7. 3. 4. Pass. ib. 2. 4. 16.

ἐπί, a prep. governing the genitive, dative, and accusative, with the primary signif. on, upon.

1. With the GENITIVE. 1. Of *Place*, in a variety of relations, which yet may be comprehended under two leading ones, viz. rest *upon, on, in, at*; and motion *upon, to, towards*; comp. Passow ἐπί I. A. Buttm. § 147. n. 1. Kühner § 296. Matth. § 584. Winer § 51. g.

a) Of place *where*, after words implying rest *upon, on, in, at*, and the like. a) Genr. and c. gen. of place; Matth. 4, 6 ἐπὶ χειρῶν ἀρουῖσι σε. 9, 2 ἐπὶ κλίνης βεβλημένον. 16, 19 bis, ἐπὶ τῆς γῆς. 18, 19. 24, 30 ἐρχόμενον ἐπὶ τῶν νεφελῶν. 27, 19 καζημένου αὐτοῦ ἐπὶ τοῦ βήματος. (Jos. Ant. 4. 8. 12.) Mark 8, 4 ἐπ' ἐρημίας, *on or in* the desert. v. 6. 14, 51. Luke 4, 29 ὄρους ἐφ' οὗ ἡ πόλις ᾠκοδ. (Diod. Sic. 3. 47.) Luke 5, 18. 12, 3. John 6, 19 περιπατοῦντα ἐπὶ τῆς θαλάσσης, walking *on the lake*. 19, 31 ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ. 20, 7. Acts 8, 28. 20, 9 ἐπὶ τῆς θυρίδος, *upon or in* the window. 21, 40. James 5, 5. Rev. 1, 20 ἐπὶ τῆς δεξιᾶς μου, *on or in* the hollow of my hand, comp. v. 16. 4, 9 καὶ ἐπὶ τοῦ θρόνου. 5, 10. 13 ἐπὶ τῆς θαλάσσης ἃ ἐστι, i. e. *on the bottom of the sea, in the deep*. 7, 3. 10, 1. 19, 19 καζημ. ἐπὶ τοῦ ἵππου. 20, 11. al. So Luke 22, 21 ἡ χεὶρ μετ' ἐμοῦ ἐπὶ τῆς τραπέζης *upon the table*; and so v. 30 ἵνα ἐσθίητε καὶ πίνετε ἐπὶ τῆς τραπέζης μου, i. e. of the things *upon my table, in Engl. at my table*; comp. Winer § 51. g. Also Matth. 21, 19 ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ, *upon the way*, i. e. *by the way-side*. John 21, 1 ἐπὶ τῆς θαλάσσης, *on the shore of the lake*; so Sept. and ἔν 2 K. 2, 7. Dan. 8, 2. (Pol. 1. 44. 4 ἐπὶ τῆς θαλ. ᾤστησαν. Xen. An. 4. 3. 28.) Trop. Matth. 18, 16 ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. Mark 12, 26 et Luke 20, 37 ἐπὶ τῆς βάτου, i. e. *on or in* the section of the bush; comp. Rom. 11, 2 in ἐν no. 1. a. With gen. of pers. Acts 21, 23 ἄνδρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν, *having a vow upon them*. β) Spec. before, in presence of, chiefly of judges, witnesses, or the like, as is said in Engl. 'to be led or brought up before, to stand before a court;' comp. Matth. § 584. η. Winer § 51. g. c. So c. gen. of pers. Matth. 28, 14 ἐὰν ἀκουσῇ τοῦτο ἐπὶ τοῦ ἡγεμόνου. Mark 13, 9. Acts 23, 30. 24, 19. 20 σάτυος μου ἐπὶ τοῦ συνεδρίου. 25, 9 κρίνεσθαι ἐπ' ἐμοῦ. v. 26. 26, 2. 1 Cor. 6, 1. 6. 1 Tim. 6, 13. So genr. 2 Cor. 7, 14 ἡ καύχησις ἡ ἐπὶ Τίτου, i. e. *our boasting before Titus*, comp. εἴ τι αὐτῷ κεκαύχημαι *ibid.* Once c. gen. of tribunal, Acts 25, 10 ἐπὶ τοῦ βήματος Καίσαρος. So Dem. 1367. 17 ἐπὶ τοῦ δικαστηρίου. Diod. Sic. 11. 55 ἐπὶ τοῦ κοινοῦ συνεδρίου

τῶν Ἑλλήνων. Luc. Philops. 22. Xen. Hell. 6. 5. 41 οὐκ ἐπ' ὀλίγων μαρτύρων.

b) Of place *whither*, after words implying motion or direction *upon, to, towards*, or the like, with subsequent rest *upon*. Matth. 26, 12 βαλοῦσα τὸ μύρον ἐπὶ τοῦ σώματος μου. Mark 4, 26 βάλη τὸν σπόρον ἐπὶ τῆς γῆς. 9, 20. 14, 35. Luke 8, 16. 22, 40 γενόμενος δὲ ἐπὶ τοῦ τόπου. John 6, 2 σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων, which he did *upon or to the sick*. (Act. Thom. 16.) John 6, 21 τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς, *at the land, i. e. on the shore*. 19, 19 ἔθηκεν ἐπὶ τοῦ σταυροῦ. 21, 11. Acts 5, 30 κρεμάσαντες ἐπὶ ξύλου. (Sept. for ἕν Gen. 40, 19.) Acts 10, 11. Heb. 6, 7. James 5, 17. Rev. 10, 2. 13, 16 ἵνα δώσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς κτλ. Trop. ἐπὶ καρδίας Heb. 8, 10. 10, 16.—Sept. Job 17, 16. Hdian. 6. 3. 4 ἐπὶ βήματος ἀνελθόν. Thuc. 1. 116 πλεῖν ἐπὶ Σάμου. Xen. Cyr. 7. 2. 1 ἐπὶ Σάρδεων ἐφευγε.

2. Of *Time*, i. e. time *when*, as in Engl. *upon a time*, i. q. *on, at, in, during*; Heb. 1, 2 et 2 Pet. 3, 3 ἐπ' ἐσχάτου τῶν ἡμερῶν. (Luc. D. Mort. 11. 2 ἐπὶ μᾶς ἡμέρας. Hdor. 5. 117.) Of time as marked by cotemporary persons or events, Buttm. § 147. n. 1. Matth. 1, 11 ἐπὶ τῆς μετοικεσίας Βαβ. *at the time of*. Acts 11, 28 ἐπὶ Κλαυδίου, *in the days of, under*. Mark 2, 26. Luke 3, 2. 4, 27. (Sept. Zech. 1, 1. Diod. Sic. 17. 14. Xen. Cyr. 1. 6. 31. ib. 8. 8. 15.) So of actions as specifying time, e. g. ἐπὶ τῶν προσευχῶν μου, *in my prayers*, i. e. *when I pray*, Rom. 1, 10. Eph. 1, 16. Philom. 4. So Diod. Sic. 4. 3 ἐπὶ τῶν δεινῶν.

3. Trop. spoken: a) Of *power*, authority, dignity, *upon, over*; Matth. 2, 22 βασιλεύει ἐπὶ τῆς Ἰουδαίας, *over Judea*. Rom. 9, 5 et Eph. 4, 6 ὃ ὢν ἐπὶ πάντων θεός. Acts 8, 27 ὃς ἦν ἐπὶ πάσης τῆς γᾶς αὐτῆς. 12, 20 τὸν ἐπὶ τοῦ κοιτῶνος. (Arr. Epict. 3. 22. 15 οἱ ἐπὶ κοιτῶνος. (So κασιστήμι ἐπὶ τινος Matth. 24, 45. Luke 12, 42. Acts 6, 3. (Sept. for מְשִׁיבֵי Gen. 39, 5.) Rev. 2, 26 δώσω ἐξουσίαν ἐπὶ τῶν ἔθνων. 9, 11. 17, 18. 20, 6; comp. in ἐξουσία no. 3. a. So genr. Sept. and ἔν Gen. 44, 1. 4. Dan. 6, 7.—Athen. 13. 7 ὃ ἐπὶ τῆς Ἐφέσου. Diod. Sic. 13. 47 οἱ ἐπὶ τῶν ἔργων. Dem. 238. 13 ὃ ἐπὶ τῶν ὕλων στρατηγός. Xen. An. 3. 2. 36. Comp. Lob. ad Phryn. p. 164, 474.

b) Of a topic of discourse, *upon, of, concerning*, only after verbs of speaking or writing; Gal. 3, 16 οὐ λέγει ὡς ἐπὶ πολλῶν ἀλλ' ὡς ἐφ' ἑνός.—Æl. V. H. 1. 30. Diod. Sic. 1. 12 ἐπὶ τοῦ θεοῦ λέγοντα. Dem. 1392. 23. Plat. Charmid. 155. d.

c) Of manner, where ἐπί c. gen. forms a periphrase for an adverb, e. g. ἐν ἀληθείας, *upon the truth*, i. e. *of a truth, truly*, i. q. ἀληθῶς, Mark 12, 14. 32. Luke 4, 25. Acts 4, 27. 10, 34. Sept. for עֲדָרָא Job 9, 2. 19, 4.—1 Esdr. 6, 10 ἐπὶ σπουδῆς. Jos. Ant. 5. 1. 2 ἐπ' ἀδείας i. q. ἀδεῶς. Diod. Sic. 13. 12 ἐφ' ἡσυχίας. Dem. 484. 20 ἐπὶ καιροῦ.

II. With the DATIVE. 1. Of Place, in the same sense and circumstances as ἐπί c. gen. so that the Greek poets often use the gen. and dat. with ἐπί interchangeably for the sake of metre, while in prose the dat. is more usual; see Passow in ἐπί II. A. Buttm. § 147. n. 1. Kühner § 296. II. Winer § 52. c. Matth. § 585 sq.

a) Of place *where*, after words implying rest *upon, on, in, at*; comp. above in I. 1. a. a) Pr. Matt. 14, 8. 11 ἐπὶ πίνακι. Mark 2, 4 ἐφ' οὗ κατέκειτο. 4, 38. 6, 39 ἐπὶ τῷ χορτῷ ἀνακλίνει. v. 55 ἐπὶ τοῖς κραββάτοις. 11, 7. Luke 19, 44 λίσσον ἐπὶ λίσσῳ. 21, 6. John 11, 38. Acts 27, 44. Rev. 19, 14 ἐφ' ἵπποις λευκοῖς. al. sæp. So Hdian. 8. 1. 8 ἐπὶ πιδίῳ. Hdot. 5. 12 ἄγρος ἐπὶ τῇ κεφαλῇ ἔχουσιν. Xen. Cyr. 5. 2. 1 Κύρος ἐφ' ἵππῳ. β) As implying close proximity, contact, *upon, at, close by*, Matt. 24, 33 ἐγγὺς ἐστι ἐπὶ θύραις. John 4, 6 ἐκαθέζετο ἐπὶ τῇ πηγῇ, *by the fountain*, i. e. *on the side of the well*. 5, 2. Acts 3, 10 ἐπὶ τῇ πύλῃ. v. 11. 5, 9 ἐπὶ τῇ θύρᾳ. Rev. 21, 12. Comp. Matth. § 586. γ. Winer l. c. So Hdian. 8. 2. 6 πόλις ἐπὶ θαλάττῃ προκειμένη. Xen. An. 1. 2. 8 ἐπὶ ταῖς πηγαῖς. Cyr. 1. 3. 2. γ) With dat. plur. of persons, i. q. *with, among*, Acts 28, 14 ἐν αὐτοῖς ἐπιμείναι. 2 Cor. 7, 7 ἐφ' ὑμῖν sc. ὦν. So Eur. Iph. in Aul. 660. Diod. Sic. 14. 113 δυνατὸς ὢν ἐπὶ τοῖς πλήθεσιν. Xen. Mem. 2. 1. 27.

b) Of place *whither*, after words implying motion or direction *upon, to, towards*, with the idea of subsequent rest *upon*. a) Genr. Matt. 9, 16 et Mark 2, 21 οὐδεὶς ἐπιβάλλει ἐπίσπλημα ἐπὶ ἱματίῳ παλαιῷ. John 8, 7 λίσσον ἐν αὐτῇ βαλέτω. Acts 8, 16: Matt. 16, 18. So Mark 5, 33 ὁ γέγονεν ἐν αὐτῇ. Acts 5, 35 ἐπὶ τοῖς ἀνδρ. τούτοις τί μέλλετε πράσσειν. Sept. δάκτυλον ἐπιστρέφον ἐπὶ στόματι. Heb. 7, Job 29, 9. So Hdian. 2. 9. 7 ἀράμενον ἐπὶ τοῖς νότοις. Hom. Il. 1. 55 ἐπὶ φρεσὶ θεῖναι. Luc. Toxar. 23 ἔπραξεν ἐν αὐτοῖς. Xen. An. 5. 2. 12. β) Trop. of a direction of mind *towards* any one, e. g. in a friendly sense, 2 Cor. 9, 14 χάριν τοῦ θεοῦ ἐφ' ὑμῖν. Luke 18, 7 μακροθυμῶν ἐν αὐτοῖς. (Sept. and 2 Sam. 14, 1. Xen. Cyr. 8. 7. 27.) Also in a hos-

tile sense, *against*, Luke 12, 52. 53 διαμεμερισμένοι τρεῖς ἐπὶ δυσὶ καὶ δύο ἐπὶ τρισὶ πατὴρ ἐφ' υἱὸν καὶ υἱὸς ἐπὶ πατρί. Rev. 12, 17 ὀργισθή ἐπὶ τῇ γυναίκί. So Eccles. 7, 12. Dem. 665. 15. Ael. V. H. 4. 5 ἐπὰν ἐπὶ Θήβαις. Comp. Matth. § 586. δ.

2. Of Time, i. e. time *when*, chiefly as marking a definite period, *upon, at, in*.

a) Genr. Heb. 9, 26 ἐπὶ συντελείᾳ τῶν αἰώνων. As marked by cotemporary events, actions, institutes; 2 Cor. 3, 14 ἐπὶ τῇ ἀναγνώσει τῆς παλ. διαθήκης, i. e. *during the reading*, whenever it is read. Phil. 1, 3 ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, *at every mention*, as often as I think of you. Heb. 9, 15 ἐπὶ τῇ πρώτῃ διαθήκῃ, *during the first covenant*, while it was in force. Also implying merely co-existence in time, 2 Cor. 7, 4 ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, i. e. *upon, in, during*, all our affliction. Eph. 4, 26 ὁ ἥλιος μὴ ἐπιδύνετω ἐπὶ τῷ παροργισμῷ ὑμῶν, *upon (during) your wrath*, while your wrath continues; comp. Deut. 24, 15 where Sept. for 52. Mark 6, 52 οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, *for they understood not at the time of the bread*, comp. v. 41 sq.—Judith 1, 16 ἐφ' ἡμέραις ἑκατόν. Pol. 3. 51. 12. Hdian. 2. 6. 19 ἐπὶ τῇ πομπῇ, *during*. Xen. Cyr. 1. 3. 12 ἐπὶ τῷ δείπνῳ. Mem. 1. 5. 2.

b) Spec. *after*, immediately following *upon*; Acts 11, 19 ἐλπίφως τῆς γενομένης ἐπὶ Στεφάνῳ, i. e. *immediately after the death of Stephen*, comp. Acts 8, 1; others here render *on account of*, as, in no. 3. f, below. John 4, 27 ἐπὶ τούτῳ, *upon this*, thereupon.—Dem. 927. 3. Xen. Hell. 4. 4. 9. Cyr. 2. 3. 7 ἀνέστη δ' ἐπ' αὐτῷ Φεραῖλας. An. 6. 1. 11, 12 ἐπὶ τούτῳ.

3. Trop. spoken: a) Of power, authority, care over, *upon, over*; Matt. 24, 47 et Luke 12, 44 ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Comp. Matth. § 586. ζ. Lob. ad Phryn. p. 164, 474.—Dem. 21. 19. Xen. Cyr. 6. 3. 28. An. 4. 1. 13.

b) As marking addition or accumulation *upon* or *to* something already mentioned or implied, *upon, unto, besides*. Matt. 25, 20. 22 ἄλλα ἅλαντα ἐκέρδησα ἐν αὐτοῖς. Luke 3, 20. 16, 26 ἐπὶ πᾶσι τούτοις, *besides all this*. Eph. 6, 16. Col. 3, 14. 1 Cor. 14, 16: πῶς εἶπὶ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ. Phil. 2, 27 Rec. ἁπλῇ ἐπὶ λύπῃ. Heb. 8, 1. Comp. Matth. § 586. γ, ult.—Test. XII Patr. p. 523 ἐπὶ πᾶσι τούτοις. Xen. Cyr. 4. 5. 38. Mem. 1. 2. 25 ἐπὶ δὲ πᾶσι τούτοις. Eur. Iph. Taur. 197 φόνος ἐπὶ φόνῳ. Luc. D. Mort. 1. 3.

c) Of that *upon* which any thing rests as a *basis*, foundation, support; comp. Wi-

ner § 52. c. c. a) Genr. Matt. 4, 4 et Luke 4, 4 ζῆν' οὐκ ἐπ' ἄρτω μόνῳ, ἀλλ' ἐπὶ παντὶ ῥήματι κτλ. *to live upon*, i. e. to sustain or support life upon, quoted from Deut. 8, 3 where Sept. for לֶחֶם בָּרֶךְ. (Athen. 10. 43. Max. Tyr. 27. 6 βιοτεύειν ἐπὶ τῷ οἴνῳ. Plato Alcib. 1. 4. 105. e, οὐκ ἂν αὖ μοι δοκεῖς ἐξελειν ἐπὶ τούτοις μόνοις ζῆν.) After words implying hope, trust, confidence *upon* or *in* any person or thing; Rom. 15, 12 ἐπ' αὐτῷ ἔσθῃ ἐλπιοῦσιν. 1 Tim. 6, 17. (2 Macc. 2, 18.) Mark 10, 24 πεποιθότας ἐπὶ τοῖς χρήμασιν. Luke 11, 22. 24, 25 πιστεύειν ἐπὶ πᾶσιν οἷς κτλ. 1 Pet. 2, 6. Acts 14, 3 παρ' ῥησασζόμενοι ἐπὶ τῷ κυρίῳ. Also in the phrase ἐπ' ἐλπίδι, *upon* or *in hope*, i. e. resting *upon hope*, Acts 2, 26. Rom. 4, 18. 8, 20. Tit. 1, 2. al. So Xen. Mem. 2. 1. 18 ἐπ' ἀγαθῇ ἐλπίδι πονῶν. β) Spec. ἐπὶ τῷ ὀνόματι τινος, *upon the name of any one*, i. e. to do any thing *upon* or *in* the name of a person, his name being the foundation *on* which the act rests; comp. Winer § 52. c, ult. marg. Acts 4, 17. 18 διδάσκειν ἐπὶ τῷ ὀνόματι Ἰησοῦ, *to teach upon the name of Jesus*, i. e. resting upon his name, upon him as the ultimate teacher and author. 5, 28. 40. Luke 24, 47. So Luke 9, 49 ἐπὶ τῷ ὄν. σου ἐκβάλλοντα τὰ δαιμόνια, *casting out demons upon thy name*, i. e. resting the efficacy of their exorcism upon thy name. Also Matt. 24, 5. Acts 2, 38 βαπτισθήτω ἐπὶ τῷ ὄν. I. Xp. *be baptized upon the name of Christ*, i. e. the baptism being administered upon the profession of his name. Matt. 18, 5 ὃς ἐὰν δέξηται παιδίον ἐν ἐπὶ τῷ ὀνόματί μου, i. e. as himself resting upon and professing my name, as a Christian, from christian principle. Mark 9, 37. Luke 9, 48. Sept. for עַל שֵׁם Deut. 18, 20. So Luc. Pisc. 15 γοήτας ἐπὶ τῷ ἡμετέρῳ ὀνόματι πολλὰ καὶ μαρὰ πράττοντας. Dem. 495. 7 ταῦτ' ἐπὶ τῷ τῶν θεῶν ὀνόματι ποιεῖν. 917. 28.—Under the same general idea of *rest upon a basis* may likewise be included all the following specifications.

d) Of a topic of discourse, *upon, of, concerning*; John 12, 16 ὅτι ταῦτα ἐπ' αὐτῷ γεγραμμένα. Luke 23, 38. Rev. 10, 11 προφητεύσαι ἐπὶ λαοῖς κτλ. 22, 16 μαρτυρήσαι ἐπὶ ταῖς ἐκκλησίαις. Heb. 11, 4. Comp. Winer § 52. c. γ. Matth. § 586. e.—Barnab. Ep. 5 ὁ προφητεύων ἐπ' αὐτῷ. Hdot. 1. 66. Luc. D. Mort. 10. 12 ἐπιταφίους λόγους ἐπὶ τινι. Thuc. 2. 34.

e) Of a condition, provision, analogy, law, *upon* or *under* which alone any thing takes place. 1 Cor. 9, 10 ἐπ' ἐλπίδι ἀροτριᾶν κτλ. Rom. 4, 18. 5, 12 see fully in lett. f. Heb.

7, 11. 8, 6 διαθήκη ἤτις ἐπὶ κρείττοις ἐπαγγελίας νενομοθετήται. 9, 17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, i. e. a testament is only valid the testator being dead. 10, 28 ἐπὶ θύσιν ἢ τρισὶ μάρτυσιν ἀποσπῆσκει, i. e. was put to death *under* two or three witnesses, *upon* their testimony; comp. Deut. 17, 6 where Sept. for עַל-בְּשָׁרָא, also Deut. 19, 15 where Sept. ἐπὶ στόματος for עַל-בִּשְׁמַיָא. See Winer § 52. c. a. Matth. § 585. β.—Hdian. 3. 12. 20 ἐφ' ἐτέρας ἐσελθόντων ἐλπίσιν. Luc. D. Deor. 1. 2 ult. Xen. Cyr. 3. 2. 23 ἐπὶ τούτοις ἔδοσαν καὶ λαβόν πάντες τὰ πιστά. Hell. 3. 2. 19.

f) Of the ground or motive, the exciting cause of any action, *upon, at*, i. e. *on account of, because of*. Matt. 19, 9 μὴ ἐπὶ πορνείᾳ. Luke 2, 20 αἰνοῦντες τὸν θεόν ἐπὶ πᾶσιν κτλ. 5, 5 ἐπὶ τῷ ῥήματι σου χαλάσω τὸ δίκτυον. Acts 4, 21 ἐδόξαζον τὸν θεόν ἐπὶ τῷ γεγονότι. Rom. 10, 19. 1 Cor. 1, 4. 2 Cor. 9, 15. al. See Matth. § 585 ult. Winer § 52. c. β. So Hdot. 1. 137. Luc. Hermet. 50. Xen. Cyr. 2. 2. 12 ἐπὶ τῷ εὐατῶν κέρδει. Pláto Conv. 206. b.—Hence ἐφ' ᾧ, for ἐπὶ τούτῳ ὅτι, *on this account that, for that, because*; 2 Cor. 5, 4 στενάζομεν βαρούμενοι, ἐφ' ᾧ οὐ θέλομεν κτλ. (Thom. Mag. ἐφ' ᾧ, ἀντὶ τοῦ διότι, *eis par-oxhémēn.*) So too usually Rom. 5, 12 ἐφ' ᾧ πάντες ἥμαρτον, *for that (because) all have sinned*. Others here regard ἐφ' ᾧ as for ἐπὶ τούτῳ ὡς v. ὥστε, *on the condition that in that, therewith that, with* Indic. or Infin. Buttm. § 150. m. 9. Kühn. Ausf. Gr. § 828. 2. Matth. § 479. a; comp. above in lett. e. So Synes. Ep. 73. p. 221. c. ed. Petav. καὶ τὸν ἥλιον εἶδεν ἐπὶ ῥητοῖς ἀνδραποῶς ἐφ' ᾧ γεννάδιον ἔγραψεν, *on condition that (in that) he accused Gennadius*. According to this view Paul here affirms the universal co-existence of sin and death, without making the sin of each individual to be the direct cause of his own death; see De Wette in loc.

g) Of the occasion, the incidental cause, *upon* or *at* which, *by reason of* which, any thing takes place, *upon, at, over, by reason of, on account of*. a) Genr. Acts 4, 9 εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ κτλ. 3, 16. 26. 6. 1 Cor. 8, 11 καὶ ἀπολείται ὁ ἀσθενὴς ἀδελφὸς ἐπὶ τῇ σῇ γνώσει. Phil. 2, 17. 3, 9. al. So Jos. Ant. 4. 5. 9 ἔκαμνον ἐπὶ δίψει. Xen. Mem. 3. 14. 2 ἐπὶ ποίῳ ποτὲ ἔργῳ ἀνδραποῶς ὀφροφάγος καλεῖται. β) Spec. after words signifying an emotion of mind, as joy, sorrow, astonishment, and the like, *upon, at, over*; comp. Matth. § 399. n. 1. Matt. 18, 13 χαίρει ἐπ' αὐτῷ μᾶλλον κτλ. Luke 1, 14. 47 ἡγαλλίασε ἐπὶ τῷ θεῷ.

15, 7. Rev. 11, 10. al. Mark 3, 5 συλλυπούμενος ἐπὶ τῇ παρώσει τῆς κ. 10, 22. 24. Luke 19, 41 ἐκλυσεν ἐπ' αὐτῇ. Acts 8, 2. James 5, 1. Rev. 18, 9. 11. al. Matt. 14, 14 ἐσπλαγχνίσθη ἐπ' αὐτοῖς. Mark 6, 34. al. Matt. 18, 36 μακροθύμησον ἐπ' ἐμοί. v. 26. Luke 18, 7. Matt. 7, 28 ἐξῆλθον αὐτοὶ ἐπὶ τῇ διδαχῇ αὐτοῦ. 22, 33. Luke 1, 29 διατάραχθη ἐπὶ τῷ λόγῳ. 5, 9. 9, 43. Acts 3, 12. (Jos. Ant. 6. 6. 3 ἡ ἐπὶ τῇ νίκῃ χαρά. Xen. Mem. 2. 6. 35 χαίρειν ἐπὶ τινι. Luc. D. Deor. 12. 1. ib. 25. 3 ἐπ' αὐτῷ δακρύουσα. Ael. V. H. 12. 41 ἐκπλαγείς ἐπὶ τινι. Xen. Cyr. 1. 4. 27.) Likewise of the occasion of penitence and shame, 2 Cor. 12, 21 μὴ μετανοήσαντων ἐπὶ τῇ ἀκαθαρσίᾳ. Rom. 6, 21 ἐφ' οἷς νῦν ἡμῶν ἐκκαθαίρονται. So Xen. Mem. 2. 2. 8 ἐφ' ᾧ ἡσχύνθη.

h) Of the purpose or end of any action, etc. *upon, unto, for*; comp. Winer § 52. c. δ. Matth. § 585. β. Gal. 5, 13 ἡμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε. 1 Thess. 4, 7. Eph. 2, 1. 10. 2 Tim. 2, 14. Phil. 3, 12 ἐφ' ᾧ, (that) *for which*. 4, 10 ἐφ' ᾧ, *for which*; interrog. Matt. 26, 50 Rec. ἐφ' ᾧ, *for what? wherefore?* others ἐφ' ᾧ. Also Acts 15, 14 Rec. ἐπὶ τῷ ὀνόματι αὐτοῦ, *where* later edit. omit ἐπὶ. With dat. of pers. Acts 21, 24 καὶ δαπάνησον ἐπ' αὐτοῖς, *see in* δαπανῶ. —Wisd. 2, 23. Hdian. 2, 1. 18 ἐπ' ὁλέσθω, ἐπὶ σωτηρίᾳ. Thuc. 1. 73. Xen. Mem. 2. 3. 19.

i) Of the rule or model *upon or to* which any thing is conformed, *upon, after, according to*. Luke 1, 59 ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ. Sept. and 52 Ezra 2, 61. Neh. 7, 63. (1 Esdr. 4, 63. Plut. Rom. 19 ult. καλεῖσθαι μὲν Ῥώμην ἐπὶ Ῥωμύλῳ τὴν πόλιν. Plato Parm. p. 147. d.) Also Rom. 5, 14 οὐ ἀμαρτήσαντας ἐπὶ τῷ ὁμολώματι τῆς κτλ. 2 Cor. 9, 6 bis, ὁ σπείρων ἐπ' εὐλογίας, *adv. bountifully*. So Aeschyl. Supp. 625 ἐπ' ἀληθείᾳ.

III. With the ACCUSATIVE. 1. Of Place, usually combining the ideas of motion and subsequent rest *upon*; comp. Winer § 53. I. Kühner § 296. III. Matth. § 586. c.

a) As denoting motion (and subsequent rest) *upon or over* any thing; marking an extension or spreading out in one or more directions, i. q. *along upon, along over*; e. g. a) Genr. Matt. 27, 45 σκότος ἐγένετο ἐπὶ πάσας τὴν γῆν. 10, 34 βαλεῖν εἰρήνην, μάχαιραν, ἐπὶ τὴν γῆν. 14, 19 τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῖς χόρτοις. v. 26 ἐπὶ τὴν βάλαντον περιπατοῦντα. v. 28. 29. 15, 35. 18, 12 ἐπὶ τὰ ὄρη πορεύεσθαι *about* the mountains. 22, 9. 24, 16. Mark 4, 38 ἐπὶ τῷ προσκεφάλαιον καθεύδων i. e. stretched

upon. Luke 5, 36 ἐπίβλημα ἐπιβάλλει ἐπὶ ἱμάτιον. John 9, 6. Acts 7, 11. 21, 5. Rev. 2, 17. 7, 1. 11, 8. 20, 4 οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον. v. 9. al. So Matt. 13, 2 ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰσῆλκε, stood or had stationed themselves *along upon* the shore. Rev. 15, 2. Matt. 19, 28 καθίσσεσθε ἡμεῖς ἐπὶ δώδεκα θρόνους, i. e. *along upon* the row or circle of thrones, as in Rev. 4, 4. 20, 4. (Hom. Od. 11. 577 ἐπ' ἐννέα κείμετο πέλεσρα. 14. 120 ἐπὶ πολλὰ ἀλγίστην. Diod. Sic. 1. 27 ὁ στρατεύσας ἐπὶ πάσαν χώραν. Hdian. 4. 11. 12. Xen. Hell. 6. 5. 21.) With acc. plur. of persons *upon, over, towards* all of whom, Matt. 5, 45 bis, ἐπὶ ποτηρῶν καὶ ἀγαθῶν κτλ. 12, 49 ἐκτείνας τὴν χεῖρα ἐπὶ τοὺς μαθητάς. Acts 19, 12. Rev. 14, 6 in some edit. So Hom. Il. 10. 213 κλέος πάντας ἐπ' ἀνθρώπων. β) Where the motion is directed to a higher place, implying elevation or placing *upon*, i. e. *up upon, up over, up to, out upon*, also simply *upon, over*. Matt. 4, 5 ἴσθησαν αὐτὸν ἐπὶ πτερύγιον τοῦ ἱεροῦ. 5, 23. 9, 18. 13, 48 ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλόν. 21, 5 ἐπιβεβηκὼς ἐπὶ ὄνον, i. e. mounted *upon*. 22, 16 φευγέτωσαν ἐπὶ τὰ ὄρη. 27, 29. Mark 8, 25. 10, 16 τίσεις τὰς χεῖρας ἐπ' αὐτά. 11, 2. Luke 5, 11. 19 ἀναβάτες ἐπὶ τὸ δῶμα. 8, 27. Acts 17, 19. 20, 13. 27, 43. 44 see in διασώζω. Rom. 12, 20. (Palaeoph. 1. 9 ἀναβιβάσαντες ἐπὶ τοὺς ἵππους, and so Xen. Conv. 9. 7. Palaeoph. 1. 10 ἀπέτρεχον ἐπὶ τὰ ὄρη. Cyr. 3. 1. 4 ἐπὶ λόφον καταφύγει. Thuc. 7. 37 ἐπὶ τὰ τεῖχη.) Of a yoke, burden, taken up and placed *upon* any one; Matt. 11, 29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς. Acts 15, 10. Matt. 23, 4 φορτία . . . ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνδρ. Heb. 8, 8 trop. of a covenant. Trop. of fear, evil, guilt, punishment, which come *upon* any one as a burden, as something laid *upon* one; so after γίνεσθαι, ἐπέρχεσθαι, ἔρχεσθαι, ἐπιπίπτειν, and the like; Matt. 23, 35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον. v. 36. Luke 1, 12. 65 καὶ ἐγένετο ἐπὶ πάντας φόβος. 21, 34. 35 ὡς παγίς ἐπελεύσεται ἐπὶ πάντας. John 3, 36. 18, 4. Acts 5, 28. 8, 1. 13, 11 χεῖρ κυρίου ἐπὶ σέ. 18, 6. Rom. 1, 18. 15, 3. 1 Pet. 5, 7. In like manner of good, prosperity, favour; Matt. 10, 13 ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτὴν sc. τὴν οἰκίαν. Luke 10, 6. Gal. 6, 16. Acts 4, 33 χάρις ἦν ἐπὶ πάντας. Rom. 3, 23. Also of a lot, any thing imposed by lot. Acts 1, 26 ἐπέσειν ὁ κληρὸς ἐπὶ Ματθίαν. Sept. for 22 27 28 Jon. 1, 7; for 2 27 28 Lev. 16, 9. γ) Where the motion is directed to a lower place; Matt. 10, 29 ἐν ἐξ αὐτῶν οὐ πτεῖται ἐπὶ τὴν γῆν. 13, 5. 7.

21, 44. 26, 7 κατέχευεν ἐπὶ τὴν κεφαλὴν. Luke 22, 44. Acts 2, 3. Rev. 8, 10. 16, 2. 22, 5 ὁ θεὸς φωτιεῖ ἐπ' αὐτούς, i. e. like the sun. (Diod. Sic. 2. 19 οἱ μὲν ἐπὶ τὴν γῆν ἐπιπτον. Xen. Œc. 18. 7.) Trop. of the divine Spirit or power descending and abiding *upon* any one; Matt. 3, 16 τὸ πνεῦμα καταβαίνειν καὶ ἐρχόμενον ἐπ' αὐτόν. 12, 18. Luke 1, 35. 2, 25. 24, 49. al. 2 Cor. 12, 9. Rev. 7, 15.

b) Of place *whither*, implying motion *upon, to, towards*, any place or object as a limit, aim, end, with subsequent rest thereupon. a) Pr. and genr. e. g. after πίπτω, ἐπιπίπτω, as πίπτειν ἐπὶ πρόσωπον, *to fall upon one's face*, i. e. forwards, Matt. 26, 39. Luke 5, 12. Rev. 7, 11. al. (Xen. Ven. 10. 13 πίπτειν ἐπὶ στόμα.) Matt. 15, 20 ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ. John 21, 20. Acts 10, 25 πεσὼν ἐπὶ τοὺς πόδας, *at his feet*. Luke 9, 62 ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄρατρον. (Jos. Ant. 6. 11. 8 ἀκόντια βαλὼν ἐπὶ τὸν σκοπόν. Diod. Sic. 2. 19 ἐπ' αὐτὴν τοξεύσας. Xen. Cyr. 1. 6. 29 ἐπὶ σκοπόν βάλλειν.) So after verbs of going, coming, conducting, collecting, and the like, where it is equiv. to *πρός* c. accus. Matt. 3, 13 τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γ. ἐπὶ τὸν Ἰορδάνην, *upon the Jordan*, i. e. to the region of Jordan. 12, 28 ἔφασκεν ἐφ' ὑμᾶς ἡ βασιλεία τ. 3. 5, 21 συνήχθη ὄχλος πολὺς ἐπ' αὐτόν. 27, 27. Mark 11, 13. Luke 24, 24. John 6, 16. Acts 1, 21. 21, 32. 35. 2 Thess. 2, 1. 2 Tim. 4, 4. Heb. 6, 1. Rev. 7, 17. 18, 17. al. So συναχθῆναι v. συνέρχεσθαι ἐπὶ τὸ αὐτό, *upon* or *to* the same place, together, Matt. 22, 34. Acts 4, 26. 1 Cor. 11, 20; also 1 Cor. 7, 5, see in εἰμί Π. 8. c. (Palæph. 2. 10. Luc. D. Deor. 4. 1 ult. Hdian. 8. 5. 13 ἐπὶ τὴν Ῥώμην χωρῆσαι. Xen. An. 1. 4. 11 ἐντεύσειν ἐξελαύνει ἐπὶ τὴν Εὐφράτην.) Also of magistrates, judges, tribunals, *upon, unto*, i. e. *up before*. Matt. 10, 18 καὶ ἐπὶ ἡγεμόνας καὶ βασιλεῖς ἀχθήσεσθε. Luke 12, 11. 58. Acts 16, 19. (Hdot. 3. 156. Xen. Lac. 4. 6 ἄγει αὐτὸν ἐπὶ τοὺς ἑφόρους, comp. An. 6. 6. 6 ἄγειν πρὸς τινα.) Of an oracle, miracle, testimony, as coming or taking place *upon, unto*; Luke 3, 2 ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννῃ. Acts 4, 22 ἐφ' ὃν ἐγενόμην τὸ σημεῖον. 2 Thess. 1, 10 τὸ μαρτύριον ἡμῶν [γενόμενον] ἐφ' ὑμᾶς. So עַל דְּבַר יְיָ 1 Chr. 22, 8, Sept. dat. μοί; usually Heb. עַל, Sept. πρὸς, Jer. 1, 4. 11. al.) Also as implying addition, Matt. 6, 27 et Luke 12, 25 προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα. Rev. 22, 18. β) Where the motion or direction *upon* implies also an affection of the mind *for* or *against*.

E. g. favourable, kindly, Luke 1, 48. 9, 38 ἐπίβλεψαι ἐπὶ τὸν νιόν μου. 1 Pet. 3, 12 οἱ ὀφθ. κυρίου ἐπὶ τοὺς δικαίους, i. e. are directed upon, quoted from Ps. 34, 16 where Sept. for עַל; comp. Ps. 31, 8. So of dis-favour, *upon, against*, Acts 4, 29 comp. in ἐπέιδον. 1 Pet. 3, 12 πρόσωπον κυρίου ἐπὶ ποιούντας κακά, i. e. is *against*, quoted from Ps. 34, 17 where Sept. for עַל. In a hostile sense, Matt. 10, 21 ἐπαναστήσονται τέκνα ἐπὶ γονεῖς. Luke 14, 31 ἐρχομένῳ ἐπ' αὐτόν. 22, 52. 53. John 13, 18. Acts 7, 57 ὠρμησαν ἐπ' αὐτόν. 13, 50. 51. 19, 16. 2 Cor. 10, 2. 2 Thess. 2, 4. So Sept. and עַל Gen. 16, 12. (Diod. Sic. 2. 19 ἐπ' αὐτὴν ἐβιάζετο. Hdian. 7. 1. 13, 16. Xen. Cyr. 1. 6. 3, 4.) Trop. of conduct or testimony *against* any one, Mark 10, 11 μοιχᾶται ἐπ' αὐτήν. Luke 9, 5 εἰς μαρτύριον ἐπ' αὐτούς. So in an imprecation, 2 Cor. 1, 23 μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴ νψυχήν. γ) Of measure, extent, *upon, unto*, i. e. *up to, about*, Rev. 21, 16 ἐμέτρησα τὴν πόλιν ἐπὶ σταδίους δώδεκα χιλιάδων. Comp. Matth. § 586. c. p. 1169 mid. (Æl. V. H. 3. 1 init. τὸ μήκος ἐπὶ τεσσαράκοντα διέκει σταδίους. Pol. 4. 39. 4. Xen. An. 1. 7. 15.) Hence ἐφ' ὅσον, *in so far as, in as much as*, Matt. 25, 40. Rom. 11, 13; ἐπὶ πλείον, *further on, further, the more*, Acts 4, 17. 2 Tim. 2, 16. 3, 9; comp. Vig. p. 628. (So ἐφ' ὅσον Diod. Sic. 1. 93. Luc. Amor. 13; ἐπὶ πλείον Æl. V. H. 1. 30 ult. Plato Phædr. 261. b.) 2 Tim. 3, 13 προκόψουσιν ἐπὶ τὸ χεῖρον, i. e. shall grow worse and worse.

c) Rarely of place *where*, after words signifying rest *upon, on, in, at*, where however the idea of previous motion *upon* is implied. Rev. 5, 1 ἐπὶ τὴν δεξιάν, *upon*, i. e. *in his right hand*. 20, 1. (Hom. Il. 7. 238. Pol. 3. 34. 4. Xen. An. 6. 4. 1.) Spec. after verbs of sitting or standing, *upon, at, by, near*; Matt. 9, 9 καθήμενον ἐπὶ τὸ τελώνιον. Acts 10, 17 ἐπέστησαν ἐπὶ τὸν πυλῶνα. 11, 11. Rev. 3, 20. 8, 3. (Xen. Cyr. 3. 3. 12 παρῖναι ἐπὶ τὰς θύρας. ib. 3. 3. 68 στάντες ἐπὶ τὰς εἰσοόδους.) So στήναι ἐπὶ τοὺς πόδας, *to stand up upon the feet*, Acts 14, 10. 26, 16. Rev. 11, 11.—Hence εἶναι ἐπὶ τὸ αὐτό, *upon the same place*, i. e. *adv. together*, Luke 17, 35. Acts 1, 15; comp. in αὐτός no. 3. a. β.

2. Of Time, viz. a) Time how long, *during, for*, Luke 4, 25 ἐκλείσθη ὁ οὐρανὸς ἐπὶ τῇ τρία. 13, 31. 18, 20. 19, 8. 10. Heb. 11, 30. Comp. Winer § 53. l. 2. Matth. § 586. c. p. 1169. So Palæph. 28. 2. Pol. 4. 63. 8. Xen. An. 6. 6. 36.—Hence, ἐπὶ χρόνον, *for a time*, Luke 18, 4 (Hdot.

9, 22); ἐφ' ὅσον χρόνον, *so long as*, Rom. 7, 1. Gal. 4, 1; ἐφ' ὅσον *sc. χρόνον, so long as*, Matt. 9, 15 (Arr. Epict. 4. 10. 16); ἐφ' ἱκανόν *sc. χρόνον, a long while, long*, Acts 20, 11. Adverbially, ἐπὶ πολὺ, *επιπολύ, long*, Acts 28, 6; ἐπὶ πλείον, *longer, further*, Acts 20, 9. 24, 4. So ἐπιπολύ Luc. Toxar. 20. Thuc. 2. 64; ἐπὶ πλείον Hdian. 8. 6. 7.

b) Of a term or limit of time *upon* the coming of which any thing is done, *upon, at, about*. Mark 15, 1 εὐθὺς ἐπὶ τὸ πρῶτ. Luke 10, 35 ἐπὶ τὴν αὐριον. Acts 3, 1 ἐπὶ τὴν ὥραν τῆς προσευχῆς. So Arr. Alex. M. 3. 18. 11 ἐπὶ τὴν ῥα. Hom. Od. 7. 288. Pol. 10. 8. 7.—Joined with an adverb in later usage, e. g. ἐπὶ τρίς *up to thrice*, i. e. *thrice*, Acts 10, 16. 11, 10; see Winer § 54 fin. n. 1. Lob. ad Phryn. p. 46, 48. Comp. εἰς τρίς Jos. Ant. 5. 10. 4. Xen. Cyr. 7. 1. 4.

3. Trop. spoken: a) Of *power*, authority, care over, *upon, over*; Luke 1, 33 βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ. 9, 1 δύναμις καὶ ἐξουσίαν ἐπὶ δαιμόνια. 10, 19. Acts 7, 10. Rom. 5, 14. Heb. 2, 7. 3, 6 Xp. ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ. Rev. 13, 7. al. So Luke 2, 8 φυλάσσοντες φυλακὰς ἐπὶ τὴν ποίμνην αὐτῶν. Sept. and 22 Gen. 39, 5. Comp. Lob. ad Phryn. p. 474.—Xen. Cyr. 4. 5. 58 ἐπὶ τοὺς πεζοὺς κασιγνῆται. Hell. 3. 4. 20.

b) As marking *addition* or accumulation, *upon, over*; Phil. 2, 27 λύπη ἐπὶ λύπῃν, where Rec. has ἐπὶ c. dat. see above in II. 3. b.

c) Of the *object* upon which an action or discourse is directed, *upon, over, in respect to*. a) Of an act, Mark 15, 24 βάλλοντες κλῆρον ἐπ' αὐτά. (Plato Rep. 617. e, ρίψαι κλήρους ἐπὶ τινα.) 1 Cor. 7, 36 see in ἀσχημονέω. James 5, 14 προσεύξασθωσαν ἐπ' αὐτόν, *let them pray over him*, i. e. in his behalf, in allusion also perhaps to the posture. Winer § 53. 1. marg. β) Of the subject of discourse or writing, *upon, of, concerning*; Mark 9, 12 γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρ. v. 13. Rom. 4, 9. 1 Tim. 1, 18. Heb. 7, 13. Sept. for 22 Jer. 25. 13. So Palaph. 49. 3 ἐφ' ὃν ἄσμα ἐποίησε.

d) Of that *upon* which the mind, heart, feelings are directed, *upon, towards, in*; e. g. α) With the idea of rest, after words signifying trust, confidence, hope, *upon, in*; Matt. 27, 43 πέποιθεν ἐπὶ τὸν θεόν. Acts 9, 42 πολλοὶ ἐπίστευσαν ἐπὶ τὸν κύριον. 11, 17. Rom. 4, 5. 2 Cor. 2, 3. Heb. 6, 1 πίστις ἐπὶ θεόν. 1 Tim. 5, 5 ἠπικεν ἐπὶ τὸν θεόν. 1 Pet. 1, 13. 3, 5. So Sept. for 22 2 K. 18, 21. 22. Ps. 37, 3. 5. β) In kindness, *upon, towards*; Matt. 14, 14 ἐσπλαγ-

χνίσθη ἐπ' αὐτούς. 15, 32. Luke 6, 35 χρηστός ἐστίν ἐπὶ τοὺς ἀχ. κτλ. Rom. 9, 23. 11, 22. Eph. 2, 7. Sept. for 22 Gen. 47, 29. So Theophil. ad Autol. I. p. 71 χρηστός ἐστίν (ὁ θεός) ἐπὶ τοὺς ἀγαπῶντας αὐτόν. Not used in this sense in earlier classic writers. γ) In hostility, *against*; Matt. 12, 26 ἐφ' ἐαυτὴν ἐμερίσθη. Mark 3, 26. Luke 11, 17. Acts 7, 54 ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν. So Dem. 73. 27. ib. 537. 5 ἔχει τὴν ὀργὴν ἐπὶ Μειδίαν. Xen. Mem. 2. 3. 10. δ) Of the *occasion* or object *upon* or *over* which joy or sorrow is felt; Rev. 18, 20 Rec. εὐφραίνον ἐπ' αὐτήν; others ἐπ' αὐτῇ. Luke 23, 28 μὴ κλαίετε ἐπ' ἐμέ. Rev. 1, 7. So Sept. of joy, for 2 Is. 61, 10. Ps. 32, 11; of sorrow, for 22 Zech. 12, 10.

e) Of that *upon* which the will or intention is directed, the *purpose*, end, aim of an action, *upon, for, for the sake of, after*. Matt. 3, 7 ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, i. e. in order to be baptized. 26, 55 ὡς ἐπὶ ληστήν. Luke 7, 44 ὕδωρ ἐπὶ τοὺς πόδας μου, *water for my feet*. 15, 4. 23, 48. Heb. 12, 10; comp. Butt. § 147. n. 1 ἐπὶ ult. Matth. § 586. c.—Palaph. 19. 1. ib. 40. 4. Hdol. 3. 14 λέναι ἐπὶ ὕδωρ. Xen. Cyr. 1. 6. 12.

f) From the Heb. spoken of persons *upon* or *over* whom the name of God is called, as being God's people, his worshippers, James 2, 7. Acts 15, 17 ἐφ' οὗς ἐπικέκληται τὸ ὄνομά μου, quoted from Amos 9, 12 where Sept. for 22 2 Sam. 12, 28. Jer. 14, 9; comp. Heb. Lex. art. 227 Niph. no. 2. β.—Bar. 2, 15.

NOTE. In composition ἐπὶ implies: a) Motion or direction *upon, to, towards, against*; as ἐπάγω, ἐπέρχομαι, ἐπιβαίνω. b) Rest *upon, over, at*; as ἐπέχω, ἐπαναπαύω, ἐπικειμαι. c) Sequence, order; as ἔπειμαι, ἐπιτάσσω. d) Addition, accession; as ἐπαυτέω, ἐπισυνάγω. e) Renewal or repetition; as ἐπανόρθωσις. f) Sometimes it is merely intensive, expressing a closer relation between the verb and its object, which cannot well be rendered in English; as ἐπανέω, ἐπιγινώσκω. +

ἐπιβαίνω, f. ἵσται, (βαίνω,) *to go upon, to tread upon*, Sept. γῆν ἐφ' ἧς ἐπέβη for 22 Deut. 1, 36. Hdian. 1. 12. 18. Xen. Cyr. 3. 3. 61.—Hence in N. T.

1. *to set foot upon, to come upon or into, to arrive in* a country or province; e. g. εἰς τὴν Ἀσίαν Acts 20, 18; τῇ ἐπαρχίᾳ 25, 1.—Diod. Sic. 14. 84 init. εἰς Βοιωτίαν. 16. 66 pen. τῇ Σικελίᾳ. Oftener c. gen. Hdian. 7. 8. 18. Thuc. 1. 103.

2. *to go up upon, to mount*; e. g. ἐπὶ

λον Matt. 21, 5; upon a ship, to *embark*, εἰς τὸ πλοῖον Acts 21, 6; τῷ πλοίῳ 27, 2; absol. 21, 2. Sept. for כָּבַשׁ Jer. 46, 9; כָּבַשׁ 1 Sam. 25, 20. Gen. 24, 61.—Hdian. 4. 12. 11 τοῦ ἄρματος. Plut. C. Mar. 37 ἐπὶ τὴν ναῦν. Xen. Hell. 3. 4. 1 ἐπὶ τὸ πλοῖον.

ἐπιβάλλω, f. βαλῶ, (βάλλω,) to *cast upon* or *over*, to *lay upon*.

1. Trans. a) Pr. and with acc. and dat. Mark 11, 7 ἐπέβ. αὐτῷ τὰ ἱμάτια. 1 Cor. 7, 35 βρόχον ὑμῖν ἐπιβάλλω. Sept. with ἐπὶ c. acc. for שָׂרַף Num. 4, 6: 7. Hos. 7, 12; חָבַשׁ Num. 19, 2. (Hdian. 6. 8. 11. Xen. An. 3. 5. 10.) In the sense to *put upon*, i. e. to *sew on*, e. g. a patch, Matt. 9, 16. Luke 5, 36. So Hesych. ἐπιβαλεῖ ἐπιρρήψει seu ἐπιρράψει. b) Spec. ἐπιβάλλειν τὴν χεῖρα v. τὰς χεῖρας, with ἐπὶ τινά or dat. to *lay hands upon*, i. e. a) to *seize*, to *do violence to* a person, c. ἐπὶ τινά Matt. 26, 50. Mark 14, 46. Luke 20, 19. 21, 12. John 7, 30. 44. Acts 5, 18. 21, 27; c. dat. Acts 4, 3; also by a species of attraction, Acts 12, 1 ἐπέβαλεν τὰς χεῖρας κακῶσαι τινάς, for ἐπὶ τινάς ὥστε κακῶσαι αὐτούς. Sept. for כָּבַשׁ, c. ἐπὶ τινά Gen. 22, 12; c. dat. Esth. 6, 2. So c. dat. Diod. Sic. lib. 38 init. p. 256. Pol. 3. 2. 8. β) Also, to *put the hand to* any thing, to *lay hold of*; Luke 9, 62 ἐπιβ. τ. χ. ἐπ' ἄροτρον. Sept. for כָּבַשׁ Deut. 12, 17. 18.

2. Intrans. a) Genr. with ἐαυτὸν implied, to *cast oneself upon*, i. q. to *rush* or *fall upon*; see Winer § 39. 1. Butt. § 130. n. 2. Matth. § 496. 1. Hence a) Of waves, to *beat upon* or *into*, e. g. εἰς τὸ πλοῖον Mark 4, 37. So of persons *falling upon* or *against*, c. τινί Plato Phædr. 243. a; in a hostile sense, c. ἐπὶ τινά 1 Macc. 4, 2; c. dat. Diod. Sic. 18. 14 med. Plut. Cleomen. 5. β) to *fall to* any one, as his portion; Part. neut. Luke 15, 12 δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. So 1 Macc. 10, 30. Dem. 312. 2. Diod. Sic. 5. 45 pen.

b) With τὸν νοῦν implied, to *fix the mind upon*, to *think upon*; absol. Mark 14, 72 καὶ ἐπιβαλὼν ἔκλαυε, and *when he thought thereon he wept*. So c. dat. Plut. Cic. 4. M. Antonin. 10. 30; ἐφ' οὗς Pol. 1. 80. 1; absol. Sept. Empir. adv. Math. p. 213 εἰ ἐπιβαλὼν ὁ σοφὸς ἰσχύσει λέγειν ἀδιαπτότως. Fully, Asterius H. 3 ἐπίβαλλε δὲ καὶ τῷ μέλλοντι χρόνῳ τὸν νοῦν. Galen. de Puls. Caus. 3; see Wetstein and Kypke in loc. —Others here refer ἐπιβαλὼν to lett. a. a, above; and render: *rushing forth*, parall. with ἐξελεῖν ἔξω in Matt. 26, 75 and Luke 22, 62. But ἐπιβάλλειν, as in the exam-

ples above cited, with a dat. or ἐπὶ, signifies to *rush upon* or *against*; never absol. to *rush out*. Vulg. 'caerit flere,' but without philological ground. See Læsner, De Wette, Meyer, in loc.

ἐπιβαρῶ, ὦ, f. ἦσω, (βαρέω,) to *weigh down upon*, to *burden*; in N. T. only trop. to *be burdensome upon*, e. g. a) In a pecuniary sense, to *be chargeable to*, c. acc. 1 Thess. 2, 9. 2 Thess. 3, 8. b) Genr. and absol. 2 Cor. 2, 5 οὐκ ἐμέ λελύπηκεν, ἀλλ' ἀπὸ μέρους (ἡν μὴ ἐπιβαρῶ) πάντας ὑμᾶς, he *hath not grieved me; but in part (that I be not too heavy upon him) you all*. Others, unsuitably to the context: he *hath not grieved me, but in part; that I may not overcharge you all*. So c. dat. App. Bell. Civ. 4. p. 978 ἐπιβαρεῖν τοῖς ἡτυχηκόσι. Id. Syr. p. 180.

ἐπιβιβάζω, f. ἀσω, (βιβάζω,) to *make go upon*, to *let mount*, to *set one upon*, e. g. upon an animal for riding; with acc. and ἐπὶ c. acc. Luke 10, 34 ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτήνος. So c. acc. simpl. Luke 19, 35. Acts 23, 24. Sept. for רָכַב 1 K. 1, 33. 2 K. 9, 28.—Hdian. 3. 7. 12 αὐτὸν τοῦ ἵππου ἐπεβίβασαν. Thuc. 4. 31 τινὰ ἐπὶ ναῦν.

ἐπιβλέπω, f. ψω, (βλέπω,) to *look upon*, to *fix the eyes upon*, Sept. with ἐπὶ c. acc. for שָׁרַף Num. 21, 9; acc. Hdian. 5. 3. 15; εἰς ἡμᾶς Plato Phæd. 63. a.—In N. T. trop. to *look upon*, to *have respect to*, with ἐπὶ c. acc. as in kindness, favour, Luke 1, 48. 9, 38; in partiality, James 2, 3. Sept. for רָצַף 1 Sam. 1, 11; חָבַשׁ Lev. 26, 9. So Judith 13, 4.

ἐπίβλημα, atos, τό, (ἐπιβάλλω,) pr. 'that which is cast upon or over,' e. g. a cover, Nicostr. Κλιν. 1; a rug, carpet, tapestry, Sept. Is. 3, 21. Plut. Cato Maj. 4. Arr. Exp. Alex. M. 6. 29. 8 τάπητα ἐπιβλημάτων Βαβυλωνίων.—In N. T. a patch, piece sewed on, Matt. 9, 16. Mark 2, 21. Luke 5, 36 bis; comp. ἐπιβάλλω no. 1. a.

ἐπιβοάω, ὦ, f. ἦσω, (βοάω,) to *cry out upon* or to any one, to *exclaim upon*; absol. Acts 25, 24 ἐπιβοῶντες (sc. μοί), μὴ δεῖν κτλ.—So c. dat. Pol. 10. 12. 5. Thuc. 5. 65.

ἐπιβουλή, ἥς, ἡ, (βουλή,) pr. counsel against; hence a plot, conspiracy, Acts 9. 24. 20, 3. 19. 23, 30.—Sept. Esth. 2, 22. Hdian. 3. 5. 9. Xen. Hell. 3. 3. 4, 5.

ἐπιγαμβρεύω, f. εἶσω, (γαμβρεύω, γαμβρός,) to *make affinity with*, to *intermarry with*, genr. Sept. for קָהַן Gen. 34, 9.

spec. as a son-in-law, 1 Sam. 18, 21. 22. 1 Macc. 10, 54. 56.—In N. T. spec. of a husband's brother, *to act the husband's brother towards, to marry a woman as a brother's widow*; c. acc. τὴν γυναῖκα Matt. 22, 24; comp. Mark 12, 19 and Luke 20, 28. The allusion is to the marriage of a brother's widow, i. e. a levirate marriage, according to the Jewish law; see Deut. 25, 5 sq. comp. Gen. 38, 8 where Sept. for \square . So Test. XII Patr. p. 599.

ἐπιγειος, ου, ό, ή, adj. (ἐπί, γή), upon or of the earth, i. e. earthly, terrestrial, e. g. persons, Phil. 2, 10 πάν γόνου κάμψη ἐπουρανίων καὶ ἐπιγείων. (Diod. Sic. 1. 13 init. Plato Ax. 368. b.) Of things, τὰ σώματα 1 Cor. 15, 40 bis. 2 Cor. 5, 1. James 3, 15 σοφία ἐπιγειος, earthly wisdom, pertaining to earth, worldly, perverse. Neut. τὰ ἐπίγεια, earthly things, worldly, Phil. 3, 19; also, things on earth, i. e. already known as revealed in the Scriptures, opp. τὰ ἐπουράνια, things of heaven, not yet revealed, John 3, 12; comp. v. 13 sq. also Ps. 51, 12. Jer. 31, 33. Ez. 18, 31. 36, 24 sq. So M. Antonin. 6. 3 εἰς καρπὸς τῆς ἐπιγείου ζωῆς. Plut. de sera Num. Vind. 22. p. 42.

ἐπιγίνομαι, (γίνομαι,) aor. 2 ἐπεγενόμην, to arise upon, to come on; e. g. of a wind, to spring up, absol. Acts 28, 13.—Pol. 1. 54. 6. Thuc. 3. 74 εἰ ἀνεμος ἐπεγένετο.

ἐπιγινώσκω, f. γινώσσομαι, (γινώσκω,) pr. to know thereupon or thereby, i. e. by looking on as a spectator, Hom. Od. 18. 30; c. gen. Pind. Pyth. 4. 497.—In N. T. ἐπί in ἐπιγινώσκω cannot for the most part well be rendered in English, and becomes simply intensive, see in ἐπί note, lett. f; to know fully, both in an inchoative and completed sense; comp. in γινώσκω init.

1. to know fully, inchoative, i. e. to come to know, to get full knowledge of, to become fully acquainted with.

a) Genr. and c. acc. of thing, Luke 1, 4 ἵνα ἐπιγνῶς τὴν ἀσφάλειαν κτλ. 1 Cor. 14, 37. 2 Pet. 2, 21 bis; so with περί τινος Acts 24, 8; foll. by an indirect clause, Acts 22, 24; absol. 1 Cor. 13, 12. Sept. for \square Jer. 5, 5. Jon. 1, 7. So Pol. 2. 11. 3. Xen. CEC. 9. 12.—With acc. of pers. e. g. τὸν υἱόν, τὸν πατέρα, Matt. 11, 27 bis; also with ἀπό τινος, to know one from or by any thing, Matt. 7, 16. 20. So Plato Theat. 192. e; comp. \square τινος Pol. 1. 65. 6.

b) Spec. in various senses: a) to know from others, i. q. to find out, to learn, foll. by \square , Luke 7, 37 ἐπιγνούσα ὅτι ἀνάκειται κτλ. 23, 7. Acts 22, 29. 28, 1; absol. 9, 30. So

1 Macc. 6, 17; absol. Thuc. 1. 132. β) to know from one's own perception, i. q. to perceive, to be aware of; c. acc. Luke 5, 22 ἐπιγ. τοὺς διαλογισμοὺς. So c. acc. et particip. Mark 5, 30; see Buttm. § 144. 6. b. (Xen. Cyr. 8. 1. 33.) With \square , Mark 2, 8. Luke 1, 22. Acts 19, 34. γ) to know by sight or person, to recognize, c. acc. of pers. Matt. 14, 35. Mark 6, 33. 54. Luke 24, 16. 31. Acts 3, 10 et 4, 13 ἐπεγινώσκον τε αὐτοὺς \square κτλ. where for the attraction, see Buttm. § 151. I. 6, 7. With acc. of thing, Acts 12, 14 ἐπιγ. τὴν φωνὴν τοῦ Π. 27, 39 τὴν γῆν οὐκ ἐπεγινώσκον, i. e. they did not know it from any other, did not recognize it. Sept. for \square Gen. 42, 7. 8. 1 Sam. 26, 17. So Plut. Agesi. 21 pen. Xen. Hell. 5. 4. 12.

2. to know fully, in a completed sense, i. e. to have full knowledge of.

a) Genr. and c. acc. of thing, Rom. 1, 32 τὸ δίκαιωμα τοῦ θεοῦ ἐπιγινόντες. Col. 1, 6. 1 Tim. 4, 3; absol. Acts 25, 10. With acc. of pers. and \square , 2 Cor. 13, 5; see in no. 1. b. γ. Pass. 1 Cor. 13, 12 καθὼς καὶ ἐπεγνώσθη sc. ὑπὸ τοῦ θεοῦ, see in γινώσκω no. 1. a. β. Sept. for \square Job 34, 27; \square Ez. 6, 7.

b) Spec. i. q. to acknowledge as being what one is or professes to be, as a prophet, apostle, teacher; Matt. 17, 12 Ἠλίας ἤδη ἤλθε, καὶ οὐκ ἐπέγνωσαν αὐτόν. 2 Cor. 1, 14. 6, 9. Of an epistle, doctrines, 2 Cor. 1, 13 bis. Sept. and \square of a prophet, Jer. 28, 9. So Ecclus. 44, 23. Hdian. 2. 1. 24.—Emphat. to acknowledge well, to take knowledge of, c. acc. of pers. 1 Cor. 16, 18 ἐπιγινώσκετε οὖν τοὺς τοιούτους. So Sept. and \square Num. 16, 5; \square Ruth 2, 10. 19.

ἐπιγνώσις, εως, ή, (ἐπιγινώσκω,) pr. full knowledge, i. e.

1. Pr. the act of coming to a full knowledge, a knowing, knowledge, acknowledgment; e. g. ἐπιγνώσις τῆς ἀληθείας 1 Tim. 2, 4. 2 Tim. 2, 25. 3, 7. Tit. 1, 1; \square ἀγαθοῦ Philem. 6; \square τοῦ κυρίου 2 Pet. 1, 3. 2, 20; also \square τῆς ἀμαρτίας Rom. 3, 20.—Hdian. 7. 6. 15. Pol. 3. 7. 6.

2. Meton. that which is known, full knowledge, knowledge, spoken in N. T. of God, Christ, divine things; Rom. 1, 28 τὸν θεὸν \square εἶχειν ἐν ἐπιγνώσει, to retain God in knowledge, i. e. to retain a knowledge of him. 10, 2. Eph. 1, 17. 4, 13. Phil. 1, 9. Col. 1, 9. 10. 2, 2. 3, 10. 2 Pet. 1, 2. 8. Heb. 10, 26 μετὰ τὸ λαβεῖν τὴν \square τῆς ἀληθείας. Sept. for \square Prov. 2, 5. Hos. 4, 1. 6, 6.

ἐπιγραφή, ῆς, ή, (ἐπιγράφω,) an inscription, superscription, e. g. on coin, Matt.

22, 20 Mark 12, 16. Luke 20, 24; on the breast or over the head of one crucified, giving his name and crime, Mark 15, 26. Luke 23, 38. For this Roman custom, see Sueton. Dom. 10. Calig. 32. Dion Cass. 54. 3. Adam's Rom. Ant. p. 274.—Pol. 3. 56. 4. Thuc. 2. 43.

ἐπιγράφω, f. ψω, (γράφω,) *to make a mark upon, to graze upon, as a weapon, Hom. Il. 4. 139.—In N. T. to inscribe, with a stylus or the like; e. g. of a public inscription, Pass. Mark 15, 26. Acts 17, 23. Rev. 21, 12. Sept. for כָּתַב Num. 17, 2. 3. So Ael. V. H. 2. 33. Xen. Cyr. 7. 3. 17.—Trop. to impress deeply upon, e. g. νόμους ἐπὶ καρδίας αὐτῶν Heb. 8, 10; also νόμους ἐπὶ τῶν διανοιῶν 10, 16; both quoted from Jer. 31, 33 where Heb. כָּתַב, Sept. γράφω. Sept. ἐπιγράφω for כָּתַב Prov. 7, 3.*

ἐπιδείκνυμι, f. δείξω, (δείκνυμι,) *to show forth, to show to any one, to exhibit, pr. with the idea of motion or presentation to or towards any one.*

1. Pr. c. acc. et dat. Matt. 22, 19 ἐπιδείξατέ μοι τὸ νόμισμα. Luke 20, 24. 24, 40. Mid. Acts 9, 39 ἐπιδεικνύμεναι χιτῶνας, i. e. showing their tunics. So Luke 17, 14 ἐπιδ. ἑαυτοὺς τοῖς ἱεροῖς, *show yourselves, i. e. present yourselves before the priests.* So Plut. Sept. Sap. Conv. 2. Xen. An. 1. 2. 14. Mid. Jos. Ant. 10. 4. 1. Diod. Sic. 13. 27 ult.—Also *to show, to point out, as edifices, c. acc. et dat. Matt. 24, 1 ἐπιδείξει αὐτῷ τὰς οἰκοδομάς.* (Hdot. 3. 135. Xen. Œc. 9. 4 τὴν οἰκίαν.) Spec. of deeds, miracles, Matt. 16, 1. So Luc. Somn. 10. Æschin. 60. 8.

2. Trop. *to show forth by arguments, to prove, c. acc. Heb. 6, 17; acc. et infin. Acts 18, 28.—Ael. V. H. 3. 7. Xen. Mem. 3. 9. 11 bis.*

ἐπιδέχομαι, f. δέξομαι, Mid. depon. (δέχομαι,) *to receive upon or to oneself, i. e. genr. to receive, to admit; e. g. in kindness, hospitably, c. acc. 3 John 10. (1 Macc. 12, 8. Pol. 22. 1. 3.) Trop. to receive, to admit, e. g. the admonitions of a teacher, c. acc. 3 John 9. So Ecclus. 51, 26. Pol. 6. 24. 7.*

ἐπιδημέω, ᾧ, f. ἦσω, (ἐπιδημος,) *to be among one's people, to be at home, Xen. Cyr. 7. 5. 69 εἴτε ἐπιδημῶν ... εἴτε καὶ ἀποδημῶν.—In N. T. to come among a people as a stranger, to sojourn, absol. Acts 2, 10 οἱ ἐπιδημοῦντες Ῥωμαῖοι, i. e. Roman residents at Jerusalem. 17, 21 οἱ ἐπιδημοῦντες ξένοι, i. e. resident foreigners, sojourners. So Jos. Ant. 5. 7. 3. Hdian. 8. 2. 9. Xen. Mem. 1. 2. 61.*

ἐπιδιάσσομαι v. -ττομαι, f. ἀξομαι, (Mid. διατάσσομαι,) *to arrange upon of oneself, to superadd thereto, e. g. other and further conditions, trop. and absol. Gal. 3, 15.*

ἐπιδίδωμι, f. δώσω, (δίδωμι,) *to give upon or besides, Hom. Il. 23. 559. Xen. Cyr. 8. 5. 19.—In N. T. to give forth upon or to another, to give over, to deliver over, to put into one's hands; c. acc. ἐτ dat. Matt. 7, 9 μὴ λίσσον ἐπιδώσει αὐτῷ. v. 10. Luke 11, 11 bis. 12. Luke 4, 17 ἐπεδόθη αὐτῷ βιβλίον Ἦσ. 24, 30. 42. John 13, 26. Acts 15, 30. So Luc. D. Mort. 7. 1. Diod. Sic. 14. 47 τὴν ἐπιστολὴν. Plato Legg. 944. a.—Spec. Acts 27, 15 ἐπιδόντες ἐφερόμεθα, lit. giving up we were driven, i. e. either supplying from the context: ἐπιδόντες [τὸ πλοῖον τῷ ἀνέμῳ] committing the ship to the wind; comp. Plut. de Fortun. Rom. 6 ἐπιδίδου τῇ τύχῃ τὰ ἰστία, καὶ δέχου τὸ πνεῦμα, τῷ πνέοντι πιστεύων,—or, as reflexive or intrans. ἐπιδόντες [ἑαυτοὺς] giving ourselves up; comp. Luc. Hermotim. 28 ἢ ἀπαξ ἐπιδῶ τῇ πνεύσῃ (vulg. πλεούσῃ) τις αὐτόν. Arr. Epict. 4. 9. 14 οἱ ἀπαξ ἐνδόντες εἰσάπαν ἐπέδωκαν ἑαυτοὺς, καὶ ὡς ὑπὸ βέματος παρεσύρσαν.*

ἐπιδιορθόω, f. ὥσω, (διορθόω,) *to arrange or set in order further; Mid. c. acc. Tit. 1, 5 τὰ λείποντα ἐπιδιορθώσω.—Comp. Philo in Flacc. II. p. 535 περὶ τῆς τῶν λειπόντων ἐπιδιορθώσεως.*

ἐπιδύω, f. ὥσω, (δύω,) *to go down upon; e. g. of the sun, to set upon or during any thing, as ἐπὶ τῷ παροργισμῷ ἡμῶν Eph. 4, 26. So Sept. and כָּבַד Deut. 24, 15. Jer. 15, 9.*

ἐπιείκεια, as, ἡ, (ἐπιεικής,) *propriety, fairness, moderation, Dem. 919. 4. Plato Legg. 735. a.—In N. T. mildness, gentleness, clemency, Acts 24, 4. 2 Cor. 10, 1. So 2 Macc. 2, 22. Hdian. 5. 1. 12. Pol. 5. 10. 1.*

ἐπιεικής, εὖος, οὖς, ὅ, ἡ, adj. (εἰκός, εἰκα,) *sitting upon, meet, suitable, proper; hence Neut. τὸ ἐπιεικές, i. q. ἐπιείκεια, propriety, fairness, moderation, Phil. 4, 5. So Act Thom. 20 τὸ ἀπλοῦν αὐτοῦ καὶ τὸ ἐπιεικές Thuc. 1. 76.—Spec. mild, gentle, clement 1 Tim. 3, 3. Tit. 3, 2. James 3, 17. 1 Pet 2, 18. Sept. for כָּבַד Ps. 86, 5. So Ael. V. H. 13. 2 init. πρῶτος καὶ ἐπιεικής. Hdian 1. 2. 5.*

ἐπιζητέω, ᾧ, f. ἦσω, (ζητέω,) *1. to seek for or after, to inquire after, c. acc. Acts 12, 19 ἐπιζητήσας αὐτὸν καὶ μὴ εὕρων. Luke 4, 42 in later edit. Sept. for שָׁאַל Ecc. 7, 28. So Dem. 271. 16. Xen. Cyr. 2. 4. 25.*

—Also to seek at the hands of any one, to ask for, to demand, c. acc. Matt. 12, 39 σημείον ἐπιζητεῖ. 16, 4. Mark 8, 12. Luke 11, 29. Acts 19, 39 τὸ περὶ ἐτέρων. So 1 Macc. 7, 13. Pol. 1. 5. 3.

2. Spec. to seek after, to seek to get, to strive after, to long for, c. acc. Matt. 6, 32 ταῦτα τὰ ἔσθῃ ἐπιζητεῖ. Luke 12, 30. Rom. 11, 7. Phil. 4, 17 bis. Heb. 11, 14. 13, 14. (Eccles. 40, 26; comp. Diod. Sic. 17. 101.) With an infin. to desire earnestly, Acts 13, 7 ἐπεζητήσεν ἀκοῦσαι τὸν λόγον τ. θεοῦ. So Pol. 3. 57. 7.

ἐπιθανάτιος, ου, ὁ, ἡ, adj. (θάνατος,) nigh upon death, i. e. appointed to death, condemned, 1 Cor. 4, 9.—Dion. Hal. Ant. 7. 35.

ἐπιθεσις, εως, ἡ, (ἐπιτίθημι,) a placing upon, laying on, imposition, e. g. of hands, the emblem through which the Holy Ghost was imparted, Acts 8, 18. 1 Tim. 4, 14. 2 Tim. 1, 6. Heb. 6, 2. Comp. Num. 27, 18. 23. Deut. 34, 9. Gen. 48, 14.—So genr. Plut. Cons. ad Apoll. 1.

ἐπιθυμέω, ὦ, f. ἴσω, (θυμός,) 1. to set one's mind upon, to desire earnestly, to long for; genr. and c. gen. Acts 20, 33 ἀργυρίου . . . οὐδενὸς ἐπεθύμησα. 1 Tim. 3, 1; see Buttm. § 132. 9. So 1 Macc. 11, 11. Pol. 4. 33. 12. Xen. Mem. 1. 6. 5.—With infin. aor. Matt. 13, 17 ἐπεθεῖς ἰδεῖν. Luke 15, 16. 16, 21. 17, 22. 1 Pet. 1, 12. Rev. 9, 6. Luke 22, 15 ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν. With infin. pres. Heb. 6, 11. (Susan. 15, aor. Xen. Cyr. 1. 4. 6, pres. ib. 1. 4. 25, aor.) With κατά τινος Gal. 5, 17; absol. 1 Cor. 10, 6. James 4, 2. Sept. genr. for חָפֵץ Deut. 14, 26. Prov. 21, 10.

2. Spoken of unlawful desire, to covet, absol. Rom. 7, 7 et 13, 9 οὐκ ἐπιθυμήσεις, comp. Ex. 20, 17 where Sept. for חָפֵץ, also Deut. 5, 18 for חָפֵץ.—In respect to a woman, to lust after, c. gen. Matt. 5, 28. So Plut. de Solert. animal. 18. Xen. An. 4. 1. 14.

ἐπιθυμητής, ου, ὁ, (ἐπιθυμέω,) a desirer, luster, one eager for any thing, 1 Cor. 10, 6 ἐπιθυμηταὶ κακῶν. Sept. for מְחַפְּצֵי Num. 11, 34.—Diod. Sic. 16. 55. Xen. Ap. Soc. 28.

ἐπιθυμία, as, ἡ, (ἐπιθυμέω,) earnest desire, longing.

1. Genr. Luke 22, 15 comp. in ἐπιθυμέω no. 1. Phil. 1, 23 τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῶσαι. 1 Thess. 2, 17. Rev. 18, 14. Sept. for חָפֵץ Hos. 10, 10; חָפֵץ Prov. 10, 24.—Pol. 3. 63. 6. Xen. Cyr. 1. 1. 5.

2. Oftener in a bad sense, irregular and inordinate desire, concupiscence, appetite, lust, e. g. a) Genr. Col. 3, 5 ἐπιθυμίαν κακὴν. Mark 4, 19. Rom. 6, 12. 7, 7. 8. 13, 14 εἰς ἐπιθυμίας for its lusts, i. e. to satisfy the carnal appetites. 1 Tim. 6, 9. 2 Tim. 3, 6. 4, 3. Tit. 3, 3. James 1, 14. 15. 1 Pet. 1, 14. 4, 2. 3. 2 Pet. 1, 4. 3, 3. Jude 16. 18. So ἐπιθυμία σαρκός, i. e. carnal desires, appetites, Gal. 5, 16. 24. Eph. 2, 3. 2 Pet. 2, 18. 1 John 2, 16; ἐπιθ. σαρκικά, 1 Pet. 2, 11; ἐπ. κοσμικά, worldly desires, Tit. 2, 12; ἐπ. τῶν ὀφθαλμῶν, 1 John 2, 16; ἐπ. μασμοῦ, 2 Pet. 2, 10. All the above refer to those desires which are fixed on sensual objects, as pleasures, profits, honours, and the like. Further, ἐπιθυμία τῆς ἀπάτης, deceitful lusts, Eph. 4, 22; ἐπ. νεωτερικά, youthful lusts, 2 Tim. 2, 22. Sept. for חָפֵץ Prov. 21, 25. 26. So Ael. V. H. 3. 18 pen. Plat. Phaed. p. 82. c, οἱ ὁρθῶς φιλόσοφοι ἀπέχονται τῶν κατὰ τὸ σῶμα ἐπιθυμιῶν ἀπάσων. Xen. Mem. 1. 2. 24, 64. b) Spoken of impure desire, lewdness, Rom. 1, 24. 1 Thess. 4, 5. So Jos. Ant. 4. 6. 6, 7. Xen. Cyr. 1. 6. 34. c) Meton. desire, lust, i. e. object of wrong desire, that which is lusted after, John 8, 44 τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν. 1 John 2, 17 ἡ ἐπιθυμία τοῦ κόσμου. So Sept. and חָפֵץ Dan. 11, 37.

ἐπικαθίζω, ὦ, f. ἴσω, (καθίζω,) to cause to sit upon, to seat or set upon; c. acc. impl. Matt. 21, 7 Rec. ἐπεκάθισαν [αὐτὸν] ἐπάνω αὐτῶν, they set him upon them. So Sept. for יָרַבִּי 1 K. 1, 38. 44. Comp. in καθίζω.—Or intrans. to sit upon, i. e. as others here read, ἐπεκάθισεν ἐπάνω αὐτῶν, he sat upon them. So Sept. for שָׁבַי Gen. 31, 34. Lev. 15, 20. Comp. Pol. 4. 61. 6. Buttm. § 113. 2.

ἐπικαλέω, ὦ, f. ἴσω, to call upon, in various senses.

1. to call upon for aid; in N. T. only Mid. to call upon for aid or protection in one's own behalf, to invoke, to address in prayer.

a) Pr. of invocation addressed to Christ for aid, c. acc. impl. Acts 7, 59 Στέφανον, ἐπικαλούμενον [τὸν κύριον] καὶ λέγοντα. Sept. for קָרָא 1 Sam. 12, 17. 18. 2 Sam. 22, 7. So Diod. Sic. 5. 73 θεόν. Xen. Cyr. 7. 1. 35 τοῦς θεοῦς.—Hence genr. to invoke, to pray to, to worship; spoken of God, c. acc. τὸν κύριον, Rom. 10, 12. 14. 2 Tim. 2, 22; τὸ ὄνομα κυρίου, Acts 2, 21. 9, 14. Rom. 10, 13. Sept. genr. for קָרָא Deut. 33, 19. שָׁבַי קָרָא Joel 3, 5. Gen. 26, 25. al. Also of Christ, c. acc. τὸ ὄνομα τοῦ κυρίου Ἰησοῦ

Χρ. 1 Cor. 1, 2. Acts 22, 16; also Acts 9, 21.

b) In adjuration, *to call upon, to invoke* God as a witness; 2 Cor. 1, 23 *μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν*.—Polyb. ed. Gronov. 874 pen. *ὁμοίως δὲ τότε τοὺς θεοὺς ἐπικαλέσασθε μαρτύρας*. Plato Legg. 664. c. Xen. Hell. 2. 3. 55.

c) In a judicial sense, *to call upon, to appeal, to a higher tribunal or judge*, c. acc. e. g. *Καίσαρα*, Acts 25, 11. 12. 26, 32. 28, 19; *τὸν Σεβαστόν* 25, 25; c. inf. 25, 21 *Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς κτλ. having appealed to be reserved, etc.*—Plut. Marcell. 2 pen. *τοὺς δημάρχους ἐπικαλούμενος*. Id. J. Cæs. 4.

2. *to call a name upon, to name in addition, to surname*. a) Act. c. dupl. acc. Matt. 10, 25 *ἐπικάλεσαν* in later edit. Sept. and *קָרָא* Num. 21, 3. Judg. 6, 32. b) Mid. c. dupl. acc. 1 Pet. 1, 17 *εἰ πατέρα ἐπικαλέσεις τὸν κρινόμενον κτλ.* i. e. if ye call him your Father; comp. Jer. 3, 19 where Sept. Mid. for *קָרָא*. c) Pass. *to be surnamed*; Matt. 10, 3 *ὁ ἐπικλησείς* Θαδδαῖος. Luke 22, 3. Acts 1, 23. 4, 36. 10, 5. 18. 32. 11, 13. 12, 12. 25. 15, 22. Also Heb. 11, 16. So Sept. for *קָרָא* Dan. 10, 1; *קָרָא* impers. Mal. 1, 4. (Hdian. 1. 7. 6. Diod. Sic. 3. 60 fin. Xen. Mem. 1. 4. 2.) Spec. from the Heb. James 2, 7 et Acts 15, 17 *ἐφ' οὗς ἐπικέκληται τὸ ὄνομά μου, ὑποὶ ᾧ ὅς ἐστιν καλεῖται*, i. e. who are called or surnamed by my name, implying that they are God's property, his worshippers, quoted from Am. 9, 12 where Sept. for *קָרָא* *קָרָא*, as also 2 Sam. 12, 28. Jer. 14, 9. See Heb. Lex. art. *קָרָא* Niph. no. 2. β. So Baruch. 2, 15.

ἐπικάλυμμα, ατος, τό, (ἐπικαλύπτω,) *a covering*, Sept. for *קָרָא* Ex. 26, 14; *קָרָא* 2 Sam. 17, 19.—In N. T. trop. *a cloak, pretext*, 1 Pet. 2, 16 *ἐπικάλυμμα τῆς κακίας*. So Menand. Frag. p. 33 *πλοῦτος δὲ πολλῶν ἐπικάλυμ' ἐστὶν κακῶν*. Comp. *προκάλυμμα* id. Luc. de Merc. cond. 5; see Kypke II. p. 431.

ἐπικαλύπτω, f. ψω, (καλύπτω,) *to cover up or over*, pr. Sept. for *קָרָא* Num. 4, 11. Xen. Ven. 8. 1.—In N. T. trop. *to cover over sins*, i. e. *to forgive, to pardon*, Pass. Rom. 4, 7 quoted from Ps. 32, 1, where Sept. for *קָרָא*. Comp. Plut. Solon 15.

ἐπικατάρατος, ου, ό, ή, adj. (κατάρατος,) pr. 'one upon whom a curse rests,' i. e. *accursed, doomed to punishment*, John

7, 49. Gal. 3, 10. Sept. for *קָרָא* Gen. 9, 25. Deut. 27, 15 sq. (Wisd. 3, 13. 14, 8.) Also Gal. 3, 13 *ἐπικατάρατος πᾶς ό κρεμᾶμενος ἐπὶ ξύλου*, quoted from Deut. 21, 23, where Heb. *קָרָא*, Sept. *κεκατηραμένος*.

ἐπείκειμαι, f. είσομαι, (κείμαι,) 1. *to lie upon, to be laid upon*; c. ἐπὶ τινί, John 11, 38 *λίθος ἐπέκειτο ἐπ' αὐτῷ*. Absol. John 21, 9. So 2 Macc. 1, 21. Xen. Ec. 19. 13 *τινί*.—Trop. *to be laid upon, imposed*, e. g. necessity 1 Cor. 9, 16; by law, Heb. 9, 10 *δικαιώματα . . . ἐπικείμενα*. So Thuc. 8. 15 of a fine.

2. Spec. *to lie heavy upon, to press upon*, c. dat. Luke 5, 1 *ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ*. Of a tempest, absol. Acts 27, 20. So Jos. Ant. 6. 14. 2 *τοὺς πολεμίους ἐπικεῖσθαι βαρεῖς αὐτῷ*. Pol. 1. 19. 3. Xen. Cyr. 7. 1. 28.—Trop. *to press upon, to be urgent with entreaties*, absol. Luke 23, 23. So Jos. Ant. 18. 6. 6. Plut. Mor. II. p. 172.

ἐπικέλλω, f. κέλω, (κέλλω,) *to drive or thrust upon*, e. g. a ship upon the land, *to run aground*; so 3 pers. Plur. of anom. Aor. *ἐπείκειαν τὴν ναῦν* Acts 27, 41 Lachm. for *ἐπώκειαν* Rec.—So *νήας ἐπικέλωσαι* Hom. Od. 9. 148.

Ἐπικούρειος, ου, ό, an Epicurean, a follower of Epicurus the Athenian philosopher, Acts 17, 18.

ἐπικουρία, as, (ἐπικουρος, κούρος,) *help*, Acts 26, 22.—Wisd. 13, 18. Pol. 29. 8. 5. Xen. Cyr. 6. 1. 53.

ἐπικρίνω, f. νῶ, (κρίνω,) *to judge upon*, i. e. *to confirm by a like judgment*, Plut. Lycurg. 6. Hdian. 6. 1. 4.—In N. T. *to give judgment upon, to adjudge*, c. infin. Luke 23, 24. So 3 Macc. 4, 2. Dem. 238. 13. Plato Legg. 768. a.

ἐπιλαμβάνω, f. λήψομαι, (λαμβάνω,) *to take hold upon, to seize upon, to surprise*, c. accus. Hdot. 8. 115. Ael. V. H. 7. 8. Thuc. 4. 27.—In N. T. only Mid. *ἐπιλαμβάνομαι, to take hold upon, to lay hold of*, pr. in order to hold or detain to or for oneself.

1. Genr. and construed: a) With a gen. of the *part* laid hold of, Buttm. § 132. 5. e. Math. 23, 330, 331. Winer § 30. 8. d; so c. gen. *τῆς χειρός*, l. q. *to take by the hand*, Mark 8, 23. Acts 23, 19; trop. of God, Heb. 8, 9. Sept. for *קָרָא* Jer. 31, 32. Zech. 14, 13. So Xen. Ath. 1. 18 *τῆς χεῖρος*. Diod. Sic. 17. 30 *τῆς ζώνης*. b) With gen. of pers. implying that some *part* only, as the hand, arm, shoulder, is laid hold of,

Winer l. c. So in order to lead or conduct; Luke 9, 47 ὁ δὲ Ἰησοῦς... ἐπιλαβόμενος παιδίου. Acts 17, 19; with violence, by force, Luke 23, 26. Acts 21, 30. 33. Sept. for ριγγη Judg. 19, 25. (Arr. Epict. 3. 24. 75. Pol. 8. 22. 5. Plato Gorg. 527. a.) Also for succour, Matt. 14, 31 Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ. Impl. Luke 14, 4. Hence trop. i. q. *for help, to succour*; Heb. 2, 16 bis, οὐ γὰρ δέητον ἀγγέλων ἐπιλαμβάνεται κτλ. comp. v. 18. So συνεπιλαμβάνεσθαι Plut. Themist. 12 pen. c. Bleek Brief a. d. Heb. II. p. 345, 346. c) With an acc. of person, where the idea of the *whole* person is implied, as led away; Winer l. c. So the Particip. Acts 9, 27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγε κτλ. Also with violence, by force, Acts 16, 19. 18, 17. Others here make the acc. depend on the subsequent verb; comp. Matth. 13. 632. 7. d) With two genitives, one of pers. and the other of the part by which; Buttm. § 132. n. 10. Trop. Luke 20, 20 ἵνα ἐπιλάβωνται αὐτοῦ λόγον, *that they might lay hold of him by his words*. v. 26. So pr. Plut. Mor. II. p. 94 ἐπιλαβόμενος αὐτοῦ τῆς χειρός. Plato Prot. 335. c. Xen. An. 4. 7. 12 ἐπιλαμβάνεται αὐτοῦ τῆς ἴνους.

2. Trop. *to lay hold of* in order to obtain and possess; c. gen. 1 Tim. 6, 12 ἐπιλαβοῦ τῆς αἰωνίου ζωῆς. v. 19.—Test. XII Patr. p. 595 τῶν ὑψηλῶν ἐπελαβόμεθα. Ael. V. H. 14. 27. Plato Rep. 425. e.

ἐπιλανθάνω, f. λήσω, (λανθάνω,) *to make forget withal*, Hom. Od. 20. 85. Mid. *to let oneself forget withal or thereby, to lose thought of*, Hom. Od. 1. 57.—Hence in N. T. only Mid. *to forget*, i. e.

1. Pr. without purpose; c. inf. aor. Matt. 16, 5 et Mark 8, 14 ἐπελάζοντο ἄρτους λαβεῖν. With ὅποιος indirect, James 1, 24. Sept. c. gen. for ηἰς Gen. 40, 23. al.—So c. inf. Ael. V. H. 3. 31. Plato Rep. 563. b; c. gen. Xen. Mem. 1. 2. 21.

2. Spec. with purpose, *to forget, to neglect, not to care for*; c. gen. Heb. 6, 10 ἐπιλασέσθαι τοῦ ἔργου ὑμῶν. 13, 2. 16; c. acc. Phil. 3, 14 τὰ μὲν ὀπίσω ἐπιλανθάνόμενος, see Buttm. § 132. 10. d. Kühner § 273. 5. e, and n. 18. Sept. for ηἰς, c. gen. Deut. 4, 23; c. acc. 2 K. 17, 8. So c. gen. Luc. Nigrin. 4. Xen. Hell. 4. 2. 3; c. acc. Luc. D. Meretr. 1. 1. Xen. Cyr. 1. 4. 28.—Pass. part. perf. Luke 12, 6 ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ, *not one of them is forgotten, neglected, before God*. Sept. Pass. part. for ηἰς Is. 23, 16. So Pass. Ecclus. 3, 14. 44, 10.

ἐπιλέγω, f. ξω, (λέγω,) 1. *to speak or call a name upon*; Pass. *to be spoken or called upon*, i. q. *to be called by name, to be surnamed*; John 5, 2 κολυμβήστρα, ἡ ἐπιλεγόμενη Ἑβραϊστὶ Βηζεσδά.—Hdot. 5. 70. Plato Legg. 700. b.

2. *to choose thereupon*, i. e. besides or in place of another; Mid. *to choose for oneself*, c. acc. Acts 15, 40 ἐπιλεξάμενος Σίλαν. Sept. for ηἰς Ex. 17, 9. Mid. 2 Sam. 10, 9.—Mid. Hdian. 4. 7. 3. Thuc. 7. 19.

ἐπιλείπω, f. ψω, (λείπω,) *to fail upon or to any one, not to suffice*, c. acc. of pers. Heb. 11, 32 ἐπιλείψει γὰρ με διηγούμενον ὁ χρόνος.—Isocr. p. 4. a, ἐπιλείποι δ' ἂν ἡμῶς ὁ πᾶς χρόνος. Dem. 324. 17 ἐπιλείψει με ἡ ἡμέρα λέγοντα.

ἐπιλείχω, f. ξω, (λείχω,) *to lick over*, c. acc. Luke 16, 21 Lachm. for ἀπολείχω in Rec. q. v.—Long. Past. 1. 24.

ἐπιλησμονή, ἡς, ἡ, (ἐπιλανθάνομαι,) *forgetfulness*; James 1, 25 ἀκοατὴς ἐπιλησμονῆς, *a forgetful hearer*, by Hebr. for ἀκρ. ἐπιλησμών. Buttm. § 132. n. 12.—Ecclus. 11, 27. So ἐπιλησμών Plato Prot. 334. c.

ἐπίλοιπος, ου, ὁ, ἡ, adj. (λοιπός,) *remaining over, remaining*, spoken of time, 1 Pet. 4, 2. Sept. for ηἰς Is. 38, 10; ηἰς Lev. 27, 18.—Isocr. 39. a, τὸν ἐπίλ. χρόνον. Pol. 15. 10. 3. Plato Legg. 628. a.

ἐπίλυσις, εως, ἡ, (ἐπιλύω,) *solution, release from*, Aeschyl. c. Theb. 134.—In N. T. trop. *explanation, interpretation*; 2 Pet. 1, 20. πᾶσα προφητεία γραφῆς ἰδίας ἐπίλυσις οὐ γίνεται, *no prophecy of Scripture cometh of private (particular) interpretation*, i. e. is not an interpretation of the will and purposes of God by the prophets themselves; it comes not *velimati* ἀνθρώπου, but ὑπὸ πνεύματος ἁγίου, v. 21. Comp. Philo Quis Hæres p. 510. 28 προφήτης γὰρ ἴδιον οὐδὲν ἀποφέγγεται κτλ. See Wetst. in loc. So Aquil. for ἡνίκα Gen. 40, 8. Philo de Vit. cont. p. 901. a. Heliodor. 1. 18 οὐκ ἐπὶ τῶν ἐπίλυσις. ib. 4. 9.

ἐπιλύω, f. ύω, (λύω,) *to let loose upon*, e. g. dogs upon a hare, Xen. Ven. 7. 8. ib. 9. 18; *to let let go free, to release*, Plato Crit. 43. c. Also of letters, *to break open further*, Hdian. 4. 12. 14.—In N. T. trop. *to solve further*, i. e. a) Of parables, *to expound, to interpret*, c. acc. Mark 4, 34. Sept. for ηἰς Gen. 41, 12 Alex. So Jos. Ant. 8. 6 5. Athen. 10. p. 449. f; see Wetst. in loc. b) Of a doubtful question, *to determine upon, to decide*, Pass. Acts 19, 39.

ἐπιμαρτυρέω, ὦ, f. ἴσω, (μαρτυρέω,) *to testify upon or further, to attest, c. acc. et inf.* 1 Pet. 5, 12 ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ.—Jos. Ant. 7. 14. 4. Plut. Lysand. 22 med. Plat. Crat. 397. a.

ἐπιμελεία, as, ἡ, (ἐπιμέλομαι,) *care for, attention*; Acts 27, 3 πρὸς τοὺς φίλους πορευθέντα ἐπιμελείας τυχεῖν, i. e. *to receive kind attentions*.—2 Macc. 11, 23. Isocr. 113. d, ἐπιμελείας τυγχάνειν. Xen. Mem. 4. 8. 10.

ἐπιμέλομαι v. -λέομαι, οὔμαι, f. ἴσομαι, Mid. depon. (μέλω, μέλομαι,) *to have care upon or over, to take care of, c. gen. e. g. of the sick*, Luke 10, 34. 35; *of the church*, 1 Tim. 3, 5: Sept. for עֲנִינֵי יִשְׂרָאֵל Gen. 44, 21.—Palaph. 26. Pol. 5. 47. 7. Xen. Mem. 1. 1. 19.

ἐπιμελῶς, adv. (ἐπιμελής,) *carefully, diligently*, Luke 15, 8.—Sept. Ezra 6, 8. Pol. 3. 79. 1. Xen. Mem. 2. 4. 2.

ἐπιμένω, f. νῶ, (μένω,) aor. 1 ἐπέμεινα, *to stay on, to tarry still, to remain, to abide, to continue*.

1. Pr. *in or at a place, or with a person*; so with αὐτοῦ *there*, Acts 15, 34. 21, 4; *ἐν* c. dat. of place, 1 Cor. 16, 8. Phil. 1, 24; *ἐπὶ* c. dat. of pers. Acts 28, 14; *πρὸς* c. acc. of pers. 1 Cor. 16, 7. Gal. 1, 18; *acc. of time how long*, Acts 10, 48. 21, 10. 28, 12. 14. Sept. for עֲנִינֵי יִשְׂרָאֵל Ex. 12, 39.—So c. ἐν Hdian. 4. 5. 1. Xen. Cyr. 5. 3. 52 ὅτι ἐπὶ τῇ ὁδῷ ἐπιμένει δὴ ἐν τῷ πρόσθεν τοῦ στρατεύματος.

2. Trop. *to continue on in any state or course*; c. dat. e. g. τῇ πίστει Col. 1, 23; τῇ χάριτι Acts 13, 43; τῇ ἀμαρτίᾳ Rom. 6, 1; so Rom. 11, 22. 23. 1 Tim. 4, 16 ἐπιμένε αὐτοῖς, i. e. *in one's duties*. So Jos. Ant. 8. 7. 5. Xen. Cēc. 14. 7.—With particip. Acts 12, 16 ἐπέμεινε κρούων, as in Engl. *he continued knocking*. John 8, 7. So Philo de Agric. p. 197. d, ἐὰν δ' ἀπειθῶν ἐπιμένη. Plato Men. 93. d. See Buttm. § 144. 6. a.

ἐπινεύω, f. εύω, (νεύω,) *to nod to, to nod assent*, Hom. Il. 15. 75. Luc. D. Deor. 20. 2.—In N. T. *genr. to assent, to consent*, intrans. Acts 18, 20. So 2 Macc. 14, 20. Pol. 21. 3. 3. Plato Rep. 351. c.

ἐπίνοια, as, ἡ, (ἐπί, νοῦς,) *a thinking upon, thought, purpose*, Acts 8, 22.—Wisd. 15, 4. Pol. 3. 6. 7. Thuc. 3. 95.

ἐπιорκέω, ὦ, f. ἴσω, (ἐπιόρκος,) comm. fut. ἐπιорκήσομαι, Buttm. § 113. 4, and n. 7; *to forswear oneself, to swear falsely*, absol.

Matt. 5, 33.—Wisd. 14, 28. Hdian. 3. 6. 16. Xen. An. 2. 5. 38, 41.

ἐπιόρκος, ου, ὁ, ἡ, adj. (ἐπί, ὄρκος,) *for-swearing, swearing falsely, perjured*, Aristoph. Ran. 150 ἐπιόρκον ὄρκον ὅμοσε.—In N. T. subst. ὁ ἐπιόρκος, *a forswearer, a per-jurer*, 1 Tim. 1, 10.—Hesych. ἐπιόρκον· ὄρκον μὴ φροντίζοντα. Æschin. 83. 39. Xen. Ag. 11. 12.

ἐπιούσα, fem. part. see in ἐπειμι.

ἐπιούσιος, ου, ὁ, ἡ, adj. Matt. 6, 11 et Luke 11, 3 ἄρτον ἡμῶν τὸν ἐπιούσιον, a word found only in N. T. and formed by the evangelists, according to Origen de Orat. c. 27. One class of interpreters derive it from the particip. ἐπιούσα sc. ἡμέρα, and then ἄρτος ἐπιούσιος would be *to-morrow's bread, bread for the coming day*, q. d. *daily bread*. Others, because this ἄρτος ἐπιούσιος is asked not for to-morrow, but to-day, σήμερον, derive ἐπιούσιος from ἐπὶ and οὐσία *being, existence*, and translate, *bread for sustaining life*, i. e. *sufficient, necessary*. So Origen, τὸν εἰς τὴν οὐσίαν συμβαλλόμενον ἄρτον. Jerome, panem supersubstantialem.—Suidas, ὁ ἐπὶ τῇ οὐσίᾳ ἡμῶν ἀρμόζων, ἡ ὁ καθημερινός. See Tholuck Bergpred. in Matt. l. c. De Wette in loc.

ἐπιπίπτω, f. πεσοῦμαι, (πίπτω,) aor. 2 ἐπέπεσον, perf. ἐπιπέπτωκα, *to fall upon*, in N. T. only upon persons.

1. Pr. i. q. *to throw oneself upon*, c. dat. Acts 20, 10 ἐπέπεσεν αὐτῷ, i. e. *upon his body*; comp. 1 K. 17, 21. 2 K. 4, 34 sq. With ἐπὶ c. acc. Luke 15, 20 ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, i. e. *embraced him*. Acts 20, 37. Sept. and ἔβη Gen. 46, 30. 50, 1. (Philo de Joseph. p. 563, c. dat.) John 13, 25 ἐπιπεσὼν ἐπὶ τὸ στήθος αὐτοῦ, i. e. *throwing himself back on Jesus' breast as he reclined at table*; see in ἀνάκειμαι no. 2.—Spec. *to rush or press upon*, c. dat. Mark 3, 10 ὥστε ἐπιπίπτειν αὐτῷ. So in a hostile sense, c. dat. Pol. 1. 24. 4. Xen. An. 4. 5. 17.

2. Trop. *to fall upon, to come upon or over any one*; with ἐπὶ c. acc. of pers. e. g. φόβος Luke 1, 12. Acts 19, 17. Rev. 11, 11 (Sept. and ἔβη Ex. 15, 16); ἔκστασις Acts 10, 10 (Sept. and ἔβη Dan. 10, 7); ἄχλυσ 13, 11; ὀνειδισμοί Rom. 15, 3, comp. Ps. 69, 10 where Sept. and ἔβη. So Hdian. 1. 4. 15. Thuc. 3. 87 νόσος ἐπέπ. τοῖς Ἀθηναίοις.—Of the Spirit, τὸ πνεῦμα, *to descend upon*, c. ἐπὶ τινα, Acts 10, 44. 11, 15; ἐπὶ τινι 8, 16. So ἔβη Ez. 11, 5, Sept. ἔπεσε ἐπ' ἐμέ πνεύματι.

επιπλήσσω v. -ττω, f. ξω, (πλήσσω,) to strike upon, to beat, Hom. Il. 10. 500.—In N. T. trop. to chastise with words, to rebuke, c. dat. 1 Tim. 5, 1. So Pol. 5. 25. 5. Xen. Œc. 13. 12.

ἐπιπνύγω, f. ξω, (πνύγω,) to choke upon, to strangle, c. acc. Luke 8, 7 in some Mss. for ἀποπνύγω q. v.

ἐπιποθέω, ω, f. ήσω, (ποθέω, πόθος,) to desire upon or besides, Plato Protag. p. 329. d.—In N. T. intens. to desire earnestly, to long for, c. infin. Rom. 1, 11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς. 2 Cor. 5, 2. 1 Thess. 3, 6. 2 Tim. 1, 4. With acc. of thing, τὸ γὰλᾶ 1 Pet. 2, 2. (Sept. for תַּאֲרָא Mic. 7, 1; תַּאֲרָא Ps. 119, 174. Plato Legg. 855. e.) With acc. of person, to long after, 2 Cor. 9, 14. Phil. 1, 8. 2, 26. So Diod. Sic. 17. 101; comp. Ecclus. 25, 21.—With πρὸς τι, to have desire towards or for, to long towards; James 4, 5 πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα κτλ. doth the Spirit... long (tend) towards envy? i. e. to encourage strife and envy or worldly affections; comp. v. 1. 2. 3, 14—16. Sept. ἐπιποθεῖν πρὸς θεόν for אֶל־עֲרֵב Ps. 42, 2.

ἐπιπόθῃσις, εως, ή, (ἐπιποθέω,) earnest desire, strong affection, 2 Cor. 7, 7. 11. —Aquila for תַּאֲרָא Ez. 23, 11.

ἐπιπόθῃτος, ου, ό, ή, adj. (ἐπιποθέω,) much desired, longed for, Phil. 4, 1.

ἐπιποθία, as, ή, (ἐπιποθέω,) i. q. ἐπιπόθῃσις, earnest desire, Rom. 15, 23.

ἐπιπορεύομαι, f. εἶσομαι, Pass. depon. (πορεύομαι,) to go or come upon or to a place or person, c. g. πρὸς αὐτόν, Luke 8, 4. Sept. for עָבַר Ez. 39, 14.—So c. ἐπὶ τινα Pol. 4. 9. 2; acc. Plut. Marc. II. p. 169; dat. Id. Lycinrg. 28.

ἐπιπρῶπτω, f. ψω, (ρῶπτω,) to sew upon, with acc. and ἐπὶ c. dat. Mark 2, 21 ἐπιβλημα ἐπιπρᾶπτει ἐπὶ ἱματίῳ παλαιῷ. Comp. Sept. רָאֲפֵי עַל־הַכֶּתֶם Job 16, 15.

ἐπιπρῶπτω, f. ψω, (ρίπτω,) to throw or cast upon, with acc. and ἐπὶ c. acc. Luke 19, 35 ἐπιπρῶ τὰ ἱμάτια ἐπὶ τὸν πῶλον, comp. Matt. 21, 7 et Mark 11, 7. Sept. for הִשְׁלִיךְ Num. 35, 20. So Hdian. 5. 6. 19. Xen. An. 5. 2. 23.—Trop. of care, to cast off upon, in filial confidence 1 Pet. 5, 7, quoted from Ps. 55, 23 where Sept. for הִשְׁלִיךְ.

ἐπίσημος, ου, ό, ή, adj. (ἐπὶ, σῆμα,) marked upon, c. g. money, stamped, coined, Pol. 23. 9. 3. Xen. Cyr. 4. 5. 40.—In N. T. trop. noted, in a good sense, distinguished,

eminent, Rom. 16, 7. (3 Macc. 6, 1. Pol. 15. 34. 3. Hdot. 2. 20.) In a bad sense, notable, notorious, Matt. 27, 16. So Pol. 18. 38. 1. Plut. Fab. M. 14.

ἐπισιτισμός, ου, ό, (ἐπισιτίζω,) a supply of food, food, victuals, Luke 9, 12. Sept. for יִרְיָ Josh. 9, 5. 11.—Hdian. 6. 7. 3. Xen. An. 7. 1. 9.

ἐπισκέπτομαι, f. ψομαι, Mid. depon. (σκέπτομαι,) the present and imperf. rarely found in early Attic writers, Buttm. Ausf. Sprachl. II. p. 291; to look upon, to look at, i. e. genr. to view, to inspect, Dem. 113. 25. Xen. Cyr. 6. 3. 21.—In N. T.

1. to look at in order to select, to look out, to seek out, e. g. persons for office, c. acc. Acts 6, 3. Sept. for בָּקַר Lev. 13, 36; שָׁרַף Ez. 20, 40.—Diod. Sic. 12. 11 οὗτος δὲ ἐπισκεψάμενος... ἐξελέξατο.

2. to look after, to go to see, to visit, c. acc. a) Pr. Acts 7, 23 ἐπισκέψασθαι τοὺς ἀδελφούς. 15, 36. Sept. and בָּקַר Judg. 15, 1. (Xen. Cyr. 5. 4. 10.) Of those who visit the sick or poor, Matt. 25, 36. 43. James 1, 27. So Ecclus. 7, 35. Hdian. 4. 2. 7. Xen. Mem. 3. 11. 10. b) From the Heb. spoken of God, who is said to visit men, to care for them, to give them relief and aid, c. accus. Luke 1, 68. 78. 7, 16 ἐπισκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. Acts 15, 14 ὁ θεὸς ἐπεσκέψατο [τὰ ἔθνη] λαβεῖν κτλ. Heb. 2, 6 ὅτι ἐπισκέπη αὐτὸν, quoted from Ps. 8, 5 where Sept. for בָּקַר, as also Gen. 50, 24. 25. Ps. 106, 4. So Ecclus. 46, 14. Test. XII Patr. p. 549.—In Sept. often also to visit in order to punish, for בָּקַר Ps. 89, 33. Jer. 14, 10. Ecclus. 2, 14.

ἐπισκευάζω, f. άσω, (σκευάζω,) to make ready for any thing, to furnish out upon, to equip, e. g. a ship, Pol. 3. 24. 11. Xen. Hell. 1. 5. 10; horses, Xen. ib. 5. 3. 1; pack-horses, i. e. to load, ib. 7. 2. 18; a temple, Xen. An. 5. 3. 13.—In N. T. only Mid. to make oneself ready for a journey, to pack or load up one's baggage, absol. Acts 21, 15 in later edit. See in ἀποσκευάζω. Comp. Xen. Cyr. 7. 3. 1.

ἐπισκηνόω, ω, f. άσω, (σκηνόω,) pr. to pitch tent upon; genr. to come and dwell in, ἐπὶ τὰς οἰκίας Pol. 4. 18. 8.—In N. T. trop. of a divine influence, to abide upon, to rest upon, c. g. ἐπ' ἐμέ 2 Cor. 12, 9.

ἐπισκιάζω, f. άσω, (σκιάζω,) to cast a shadow upon, to overshadow, c. acc. Matt. 17, 5. Luke 9, 34; c. dat. Mark 9, 7. Acts 5, 15. Sept. c. dat. for בָּקַר Ps. 91, 4; c. ἐπὶ τι for בָּקַר Ex. 40, 32. (Anth. Gr. I. p.

114 *τύμβος ἐπεσκίασεν*. *Æl. V. H. 3. 1* med.) Trop. of a divine power and influence, *to overshadow, to rest upon*; Luke 1, 35 *δύναμις ὑψίγτου ἐπισκιάσει σε*. So Just. Mart. *Apol. 2. p. 75 ἡ γὰρ δύναμις ὑψίστου ἐπέλθουσα τῇ παρθένῳ, ἐπεσκίασεν αὐτὴν κτλ.*

ἐπισκοπέω, ὦ, f. ἴσω, (σκοπέω,) *to look upon, to behold*, Xen. *Ven. 12. 21*; *to inspect*, Xen. *Hell. 3. 2. 11*; *to visit*, e. g. the sick, Xen. *Æc. 15. 7*.—In N. T. *to look after, to oversee, to take care of*; absol. 1 Pet. 5, 2 *ἐπισκοποῦντες taking care of*, sc. τὸ ποίμνιον. With negat. μή τις, *to take care lest*, Heb. 12, 15. Sept. for שָׁרָף Deut. 11, 12. So Lycurg. 159. 33. Xen. *Æc. 9. 14*. Lac. 2. 2.

ἐπισκοπή, ἡς, ἡ, (ἐπισκοπέω,) *visitation, i. e.*

1. The act of visiting or being visited or inspected; in N. T. trop. of God, who is said to visit men for good, comp. in *ἐπισκέπτομαι* no. 2. b. Luke 19, 44 *τὸν καιρὸν ἐπισκοπῆς σου, the time of thy visitation*, when God visited thee, was present to favour thee. 1 Pet. 2, 12. [5, 6.] Sept. for בָּרַךְ Job 10, 12; רָצַף Job 34, 9. So 1 Esdr. 6, 5.—In Sept. also for evil, in order to punish, Ex. 13, 19. Is. 10, 8. Wisd. 14, 11.

2. The duty of visiting, inspecting, i. e. *charge, office*, genr. Acts 1, 20 quoted from Ps. 109, 8, where Sept. for בָּרַךְ, as also Num. 4, 16.—Spec. the office of an *ἐπίσκοπος*, i. e. the care and oversight of a christian church, 1 Tim. 3, 1.

ἐπίσκοπος, ου, ὁ, (ἐπισκέπτομαι,) *an inspector, overseer, guardian*, e. g. of treaties, Hom. *Il. 22. 255*. *Hdian. 7. 10. 6*; of laws, Plut. *Solon 19*; of wares, Hom. *Od. 8. 163*; of public works, Sept. for מִשְׁפָּחָה 2 Chr. 34, 12. 17; of cities, e. g. a *prefect*, Sept. for מִשְׁפָּחָה Is. 60, 17. Jos. *Ant. 10. 4. 1*; or a *patron*, as Minerva of Athens, Dem. 421. 27. Hence at Athens *ἐπίσκοποι* were magistrates sent out to tributary cities to organize and govern them; see Schol. in *Aristoph. Av. 1023*. Boeckh *Publ. Econ. I. p. 211, 319*. [Staatsk. I. p. 168, 256.] Neander *Hist. of the Plant. and Tr. of the Chr. Ch. I. p. 167 sq.* [Germ. ed. 2. I. p. 187 sq.]—In N. T. spoken of officers in the primitive churches, *an overseer, superintendent*, Acts 20, 28. Phil. 1, 1. 1 Tim. 3, 2. Tit. 1, 7. Trop. of Jesus, 1 Pet. 2, 25. This was originally simply the common Greek name of office equivalent to *πρεσβύτερος*, which latter was a Jewish term; see Neander l. c.

and comp. Acts 20, 17. 28. Tit. 1, 5. 7. 1 Pet. 5, 1. 2. So Jerome *Ep. 82 (83) ad Oceanum*: “Apud veteres iidem episcopi et presbyteri, quia illud nomen dignitatis est, hoc ætatis.” See Gieseler *KG. I. c. 1. § 30, n. a. § 33, n. b.*—In later ecclesiastical usage, *a bishop*.

ἐπισπάω, ὦ, f. ἄσω, (σπάω,) *to draw upon, to draw to*, e. g. τὴν ζύραν, *to shut*, Xen. *Hell. 6. 4. 36*.—In N. T. *Mid. to draw upon or over* in respect to oneself, viz. to draw over the prepuce again; absol. 1 Cor. 7, 18 *μὴ ἐπισπάζω*, i. e. ‘let him not become as if uncircumcised.’ The allusion is to a mode of removing the mark of circumcision, described by Celsus (7. 25), and practised by Jews who abandoned their religion and national customs; 1 Macc. 1, 15. Jos. *Ant. 12. 5. 1*. The Rabbins call such persons מִשְׁכַּחֲמֵי, *overdrawn*, see Buxtorf *Lex. Rab. Ch. 1274 sq.* Schoettg. *Hor. Heb. Diss. 3. p. 1159 sq.*—Hesych. *μὴ ἐπισπάζω· μὴ ἔλκεται τὸ δέρμα*.

ἐπισπείρω, f. ἐρῶ, (σπείρω,) *to sow upon, thereto*, in addition; c. acc. Matt. 13, 25 *Lachm. ἐπέσπειρε ζιζάνια*, Vulg. *superseminavit*, for Rec. *ἐσπείρε*.—Theophr. *C. Pl. 2. 17. 3*.

ἐπίσταμαι, f. ἐπιστήσομαι, either Ionic *Mid. of ἐπίστημι* (instead of ἐπίσταμαι) in the signif. *ἐπίστημι τὸν νοῦν*, Matth. § 234. Passow s. v. or else a distinct root kindr. with ἴστω, οἶδα, Butt. *M. Ausf. Sprachl. § 114. p. 173. To fix one's mind upon*, Lat. *animum advertere*; hence, *to understand, to know how to do any thing*, c. inf. Luc. *D. Mort. 10. 1*. Xen. *Mem. 1. 1. 9 bis*.—In N. T.

1. *to know well, to have knowledge of*, with acc. of thing, Acts 18, 25 *ἐπιστάμενος μόνον τὸ βάπτισμα* Ἰω. James 4, 14; acc. of pers. Acts 19, 15 *Παῦλον ἐπίσταμαι*. With *περὶ τούτων* Acts 26, 26; *ὡς* Acts 10, 28; *ὅτι* Acts 15, 7. 19, 25. 22, 19; *πῶς* 20, 18; *ποῦ* Heb. 11, 8. Sept. for שָׂרָף Deut. 28, 36. Josh. 2, 5. 9. (So c. acc. Luc. *D. Deor. 25. 2*. Xen. *An. 1. 3. 12*; *ὡς* Xen. *Cyr. 2. 3. 22*; *ὅτι* *Hdian. 2. 5. 15*. Xen. *An. 1. 4. 8*.) With acc. and particip. Acts 24, 10 *ὄντα σε κριτὴν ἐπιστάμενος*, comp. Butt. § 144. 6.

b. So Luc. *D. Mort. 9. 2*. Xen. *An. 6. 6. 17*. 2. Spec. *to understand, to comprehend*, c. accus. Mark 14, 68 *οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις*. 1 Tim. 6, 4. Jude 10. Sept. for מִשְׁכַּחֲמֵי Is. 41, 20. So Xen. *Conv. 3. 6*.

ἐπίστασις, εως, ἡ, (ἐπίστημι,) pr. ‘a causing to stand by,’ a *stopping, staying*,

concourse; τοῦ ὄχλου Acts 24, 12; μού 2 Cor. 11, 28. So Lachm. for ἐπισύστασις Rec.—Plut. de Solert. Anim. 19. Xen. An. 2. 4. 26.

ἐπιστάτης, ου, ὁ, (ἐφίσταμαι,) pr. 'one set over,' a prefect, master, spoken of a king, Xen. Cyr. 8. 1. 8; of the commander of a ship, Xen. CEC. 21. 3; of a military officer, Sept. for ירדב 2 K. 25, 19; of a director in gymnastics, παιδοτρίβης, Xen. Mem. 3. 5. 18; also of other officers, see Boeckh Publ. Econ. of Ath. I. p. 272. [Germ. I. p. 218. II. p. 199, 411.]—In N. T. a master, i. q. a teacher, only in the vocat. addressed to Jesus as having the authority of a teacher, ραββί, among his disciples; Luke 5, 5. 8, 24. 45. 9, 33. 49. 17, 13. Parall. with ραββί and κύριος, comp. Luke 9, 33 and Mark 9, 5. Matt. 17, 4; with διδάσκαλος, comp. Luke 8, 24 and Mark 4, 38.—Diod. Sic. 3. 71. ib. 16. 2 Πυθαγόρειον ἔχων φιλόσοφον ἐπιστάτην. Comp. Lob. ad Phryn. p. 282.

ἐπιστέλλω, f. ἐλῶ, (στέλλω,) to send to any one, to send word to, verbally Xen. Cyr. 1. 4. 26.—In N. T. to send word by letter, to write to any one; absol. Acts 21, 25; c. dat. Heb. 13, 22 διὰ βραχέων ἐπέστελα ὑμῖν. So c. dat. et inf. Acts 15, 20 ἐπιστείλαι αὐτοῖς τοῦ ἀπέχεσθαι κτλ. where the genit. follows a verb of command, Winer § 45. 4. p. 378. ed. 5. So AEL. V. H. 2. 5. Hdian. 4. 12. 7. Plato Ep. 358. d. Xen. Hell. 1. 5. 3, 5.

ἐπιστήμων, ουος, ὁ, ἡ, adj. (ἐπίσταμαι,) knowing, endued with knowledge, James 3, 13. Sept. for ידב Dent. 1, 13.—Ecclus. 10, 25. Plut. Sulla 4 fin. Xen. CEC. 21. 5.

ἐπιστηρίζω, f. ἰσώ, (στηρίζω,) to set or place firmly upon, to let lean upon; Pass. or Mid. to lean upon, Sept. for יצב 2 Sam. 1, 6. Luc. Philops. 13.—In N. T. trop. to confirm, to strengthen, c. acc. Acts 14, 22 τὰς ψυχὰς τῶν μαθητῶν, 15, 32. 41. 18, 23.

ἐπιστολή, ἡς, ἡ, (ἐπιστέλλω,) word sent, message, Thuc. 7. 11, comp. 8.—In N. T. an epistle, letter, Acts 15, 30. 23, 25. 33. Rom. 16, 22. 1 Cor. 5, 9. 16, 3. 2 Cor. 3, 1. 7, 8 bis. 10, 9. 10. 11. Col. 4, 16. 1 Thess. 5, 27. 2 Thess. 2, 2. 15. 3, 14. 17. 2 Pet. 3, 1. 16. Trop. 2 Cor. 3, 2. 3. Sept. for יצב Ezra 4, 8. 11; יצב Neh. 6, 5. 17. (Diod. Sic. 1. 95. Plut. Demetr. 18 init. Xen. An. 1. 6. 3.) Spec. a letter of authority, despatch, Acts 9, 2. 22, 5. Sept. for יצב Neh. 2, 7. 8. So Xen. Ag. 8. 3.

ἐπιστομίζω, f. ἰσώ, (ἐπί, στόμα,) pr. to put upon the mouth, to stop the mouth with

a bit or curb, Philostr. Icon. 2. 18; to check, to curb, Plut. de Gen. Socr. 22. p. 102.—In N. T. trop. to stop the mouth, to put to silence, c. acc. Tit. 1, 11. So Dem. 85. 4 ἐπιστομίζω τοὺς αὐτῷ ἀντιλέγοντας. Luc. Icarom. 21: Plato Gorg. 482. e.

ἐπιστρέφω, f. ψω, (στρέφω,) Pass. aor. 2 ἐπιστράφη with Mid. signif. Buttm. § 136. 1, 2; to turn upon, to turn towards, trans. Hom. II. 3. 370; trop. τὸ νόημα εἰς τι Theogn. 1079 [1083]; τὰς ὄψεις εἰς ἐάντην Hdian. 5. 3. 15.—In N. T.

I. Trans. in a moral sense, to turn upon or to, to convert unto; with acc. and ἐπί τινα, Luke 1, 16 πολλοὺς ἐπιστρέφει ἐπὶ τὸν κύριον. v. 17 ἐπιστρέφαι καρδίας πατέρων ἐπὶ τέκνα. Sept. for יצב Ezra 6, 22; comp. Mal. 3, 24 [4, 6]. (Ecclus. 48, 10.) Spec. to turn back again upon, to convert from error, with ἐπὶ τὴν ἀλήθειαν or the like implied, James 5, 19. 20. Sept. pr. for יצב 1 K. 13, 18. 19. 20.—Pr. Xen. Hell. 6. 4. 9.

II. Intrans. in Act. with ἑαυτὸν implied, Buttm. § 113. n. 2. § 130. n. 2. Matth. § 496. 1; also in Mid. to turn oneself upon or towards, i. e. to turn towards or unto.

1. Act. intrans. a) Pr. Acts 9, 40 ἐπιστρέφας πρὸς τὸ σῶμα. Trop. ἐπιστρέφειν ἐπὶ τὸν θεόν v. κύριον, to turn to the service and worship of the true God, Acts 9, 35. 11, 21. 14, 15. 15, 19. 26, 18. 20; πρὸς κύριον 2 Cor. 3, 16. 1 Thess. 1, 9; ἐπὶ τοῖς ποιμένοινα 1 Pet. 2, 25. Sept. for יצב Dent. 31, 18; pr. Gen. 24, 49; יצב Josh. 19, 34. Hos. 5, 4. So Ecclus. 17, 25; pr. Susann. 47. Pol. 7. 11. 4. Thuc. 1. 61. b) Also to turn about upon or towards; Rev. 1, 12 bis, καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν μετ' ἐμοῦ κτλ. Acts 16, 18. Sept. for יצב Judg. 18, 21. So Plut. M. Anton. 45. Xen. Ven. 10. 15. c) Spec. to turn back upon, to return, pr. and with ὀπίσω Matt. 24, 18 (AEL. V. H. 1. 6); εἰς τὰ ὀπίσω Mark 13, 16. Luke 17, 31; with εἰς c. acc. Matt. 12, 44; ἐπὶ c. acc. 2 Pet. 2, 22; ἐπὶ σε or πρὸς σε Luke 17, 4; absol. Luke 2, 20 Rec. Acts 15, 36. So of the breath or spirit returning to a dead body, Luke 8, 55. Sept. for יצב Ruth. 1, 7. 10. (Pol. 1. 47. 8. Xen. Hell. 4. 5. 16.) Trop. of a return to good, to return, to be converted, absol. Luke 22, 32. Acts 3, 19; so Matt. 13, 15. Mark 4, 12. Acts 28, 27, all quoted from Is. 6, 10 where Sept. for יצב. Also to evil, to turn back unto, c. ἐπὶ τι, Gal. 4, 9 πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ παλαιὰ στοιχεῖα. 2 Pet. 2, 21 ἐπιστρέφει ἐκ τῆς ἐντολῆς sc. ἐπὶ τὴν φεσραν, comp. v. 19.

2. Mid. intrans. with aor. 2 ἐπεστράφην, see above init. a) to turn about upon or towards, absol. Matt. 9, 22 ὁ δὲ Ἰησοῦς ἐπιστραφεῖς. Mark 8, 33. John 21, 20; ἐπ. ἐν τῷ ὄχλῳ, Mark 5, 30. Sept. for שׁוּב Num. 23, 6. So Wisd. 16, 7. Xen. Cyr. 6. 4. 10. b) Spec. to turn back upon, to return unto; c. πρὸς τινα, Matt. 10, 13 ἡ εἰρήνη πρὸς ὑμᾶς ἐπιστραφήτω. Sept. for שׁוּב Ruth. 1, 11. 12. 15. (Plut. de Lib. educ. 17 mid.) Trop. to return to good, to be converted; John 12, 40 ἐπιστραφῶσι, comp. Is. 6, 10 and in no. 1. c, above. So Dem. 133. 24.

ἐπιστροφή, ἥς, ἡ, (ἐπιστρέφω,) a turning about, conversion, Pol. 5. 72. 8.—In N. T. trop. conversion to good, to the gospel, Acts 15, 3. So Ecclus. 18, 21.

ἐπισυνάγω, f. ἀξω, (συνάγω,) to lead or bring together upon a place, to gather together, to assemble, c. acc. Matt. 23, 37 bis. 24, 31. Mark 13, 27. Luke 13, 34. Pass. Mark 1, 33. Luke 12, 1. Sept. for אָסַף Is. 52, 12; אָסַף 2 Chr. 20, 26.—2 Macc. 2, 14. 18. Pol. 5. 95. 7.

ἐπισυναγωγή, ἥς, ἡ, (ἐπισυνάγω,) act of assembling, a gathering together, 2 Thess. 2, 1. Heb. 10, 25.—Meton. 2 Macc. 2, 7.

ἐπισυντρέχω, f. ἔρξομαι, (συντρέχω,) to run together upon or to the scene of any action, Mark 9, 25.

ἐπισύστασις, εὼς, ἡ, (ἐπισυνίσταμαι,) pr. 'a coming together upon' a place; hence 2 concourse, crowd; e. g. ποιεῖν ἐπισύστασιν to make a concourse, to raise a tumult, Acts 24, 12. Sept. for יָצַח Num. 16, 40. (Jos. c. Ap. 1. 20. Sext. Empir. Eth. 127. See Wetst. N. T. II. p. 209.) Spec. a concourse, crowd of persons coming to any one, 2 Cor. 11, 28 ἡ ἐπισύστασις μου ἡ καθ' ἡμέραν, i. q. quotidiani hominum impetus, Cic. pro Arch. 6.

ἐπιφαλής, εὖος, οὖς, ὁ, ἡ, adj. (σφάλωμαι,) pr. 'nigh upon falling,' i. e. ready to fall, unsteady; trop. insecure, dangerous, Acts 27, 9 ἐπιφαλοῦς τοῦ πλοῦς.—Jos. Ant. 5. 1. 16. Pol. 1. 66. 12. Plato Rep. 497. d.

ἐπισχύω, f. ἰσω, (ισχύω,) to strengthen upon, i. e. in addition, to make stronger, e. g. τὴν πόλιν Xen. Ec. 11. 13. Intrans. to grow stronger, Theophr. de Caus. Pl. 2. 1. 4. Diod. Sic. 5. 59.—In N. T. of persons, to grow stronger in manner, to be more vehement, fierce; Luke 23, 5 ἐπισχυον λέγοντες. So in power 1 Macc. 6, 6. Ecclus. 29, 1.

ἐπισωρεύω, f. ἰσω, (σωρεύω,) to heap upon, to heap up, c. acc. τοὺς νεκρούς Plut.

Pyrh. 22 pen.—In N. T. trop. διδασκάλους 2 Tim. 4, 3. So trop. Plut. de vitand. Aēr alien. 6. Artemid. 3. 66.

ἐπιταγή, ἥς, ἡ, (ἐπιτάσσω,) a charge, injunction, command, e. g. of Christ, 1 Cor. 7, 6. 25. 2 Cor. 8, 8; of God, i. q. for will, decree, Rom. 16, 26. 1 Tim. 1, 1. Tit. 1, 3; genr. Tit. 2, 15 μετὰ πάσης ἐπιταγῆς with all injunction, i. e. strongly, severely.—Wisd. 14, 16. Pol. 13. 4. 3.

ἐπιτάσσω v. -ττω, f. ξω, (τάσσω,) to set in order upon or after one another, e. g. soldiers, to arrange in ranks one after another, with acc. and dat. Pol. 1. 26. 12. Xen. Hell. 1. 6. 29.—In N. T. to order, to enjoin upon, to charge, to command; so c. dat. Mark 1, 27 τοῖς πνεύμασι τοῖς ἀκαῖς ἐπιτάσσει. Luke 4, 36. 8, 25. Sept. for אָמַר Gen. 49, 32. (2 Macc. 9, 8. Xen. Cyr. 4. 2. 33.) With acc. and dat. Philem. 8 ἐπιτάσσειν σοι τὸ ἀνῆκον. (Pol. 8. 27. 2. Xen. Ec. 7. 23.) With dat. and infin. aor. Mark 6, 39. Luke 8, 31; inf. pres. Acts 23, 2. (Xen. Cyr. 7. 3. 13.) With acc. and inf. Mark 6, 27 ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν. (Sept. Dan. 6, 9. Xen. Lac. 5. 8.) Absol. Luke 14, 22; foll. by the direct words, Mark 9, 25.

ἐπιτελέω, ὦ, f. ἰσω, (ἐπί intens. τελέω,) to bring through to an end, to finish, to accomplish, to perform, to do.

1. Pr. of any work, business, course, c. acc. Luke 13, 32 ἰάσεις. Rom. 15, 28. 2 Cor. 7, 1 ἐπ. ἀγιοσύνην, i. q. to practise. 8, 6. 11 bis. Phil. 1, 6. Heb. 8, 5 ἐπ. τὴν σκηνήν, i. q. to make. Sept. for עָשָׂה Zech. 4, 9; עָשָׂה Num. 23, 23. (Pol. 1. 37. 7. Xen. Hell. 1. 1. 26.) Heb. 9, 6 τὰς λατρείας ἐπιτελοῦντες, accomplishing the services, i. e. performing or celebrating the sacred rites. So Philo de Somn. p. 653 ἐπιτελεῖν λειτουργίας. Hdian. 4. 1. 8 τὰς ἱερουργίας.

2. Mid. intrans. to come to an end, to finish, to leave off; with dat. of manner, Gal. 3, 3 ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελείσθε; having begun in the Spirit, do ye now end in the flesh? i. e. in attachment to carnal ordinances. So Sept. ἄρξομαι καὶ ἐπιτελέσω for אָרַם 1 Sam. 3, 12.

3. Trop. to accomplish afflictions, sufferings, i. e. to undergo, to endure, Pass. 1 Pet. 5, 9.—Mid. ἐπιτελείσθαι τὸν θάνατον Xen. Apol. Socr. 33.

ἐπιτήδειος, α, ον, (ἐπιτηδές,) made for an end or purpose, fit, adapted, Wisd. 4, 5. Xen. Cyr. 1. 4. 17.—In N. T. proper, serviceable, needful; James 2, 16 τὰ ἐπιτήδεια τοῦ σώματος, things needful for the body.

1. *the necessities of life.* So 1 Macc. 14, 34. Hdian. 8. 6. 6. Xen. Mem. 2. 2. 10.

ἐπιτίδημι, f. τίσω, (τίδημι.) aor. 1 ἐπέδηκα, aor. 2 ἐπέδην. For pres. 3 plur. ἐπιτιθέασι Matt. 23, 4, see Buttm. § 107. n. I, 1; for Imperat. pres. ἐπιτίθει 1 Tim. 5, 22, see Buttm. l. c. n. I, 5; and for the accent in Imperat. aor. 2 ἐπίθες Matt. 9, 18, see Buttm. l. c. n. I, 13.

1. *to set, put, place, or lay upon;* with various adjuncts. a) Pr. with acc. and ἐπί c. acc. Matt. 23, 4 φορτία ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνδρ. Luke 15, 5. Acts 15, 10 ἐπιτίθειναι ζυγὸν ἐπὶ τὸν τράχηλον κτλ. Mark 4, 21 λύκρον ἐπὶ τὴν λυχνίαν. Matt. 27, 29. John 9, 15. Acts 28, 3. Sept. for עָשָׂה Gen. 21, 14; עָשָׂה Gen. 25, 20, 30. (Palæph. 32. 14. Xen. Cyr. 7. 3. 14.) With acc. and dat. Acts 15, 28 ἐπιτίθουσιν ὑμῖν βάρος. Luke 23, 26. John 19, 2. Trop. of a name, Mark 3, 16. 17. Sept. for עָשָׂה Dan. 1, 7. 5, 13. (Hdian. 4. 7. 12. Xen. CEC. 17. 9.) With ἐπί c. gen. Luke 8, 16 λύκρον ἐπὶ λυχνίας. Also ἐπάνω c. gen. Matt. 21, 7. 27, 37. b) Spec. in the phrase ἐπιτίθεναι τὴν χεῖρα v. τὰς χεῖρας, *to lay the hand or hands upon*, as the symbol of healing power, or the like; with ἐπί c. acc. Matt. 9, 18. Mark 8, 25. 16, 18. Acts 9, 17; c. dat. Matt. 19, 13. 15. Mark 5, 23. 6, 5. 7, 32. 8, 23. Luke 4, 40. 13, 13. Acts 9, 12. 28, 8; or also for benediction, consecration, with ἐπὶ c. acc. Acts 8, 17; with dat. Acts 6, 6. 8, 19. 13, 3. 19, 6. 1 Tim. 5, 22; comp. in ἐπιτίσεις. So Rev. 1, 17 Rec. ἐπὶ τὴν δεξιὰν αὐτοῦ ἐπ' ἐμέ. Sept. c. ἐπὶ τι for אָשָׁה Lev. 3, 2. 13. c) Of stripes, *to lay on, to inflict*, e. g. πληγὰς ἐπιτίθεντες Luke 10, 30; c. dat. Acts 16, 23; c. ἐπὶ τινα Rev. 22, 18. So of punishments Diod. Sic. 11. 19. Xen. Cyr. 1. 2. 2; comp. Cic. pro Sext. 19 plagas impono. d) Trop. of gifts, *to lade with, to supply with*, Mid. c. acc. et dat. Acts 28, 10 ἀναγομένους ἐπέθεντο τὰ πρὸς τὴν χρείαν. Comp. Xen. Cyr. 8. 2. 4.

2. Mid. *to set oneself upon or against any one, to set upon, to assail*, c. dat. Acts 18, 10 οὐδεὶς ἐπιθήσεται σοι. So Sept. for עָשָׂה Gen. 43, 18; עָשָׂה 2 Chr. 24, 21. 25.—Æl. V. H. 3. 19 med. Xen. Mem. 2. 1. 15; in war, Xen. An. 2. 4. 3.

3. *to put to, to add to, to superadd*, with πρὸς c. acc. Rev. 22, 18 ἐάν τις ἐπιθή πρὸς ταῦτα.—Hom. Il. 7. 364. Plut. Aristid. 24.

ἐπιτιμάω, ᾧ, f. ἴσω, (τιμάω,) pr. *to set a value upon, to estimate*; hence, *to show honour to*, e. g. one dead, Hdot. 6. 39; *to*

raise in price, e. g. grain, Dem. 918. 22; *to lay as an estimate* (penalty) *upon any one, to award, to adjudge*, e. g. τὴν ἀρχαίην δίκην ἐπιτιμῶν Hdot. 4. 43; *to reprehend, to find fault with in any one*, c. acc. et dat. Plato Phædr. 237. c, δ' ἀλλοις ἐπιτιμῶμεν.—Hence in N. T.

1. *to rebuke, to reprove, to admonish*, c. dat. of pers. Matt. 16, 22. 19, 13 οἱ δὲ μαθηταὶ ἐπιτίμησαν αὐτοῖς. Mark 8, 32. 33. 10, 13. Luke 9, 55. 17, 3. 18, 15. 19, 39. 23, 40; absol. 2 Tim. 4, 2. Sept. for עָשָׂה Gen. 37, 10. Ruth 2, 16. So Isocr. 170. a. Dem. 558. 27. Xen. CEC. 11. 24.—Spec. with the idea of *restraining from evil*; e. g. Satan, Jude 9 ἐπιτιμῶμαι σοι κύριος, quoted from Zech. 3, 2 where Sept. for עָשָׂה; comp. Wetst. in loc. Also demons, Matt. 17, 18. Mark 1, 25. 9, 25. Luke 4, 35. 41. 9, 42. Of things, e. g. a fever, c. dat. Luke 4, 39; winds and waves, Matt. 8, 26 ἐπετίμησε τοῖς ἀνέμοις κτλ. Mark 4, 39. Luke 8, 24. So Sept. and עָשָׂה Ps. 106, 9.

2. Emphat. *to admonish strongly, to charge strictly*, with the idea of rebuke in case of disobedience; c. dat. Luke 9, 21 ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλε κτλ. With dat. and ἵνα, Matt. 16, 20 Lachm. 20, 31. Mark 10, 48. Luke 18, 39; and dat. and ἵνα μή, Matt. 12, 16. Mark 3, 12. 8, 30.

ἐπιτιμία, as, ἡ, (ἐπίτιμος, ἐπιτιμάω,) *the condition of an ἐπίτιμος, full citizenship*, Diod. Sic. 18. 18. Eschin. 39. 42.—In N. T. *a penalty, punishment*, 2 Cor. 2, 6. So Wisd. 3, 10; but classic writers usually τὰ ἐπιτίμια, as Dem. 229 ult.

ἐπιτρέπω, f. ῥω, (τρέπω,) Pass. aor. 1 ἐπετράπην Acts 28, 16; *to turn over upon, to throw upon*, e. g. ἐς κεφαλὴν ἡμῖν ἐπέτρεπε τοὺς ἀνδράκας Luc. Lexiph. 8; oftener *to give over to, to commit to*, c. acc. et dat. Pol. 20. 9. 10. Xen. An. 6. 1. 31.—In N. T. *to permit, to suffer*; e. g. c. dat. of pers. Luke 8, 32 καὶ ἐπέτρεψεν αὐτοῖς. Mark 5, 13. Usually with dat. of pers. and infin. of object; e. g. dat. and inf. aor. Matt. 8, 21 ἐπέτρεψόν μοι πρῶτον ἀπελθεῖν κτλ. v. 31. 19, 8. Luke 8, 32. 9, 59. 61. Acts 21, 39 dat. and inf. pres. 1 Tim. 2, 12 γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω. Pass. Acts 25, 1. 28, 16. 1 Cor. 14, 34. (So dat. et inf. aor. Hdian. 7. 9. 24. Xen. An. 1. 2. 19; inf. pres. Æl. V. H. 2. 5. Xen. Cyr. 8. 4. 29.) With inf. aor. simply, Mark 10, 4 Μωσὴς ἐπέτρεψε βιβλίον ἀποστασίῳ γράψαι καὶ ἀπολύσαι. Acts 27, 3. (Hdian. 8. 6. 4. Xen. An. 7. 7. 8.) Absol. John 19, 38. Acts 21, 40. 1 Cor. 16, 7 ἐάν ὁ κύριος ἐπιτρέπῃ,

if the Lord permit. Heb. 6, 3. So Xen. Cyr. 5. 5. 22.

ἐπιτροπή, ἥς, ἡ, (ἐπιτρέπω,) *commission, charge, full power*, Acts 26, 12.—Arr. Epict. 2. 8. 5. Pol. 3. 15. 7. Plut. Reip. gerend. Præc. 18.

ἐπίτροπος, ου, ὁ, (ἐπιτρέπω,) pr. 'one to whom a charge is committed.'

1. a *steward, manager, agent*, pr. Matt. 20, 8. Luke 8, 3 Χουζᾶ ἐπιτρόπον Ἡρώδου, i. e. the manager of his private affairs.—Jos. Ant. 18. 6. 6, where king Agrippa makes the freedman Thaumastus τῆς οὐσίας ἐπίτροπον. Palæph. 31. 8. Xen. Cæc. 12. 2.

2. a *tutor, guardian, curator*, i. q. ὁ παιδαγωγός q. v. usually a slave or freedman, to whose care the boys of a family were committed, who trained them up, instructed them at home, or accompanied them to the public schools, Gal. 4, 2.—Plut. Cic. 38 τί οὖν οὐκ ἐπίτροπον αὐτὸν τοῖς τέκνοις φυλάσσει; Æl. V. H. 13. 43 [44]. Xen. Mem. 1. 2. 40. In Gr. writers oftener a *guardian* of orphan children; see Dict. of Antt. art. *Epitropus*.

ἐπιτυχάνω, (τυγχάνω,) aor. 2 ἐπέτυχον, to *light upon, to chance to meet*, c. dat. Thuc. 8. 14. Xen. Cyr. 3. 3. 5; to *hit the mark*, Arr. Epict. 4. 6. 28; to *attain one's aim*, Arr. Epict. 2. 17. 12.—In N. T. genr. to *attain unto*, i. e. to *obtain, to acquire*, c. gen. Heb. 6, 15 ἐπέτυχε τῆς ἐπαγγελίας. 11, 33; c. acc. τοῦτο Rom. 11, 7 in later edit. (where Rec. c. gen.) see Herm. ad Vig. p. 760. Absol. James 4, 2. So c. gen. Sept. Prov. 13, 27. Dem. 1168. 1. Xen. Cæc. 2. 3; absol. Thuc. 6. 38.

ἐπιφαίνω, f. φανῶ, (φαίνω,) aor. 1 ἐπέφηνα, Pass. aor. 2 ἐπεφάνην; pr. to *cause to appear upon or to, to show forth, to display*, trop. 3 Macc. 2, 19. Theogn. 359. Plut. Marcell. 1.—In N. T. intrans. or with ἐαυτὸν implied, and also Mid. or Pass. to *show oneself upon or to, i. e. to appear upon or to, spoken of light, to shine upon*; comp. Buttm. § 113. n. 2. § 130. n. 2. Matth. § 496. 1.

1. Pr. in pres. Act. absol. Acts 27, 20 μὲν ἄστρον ἐπιφανόντων. Aor. 1, c. dat. Luke 1, 79 ἀνατολὴ ἐξ ὧνους . . . ἐπιφάναι τοῖς ἐν σκότει, where for the form ἐπιφάναι instead of ἐπιφῆναι (Act. Thom. § 30 pen.) see Buttm. § 101. n. 2. Lob. ad Phryn. p. 24 sq.—Æl. V. H. 13. 1 pen. καὶ ἀπροόπτως ἐπέφηνε, ὥσπερ ἀστήρ. Pol. 5. 6. 6 ἄρτι τῆς ἡμέρας ἐπιφανοῦσης.

2. Trop. in Pass. aor. 2, to *be conspicuous, to be known and manifest*; Tit. 2, 11

ἡ χάρις. 3, 4.—So pr. Sept. for תְּהַיֵּי Gen. 35, 7. Ep. Jer. 61.

ἐπιφάνεια, as, ἡ, (ἐπιφαίνω,) an *appearing, appearance*, spoken of the advent of Jesus, 2 Tim. 1, 10; of his future advent, 2 Thess. 2, 8. 1 Tim. 6, 14. 2 Tim. 4, 1. 8. Tit. 2, 13. Comp. Luke 1, 78. 79.—So of celestial *appearances* in aid of Israel, 2 Macc. 3, 24. 5, 4; genr. Pol. 3. 94. 3. Diod. Sic. 1. 25.

ἐπιφανής, εὖς, οὖς, ὁ, ἡ, adj. (ἐπιφαίνομαι,) *appearing upon or to, visible*, Thuc. 7. 19; *clear, manifest*, Xen. Mem. 3. 1. 10.—In N. T. trop. *illustrious, memorable, notable*; Acts 2, 20 τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανή, quoted from Joel 2, 31 where Sept. for תְּהַיֵּי, as also v. 11. Hab. 1, 7. So Pol. 1. 36. 3. Plato Legg. 829. c; of persons Xen. Ag. 3. 2.

ἐπιφαύω, f. αὖσω, (φαύω, φάω,) to *appear unto, to shine upon*; trop. to *give light to, to enlighten*, c. dat. Eph. 5, 14.—Act. Thom. § 34 ἐπέφανσε γάρ μοι ἀπὸ φροντίδος. Not found elsewhere; comp. διαφαύω Sept. Gen. 44, 3. 1 Sam. 14, 36. al. See Buttm. Ausf. Sprachl. II. p. 312. Winer § 15 φαύσκω.

ἐπιφέρω, f. ἐποίω, (φέρω,) aor. 2 ἐπήνεγκον, to *bear or bring upon or to a person*.

1. Genr. to *bring to any one*, Pass. with ἐπὶ c. acc. Acts 19, 12 ὥστε ἐπὶ τοὺς ἄσπελουντας ἐπιφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάριο.—Jos. Ant. 4. 8. 22. Diod. Sic. 11. 86. Plato Ep. 354. b.

2. Spec. to *add upon, to superadd to*; c. acc. et dat. Phil. 1, 16 [17] οὐόμενοι ἑλθὶν ἐπιφέρειν τοῖς δεσμοῖς μου.—Philo Leg. ad Cai. p. 1009 πῦρ ἐπιφέρων πυρί. Aristot. Rhet. 3. 6.

3. In a judicial sense, to *bring upon or against*, e. g. an accusation, c. acc. as αἰτίαν Acts 25, 18; κρίσιν Jude 9. So Jos. Ant. 4. 8. 23 post init. Pol. 5. 41. 3. Plato Phæd. 98. a.—Of wrath or punishment, Rom. 3, 5 ἐπιφέρων τὴν ὀργήν, i. e. inflicting punishment. So Jos. Ant. 2. 14. 2 ἄλλην τοῖς Αἰγυπτίοις ἐπιφέρει πληγήν.

ἐπιφωσκέω, ὦ, f. ἥσω, (φωσκέω,) to *cry out upon, thereupon*, Luke 23, 21; in acclamation, Acts 12, 22. So 1 Esdr. 9, 47. Plut. de Herodot. malig. 34.—With dat. of person upon or against whom outcry is made, Acts 22, 24; c. acc. 21, 34 Lachm. So Luc. Philopat. 28. Plut. Timol. 36.

ἐπιφώσσω, (φώσσω, φῶς,) to *grow light upon, to dawn upon*, intrans. of the day, Matt. 28, 1 τῇ ἐπιφωσκούσῃ sc. ἡμέρᾳ

Trop. of the Jewish day, beginning at sunset, to begin, Luke 23, 54.—Diod. Sic. 13. 18 in some edit. Comp. *ἡμέρῃ δὲ διαφανσκοῦσθ* Hdot. 3. 86.

ἐπιχειρέω, ὦ, f. ἤσω, (*χείρ*.) to lay hands upon, e. g. *δείπῳ, σίτῳ*, Hom. Od. 24. 386, 395; to attack, Jos. de Vita sua 44.—In N. T. trop. to put the hand to, to take in hand, to undertake, c. infin. Luke 1, 1 πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν. Acts 9, 29. 19, 13. So 2 Macc. 2, 29. Pol. 1. 47. 3. Xen. Mem. 3. 6. 1.

ἐπιχέω, f. εὔσω, (*χέω*.) to pour upon, e. g. upon wounds, c. acc. Luke 10, 34. Sept. for *ῥῥ* Gen. 28, 18.—Hdian. 4. 9. 14. Xen. Ec. 17. 9.

ἐπιχορηγέω, ὦ, f. ἤσω, (*χορηγέω*.) to furnish besides, in addition, to supply further, to minister, c. acc. et dat. 2 Cor. 9, 10 ὁ ἐπιχορηγῶν σπέρμα τῷ στείροντι, in allusion to Is. 55, 10 where Heb. *יִשְׂרָאֵל*, Sept. *δίδωμι*. Gal. 3, 5; acc. et ἐν c. dat. 2 Pet. 1, 11; Pass. v. 5. So Eccles. 25, 22 of a wife who brings with her a large dowry.—Mid. in a reciprocal sense, to supply one another, to furnish aid mutually, Col. 2, 19 τὸ σῶμα ἐπιχορηγούμενον καὶ συμβιβάζόμενον, where τὸ σῶμα is put collectively for all the parts or members; comp. Eph. 4, 16 τὸ σῶμα συναρμολογούμενον καὶ συμβ.

ἐπιχορηγία, ας, ἡ, (*ἐπιχορηγέω*.) supply, aid, help, Phil. 1, 19. Eph. 4, 16 διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας, through every joint of (for) supply, as binding together all the members and thus diffusing the grace supplied from Christ the head; comp. Col. 2, 19 and Gal. 3, 5.

ἐπιχρίω, f. ἴσω, (*χρίω*.) to rub or smear upon, to anoint upon, c. acc. et ἐπὶ c. acc. John 9, 6 ἐπέχρισε τὸν πλὸν ἐπὶ τοὺς ὀφθαλμούς. With acc. of the thing anointed, v. 11 ἐπέχρισέ μου τοὺς ὀφθαλμούς sc. τῷ πηλῷ.—Hom. Od. 21. 179. Lucian. Quom. Hist. conscr. 62 ἐπὶ χρίσας δὲ τιτάνῳ sc. τὸ ὄνομα.

ἐποικοδομέω, ὦ, f. ἤσω, (*οἰκοδομέω*.) to build upon as a foundation, Pass. with ἐπὶ c. dat. Xen. An. 3. 4. 11.—In N. T. trop. to build upon, spoken of faith and a life of faith in Christians and in the whole church as built upon the only foundation, Christ; and implying the constant growth and development of the kingdom of God in the heart and in the visible church, like a holy temple built up on its foundation; comp. 1 Cor. 3, 9. 10. So with acc. and ἐπὶ c. acc. 1 Cor. 3, 12 εἰ δὲ τις ἐποικοδομεῖ ἐπὶ τὸν θεμελίον τούτον χρυσόν κτλ. or acc

simpl. v. 14; absol. v. 10 bis. Acts 20, 32. Also c. acc. et dat. Jude 20; Pass. with ἐπὶ c. dat. Eph. 2, 20 ἐποικοδομῶντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων κτλ. Col. 2, 7 ἐν αὐτῷ.—So of education, Plut. de Monarch. et Democ. 1 init.

ἐποκέλλω, f. εἰλῶ, (*ὀκέλλω, κέλλω*.) to drive or force upon, e. g. a ship upon the land, i. q. to run aground, c. acc. Acts 27, 41 ἐποκέλαν τὴν ναῦν.—Hdot. 7. 183 τὴν νεά. Pol. 4. 41. 2. Thuc. 4. 26.

ἐπονομάζω, f. ἄσω, (*ὀνομάζω*.) to name upon or after, in allusion to some other name or circumstance, Sept. for *קָרָא* Gen. 4, 17. 24. 25.—In N. T. Pass. to be named in addition to some other title or predicate, to be also called, Rom. 2, 17 σὺ Ἰουδαῖος ἐπονομάζῃ. So Pol. 1. 29. 2. Xen. Ec. 6. 17.

ἐποπτεύω, f. εὔσω, (*ὀπτεύω*.) to look upon, i. e. to oversee, to inspect, c. acc. τὰ ἔργα Hom. Od. 16. 140. Hes. Op. 765.—In N. T. genr. to behold, to contemplate, c. acc. 1 Pet. 3, 2 ἐποπτεύσαντες τὴν . . . ἀναστροφὴν ἡμῶν. Absol. 1 Pet. 2, 12. So Dem. 168. 13. Plato Phædr. 250. c.

ἐπόπτης, ου, ὁ, (*ἐπόψομαι, ἐφοράω*.) a looker-on, eye-witness, 2 Pet. 1, 16 ἐπόπται γεννηθέντες.—3 Macc. 2, 21. Plut. Agesi. 14. Plato Locr. p. 105.

ἔπος, εος, ους, τό, (*εἶπον, ἔπω*.) a word, Heb. 7, 9 ὡς ἔπος εἰπὼν so to speak, see in εἶπον nō. 1 init.

ἐπουράνιος, ἰον, ὁ, ἡ, adj. (*ἐπὶ, οὐρα νός*), pr. 'on or in heaven,' i. e.

1. heavenly, celestial, spoken of those who dwell in heaven; Matt. 18, 35 ὁ πατὴρ ὁ ἐπουράνιος. Phil. 2, 10 οἱ ἐπουράνιοι, i. e. angels. (2 Macc. 3, 39. Hom. Od. 17. 484. Luc. D. Deor. 4. 3.) Of those who come from heaven, 1 Cor. 15, 48 bis. 49, comp. v. 47 and Phil. 3, 21. Of the heavenly bodies, the sun, moon, etc. 1 Cor. 15, 40 bis, comp. v. 41.

2. Neut. plur. τὰ ἐπουράνια, the heavenly places, i. e. the heavens, heaven; Eph. 1, 3. 20 ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις. 2, 6. 3, 10. So of the lower heavens, the sky, the air, as the seat of evil spirits, Eph. 6, 12; comp. in οὐρανός and ἀήρ.—Test. XII Patr. p. 546 sq.

3. Of the kingdom of heaven and whatever pertains to it, see in βασιλεία nō. 3. E. g. of the kingdom itself, 2 Tim. 4, 18 εἰς τὴν βασ. τὴν ἐπουράνιον. So Heb. 3, 1 κλησὶς ἐπουράνιος. 6, 4. 8, 5. 9, 23. 11, 16. 12, 22, comp. Rev. 21, 2. Also τὰ ἐπουράνια, things of heaven, not yet revealed, John 3,

12, opp. τὰ ἐπίγεια where see.—Comp. Plato Apol. 19. b, ζητῶν τὰ ἐπουράνια.

ἐπτά, οἱ, αἱ, τὰ, card. num. indec. *seven*, Matt. 15, 34. 36. 37. Acts 20, 6. al. The number *seven* was often put by the Jews for an indef. round number, Matt. 12, 45. 22, 25. Luke 11, 26. al. Comp. Gen. 41, 2. 3. Ruth 4, 15. 1 Sam. 2, 5. Is. 4, 1. Prov. 26, 25. Zech. 3, 9.—Likewise as a sacred number, of good omen, as also among the Egyptians, Arabians, Persians, etc. Acts 6, 3. Rev. 1, 4. 12. 16. 2, 1. al. Comp. Gen. 21, 28. Ex. 37, 23. Lev. 4, 6. 17. al. See Heb. Lex. art. עֶבֶד. +

ἐπτάκις, num. adv. (ἐπτά,) *seven times*, put for an indef. round number, Matt. 18, 21. 22. Luke 17, 4 bis. Sept. for עֶבֶד Ps. 119, 164; עֶבֶד עֶבֶד 2 K. 5, 10. 14.—Pind. Ol. 13. 56.

ἐπτακισχίλιοι, αι, α, (χίλιοι,) *seven thousand*, Rom. 11, 4, quoted from 1 K. 19, 18 where Sept. ἐπτά χιλιάδες. Sept. for עֶבֶד עֶבֶד Num. 3, 22. 1 Chr. 29, 4.—Hdot. 2. 43.

ἔπω, see εἶπον.

Ἐραστος, ου, ὁ, (ἐράω,) *Erastus*, pr. name of a Christian, Acts 19, 22. Rom. 16, 23. 2 Tim. 4, 20.

ἐργάζομαι, f. ἀσσομαι, Mid. depon. (ἐργον, obs. ἐργω,) impf. ἐργαζόμεν, aor. 1 ἐίργασάμην, Pass. perf. εἴργασμαι as depon. 2 John 8. Xen. Mem. 2. 6. 6, comp. Buttm. § 136. 3; but also in Pass. signif. John 3, 21. Xen. Mem. 3. 10. 9, comp. Buttm. § 113. n. 6. For the augm. see Buttm. § 84. 2.—To *work*, to produce an effect.

1. Intrans. *to work*, *to labour*, i. e. a) Pr. in any trade or employment; absol. Acts 18, 3 ἔμενε παρ' αὐτοῖς καὶ εἰργάζετο. 1 Cor. 9, 6. 1 Thess. 2, 9. 2 Thess. 3, 10. 12. With adjuncts, e. g. ταῖς χερσὶ 1 Cor. 4, 12, 1 Thess. 4, 11; acc. of time, νύκτα καὶ ἡμέραν 2 Thess. 3, 8; ἐν c. dat. of time, Luke 13, 14; ἐν c. dat. of place, Matt. 21, 28. Sept. for עָבַד Ex. 5, 18. Deut. 5, 13. So absol. Luc. adv. Indoct. 25. Xen. Mem. 2. 7. 12; ἐν τοῖς ἔργοις Dem. 1048. pen. b) Spec. *to do business*, i. e. *to trade*, *to traffic*; Matt. 25, 16 ἐίργασατο ἐν αὐτοῖς. So c. dat. Dem. 957. 27; ἀπὸ τινος Pol. 12. 13. 2. c) Also *to work*, *to be active*, *to do*, opp. *to be inactive*, *idle*, *to rest*; John 5, 17 bis, ὁ πατήρ ἐργάζεται κτλ. 9, 4 fin. In a moral sense of the works of the law, Rom. 4, 4. 5. Comp. Xen. Mem. 1. 2. 57 bis.

2. Trans. *to work*, *to form by labour*, i. e. *to do*, *to perform*, *to make*.

a) Genr. of things wrought, done, performed, e. g. miracles, John 6, 30 τί ἐργάζησθε σημεῖον. Acts 13, 41 ἔργον, comp. Hab. 1, 5 where Sept. for עָבַד. Of sacred rites, τὰ ἱερὰ ἐργαζ. 1 Cor. 9, 13. So genr. Eph. 4, 28. Col. 3, 23; ἔργα τοῦ θεοῦ ἐργάσσεσθαι John 6, 28. 9, 4; ἔργον τοῦ κυρίου 1 Cor. 16, 10; ἔργα ἐν θεῷ ἐίργασμένα, wrought in God, i. e. in communion with God, in conformity to his will, John 3, 21. Sept. for עָבַד Num. 3, 7; עָבַד Job 33, 29. So Hdtian. 8. 1. 14. Luc. Pseudol. 24. Xen. An. 6. 3. 17.—Also with adjuncts; as ἐργάζομαι ἔργον καλὸν εἰς τινα Matt. 26, 10. 3 John 5; ἐν ἐμοί Mark 14, 6; τὸ ἀγαθὸν πρὸς πάντας Gal. 6, 10; τὸ κακὸν τινα Rom. 13, 10, comp. Prov. 3, 30 where Sept. for עָבַד. So c. εἰς τινα Dem. 1252. 20. Palaph. 1. 11; τινά τι Luc. D. Mōrt. 2. 1. Xen. Conv. 4. 30.—Trop. *to work* good or evil, *to do*, *to practise*, *to commit*, c. acc. e. g. τὸ ἀγαθὸν Rom. 2, 10; τὴν δικαιοσύνην Acts 10, 35, but Heb. 11, 33 see in δικαιοσύνη no. 1. [James 1, 20.] μετάνοιαν 2 Cor. 7, 10 Lachm. Also τὴν ἀνομίαν Matt. 7, 23; ἀμαρτίαν James 2, 9. Sept. ἀνομίαν ἐργ. for עָבַד Ps. 5, 6. Job 34, 32. So Jos. Ant. 5. 1. 18 φόνον. Plut. Agesi. 23 med. ἔργον δεινόν. Thuc. 3. 66.

b) Spec. *to work* at, e. g. τὴν γῆν, *to till*, Sept. for עָבַד Gen. 2, 5. 15. Xen. (Ec. 1. 8.—In N. T. only of the sea, τὴν θάλασσαν ἐργάσσεσθαι, *to work at the sea*, as in Engl. *to ply the sea*, *to follow the sea*, as an occupation; Rev. 18, 17 ὅσοι τὴν θάλασσαν ἐργάζονται.—App. Hist. Rom. 8. 2 ναυσὶ τε χρώμενοι, καὶ τὴν θάλασσαν οἷα φοῖνικες ἐργαζόμενοι. Plut. de Solert. An. 23. See Wetst. N. T. in loc.

c) Also *to work out*, *to labour for*, *to get by labour*, c. acc. e. g. τὴν βρῶσιν τὴν ἀπολλ. John 6, 27; genr. 2 John 8. Sept. for עָבַד Prov. 31, 18.—Palaph. 21. 2. Dem. 1358. 12. Xen. Mem. 1. 3. 5.

ἐργασία, as, ἡ, (ἐργάζομαι,) *work*, *labour*, Hdot. Vit. Hom. 3 ἀπὸ ἐργασίης χειρῶν. Xen. Mem. 2. 7. 7.—In N. T.

1. *labour*, i. e. trop. *pains*, *effort*, in the Latinism ἐργασίαν διδόναι, *operam dare*, Luke 12, 58; see fully in διδωμι no. 4. a.—Jos. Ant. 3. 1. 7 μὴ σὺν πόνῳ μηδ' ἐργασίᾳ. Pol. 5. 100. 4.

2. *a working*, *doing*, i. e. *practice*, *performance*, e. g. of evil, with εἰς final, Eph. 4, 19 εἰς ἐργασίαν ἀκαθ. πάσης, i. e. so as to work all uncleanness. Comp. Sept. for עָבַד 1 Chr. 6, 49. 28, 20.—Æschin. Dial. 2. 36 πρὸς ἐργασίας πραγμάτων μοχθηρῶν.

Plato Eryx. 404. c, πρὸς ἀγαθοῦ τινας ἐργασίαν. ib. 404. b.

3. *work*, i. e. *occupation, a trade, craft*, Acts 19, 25. Sept. for עֲמָלָה Jon. 1, 8.—Dem. 503. 17. Xen. CEC. 6. 8, 9.

4. Meton. *earnings, gain*, from labour, Acts 16, 16. 19. 19, 24.—Dem. 1283. 28. Xen. Mem. 3. 10. 1.

ἐργάτης, ου, ὁ, (ἐργάζομαι) 1. *a worker, labourer*, e. g. in the fields, Matt. 9, 37 ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. v. 38. 10, 10. 20, 1. 2. 8. Luke 10, 2 bis. 7. 1 Tim. 5, 18. James 5, 4. So Eclus. 19, 1. Plut. Cato Maj. 4. Xen. Cyr. 1. 6. 11.—Trop. by Paul of *labourers* in the church, *teachers, preachers*, 2 Tim. 2, 15 ἐργάτην ἀνεπαίσχυντον. So with censure, 2 Cor. 11, 13. Phil. 3, 2.

2. With a gen. *a worker, doer* of any thing, i. q. ὁ ἐργαζόμενος, Luke 13, 27 ἐργάται τῆς ἀδικίας, *workers of iniquity, evil-doers*.—1 Macc. 3, 6. Xen. Mem. 2. 1. 27.

3. *a workman, craftsman, artisan*, Acts 19, 25.—Luc. Somn. 2. Xen. Hi. 6. 11.

ἔργον, ου, τό, (obsolet. ἔργω,) *work*, i. e.

1. *labour, business, occupation, employment*, something in doing or to be done.

a) Genr. Mark 13, 34 καὶ δούς ἐκάστη τὸ ἔργον αὐτοῦ. Eph. 4, 12 εἰς ἔργον διακονίας. 1 Tim. 3, 1. Sept. for עֲמָלָה Gen. 2, 2. Ex. 35, 2. So Luc. D. Deor. 17. 1 ἐν ἔργῳ ἦσαν. Xen. CEC. 20. 16, 19. b) Spec. of the work which Jesus was sent to fulfil on earth; τὸ ἔργον John 17, 4; τὰ ἔργα John 5, 20. 36. 10, 38; τὸ ἔργον τοῦ πατρὸς sc. ὁ δέδωκέ μοι ἵνα ποιήσω, John 4, 34. 9, 4; comp. 17, 4. So τὸ ἔργον τοῦ κυρίου, *the work of the Lord*, i. e. which he began and left to be continued by his disciples, the cause of Christ, the gospel-work, 1 Cor. 15, 58. 16, 10. Phil. 2, 30. Also of this work as committed to apostles and teachers, 2 Tim. 4, 5 ἔργον ποιήσω εὐαγγελιστοῦ. Acts 13, 2. 14, 26. 15, 38. Phil. 1, 22. Further, ἔργον τοῦ θεοῦ, *the work of God*, i. e. which God requires, duty towards him, John 6, 28. 29. Rev. 2, 26. c) In the sense of *undertaking, attempt*, Acts 5, 38. 2 Tim. 4, 18. Sept. for עֲמָלָה Deut. 15, 10; עֲמָלָה Job 34, 21. So Wisd. 2, 12.

2. *a work*, i. e. *a deed, act, action*, something done, e. g.

a) Genr. as ἔργον ἐργάζεσθαι, *to work a work, to do a deed*, Acts 13, 41 bis, quoted from Hab. 1, 5 where Sept. for עֲמָלָה; comp. Butt. m. § 131. 4. So Hdian. 7. 5. 15, 16. Xen. Conv. 1. 1.—Spec. of the works of Jesus, *miracles, mighty deeds*, Matt. 11, 2.

John 7, 3. 21. 14, 10. 11. 12. 15, 24; also of God, Heb. 3, 9 εἶδον τὰ ἔργα μου, from Ps. 95, 9 where Sept. for עֲמָלָה.

b) Where λόγος and ἔργον, *word and deed*, stand in contrast. Luke 24, 19 δυνατὸς ἐν ἔργῳ καὶ ἐν λόγῳ. Col. 3, 17 ἐν λόγῳ ἢ ἐν ἔργῳ. Acts 7, 22. Rom. 15, 18. 2 Cor. 10, 11. Tit. 1, 16. So Ecclus. 3, 8. Luc. Toxar. 35. Xen. Hi. 7. 2; comp. Jos. Ant. 4. 2. 3.—With λόγος impl. James 1, 25 οὐκ ἀκροατὴς... ἀλλὰ ποιητὴς ἔργου, *not a hearer of the word only, but a doer of the deed*.

c) Of the works of men in reference to right and wrong, as judged by the moral law, the precepts of the gospel. a) Genr. Matt. 23, 3. 5 πάντα τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεασθῆναι τοῖς ἀνθρώποις. John 3, 20. 21. Acts 26, 20. Rom. 3, 27. Gal. 6, 4. So κατὰ τὰ ἔργα ἀποδοῦναι, *to reward according to one's works*, Rom. 2, 6; also 2 Cor. 11, 15. 1 Pet. 1, 17. Rev. 20, 12. So Sept. and ἔργον Prov. 24, 12. Jer. 50, 29. β) Of good works, with epithets, e. g. ἔργον ἀγαθόν, ἔργα ἀγαθὰ, *a good deed, good works*, i. e. either *benefit, kindness*, Acts 9, 36. 1 Tim. 6, 18; or, *well-doing, virtue, piety*, Rom. 2, 7. 13, 3. Eph. 2, 10. 2 Thess. 2, 17. Heb. 13, 21. (Comp. Xen. Cyr. 8. 1. 12. Mem. 2. 1. 20.) So ἔργον καλόν, ἔργα καλά, *a good deed, good works*, i. e. a pious act, well-doing, virtue, Matt. 5, 16. Mark 14, 6. Tit. 2, 7. Heb. 10, 24. 1 Pet. 2, 12. (Comp. Xen. l. c. et Mem. 2. 6. 35.) Also τὰ ἔργα ἐν δικαιοσύνῃ i. q. τὰ δίκαια, Tit. 3, 5; ἔργον τέλειον, *perfect work*, i. e. full, complete in well-doing, James 1, 4. Without epithet, John 8, 39 τὰ ἔργα τοῦ Ἀβραάμ. James 3, 13. γ) Of evil works, with epithets, e. g. ἔργα πονηρά, *wicked works, evil deeds*, John 3, 19. Col. 1, 21. 1 John 3, 12; ἔργα νεκρά, *dead works*, i. e. not proceeding from a living faith in God, Heb. 6, 1; ἔργα ἄνομα 2 Pet. 2, 8; ἔργα ἀσεβείας Jude 15; ἔργα τοῦ σκότους, i. e. of moral darkness, sin, Rom. 13, 12; ἔργα τῆς σαρκός, *carnal works*, Gal. 5, 19. (Xen. Cyr. 1. 2. 3 ἔργ. πονηρὸν καὶ αἰσχροῦ. An. 5. 7. 32 ἔργα ἀσεβῆ.) So without epithet, Rev. 2, 6 ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν. v. 13. 22. 3, 1. 18, 6. 1 Cor. 5, 2. John 8, 41, comp. v. 44. δ) Of works of the law, ἔργα τοῦ νόμου, i. e. required by or conformable to the Mosaic moral law; so of a course required by this law, Rom. 2, 15 τὸ ἔργον τοῦ νόμου; or conformable to this law, Rom. 3, 20. Gal. 2, 16. With τοῦ νόμου implied, in Paul's writings, Rom. 4, 2. 6. 9, 11. 11, 6. Eph. 2, 9. 2 Tim. 1, 9. al. e) Of works of faith, ἔργα πίστεως.

i. e. springing from faith, combined with faith, e. g. *ἔργα πίστεως*, 1 Thess. 1, 3. 2 Thess. 1, 11. With *τῆς πίστεως* implied Heb. 6, 10. James 2, 14. 17–26, comp. espec. v. 22. 26.—Hence, where Paul and James speak of *τὰ ἔργα* simply, the former means *ἔργα τοῦ νόμου*, and the latter *ἔργα πίστεως* v. *δικαιοσύνης*; see passages in lett. d, e.

3. *a work*, i. e. *a thing wrought*, something done, made, created. a) Genr. of men, Acts 7, 41 *ἐν τοῖς ἔργοις τῶν χειρῶν*, i. e. idols. 1 Cor. 3, 13. 14. 15. 9, 1. Sept. for *מַעֲשֵׂה* Deut. 27, 15. 2 K. 19, 18; *פָּעַל* Ps. 9, 17. So Hdian. 8. 4. 4. Xen. Mem. 3. 10. 7. b) Of the works of God, genr. Acts 15, 18 *γνωστὰ τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ*. Rom. 14, 20. Phil. 1, 6. 2 Pet. 3, 10. Rev. 15, 3. Heb. 1, 10 *ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί*, quoted from Ps. 102, 26 where Sept. for *מַעֲשֵׂה*, as also Ps. 103, 22. 104, 32; for *פָּעַל* Is. 45, 11. So Hom. Il. 19. 22. c) Of works implying power, and put for *power*, *might*, e. g. of God, John 9, 3 *ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ*. Of Satan, 1 John 3, 8 *ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου*, i. e. destroy his power. +

ἐρεδίζω, f. *ίσω*, (*ἐρέσω*, *ἔρις*), *to stir up*, *to rouse*, espec. to anger, *to provoke*, c. acc. Col. 3, 21 *τὰ τέκνα ὑμῶν*. (1 Macc. 15, 40. Pol. 1. 19. 2. Plato Eryx. 392. b.) Also genr. to action, *to provoke*, *to stimulate*, 2 Cor. 9, 2. So Arr. Epict. 2. 23. 13. Dem. 1411. 9.

ἐρείδω, f. *είσω*, *to let lean against*, c. acc. Hom. Il. 22. 112; *to prop*, *to stay*, Æschyl. Prom. 350. Plato Tim. 43. e; *to fix firmly*, Pind. Pyth. 10. 79. Pol. 3. 46. 1. On *ἐρείδω* see Buttm. Lexil. I. p. 112 sq.—In N. T. intrans. or c. *ἐαυτόν* impl. *to become fixed*, *to stick fast*, as a ship upon a sandbank Acts 27, 41; see Buttm. § 130. n. 2.

ἐρεύγομαι, f. *ξομαι*, Mid. depon. *to spew out*, *to vomit*, *to disgorge*, Hom. Od. 9. 374. Il. 16. 162; trop. of a volcano, Pind. Pyth. 1. 40; of a river discharging itself, App. Bell. Mithr. 103; in aor. 2 *ἔρρυγον* of a cry of man or animals, *to belch out*, *to belch*, Theocr. 13. 58. Hom. Il. 20. 403.—Hence in Sept. and N. T. trop. *to pour forth*, *to speak out*, *to utter*, c. acc. Matt. 13, 35 *ἐρεῖξομαι κεκρυμμένα κτλ.* quoted from Ps. 78, 2 where Sept. for *הִתְבַּר*; as also Ps. 19, 2. 119, 171. 145, 7. On this signif. see Sturz. de Dial. Alex. p. 167. Lob. ad Phryn. p. 63 sq.

ἐρευνάω, *ω*, f. *ήσω*, *to search into*, *to seek out*, *to explore*; c. acc. *τὰς γραφάς* John 5, 39. 7, 52; *τὰς καρδίας* Rom. 8, 27. Rev. 2, 23; *τὰ βάθη τοῦ θεοῦ* 1 Cor. 2, 10; c. *ποιός* 1 Pet. 1, 11. Sept. for *חֲבֵי* Gen. 44, 12; *חֲבֵי* 2 Sam. 10, 3.—Dem. 788. pen. Plato Legg. 821. b.

ἐρέω, see in *εἶπον*.

ἐρημία, as, *ή*, (*ἐρημος*), *a solitude*, *desert*, *wilderness*, i. e. an uninhabited tract of country, see in *ἐρημος* no. 2; Matt. 15, 33. Mark 8, 4. 2 Cor. 11, 26. Heb. 11, 38. Sept. for *הָרֵבָה* Ez. 35, 4.—Jos. Ant. 3. 10. 3. Arr. Epict. 4. 11. 16. Xen. Hell. 5. 4. 41.

ἐρημος, *ου*, *δ*, *ή*, adj. *solitary*, *desert*.

1. Pr. of a place or region uninhabited and usually uncultivated, though not necessarily sterile, see in no. 2. Matt. 14, 13 *εἰς ἔρημον τόπον*. v. 15. Mark 1, 35. 45. 6, 31. 32. 35. Luke 4, 42; 9, 10. 12. Sept. for *הָרֵבָה* Jer. 33, 10. 12. So Hdian. 2. 11. 9. Xen. Cyr. 3. 2. 1.—In the sense of *deserted*, *desolate*, *laid waste*, *uninhabited*, Matt. 23, 38 et Luke 13, 35 *ὁ οἶκος ὑμῶν ἐρημος*. Acts 1, 20, comp. Ps. 69, 26 where Niph. *נִשְׁמָה*, Sept. *ἡρημωμένη*. Acts 8, 26 see in *Γάζα*. Sept. and *הָרֵבָה* Neh. 2, 17; *הָרֵבָה* Lev. 26, 31. 33. So *ἐρημος* *πῶλις* Pol. 9. 8. 9. Xen. An. 1. 5. 4.—Spoken of a female, *solitary*, *destitute* of a husband, unmarried, Gal. 4, 27 *πολλὰ τὰ τέκνα τῆς ἐρήμου κτλ.* quoted from Is. 54, 1 where Sept. for *שׁוֹמֵמָה*. Comp. Diod. Sic. 16. 37 *ἐρημοὶ συμμαχῶν*. Xen. Cyr. 7. 3. 12.

2. Subst. *ἡ ἐρημος* sc. *χώρα*, *a solitude*, *desert*, *wilderness*, i. q. *ἐρημία*, i. e. an uninhabited tract of country, usually uncultivated and often sterile, but not necessarily so; see Bibl. Res. in Palest. II. p. 391, 641. I. p. 281 sq.

a) Genr. Matt. 3, 3 *φωνὴ βοῶντος ἐν τῇ ἐρήμῳ*, and so Mark 1, 3. Luke 3, 4. John 1, 23, all quoted from Is. 40, 3 where Sept. for *מִדְבָּר*. Matt. 11, 7. 24, 26. Luke 5, 16 *ὑποχωρῶν ἐν ταῖς ἐρήμοις*. 7, 24. 8, 29. Rev. 12, 6. 14. 17, 3. (Hdot. 3. 102.) Of a region uninhabited and untitled, but yielding pasturage, Luke 15, 4, comp. Matt. 18, 12 *τὰ ὄρη*. So Sept. and *מִדְבָּר* Joel 2, 22. Ps. 65, 13. See Bibl. Res. in Palest. I. p. 271, 281 sq.

b) Spec. *the desert of Judea*, lying on the high ground west of the Dead Sea and the valley of the Jordan, mostly uninhabited and untitled, and in great part sterile; see Bibl. Res. in Palest. II. p. 202, 310 sq. Por-

tions of this desert were: a) That in which John the Baptist grew up, prob. west of the Dead Sea, Luke 1, 80. 3, 2. β) That where he baptized, i. e. the uninhabited tract along the Jordan, Matt. 3, 1. Mark 1, 4 comp. v. 5. γ) That where Jesus was tempted, perh. the high desert west of Jericho, Matt. 4, 1. Mark 1, 12. 13. Luke 4, 1. δ) The tract between the Mount of Olives and Jericho, prob. referred to in Acts 21, 38; see Jos. Ant. 20. 8. 6. ε) The tract adjacent to the city Ephraim, prob. Taiyibeh, towards the Jordan, John 11, 54; see in Ἐφραίμ.

c) Also the desert of Sinai, in which the Israelites wandered forty years, including Sinai itself and the desert towards Palestine; Acts 7, 30 ἐν τῇ ἐρήμῳ τοῦ ὄρους Σιναι. v. 36. 38. 42. 44. 13, 18. John 3, 14. 6, 31. 49. 1 Cor. 10, 5. Heb. 3, 8. 17. So Sept. and מִדְבָּר Ps. 78, 15. 19. 136, 16. See Bibl. Res. in Palest. Vol. I.

ἐρημός, ὦ, f. ὥσω, (ἐρημος,) to make solitary or desert, to desolate, to lay waste, c. acc. Sept. for מְחַלֵּץ Is. 37, 18. Thuc. 5. 4.—In N. T. only Pass. to be made desolate, to be laid waste, e. g. βασιλεία Matt. 12, 25. Luke 11, 17; πόλις Rev. 18, 19; πλοῦτος, i. e. to be destroyed, to come to nought, Rev. 18, 16. (Ecclus. 21, 4.) So of a person, Rev. 17, 16 ἡρημαμένην ποιήσουσιν τὴν πόρνην, i. e. shall make her desolate; shall despoil her. Sept. for מַחֲרִי Jer. 26, 9; Niph. מַחֵץ Is. 54, 3.—Plut. Pomp. 28 fin. Xen. Ag. 1. 20 χώρα.

ἐρημωσις, εως, ἡ, (ἐρημός,) desolation, a laying waste, Luke 21, 20. Matt. 24, 15 et Mark 13, 14 τὸ βδελύγμα τῆς ἐρημώσεως, see in βδελύγμα no. 2. Sept. for מַחֲרִי Jer. 7, 34; מַחֵץ Jer. 4, 7.—Arr. Alex. M. 1. 9. 13.

ἐρίζω, f. ἰσω, (ἐρις,) to strive, to wrangle, Hom. Il. 1. 277. Luc. D. Deor. 13. 1.—In N. T. spec. to cry out, to be vociferous, like a wrangler, intrans. Matt. 12, 19 οὐκ ἐρίσει οὐδὲ κραυγάζει, quoted from Is. 42, 2 where Heb. קָרָא אֶבְרָהָם רָעָה אֶבְרָהָם, Sept. οὐ κεκράζεται, οὐδὲ ἀνέσει, i. e. he shall not cry, neither lift up his voice.

ἐριθεία, as, ἡ, (ἐριτεύω, ἐρισος,) pr. a being mercenary, tenacity in striving for office, Lat. ambitus; hence genr. party-strife, faction, contention, Phil. 1, 16 [17] οἱ μὲν ἐξ ἐριθείας. 2, 3. James 3, 14. 16. Rom. 2, 8. Plur. 2 Cor. 12, 20. Gal. 5, 20.—Aristot. Pol. 5. 2. 6. ib. 5. 3. 9. Hesych. ἐριθεία· ἡ διὰ λόγων φιλονεικία.

ἐριον, ἰον, τό, (ἐρος, ἔριος,) dim. in form only, wool, Rev. 1, 14. Heb. 9, 19, where

see Lev. 14, 4 sq. 49 sq. Jos. Ant. 4. 4. 6. Sept. for עֵרִיס Is. 1, 18.—Hdian. 5. 5. 6. Xen. Mem. 2. 7. 12, 13.

ἐρις, ἰδος, ἡ, acc. ἐριν Phil. 1, 15, see Buttm. § 44; Plur. ἐριδες 1 Cor. 1, 11, also ἐρεις 2 Cor. 12, 20, see Winer § 9. p. 75. Matth. § 80. n. 8; strife, contention, wrangling, Rom. 1, 29. 13, 13 μὴ ἐριδι καὶ ζηλώ. 1 Cor. 1, 11. 3, 3. 2 Cor. 12, 20. Gal. 5, 20. Phil. 1, 15. 1 Tim. 6, 4. Tit. 3, 9.—Ecclus. 40, 5. 9. Hdian. 3. 2. 13. Xen. Cyr. 2. 3. 15.

ἐρίφιον, ου, τό, (dim. ἐριφος,) a young kid, kidling, Matt. 25, 33; comp. v. 32.—Athen. 661. b.

ἐριφος, ου, ὁ, ἡ, a kid, young goat, Matt. 25, 32. Luke 15, 29. Sept. for עֵרִי Gen. 27, 9. 38, 17; עֵז Ex. 12, 5.—Theocr. Id. 8. 50. Luc. Bacch. 1.

Ἑρμῆς, ᾧ, ὁ, Hermas, pr. n. of a Christian, Rom. 16, 14.

ἐρμηνεία, as, ἡ, (ἐρμηνεύω,) interpretation, explanation, 1 Cor. 14, 26; so ἐρμηνεία γλωσσῶν as a charisma, 1 Cor. 12, 10.—Ecclus. 47, 17. Luc. Quom. Hist. conscr. 45. Plato Rep. 524. b.

ἐρμηνευτής, ου, ὁ, (ἐρμηνεύω,) an interpreter, 1 Cor. 14, 28 Lachm. for διερμηνευτής Rec.—Sept. Gen. 42, 43. Plato Polit. 290. c.

ἐρμηνεύω, f. εἰσω, (Ἑρμῆς,) to interpret, to explain, Luc. Abdic. 18. Xen. Mem. 1. 2. 52.—In N. T. spec. to interpret from one language to another, to translate; Pass. John 1, 39. 43, Κηφᾶς, ὁ ἐρμηνεύεται Πέτρος. 9, 7. Heb. 7, 2. Sept. for Chald. מְתָרְגֵּם Ezra 4, 7. So Luc. Alex. 51. Xen. An. 5. 4. 4.

Ἑρμῆς, οὔ, ὁ, Hermes, pr. n. a) A Christian at Rome, Rom. 16, 14. b) In Greek mythology i. q. Mercury, the son of Jupiter and Maia, the messenger of the gods, the patron of eloquence, learning, and traffic. Acts 14, 12.

Ἑρμογένης, εος, ους, ὁ, Hermogenes, pr. n. of a man who deserted Paul, 2 Tim. 1, 15.

ἐρπετόν, οὔ, τό, (ἐρπω, pr. neut. of ἐρπετός,) a creeping animal, reptile, Acts 10, 12. 11, 6. Rom. 1, 23. James 3, 7. Sept. for עֲרֹבָה Gen. 1, 24; עֲרֹבָה Gen. 1, 20.—Luc. Philops. 9. Xen. Mem. 1. 4. 11.

ἐρυθρός, ᾧ, ὁ, red, Plato Tim. 80. c.—In N. T. only of a sea, ἡ ἐρυθρὰ θάλασσα, the Red Sea, Acts 7, 36. Heb. 11, 29. On the passage of this sea by the Israelites, see Bibl. Res. in Palest. I. p. 81 sq. Sept. for

חָשַׁבְתִּי Ex. 10, 19. 13, 8. al.—1 Macc. 4, 9. Diod. Sic. 3. 18. Strabo p. 765, 779.

έρχομαι, f. **ἐλεύσομαι**, aor. 2 **ἦλθον**, perf. **ἐλήλυθα**, plupf. **ἐληλύθειν**. For the aor. 2 plur. **ἦλασθε** Matt. 25, 36 in some copies, see Winer § 13. 1. a. Sturz. de Dial. Alex. p. 61. In the common Greek the forms of **εἶμι** were more used for the Imperat. the impf. and the future; but in N. T. we find Imper. **ἔρχου**, plur. **ἔρχεσθε**, Matt. 8, 9. John 1, 40. al. instead of **ἔλθε**, **ἔλθετε**; Impf. **ἤρχομαι** Mark 1, 45. al. Plato Legg. 3. p. 685. a, instead of **ἔχειν** or **ἔχει**; Fut. **ἐλεύσομαι** Matt. 9, 15. 1 Cor. 4, 19, instead of the more Attic **εἶμι**, as also in Hdot. 1. 142. ib. 5. 125. See Buttm. § 114. § 108. V. 4, 5. Winer § 15. Kühner § 167. 2.—*To come, to go, to move or pass along*, in any direction, as marked by the adjuncts or often simply by the context. The forms from **ἐλθεῖν**, however, more frequently signify *to come*, so that e. g. **ἦλθεν** is rarely used of one who goes away from a place (Luke 2, 44), while the forms from **ἔρχεσθαι** are used indifferently of both directions; see Buttm. Ausf. Sprachl. II. p. 183. edit. 2.

1. *to go*, with adjuncts implying motion from a place or person to another. a) Present and Impf. with **εἰς** c. acc. of place, John 6, 17 **ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ**. With acc. **οὐδὲν**, *to go one's way*, Acts 9, 17; comp. Buttm. § 131. 4. (Xen. An. 2. 2. 10.) With **σύν τινι** John 21, 3.—Present instead of a past tense, Heb. 11, 8; see Buttm. § 137. n. 7. b) Improperly, Aor. 2 **ἦλθον**, once c. acc. of distance, **οὐδὲν ἡμέρας**, Luke 2, 44. So Xen. An. 3. 1. 5. See above.

2. *to come*, with adjuncts implying motion to or towards any person or place; spoken of persons. a) Genr. and absol. Matt. 8, 9 **λέγω σοῦτω, πορεύσθι, καὶ πορεύεται· καὶ ἄλλω, ἔρχου, καὶ ἔρχεται**. Mark 4, 4. 6, 31. 11, 13. John 1, 40. Acts 5, 15. al. sæpiss. (Xen. An. 1. 3. 10.) So the Pres. in an historical sense, i. e. instead of the aorist, Buttm. § 137. n. 7. Kühner § 255. 1. Winer § 41. 2. b. Matt. 25, 11 **ὑστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι**, comp. v. 10. Matt. 25, 19. Mark 2, 18. John 20, 18. 3 John 3. Also the Pres. apparently in a future sense, but only of what is certainly to take place, Winer § 41. 2. a. Matth. § 504. 3. Luke 3, 16 **ἔρχεται δὲ ὁ ἰσχυρότερός μου**. John 4, 25. 14, 3. 30. 1 Cor. 4, 5. Rev. 1, 7. So espec. in the phrase **ὁ ἐρχόμενος**, the coming one, he who shall come, the Messiah, Matt. 11, 3. Luke 7, 19. 20. John 6, 14. 11, 27; also in the periphrase of the

name Jehovah, **ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος** Rev. 1, 4. 8. 4, 8; see in **εἶμι** I. 4. b. But in other examples, **ὁ ἐρχόμενος** with adjuncts has the present sense, Matt. 21, 9. John 12, 13.—By a species of pleonasm, the particip. **ἐλθὼν** is prefixed to other verbs in which the idea of coming is already presupposed, and thus gives to the expression more fullness and vivacity; see in **ἀνίστημι** II. 1. a. Matt. 2, 23 **καὶ ἐλθὼν κατέκνησεν εἰς πόλιν λεγ. Ναζαρέτ**, as in Engl. *he came and dwelt*. 8, 2. Mark 5, 23. 12, 14. 16, 1. Luke 7, 3. Eph. 2, 17. al. See Winer § 67. 2. n. Matth. § 557. n. 1. p. 1102. So Hom. Il. 16. 521. Xen. Cyr. 2. 2. 6. b) With an adjunct marking object or purpose; so c. infin. Matt. 2, 2 **ἦλθον προσκυνῆσαι αὐτῷ**. Mark 2, 17. Luke 4, 34. al. With particip. fut. Matt. 27, 49 **εἰ ἔρχεται Ἡλίας σώσων αὐτόν**. Acts 8, 27. Buttm. § 144. 3. (Plato Euth. 2. c. Xen. An. 7. 1. 28.) So with part. pres. implying purpose and manner, Luke 13, 7 **τρία ἔτη ἔρχομαι ζιτῶν καρπὸν**. (Plato Phæd. 100. b.) With **ὡς**, John 10, 10. 12, 9. 46. 47. c) With dat. of pers. to whom one comes; Matt. 21, 5 **ὁ βασιλεὺς σου ἔρχεται σοι**, quoted from Zech. 9, 9 where Sept. for **יְהוָה יְהוָה יְהוָה**. So Rev. 2, 5. 16 **ἔρχομαι σοι ταχύ**. (Fabr. Pseudep. V. T. I. p. 594 **ὡς δὲ ἦλθον τῇ πόλει αὐτῶν**. Hdian. 3. 1. 6 **Ἀττηνοὶ δὲ ἦλθον αὐτῷ τοξόται σὺμμαχοι**.) With dat. of manner or means, John 21, 8 **οἱ δὲ ἄλλοι μαζηταὶ τῷ πλοιαρίῳ ἦλθον**. d) With adv. of place, Matt. 8, 29 **ἦλθες ὧδε κατὰ**. Mark 5, 27. Luke 10, 1. John 4, 16. 8, 14. So with adv. and inf. of purpose, John 4, 15 **μηδὲ ἔρχομαι ἐνθάδε ἀντλεῖν**. Also **ἐρχ. ὧδε εἰς τοῦτο** Acts 9, 21. e) With Prepositions; e. g. **ἀπὸ** c. gen. of place, Acts 18, 2 **ἐλήλυθθα ἀπὸ τῆς Ἰταλίας**. Mark 1, 9. 7, 1. al. (Palæph. 6. 6.) Also c. gen. of pers. from a person, Mark 5, 35. Gal. 2, 12. With **εἰς** c. acc. of place, *to come into*, e. g. **εἰς τὴν οἰκίαν**, *to enter*, Matt. 2, 11. Luke 14, 1; a country or city, *to come to or into*, Mark 5, 1. 8, 10. John 11, 38. Acts 8, 40. Gal. 2, 11. 1 Tim. 1, 15. al. So with acc. of purpose, i. e. **εἰς** final, John 1, 7 **οὗτος ἦλθεν εἰς μαρτυρίαν**. 4, 45 **εἰς τὴν ἑορτήν**, i. e. *to attend the feast*. 11, 56. With **εἰς** repeated, both of place and final, John 9, 39. 2 Cor. 2, 12. With **ἐκ** c. gen. of place whence, Luke 5, 17. John 3, 31. 7, 41; **ἐκ** et **εἰς** John 4, 54. With **ἐν** c. dat. of thing, implying rest upon, Matt. 24, 30 **ἐπὶ τῶν νεφελῶν**. So with acc. of place upon or to which one comes, Mark 6, 53

ἐπὶ τὴν γῆν Γενν. Luke 19, 5. 24, 1. Acts 12, 10; acc. of object or purpose, Matt. 3, 7 ἐπὶ τὸ βάπτισμα αὐτοῦ. Also ἐπὶ c. acc. of person, *to come to or before* any one, Acts 24, 8; *to come upon* any one, e. g. τὸ πνεῦμα, Acts 19, 6. Matt. 3, 16; (Test. XII Patr. p. 545); also, *to come against*, Luke 14, 31; so Xen. An. 3. 1. 24. With ἕως αὐτοῦ, Luke 4, 42. With κατὰ c. acc. *to move to, toward, along by*, Acts 16, 7. Luke 10, 33. With ὀπίσω c. gen. of pers. *to come after, to follow*, trop. *to become the follower, disciple, of any one*, Matt. 16, 24. Luke 9, 23. 14, 27. With παρά c. gen. of person, *to come from* any one, i. e. as sent, Luke 8, 49; c. acc. of place, *at, near, along*, π. τὴν θάλασσαν Matt. 15, 29. With πρὸς c. acc. of person *to whom one comes*, and this is the more usual construction, Matt. 7, 15. Mark 2, 13. Luke 7, 7. 15, 20. John 3, 2. 11, 19. 14, 6. 23. al. sēp. Also πρὸς c. acc. of thing, John 3, 20. 21.

3. Spec. *to come forth* before the public or the world, *to appear, to make one's appearance*; Matt. 11, 14 αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. v. 19. Mark 9, 11. 12. Gal. 3, 19. 2 Pet. 3, 3. al. Pres. in fut. sense, Matt. 17, 11. Luke 3, 16. 1 Cor. 15, 35; comp. above in no. 2. a. With part. pres. of manner, comp. above in no. 2. b. Matt. 11, 19. Luke 7, 33. John 1, 31.—With a dat. of manner, 1 Cor. 15, 35 ποίῳ δὲ σώματι ἔρχονται. Also with a prep. of manner; e. g. διὰ c. gen. 1 John 5, 6 ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, see in διά I. 4. b. So ἐν σαρκὶ ἐρχόμενον, i. e. *come, appeared*, in the flesh, spoken of Christ, 1 John 4, 2. 2 John 7. (Ep. Barnab. c. 5.) With other prepositions; e. g. ἀπὸ c. gen. of pers. John 3, 2 ἀπὸ θεοῦ. With ἐκ c. gen. of place, John 7, 41. 42. With μετὰ c. acc. of pers. *to come after* in time, *to appear later*, Acts 13, 25. 19, 4. With ὀπίσω c. gen. of pers. *to come after* in time, *to appear later*, Matt. 3, 11. Mark 1, 7. John 1, 27. 30.

4. Sometimes i. q. *to come again*, a second time; but this sense lies in the context, never in ἐρχομαι itself; so absol. Rom. 9, 9 κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρα υἱός. John 21, 22; also *to come back, to return*, Luke 15, 30. 19, 13. (Xen. Hi. 2. 9. An. 7. 7. 30.) So ἐλθὼν pleonastic, see above in no. 2. a. Matt. 5, 24. Luke 18, 8. With inf. of purpose, 2 Thess. 1, 10; also with particip. pres. of manner, see above in no. 2. b. John 9, 7 ἦλθε βλέπων, *he came back seeing*. With εἰς c. acc. of place, Matt. 2, 21; πρὸς c. acc. of pers. John 7, 45. 14, 18. 28.

5. Trop. of persons, e. g. with prep. εἰς c. acc. *to come to or into* any state or circumstances; so εἰς ἐαυτὸν ἐλθὼν, *coming to himself*, i. e. recovering his right mind, Luke 15, 17; εἰς χεῖρον ἐλθούσα, *growing worse*, Mark 5, 26; εἰς ἀπελεγμὸν Acts 19, 27; εἰς κρίσιν, i. e. *to be condemned*, John 5, 24; εἰς ἐπίγνωσιν 1 Tim. 2, 4; εἰς ὀπτασίας 2 Cor. 12, 1; εἰς τὴν ὥραν ταύτην John 12, 27. So Cebet. Tab. 12 εἰς τὴν ἀληθινήν παιδείαν ἐλθεῖν. Xen. Cyr. 6. 2. 29.—With ἐκ c. gen. *to come out of*, Rev. 7, 14 οἱ ἐρχόμενοι ἐκ τῆς θλίψεως, i. e. *who have escaped from*.

6. Trop. of things, e. g. a) Of time, as ἐλεύσονται ἡμέραι Matt. 9, 15; ἦλθεν v. ἐλήλυθεν ἡ ὥρα, John 16, 4. 32. Acts 2, 20. 3, 20. al. (Xen. Ec. 17. 2.) So Pres. in a future sense, of a time near and certain, *to be coming, to be near*, comp. above in no. 2. a. Luke 23, 29 ἰδοὺ ἔρχονται ἡμέραι. John 4, 35. 9. 4. Heb. 8, 8. So part. ἐρχόμενος, *coming*, i. e. future, as αἰὼν Mark 10, 30. Luke 18, 30; τὰ ἐρχόμενα ἀπαγγελεῖ John 16, 13 (Sept. for מֵיָא Is. 44, 7); ἐορτή Acts 18, 21. So Jos. Ant. 6. 9. 1. ib. 6. 11. 9. b) Of the kingdom of God, *to come*, i. e. *to be established*, Matt. 6, 10. Mark 11, 10. al. c) Of good or evil, e. g. a good result, Rom. 3, 8; with εἰς τι *to result, to fall out*, Phil. 1, 12; with ἐπὶ τινα, *to come upon*, e. g. ἡ εἰρήνη Matt. 10, 13. So of evil, guilt, wrath, with ἐπὶ τινα, *to come upon*, i. e. *to happen to*, *to be laid upon*, e. g. πάντα John 18, 4; ὀργή Eph. 5, 6, and so Rev. 11, 18. 18, 10; ἡ ὀργὴ ἡ ἐρχομένη, *the wrath to come*, 1 Thess. 1, 10; of guilt, αἷμα, Matt. 23, 35. So of offences, *to come, to arise*, Matt. 18, 7. d) Genr. of a voice, c. ἐκ Mark 9, 7; of a star, Matt. 2, 9; of floods, Matt. 7, 25. 27; of rain, Luke 12, 54. Heb. 6, 7; of wind, John 3, 8; of utensils, *to be brought*, Mark 4, 21. (Xen. Ec. 3. 15.) So of a law, faith, doctrine, *to come*, i. e. *to be announced, made known*, Rom. 7, 9. Gal. 3, 23; ἔρχ. εἰς τὸ φανερόν, *to come abroad*, *to be manifested*, Mark 4, 22; ὅταν δὲ ἐλθῇ τὸ τέλειον, *when that which is perfect is come*, 1 Cor. 13, 10. +

ἔρω, see in εἶπον.

ἐρωτάω, ᾧ, f. ἦσω, (kindr. ἐρομαι.) *to ask*, i. e.

1. Pr. *to ask* for information, *to inquire of, to interrogate*; with accus. of pers. Matt. 16, 13 ἥρῳτα τοὺς μαθητὰς αὐτοῦ λέγων. John 1, 19. 16, 5; acc. impl. Luke 22, 68. Sept. for בִּשְׁאֵל Gen. 24, 47. 32, 17. So Luc. D. Deor. 7. 1. Xen. Cyr. 8. 5. 19.—

With two acc. of pers. and of thing, Matt. 21, 24 ἐρωτήσω ὑμᾶς λόγον ἑνα. Mark 4, 10. Luke 20, 3. Sept. for בָּקַשׁ Jer. 38, 14. So Xen. Cyr. 3. 3. 48.—With acc. of pers. and περί c. gen. of thing, Luke 9, 45. Sept. and בקַּשׁ Jer. 45, 11. So ἐπερωτάω Hdot. 1. 32 init.

2. From the Heb. to ask a favour or the like, to request, to beseech, to entreat, i. q. αἰτέω. So with acc. of pers. Matt. 15, 23 ἡρώτων αὐτὸν, λέγοντες. Luke 14, 18. 19. John 12, 21. Phil. 4, 3. So Heb. בָּקַשׁ Is. 7, 11, Sept. αἰτέω. (Jos. Ant. 5. 1. 14.) With acc. of thing, τὰ πρὸς τὴν εἰρήμην, Luke 14, 32. Sept. and בקַּשׁ Ps. 122, 6.—With acc. of person and prepositions, e. g. περί τινος Luke 4, 38. John 16, 26; ὑπέρ τινος 2 Thess. 2, 1. Comp. Heb. בָּקַשׁ 1 K. 2, 22, Sept. αἰτέω.—With acc. of pers. and other adjuncts; as ἕνα, Mark 7, 26 ἡρώτα αὐτὸν ἕνα κτλ. Luke 7, 36. John 4, 47. 1 Thess. 4, 1; ὅπως Luke 7, 3. Acts 23, 20; infin. aor. Luke 5, 3. John 4, 40. Acts 3, 3; inf. pres. 1 Thess. 5, 12. +

ἐσθής, ἡτος, ἡ, (ἐννυμ, ἔσθην,) a garment, vestment; collect. clothing, raiment, Luke 23, 11. Acts 1, 10. 10. 30. 12, 21. James 2, 2 bis. 3.—1 Esdr. 8, 73. Pol. 6. 5. Xen. Mem. 2. 1. 22.

ἔσθησις, εως, ἡ, (ἐσθίω, ἐσθής,) a garment; Plur. raiment, Luke 24, 4.—Aquil. for תְּכָנִים Is. 23, 18.

ἐσθίω, a strengthened form of obsol. ἔδω, found only in pres. and impf. ἥσσιον; other tenses in use are: Aor. 2 ἔφαγον from obsol. φάγω, see Buttm. § 114 ἐσθίω. Matth. § 234. § 183; later Fut. φάγομαι, (instead of Att. f. ἔδομαι.) Winer § 15 φαγεῖν. Lob. ad Phryn. p. 327, 347. Buttm. Ausf. Sprachl. § 95. n. 21; 2 pers. fut. φάγεσθαι Luke 17, 8, see Buttm. § 103. III. 1.—To eat, to take food, spoken both of men and animals.

1. Genr. as of persons, a) Absol. ἐσθίειν, Matt. 12, 1 τῶν στάχυνας καὶ ἐσθίειν. 14, 21. 26, 21. 26. Mark 7, 3. Luke 6, 1. Acts 27, 35. 1 Cor. 10, 28; φαγεῖν, Matt. 15, 37. 26, 26. Mark 6, 42. 8, 8. Luke 9, 17; as infin. of purpose, διδόναι τὴν φαγεῖν, Matt. 14, 16. 25, 35. 42. Mark 5, 43. al. Buttm. § 140. 3. Sept. for בָּקַשׁ, ἐσθίειν 1 Sam. 1, 7. 8; φαγεῖν Gen. 3, 13. 18, 8. So ἐσθίειν Ael. V. H. 2. 17. Xen. Mem. 2. 7. 7; φαγεῖν Luc. Parasit. 12. Xen. Mem. 2. 1. 18.—With μετὰ c. gen. to eat with any one at table, to take a meal with, Luke 7, 36 ἡρώτα δὲ τις αὐτὸν, ἵνα φάγῃ μετ' αὐ-

τοῦ. Matt. 9, 11 ἐσθίειν. So ἐνώπιόν τινος, to eat before any one, in his sight, Luke 24, 43. Sept. φαγεῖν for בָּקַשׁ, c. μετὰ 1 Sam. 1, 18; c. ἐνώπιον 2 Sam. 11, 13.

b) With an adjunct of the object, or thing eaten. a) With gen. perhaps once, Luke 15, 16 κερατίων ὧν ἥσσιον οἱ χοῖροι i. e. of which they eat, Buttm. § 132. 10. i; comp. Matth. § 327. (Plut. Gryll. 9. Plato Legg. 845. c.) 'But the gen. is here more prob. by attraction instead of the accus.' as below.

β) With ἐκ c. gen. to eat of any thing, to partake of it, by Hebraism instead of the Attic simple gen. comp. Buttm. l. c. Matth. § 327. So ἐσθ. ἐκ τοῦ ἄρτου 1 Cor. 11, 28; φαγ. Luke 22, 16. John 6, 26. 50. Rev. 2, 7. (Sept. for בָּקַשׁ, ἐσθ. 2 Sam. 12, 3. 2 K. 4, 40; φαγ. Num. 6, 4. Eccclus. 11, 19.) Spec. to live from, 1 Cor. 9, 7, 13. Heb. 13, 10; comp. Jos. B. J. 5. 13. 6 ἐξ αὐτοῦ τρέφεσθαι.

γ) With ἀπό c. gen. to eat from i. e. of any thing, as in β, comp. Matth. l. c. So ἐσθίειν, spoken of dogs, Matt. 15, 27. Mark 7, 28; φαγεῖν Rev. 2, 17 Rec. Sept. φαγεῖν for בָּקַשׁ Gen. 3, 1. 2. 5. Lev. 7, 8. 11.

δ) With accus. of the thing eaten; e. g. genr. as φαγεῖν τὸ πάσχα Matt. 26, 17. Mark 14, 12. 14. al. καρπὸν Mark 11, 14; also Mark 2, 26. Rev. 10, 10. So of birds or beasts of prey, σάρκας φαγεῖν to devour, Rev. 19, 18; trop. Rev. 17, 16. Sept. for בָּקַשׁ Gen. 3, 14. Ex. 12, 8. (Ael. V. H. 1. 1 πᾶν ὅτι οὖν φαγ. Plut. de Solert. Anim. 26. Plato Prot. 337. c.) 1 Cor. 11, 20 κυριακὸν δεῖπνον φαγεῖν, i. e. to celebrate.—From the Heb. ἄρτον ἐσθίειν v. φαγεῖν, to eat bread, i. e. to take food, to take a meal, e. g. ἐσθ. Matt. 15, 2. Mark 7, 5; φαγ. Matt. 15, 20. John 6, 23. al. Sept. for בָּקַשׁ, ἐσθ. 1 K. 21, 5; φαγ. Gen. 37, 24. 2 K. 4, 8. Trop. of a banquet in the kingdom of God, Luke 14, 15; see in ἀνακλίνω no. 2. b. For the phrases ἄρτον φαγεῖν παρά τινος 2 Thess. 3, 8, also τὸν ἐναντὶον ἄρτον ἐσθίειν 2 Thess. 3, 12, see in ἄρτος no. 2. a.—Spec. to eat in order to support life, to use as food, to live upon; Mark 1, 6 ἐσθίων ἀκριδᾶς καὶ μέλι ἄγριον. John 6, 31 τὸ μάννα. Rom. 14, 2. 3. 6. 1 Cor. 10, 3. 25. 27. al. Trop. John 6, 53. With a negat. Luke 4, 2. 1 Cor. 8, 13. So Xen. Ag. 9. 3. Cyr. 8. 1. 44.—Also, to eat of, to partake of, for ἐκ v. ἀπό τινος as above, 1 Cor. 8, 7. 10. 11, 26. 27. Rev. 2, 14. 20.

2. From the Heb. in the phrase ἐσθίειν v. φαγεῖν καὶ πίνειν, to eat and drink, absol. or c. acc. a) Simply, i. q. to take a

meal, Luke 10, 17. 17, 8 bis. Sept. for $\eta\eta\psi$ לֶחֶם 1 K. 19, 6. 8. 2 K. 6, 23. So Bel and Drag. 6. b) Also i. q. *to live*, in the usual manner, Matt. 11, 18 $\mu\acute{\iota}\tau\epsilon$ $\epsilon\sigma\zeta\acute{\iota}\omega\nu$ $\mu\acute{\iota}\tau\epsilon$ $\pi\acute{\iota}\nu\omega\nu$, i. e. not living as other men; comp. Matt. 3, 4. Matt. 11, 19 $\eta\lambda\theta\epsilon\nu$ \acute{o} $\nu\acute{\iota}\delta\varsigma$ $\tau\acute{o}\upsilon$ $\alpha\nu\theta\rho$. $\epsilon\sigma\zeta\acute{\iota}\omega\nu$ $\kappa\alpha\iota$ $\pi\acute{\iota}\nu\omega\nu$, i. e. like other men. Luke 7, 33. 34. 1 Cor. 9, 4. Hence in antith. with $\nu\eta\sigma\tau\epsilon\acute{\upsilon}\nu$, it signifies *not to fast*, Luke 5, 33; but with a neg. $\sigma\acute{\upsilon}$ $\phi\alpha\gamma\acute{\epsilon}\iota\nu$ $\sigma\acute{\upsilon}\delta\epsilon$ $\pi\acute{\iota}\nu\epsilon\iota\nu$, *not to eat or drink*, to abstain from food, to fast, Acts 9, 9. 23, 12. 21. So Sept. Ex. 34, 28. 1 K. 13, 8. 9. c) Spec. *to feast, to banquet*, Luke 12, 19 $\alpha\nu\alpha\pi\alpha\acute{\upsilon}\nu\omega$, $\phi\acute{\alpha}\gamma\epsilon$, $\pi\acute{\iota}\epsilon$, $\epsilon\upsilon\phi\rho\alpha\acute{\iota}\nu\omega$. 1 Cor. 10, 7. 15, 32. With the idea of luxury, revelling, Matt. 24, 49. Luke 12, 45. 17, 27. 28. 1 Cor. 11, 22, comp. v. 21. So Sept. for $\eta\eta\psi$ לֶחֶם 1 Sam. 30, 16. Job 1, 4. 18. al. d) With $\epsilon\nu\acute{o}\nu\omega\mu\acute{\iota}\omega$ $\tau\acute{\iota}\nu\omega\varsigma$, *to eat and drink in the presence of any one*, i. e. to live in acquaintance and intercourse with him, Luke 13, 26. Trop. Luke 22, 30 $\acute{\iota}\nu\alpha$ $\epsilon\sigma\zeta\acute{\iota}\eta\gamma\epsilon$ $\kappa\alpha\iota$ $\pi\acute{\iota}\nu\eta\tau\epsilon$ $\epsilon\pi\acute{\iota}$ $\tau\eta\varsigma$ $\tau\rho\alpha\pi\acute{\epsilon}\zeta\eta\varsigma$ $\mu\omicron\nu$ $\epsilon\nu$ $\tau\eta$ $\beta\alpha\sigma$. $\mu\omicron\nu$, i. e. that ye may feast at my table, live in familiar intercourse with me; comp. in $\alpha\nu\alpha\kappa\lambda\acute{\iota}\nu\omega$ no. 2.

3 Trop. *to devour, to consume*, c. acc. $\sigma\upsilon$ of fire, Heb. 10, 27; of rust, James 5, 3. Sept. and לֶחֶם of fire, Is. 10, 17.—Of fire, Hom. II. 23. 182; comp. Plato Rep. 589. a. +

Ἑσλί, \acute{o} , indec. *Esli*, pr. n. of a man, Luke 3, 25.

$\epsilon\sigma\sigma\pi\tau\rho\nu$, $\sigma\upsilon$, $\tau\acute{o}$, ($\epsilon\acute{\iota}\sigma\acute{o}\phi\omicron\mu\alpha\iota$, for $\epsilon\acute{\iota}\sigma\sigma\pi\tau\rho\nu$), a looking-glass, mirror; James 1, 23 $\epsilon\acute{\iota}\kappa\epsilon\nu$ $\alpha\nu\delta\rho\acute{\iota}$ $\kappa\alpha\tau\alpha\nu\sigma\omicron\upsilon\nu\tau\alpha\iota$... $\epsilon\nu$ $\epsilon\sigma\sigma\pi\tau\rho$. 1 Cor. 13, 12 $\beta\lambda\epsilon\pi\omicron\mu\epsilon\nu$ $\delta\acute{\iota}$ $\epsilon\sigma\sigma\pi\tau\rho\nu$ $\epsilon\nu$ $\alpha\acute{\iota}\nu\gamma\mu\alpha\tau\acute{\iota}$, i. e. we now see only an image behind the metallic surface, dimly, obscurely, and not face to face as we shall see hereafter. So Ecclus. 12, 11. Anacr. 11. 3. Plut. de Fac. in orbe Lun. 23 bis.—The mirrors of the ancients were usually made of polished metal, see Ex. 38, 8. Job 37, 18; comp. Gesen. Comm. on Is. 3, 23. Dict. of Ant. art. *Speculum*.

$\epsilon\sigma\pi\acute{\epsilon}\rho\alpha$, $\alpha\varsigma$, η , (pr. fem. of $\epsilon\sigma\pi\epsilon\rho\omega\varsigma$), evening, Lat. *vespera*, Luke 24, 29. Acts 4, 3. 28, 23. Sept. for לֵיל Gen. 1, 5. 8. al.—Hdian. 3. 12. 23. Xen. Cyr. 1. 4. 17.

Ἑσρώμ, \acute{o} , indec. *Esrom*, Heb. הַצִּירֹן (walled in) *Hezron*, pr. n. of the grandson of Judah, Matt. 1, 3 bis. Luke 3, 35. See 1 Chr. 2, 5.

$\epsilon\sigma\chi\alpha\tau\omega\varsigma$, $\acute{\alpha}\tau\eta$, $\tau\omicron\nu$, (prob. $\epsilon\chi\omega$, $\epsilon\sigma\chi\omega\nu$), *the last, the furthest, uttermost, extreme*; spoken of place and time, viz.

1. Of place. a) Pr. *the furthest, remotest*; also Neut. as subst. $\tau\acute{o}$ $\epsilon\sigma\chi\alpha\tau\omicron\nu$, *the extremity, end*; Acts 1, 8 et 13, 47 $\epsilon\omega\varsigma$ $\epsilon\sigma\chi\alpha\tau\omicron\nu$ $\tau\eta\varsigma$ $\gamma\eta\varsigma$. Sept. for סוֹף Jer. 16, 18; סוֹף Deut. 28, 49. So אַל . V. H. 3. 18 med. Dem. 1488. 9. Xen. Vect. 1. 6. b) Trop. of rank or dignity, *the last, lowest, least*; Luke 14, 9. 10 $\epsilon\acute{\iota}\varsigma$ $\tau\omicron\nu$ $\epsilon\sigma\chi$. $\tau\acute{o}\pi\omicron\nu$. So genr. Matt. 19, 30 bis, $\pi\omicron\lambda\lambda\omicron\iota$ $\epsilon\sigma\sigma\tau\alpha\iota$ $\pi\rho\acute{\omega}\tau\omega\iota$ $\epsilon\sigma\chi\alpha\tau\omicron\iota$, $\kappa\alpha\iota$ $\epsilon\sigma\chi\alpha\tau\omicron\iota$ $\pi\rho\acute{\omega}\tau\omega\iota$. Mark 9, 35. 10, 31 bis. Luke 13, 30 bis. John 8, 9. 1 Cor. 4, 9. Comp. *homines postremi*, Cic. pro Rosc. Am. 47. c) Of order or number, *the last, utmost*, Matt. 5, 26 $\tau\omicron\nu$ $\epsilon\sigma\chi$, $\kappa\omicron\delta\rho\acute{\alpha}\nu\tau\eta\nu$. Luke 12, 59.

2. Of time, *the last, the latest*, only in the later Greek. a) Genr. of persons, Matt. 20, 8. 12 $\acute{\alpha}\nu\theta\rho\omega\pi\omega\tau\omicron\iota$, i. e. the labourers latest hired. v. 14. 16 bis. 1 Cor. 15, 26. 45 \acute{o} $\epsilon\sigma\chi\alpha\tau\omega\varsigma$ אַדָּמָה , i. q. \acute{o} $\delta\epsilon\acute{\upsilon}\tau\epsilon\rho\omicron\varsigma$ in v. 45. (Phryn. ed. Lob. p. 135 $\epsilon\sigma\chi\alpha\tau\omicron\nu$ $\mu\acute{\alpha}\rho\tau\upsilon\rho\alpha$ $\pi\alpha\rho\acute{\epsilon}\chi\epsilon\iota\nu$.) Adverbially, Mark 12, 6. 22 $\epsilon\sigma\chi\acute{\alpha}\tau\eta$ $\pi\acute{\alpha}\nu\tau\omega\nu$ $\alpha\pi\acute{\epsilon}\zeta\alpha\nu\epsilon$ $\kappa\alpha\iota$ η $\gamma\eta\nu\eta$, comp. Butt. § 123. 6. Also of things, *the last*, and in reference to two, *the later, latter*, e. g. $\tau\acute{\alpha}$ $\epsilon\sigma\chi\alpha\tau\acute{\alpha}$ $\tau\acute{\iota}\nu\omega\varsigma$, *the latter state or condition of any one*, Matt. 12, 45. Luke 11, 26. 2 Pet. 2, 20. Sept. and אַחֲרָיָהּ Job 8, 7. 42, 12. So η $\epsilon\sigma\chi$. $\pi\lambda\acute{\alpha}\nu\eta$ Matt. 27, 64; $\tau\acute{\alpha}$ $\epsilon\sigma\chi$. $\epsilon\rho\gamma\alpha$ Rev. 2, 19; $\epsilon\sigma\chi$. $\pi\lambda\eta\gamma\acute{\alpha}\iota$ Rev. 15, 1. 21, 9. Also, $\epsilon\nu$ $\tau\eta$ $\epsilon\sigma\chi$. $\sigma\acute{\alpha}\lambda\pi\iota\gamma\gamma\iota$ 1 Cor. 15, 52, i. e. the trumpet of the last day. Neut. $\epsilon\sigma\chi\alpha\tau\omicron\nu$ as adv. 1 Cor. 15, 8 $\epsilon\sigma\chi$. $\pi\acute{\alpha}\nu\tau\omega\nu$. b) With a noun of time, as η $\epsilon\sigma\chi\acute{\alpha}\tau\eta$ $\eta\mu\acute{\epsilon}\rho\alpha$, *the last day*, e. g. of a festival, John 7, 37; or of the world, the day of judgment, John 6, 39. 40. 44. 54. 11, 24. 12, 48. Further, in the phrases $\epsilon\nu$ $\epsilon\sigma\chi\acute{\alpha}\tau\alpha\iota\varsigma$ $\eta\mu\acute{\epsilon}\rho\alpha\iota\varsigma$, *in the last or latter days*, Acts 2, 17. 2 Tim. 3, 1. James 5, 3; $\epsilon\pi'$ $\epsilon\sigma\chi\acute{\alpha}\tau\omicron\nu$ $\tau\omega\nu$ $\eta\mu\acute{\epsilon}\rho\omega\nu$, Heb. 1, 1. 2 Pet. 3, 3; $\epsilon\nu$ $\kappa\alpha\iota\rho\acute{o}$ $\epsilon\sigma\chi\acute{\alpha}\tau\omicron$, *in the last time*, 1 Pet. 1, 5; $\epsilon\nu$ $\epsilon\sigma\chi\acute{\alpha}\tau\omicron$ $\chi\rho\acute{o}\nu\omicron\varsigma$, *in the last time*, Jude 18; $\epsilon\pi'$ $\epsilon\sigma\chi\acute{\alpha}\tau\omicron\nu$ $\tau\omega\nu$ $\chi\rho\acute{o}\nu\omega\nu$ 1 Pet. 1, 20; $\epsilon\sigma\chi\acute{\alpha}\tau\eta$ $\acute{\omega}\rho\alpha$ $\epsilon\sigma\tau\acute{\iota}$, *it is the last hour*, 1 John 2, 18 bis; all which refer to the last times of \acute{o} $\alpha\acute{\iota}\omega\nu$ $\sigma\acute{o}\tau\omicron\varsigma$, the times since the coming of Christ, in which the Jewish dispensation has come to an end, and the power of this world is in part broken, though it will be wholly destroyed only at his second advent, i. q. $\tau\acute{\alpha}$ $\tau\epsilon\lambda\eta$ $\tau\omega\nu$ $\alpha\acute{\iota}\omega\nu\omega\nu$ 1 Cor. 10, 11; comp. in $\alpha\acute{\iota}\omega\nu$ no. 2. b, and $\beta\alpha\sigma\acute{\iota}\lambda\epsilon\acute{\iota}\alpha$ no. 3. These expressions seem therefore strictly to cover the whole interval between the first and final advent of Christ; but they commonly refer more particularly to the period in which the sacred writers lived, adjacent to the first com-

ing, in the last days of the old dispensation, as Acts 2, 17 Heb. 1, 1. James 5, 3. 1 Pet. 1, 20. 2 Pet. 3, 3. 2 Tim. 3, 1. Jude 18. 1 John 2, 18 bis; elsewhere more to later times, before the second coming, as 1 Pet. 1, 5. See Bleek Br. an d. Hebr. II. p. 27. c) In the phrase *ὁ πρῶτος καὶ ὁ ἐσχάτος*, the first and the last, spoken of the Messiah in glory, Rev. 1, [11.] 17. 2, 8. 22, 13; prob. in the sense of *eternal*, the beginning and the end; comp. Heb. יְהוָה הָאֵל הָאֵלִים Is. 44, 6 et 48, 12, comp. Is. 41, 4; see Gesen. Comm. on Is. 41, 4. 48, 12.

ἐσχάτως, adv. (ἐσχάτος,) *at the uttermost, in extremity*; so ἐσχάτως ἔχειν, Lat. *in extremis esse, to be at the last gasp*, at the point of death, Mark 5, 23.—Artemidor. 3. 61. Diod. Sic. VI. p. 31 (II. p. 554 Wess.) πυθόμενος τὸν Φηρεκίδην... ἐν Δήλῳ νοσεῖν καὶ τελέως ἐσχάτως ἔχειν. So ἐσχάτως διακείμεαι Diod. Sic. 18. 48. Pol. 1. 24. 2. See Lob. ad Phryn. p. 389. Kypke in Marc. I. c.

ἔσω, adv. of place, (εἰς, pr. εἴσω,) *into, in, within*, opp. ἔξω.

1. Pr. implying motion *into* a place; Matt. 26, 58 καὶ εἰσελθὼν ἔσω. Mark 14, 54; with gen. 15, 16 ἔσω τῆς αὐλῆς, *into the hall*, Sept. for חֲנִיכָא 2 Chr. 29, 16. 18.—Hdot. 5. 20. Soph. Œd. R. 461; εἴσω Xen. Cyr. 7. 5. 20; c. gen. Xen. Hi. 2. 10.

2. Of place where, *within*, John 20, 26. Acts 5, 23. Sept. for חֲנִיכָא Gen. 39, 11. So Dem. 421. 16, 18. Aristot. H. An. 8. 9. Comp. Lob. ad Phryn. p. 128.—Hence *ὁ, ἡ, τὸ ἔσω* as adj. *inner, interior*, Buttm. § 125. 6; trop. *ὁ ἔσω ἄνθρωπος* the inner man, the mind, soul, Rom. 7, 22. Eph. 3, 16; see in *ἄνθρωπος* no. 3. [2 Cor. 4, 16.] So οἱ ἔσω, *those within* the church, Christians, 1 Cor. 5, 12. So Dion Cass. 122. 15. Xen. Ven. 10. 7 τὸ ἔσω. Luc. Navig. 38 τὸ εἴσω.

ἔσωθεν, adv. of place, (ἔσω,) *from within*.

1. Pr. implying motion *from within* outwards; Mark 7, 21 ἔσωθεν ἐκ τῆς καρδίας ἐτλ. v. 23. Luke 11, 7.—Arr. Epict. 4. 1. 57; pr. Plut. Poplic. 20. Hdot. 8. 37.

2. Also of place where, *within*, like ἔσω; so of persons Matt. 7, 15 ἔσωθεν δὲ εἰσι λύκοι κτλ. 23, 25. 27. 28. 2 Cor. 7, 5. Rev. 4, 8, 11. Sept. and חֲנִיכָא Gen. 6, 14. Ex. 25, 5; חֲנִיכָא Ex. 39, 18. So Arr. Epict. 2. 8. 14; pr. Xen. An. 1. 4. 4.—Hence *ὁ, ἡ, τὸ ἔσωθεν* as adj. *the inner, the inside*, trop. for the mind, heart, Luke 11, 39. 40. 2 Cor. 4, 16. Comp. Buttm. § 125. 6.

ἐσώτερος, α, ον, (ἔσω,) compar. *inner, interior, inmost*, Acts 16, 24. Hence Neut. τὸ ἐσώτερον, *the interior, that within*, Heb. 6, 19; comp. Lev. 16, 15 where Sept. for חֲנִיכָא.

ἐταῖρος, ου, ὁ, (kindr. ἑτης,) *a companion, comrade, friend*, Matt. 11, 16. Sept. for עֵר 2 Sam. 13, 3. 16, 17. So Hdian. 2. 1. 10. Xen. Cyr. 5. 1. 1. Mem. 2. 6. 15.—Also in a direct address, voc. *ἐταῖρε, friend*, as in Engl. *my good friend*, Matt. 20, 13. 22, 12. 26, 50. So Aristoph. Vesp. 1239. Plato Gorg. 473. a.

ἐτερόγλωσσος, ου, ὁ, ἡ, adj. (ἕτερος, γλῶσσα,) *other-tongued, of another language*; 1 Cor. 14, 21 ἐν ἐτερογλώσσοις (λόγοις), in allusion to Is. 28, 11.—Aquil. for עֵר לִשָּׁנָא Ps. 114, 1. Pol. 24. 9. 5.

ἐτεροδιδασκαλέω, ὦ, f. ἦσω, (ἕτερος, διδάσκαλος,) *to teach otherwise, other doctrine, error*, 1 Tim. 1, 3. 6, 3.—Ignat. ad Polyc. § 3. Euseb. H. E. 3. 32. Not found in classic writers.

ἐτεροζυγέω, ὦ, f. ἦσω, (ἐτερόζυγος,) *to be yoked heterogeneously, pr. with an animal of another kind, to be yoked unequally*; in N. T. only trop. of Christians living in familiar intercourse with pagan idolaters, 2 Cor. 6, 14; comp. v. 15 sq.—Comp. Sept. ἐτερόζυγος for עֵר לִשָּׁנָא, i. e. animals of different kinds, Lev. 19, 19. Also σταζμός ἐτεροζυγος Phocyl. Sent. 13.

ἕτερος, α, ον, correl. pron. *the other, other, one of two*, Buttm. § 78. 4. § 127. 10.

1. Pr. and defin. *ὁ ἕτερος*, with the article, *the other*, sc. of two, where one has been already mentioned, as Matt. 6, 24 τὸν ἓνα μισήσῃ, καὶ τὸν ἕτερον ἀγαπήσῃ. Luke 5, 7. 41. 23, 40. al. Luke 4, 43 ἐν ταῖς ἐτέραις πόλεσιν, in those other cities where the gospel has not yet been preached. In distinction from oneself, *another person*, i. q. τὸν πλησίον, Rom. 2, 1. 1 Cor. 4, 6. 14, 17. Gal. 6, 4. James 4, 12. (Hdian. 5. 7. 1. Xen. Cyr. 2. 3. 17.) Hence *ἡ ἐτέρα* sc. *ἡμέρα*, *the other* i. e. *the next day*, the day after, Acts 20, 15. 27, 3. So Xen. Cyr. 4. 6. 10 ἦν αὐριον ἡς πρωῇ, τῇ ἐτέρα ἂν αὐλιζοιο παρ' ἡμῖν.

2. Indef. and without the art. *other, another, some other*, i. q. ἄλλος, but with a stronger expression of difference; Buttm. § 127. 10.

a) Pr. Matt. 8, 21 ἕτερος δὲ τῶν μαθητῶν. Luke 8, 3. John 19, 37. Acts 1, 20. al. Eph. 3, 5 ἐν ἐτέραις γενεαῖς, i. e. former. Sept. for עֵר Gen. 4, 24. 8, 10. al. So Hdian. 5. 7. 13. Xen. Cyr. 6. 3. 5.—Joined

with *ris* indei. *ἑτέρος τις*, *some other one*, *any other*, Acts 8, 34. 27, 1. Rom. 8, 39. 1 Tim. 1, 10. Also distributively, either repeated, as 1 Cor. 15, 40 *ἑτέρα μὲν ... ἑτέρα δέ*; or with other pronouns, Matt. 16, 14 *οἱ μὲν ... ἄλλοι δέ ... ἑτέροι δέ κτλ.* Luke 11, 16. 14, 19. 20. 1 Cor. 12, 9. 10. Sept. for *שׂרָא* Gen. 31, 49; *חַשׂא* Ex. 26, 3. Matth. ὁ 288. n. 6.

b) Of another kind, *another*, *different*, i. q. *ἄλλοιος*, e. g. *ἐν ἐτέρῃ μορφῇ* Mark 16, 12; *νόμος* Rom. 7, 23; *εὐαγγέλιον* Gal. 1, 6; *ὁδός* James 2, 25. (Xen. Cyr. 1. 6. 2.) So of a priest out of a different line or family, Heb. 7, 11. 15; prob. also of a king from another race, Acts 7, 18; comp. Jos. Ant. 2. 9. 1. Spec. Jude 7 *ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας* *after other flesh*, i. e. of a different sex, male; comp. Gen. 19, 5.—For the phrase *ἐτέρας γλώσσαις* v. *ἐν χεῖλεσιν ἐτέροις λαλεῖν* Acts 2, 4 et 1 Cor. 14, 21, see in *γλώσσα* no. 2. d. Comp. Is. 28, 11. +

ἐτέρως, adv. (*ἑτερος*), *otherwise*, Phil. 3, 15.—Luc. Hermot. 44. Plato Phædr. 235. a.

ἔτι, adv. *yet*, *still*, implying the continuance or increase of something existing; comp. Hartung Lehre von der Partik. I. p. 123.

1. Of continuance in time: a) The present in relation to the past, *yet*, *still*, *hitherto*, Lat. *adhuc*; Matt. 12, 46 *ἔτι αὐτοῦ λαλοῦντος*. 27, 63 *ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν*. Luke 9, 42. 24, 6. John 20, 1. Rom. 5, 6. al. (Hdian. 4. 9. 15. Plut. Mor. II. p. 39 ult. Xen. Cyr. 4. 2. 9.) Spec. of a former state of mind or condition still unchanged, Mark 8, 17. Luke 24, 41. Acts 9, 1. Rom. 3, 7. Gal. 1, 10. al. So *ἔτι νῦν*, *yet now*, *even now*, 1 Cor. 3, 2. (Hdian. 3. 4. 6 *ἔτι νῦν*. Xen. Cyr. 1. 2. 16 *νῦν δ' ἔτι*.) In the sense *even now*, *even then*, *already*; Luke 1, 15 *πνεύματος ἁγίου πληροῦσθεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ*. Heb. 7, 10. Comp. Plut. Consol. ad Apoll. 6. p. 242, *ἡ τε ἀθῆλος αὐτῇ τύχῃ πόρρωθεν ἡμῶν καὶ ἔτι ἀπ' ἀρχῆς ἠκολούθηκεν*. b) The future in relation to the present, *yet*, *still*, *further*, *longer*, *henceforth*; Mark 5, 35 *τί ἔτι σκύλλεις τὸν διδάσκαλον*. John 4, 35. 7, 33. 14, 19. Rom. 6, 2. 2 Cor. 1, 10. al. (Hdian. 2. 13. 16. Xen. Mem. 2. 6. 20. Apol. Spc. 33 *τοῦ ἔτι ζῆν*.) With a negative, *no further*, *no more*, *no longer*, Lat. *non amplius*; Luke 16, 2 *οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν*. Matt. 5, 13 *εἰς οὐδὲν ἰσχύει ἔτι*. Heb. 8, 12. Rev. 3, 12. 7, 16. al. For *οὐκέτι* see in its order. So Hdian. 3. 11. 13. Xen. Cyr. 4. 2. 26 *οὐδένα ἔτι*.

2. Genr. as marking accession, increase, *yet*, *still more*, *further*, *besides*; Matt. 18, 16 *παράλαβε μετὰ σοῦ ἔτι ἓνα ἢ δύο*. Luke 18, 22 *ἔτι ἐν σοὶ λείπει*. John 16, 12. 1 Cor. 12, 31. Heb. 11, 32. 36. al. So *ἔτι δὲ καί*, *and further also*, *moreover also*, Luke 14, 26. Acts 2, 26; *ἔτι τε καί* id. Acts 21, 28. So Hdian. 5. 2. 13. Xen. CEC. 6. 12; *ἔτι δὲ καί* Hdian. 2. 3. 9. Xen. Hell. 4. 2. 18.—Spec. it strengthens a comparative; Phil. 1, 9 *ἔτι μᾶλλον καὶ μᾶλλον*, *yet more and more*. Heb. 7, 15. So *ἔτι μᾶλλον* Jos. Ant. 20. 4. 2. Xen. Hi. 2. 18. See Winer ῥ 36. 3. n. 1. +

ἐτοιμάζω, f. *ἄσω*, (*ἔτοιμος*), 1. *to make ready*, *to prepare*. a) Of things, as a meal, banquet, c. acc. Matt. 22, 4. Luke 17, 8; *τὸ πᾶσχα* Matt. 26, 17. 19. Mark 14, 12. 15. 16. Luke 22, 8. 9. 12. 13. Sept. for *יִצְחָק* Gen. 43, 16. (Hom. Il. 19. 197. Plut. de Virt. et Vit. 4.) Also a place, domicile, *to prepare*, *to provide*; c. acc. et dat. e. g. *τόπον* John 14, 2. 3. Rev. 12, 6; *πόλιν* Heb. 11, 16; *ξενίαν* Philem. 22; acc. impl. Luke 9, 52. Sept. for *יִצְחָק* 1 Chr. 15, 3. So genr. of things, *to prepare*, *to provide*, c. acc. *ἀρώματα* Luke 23, 56. 24, 1; *ἀγαθά* Luke 12, 20 comp. v. 19. Sept. and *יִצְחָק* 2 Chr. 26, 14. Spec. *to prepare* a way, *τὴν ὁδόν*, by leveling and straightening, as was customary before oriental monarchs on their journeys and marches; see Jos. B. J. 3. 6. 2. Arr. Alex. M. 4. 30. 12. Diod. Sic. 2. 13; so Pass. pr. Rev. 16, 12; trop. of the Messiah, Matt. 3, 3. Mark 1, 3. Luke 1, 76. 3, 4, all quoted from Is. 40, 3 where Sept. for *יִצְחָק*. b) Of persons, c. acc. e. g. *ἐτ. κυρίῳ λαόν* Luke 1, 17; comp. Sept. 2 Chr. 27, 6. Ecclus. 2, 18. So of soldiers, Acts 23, 23; a bride, *ἐαντήν* Rev. 19, 7. 21, 2; a servant or minister, *ἐαυτὸν* Rev. 8, 6. 9, 15. Luke 12, 47. Pass. particip. *ἑτοιμασμένος*, *prepared*, i. e. *ready*, *fitted*, 2 Tim. 2, 21; of horses, *ἦρ. εἰς πόλεμον*, Rev. 9, 7. So genr. 1 Macc. 13, 22. Pol. 1. 38. 3. Thuc. 6. 34.

2. Trop. of God, as having in his counsels *made ready* good or evil for men, i. e. *to prepare*, *to appoint*, c. acc. 1 Cor. 2, 9 *ἀ ἑτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν*. Luke 2, 31. Pass. Matt. 20, 23. 25, 34. 41. Mark 10, 40. Sept. for *יִצְחָק* Ex. 23, 20. Is. 41, 21; *יִצְחָק* Gen. 24, 14. 44.—Tob. 6, 17.

ἐτοιμασία, as, ἡ, (*ἔτοιμος*), *preparation*, i. e. *readiness*, *alacrity*; Eph. 6, 15 *ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου*, *having your feet shod with preparation (alacrity) for the gospel*; comp. 2 Tim. 2,

21. Sept. for מְהֵרָה Ps. 10, 17.—Jos. Ant. 10. 1. 2. Artemid. 2. 57.

ἔτοιμος, ἡ, ον, once αἱ ἔτομοι Matt. 25, 10. Thuc. 8. 26; *ready, prepared*, e. g. a) Of things, as a banquet, Matt. 22, 4. 8. Luke 14, 17; a chamber, Mark 14, 15; a contribution, 2 Cor. 9, 5; so of time, John 7, 6; of things done, made ready, τὰ ἔτοιμα 2 Cor. 10, 16. (Thuc. 7. 60, 65.) Also c. inf. *ready* to be done, σωτηρίαν ἔτοιμην ἀποκαλυφθῆναι, 1 Pet. 1, 5. So Wisd. 16, 20. Hdan. 2. 12. 1. Xen. Cyr. 2. 1. 10. b) Of persons, Matt. 25, 10 αἱ ἔτοιμοι εἰσέλθουσιν. Also with πρὸς τι, *ready* for any thing, Tit. 3, 1. 1 Pet. 3, 15; c. infin. *ready* to do or act, Luke 22, 33. Acts 23, 15; inf. impl. v. 21. So ἔτοιμος γίνουμαι, *to become ready, be prepared*, Matt. 24, 44. Luke 12, 40. Sept. for מְהֵרָה Ex. 19, 15. 34, 2. So c. πρὸς Xen. Mem. 4. 5. 12; c. inf. Luc. Asin. 23. Xen. Cyr. 4. 1. 1.—Hence, ἐν ἔτοιμῳ ἔχειν, *to have or hold in readiness*, c. inf. 2 Cor. 10, 6. So Pol. 2. 34. 2.

ἐτοίμως, adv. (ἔτοιμος,) *ready, in readiness*; hence ἐτοίμως ἔχειν, *to hold oneself ready, to be ready*, c. inf. Acts 21, 13. 2 Cor. 12, 14. 1 Pet. 4, 5. Sept. for מְהֵרָה Dan. 3, 15.—Jos. Ant. 12. 4. 2. Æl. V. H. 4. 13. Diod. Sic. 16. 28.

ἔτος, ερs, ουs, τό, *a year*, Luke 3, 1. Acts 7, 30. Heb. 1, 12. al. Sept. for מְהֵרָה 1 K. 15, 1. Jer. 1, 2. 3. So Hdan. 1. 16. 5. Xen. Mem. 1. 4. 12.—Dat. plur. as marking a period *in or during* which, John 2, 20. Acts 13, 20; Plato Tim. 23. d. Accus. plur. of time *how long*, Matt. 9, 20. Luke 2, 36. John 5, 5. al. Xen. Cyr. 1. 2. 9.—In the phrase εἶναι v. γίνουμαι ἔτων, *to be of so many years, of such and such an age*; Matt. 5, 42 ἦν γὰρ ἔτων δώδεκα, i. e. twelve years old. Luke 2, 37. 42. Acts 4, 23. al. (Sept. Gen. 5, 32. Xen. Mem. 1. 2. 40.) So John 8, 57 πενήκοντα ἔτη οὕτω ἔχειs, *thou hast not yet forty years*, i. e. art not forty years old.—With prepositions, e. g. ἀπὸ c. gen. *from, since*, Rom. 15, 23; διὰ c. gen. as δι' ἔτων πλείονων, *after many years*, Acts 24, 17. Gal. 2, 1; εἰς c. acc. *for*, Luke 12, 19; ἐν c. dat. *in*, Luke 3, 1; ἐκ c. gen. *from, since*, Acts 9, 33. 24, 10; ἐπὶ c. acc. *upon or for*, Acts 19, 10; κατὰ c. acc. as κατ' ἔτος, *year by year, every year*, Luke 2, 41 (Jos. Ant. 7. 5. 1); μετὰ c. acc. *after*, Gal. 1, 18. 3, 17; πρὸ c. gen. *before*, so many years ago, 2 Cor. 12, 2. +

εὖ, adv. (pr. neut. of εὖs,) *well, good*, in N. T. only with verbs or absol.

1. Pr. with a verb; Eph. 6, 3 ἵνα εὖ σοι γένηται, *that it may be well with thee*, that thou mayest prosper; quoted from Deut. 5, 16 where Sept. for מְהֵרָה. (Arr. Epict. 2. 5. 30.) Mark 14, 7 εὖ ποιησαί τινα, *to do one good, to do good* to any one. Sept. for מְהֵרָה Gen. 32, 9. 12. (Jos. Ant. 14. 14. 3. Xen. Mem. 2. 1. 19.) Acts 15, 29 εὖ πράσσειν, *to do well*, i. e. to do right, to act well; so Jos. Ant. 4. 8. 38. Xen. Mem. 3. 9. 14.

2. Absol. in commendations, i. q. εὖγε, *well! well done!* Matt. 25, 21 εὖ, δοῦλε ἀγαθέ. v. 23. Lukè 19, 17.—Xen. Ven. 6. 20; comp. εὖγε ib. 19.

NOTE. In composition, εὖ is *well, good*; hence 'often intensive.

Εὐα, as, ἡ, Ete, Heb. מְהֵרָה (life), pr. name of the first woman, 2 Cor. 11, 3. 1 Tim. 2, 13.

εὐαγγελίζω, f. ἴσω, (εὐάγγελος,) aor. 1 εὐηγγέλισα, for the augm. see Buttm. § 86. 3; *to bring good news, to announce glad tidings*; Act. only twice, Rev. 10, 7. 14, 6; elsewhere Mid. and Pass.—Not found in Mark, nor in John's gospel and epistles; only once in Matthew, and twice in the Apocalypse.

I. ACT. with acc. of pers. comp. Buttm. § 131. 5; *to bring or announce glad tidings unto*; Rev. 10, 7 Grb. ὡς εὐηγγέλισε τοὺς ἑαυτοῦ δούλους τοὺς προφήτας, where Rec. has dat. τοῖς δούλοις κτλ. 14, 6 εὐαγγελίσαι τοὺς καθήμενους ἐπὶ τῆς γῆς κτλ. where some editions read ἐπὶ τοὺς καθήμενους κτλ. Sept. c. dat. for מְהֵרָה 1 Sam. 31, 9. 2 Sam. 18, 19. 20.—Dion Cass. 61. 13. (993. 30.) Polyæn. 5. 7 εὐηγγέλιζε τοῖς Συρακουσίοις. The Active form is not found in early writers; Lob. ad Phryn. p. 268.

II. MID. in earlier writers (Lob. l. c.) and in N. T. *to bring good news, to announce or publish glad tidings*; in various constructions.

1. Genr. and c. acc. of thing, Acts 10, 36 εὐαγγελιζόμενος εἰρήνην. Rom. 10, 15 bis quoted from Is. 52, 7 where Sept. for מְהֵרָה, as also 1 K. 1, 42. With acc. of thing and dat. of pers. which was the more usual construction, Lob. ad Phryn. p. 268. Winer § 31. 1. n. Luke 1, 19 ἀπεστέλην εὐαγγελίσασθαί σοι ταῦτα. 2, 10. Eph. 2, 17. 1 Thess. 3, 6. Sept. for מְהֵרָה 1 Chr. 10, 9; ἐν τισὶ 1 Sam. 1, 20. Ps. 40, 10. So Jos. Ant. 5. 1. 5. Luc. Icarom. 34. Lycurg. 150. 3; τινὶ περὶ τίνος Jos. Ant. 15. 7. 2. Plut. Quæst. Rom. 9.—With dat. of pers. Luke 4, 18 εὐαγγελίσασθαι πτωχοῖς, quoted from Is. 61, 1 where Sept. for מְהֵרָה. So Aristoph Eq.

643. Dem. 332. 9.—With two acc. of pers. and thing, in the later usage; Acts 13, 32 καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν ἐπαγγελίαν... ὅτι κτλ. comp. Buttm. § 151. 1. 6. So Alciphr. Ep. 3. 12. Heliodor. 2. 16. p. 64. Euseb. Vit. Const. 3. 26.

2 Spec. of the gospel of Christ and all that pertains to it, to bring glad tidings of salvation; hence to show forth, to declare, to preach, including always the idea of glad tidings; e. g. a) With acc. τὴν βασιλείαν τοῦ Θεοῦ v. τὰ περὶ τῆς βασιλείαν τ. 3. to show forth the glad tidings of the kingdom of God, to preach the kingdom, Luke 8, 1. Acts 8, 12; c. dat. of pers. Luke 4, 43. b) With acc. Ἰησοῦν Χρ. v. τὸν κύριον Ἰησοῦν, Acts 5, 42. 11, 20. 17, 18; c. dat. of pers. Acts 8, 35; also ἐν τοῖς ἔθνεσι Gal. 1, 16. So Eph. 3, 8 τὸν πλοῦτον τοῦ Χρ. ἐν τοῖς ἔθνεσι. c) Genr. c. acc. τὸ εὐαγγέλιον, τὸν λόγον, τὴν πίστιν, etc. Gal. 1, 23 τὴν πίστιν. Acts 8, 4 τὸν λόγον. 15, 35; c. dat. of pers. 1 Cor. 15, 1. 2 εὐαγγέλιον ὑμῖν. 2 Cor. 11, 7; acc. impl. Gal. 1, 8 bis. d) Simply, εὐαγγελίζεσθαι, to preach the gospel; absol. Luke 9, 6. 20, 1. Acts 14, 7. Rom. 15, 20. 1 Cor. 1, 17. 9, 16 bis. 18; with εἰς c. acc. marking extent, 2 Cor. 10, 16. With dat. of pers. Rom. 1, 15. Gal. 4, 13. With acc. of pers. Luke 3, 18. Acts 16, 10. Gal. 1, 9. 1 Pet. 1, 12; acc. of place for pers. Acts 8, 25. 40. 14, 21; acc. and infin. Acts 14, 15. Comp. Winer § 32. 1. n.

III. Pass. with aor. 1 εὐηγγελίστην, perf. part. εὐηγγελισμένους, with a nominative of thing or person, e. g. a) With a nom. of the thing announced, corresp. to the accus. in the Active construction, Buttm. § 134. 1, 5; to be announced as glad tidings, to be preached; Luke 16, 16 ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται. Gal. 1, 11 τὸ εὐαγγέλιον. 1 Pet. 1, 25 τὸ ῥῆμα κυρίου. Impers. c. dat. of pers. 1 Pet. 4, 6 καὶ νεκροῖς εὐηγγελίστην, comp. Buttm. § 129. 16. b) With a nom. of person, corresp. to the dat. or acc. of pers. in the Active construction, Buttm. § 134. 5; to have good tidings brought to one, to receive glad tidings, e. g. of God's promise, Heb. 4, 2 καὶ γὰρ ἔσμεν εὐηγγελισμένοι, καθάπερ καὶ αὐτοί. v. 6. Sept. for עֲבַדְתֶּם 2 Sam. 18, 31. Spec. of the gospel, to have the gospel preached to one, to hear the gospel preached, Matt. 11, 5 and Luke 7, 22 πτωχοὶ εὐαγγελίζονται.

εὐαγγέλιον, ου, τό, (εὐάγγελος,) a reward for good news, given to the messenger, Hom. Od. 14. 152, 166. Plut. Agesi. 33; then good news, glad tidings, Sept. for

עֲבַדְתֶּם 2 Sam. 18, 20. 22. Luc. Asin. 26. Plut. Pomp. 41. App. B. Civ. 4. 20.—In N. T. the glad tidings of Christ and his salvation, the gospel. Not found in Luke, nor in John's gospel and epistles, only twice in Acts, once in Peter, once in Rev.

1. Pr. the gospel, in the sense of glad tidings; so in the four evangelists, e. g. a) In respect to the kingdom of the Messiah, as τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ, Mark 1, 14. Matt. 4, 23. 9, 35. 24, 14; and so impl. Mark 1, 15. 13, 10. 14, 9. Matt. 26, 13. b) In respect to the coming and life of Christ himself; Mark 8, 35 et 10, 29 ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου. 16, 15. Meton. the preaching of the gospel, announcement of the glad tidings respecting Christ, sc. as begun by John the Baptist, Mark 1, 1.—Hence later gospel, i. q. gospel-history, the record of Christ's life and teaching; so in the titles of the first four books of the N. T.

2. Later, after the day of Pentecost, the gospel, i. e. the gospel scheme, the plan of redemption through Christ, comprising all its doctrines, precepts, promises, privileges; so in Paul's writings, and also Acts 15, 7. 20, 24. 1 Pet. 4, 17. Rev. 14, 6. Thus a) Genr. Rom. 2, 16 κατὰ τὸ εὐαγγέλιόν μου, i. e. the gospel which I preach. 11, 28. 16, 25. 2 Tim. 2, 8. 1 Cor. 9, 14 τοῖς εὐαγγ. καταγγέλουσιν. v. 18. 15, 1. 2 Cor. 4, 3. 4. Gal. 1, 11 τὸ εὐαγγ. τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ. 2, 2. 5. 14. Eph. 1, 13. 3, 6. 6. 19. Phil. 1, 5. 7. 17. 27 bis. Col. 1, 5. 23. 2 Tim. 1, 10. Acts 15, 7. 20, 24. Rev. 14, 6 εὐαγγέλιον αἰώνιον, i. e. the eternal truths and blessings of the gospel. So τὸ εὐαγγ. τοῦ Χριστοῦ, the gospel of Christ, the glad tidings of Christ and his salvation, Rom. 15, 29. 2 Cor. 9, 13. Gal. 1, 7. Also τὸ εὐαγγέλιον τοῦ Θεοῦ, i. e. of which God is the author through Christ, Rom. 15, 16. 2 Cor. 11, 7. 1 Thess. 2, 2. 8. 9. 1 Tim. 1, 11. Hence by antith. ἕτερον εὐαγγέλιον, another gospel, different, not the true one, 2 Cor. 11, 4. Gal. 1, 6. b) Meton. the gospel, for the gospel-work, labour in the gospel, the preaching of the gospel; Rom. 1, 1 ἀφορμισμένοι εἰς εὐαγγέλιον Θεοῦ. v. 9. 16. 1 Cor. 4, 15. 9, 14 ἐκ τοῦ εὐαγγ. ζῆν. v. 23. 2 Cor. 3, 12. 8, 18. Eph. 6, 15 see in ἐτοιμασία. Phil. 1, 12. 2, 22. 4, 3. 15. 1 Thess. 1, 5. 2, 4. 2 Thess. 2, 14. 2 Tim. 1, 8. Philem. 13 ἐν τοῖς δεσμοῖς τοῦ εὐαγγ. in bonds on account of labours in the gospel. Gal. 2, 7 ἐπιτίθενται τὸ εὐαγγ. τῆς ἀκροβυστίας, the gospel of the uncircumcision, i. e. the preaching of the gospel to the gen-

tiles. Rom. 10, 16 οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ, *all have not obeyed the preaching of the gospel*, i. e. the gospel as preached. So too τὸ εὐαγγέλιον τοῦ Χριστοῦ, see above in lett. a; Rom. 15, 19. 1 Cor. 9, 12. 18. 2 Cor. 10, 14. 1 Thess. 3, 2. 2 Thess. 1, 8. 1 Pet. 4, 17.

εὐαγγελιστής, οὗ, ὁ, (εὐαγγελίζομαι,) pr. 'a messenger of good tidings;' in N. T. an evangelist, a preacher of the gospel, not fixed in any place, but travelling as a missionary to preach the gospel and establish churches, Acts 21, 8. Eph. 4, 11. 2 Tim. 4, 5. See Neander Hist. of the Plant. and Tr. of the Chr. Church I. p. 173. [Germ. ed. 2, I. p. 194.] Theodoret ad Eph. 4, 11 ἐκεῖνοι περιῶντες ἐκήρυττον. Euseb. H. E. 3. 37.

εὐαρεστέω, ὦ, f. ἦσω, (εὐαρεστος,) perf. ἐηρέστηκα, for the augm. see Buttm. § 86. 3; to please well, c. dat. Heb. 11, 5 ἐηρεστηκέναι τῷ Θεῷ, quoted from Sept. Gen. 5, 24. Absol. v. 6. So Eccus. 44, 16. Diod. Sic. 4. 4.—Pass. to be pleased with any thing, c. dat. of cause, Heb. 13, 16. So Diod. Sic. 3 55. ib. 20. 79.

εὐαρεστος, ου, ὁ, ἡ, adj. (εὖ, ἀρέσκω,) well-pleasing, acceptable, approved, c. dat. Rom. 12, 1 εὐαρεστον τῷ Θεῷ. 14, 18. 2 Cor. 5, 9. Eph. 5, 10. Phil. 4, 18; absol. Rom. 12, 2; ἐν τινι of manner, Tit. 2, 9. (Wisd. 4, 10.) With ἐνώπιον τινος instead of a dat. Heb. 13, 21; comp. in ἐνώπιον νό. 3. With ἐν κυρίῳ Col. 3, 20, where Rec. has τῷ κυρίῳ, comp. in ἐν no. 1. e; comp. Wisd. 9, 10 παρά σοι.

εὐαρεστώς, adv. (εὐαρεστος,) so as to please, acceptably, Heb. 12, 28.—ARR. Epict. 1. 12. 21.

Εὐβουλος, ου, ὁ, Eubulus, pr. n. of a Christian, 2 Tim. 4, 21.

εὐγενής, εὖος, οὗς, ὁ, ἡ, adj. (εὖ, γένος,) well-born, noble, of high rank, Luke 19, 12. 1 Cor. 1, 26. Sept. for בְּיָדָא Job 1, 3. So Hdian. 1. 8. 10. Xen. Hell. 4. 1. 7.—Trop. noble-minded, generous, Acts 17, 11. So Jos. Ant. 12. 5. 4 τὰς ψυχὰς εὐγενεῖς. Plato Rep. 375. a.

εὐδία, as, ἡ, (εὐδιος, Διός,) serene sky, fair weather, Matt. 16, 2 εὐδία sc. ἔσται.—Eccus. 3, 15. Pol. 1. 60. 8. Xen. Hell. 2. 4. 14.

εὐδοκέω, ὦ, f. ἦσω, (εὖ, δοκέω,) aor. 1 εὐδόκησα, also ηὐδόκησα Luke 3, 22, see Buttm. § 86. 3; to think well of, to think good; hence genr. to be well disposed, to favour, c. dat. of pers. Diod. Sic. 17. 47;

to assent to, to approve, c. dat. of thing 1 Macc. 1, 43. Diod. Sic. 4. 23. Found only in the later Greek, Sturz de Dial. Alex. p. 168.—In N. T.

1. to be well pleased, to take pleasure in; with ἐν c. dat. of pers. Matt. 3, 17 ὁ υἱὸς μου, ἐν ᾧ εὐδόκησα. 17, 5. Mark 1, 11. Luke 3, 22. 1 Cor. 10, 5. Heb. 10, 38; ἐν c. dat. of thing, 2 Cor. 12, 10. 2 Thess. 2, 12. Sept. for בְּיָדָא 2 Sam. 22, 20. Is. 62, 4; בְּיָדָא Ps. 44, 4. 1 Chr. 29, 3. (1 Macc. 8, 1. Eccus. 31, 19. Polyb. 2. 12. 3.) With εἰς c. acc. of pers. implying direction of mind, Matt. 12, 18 εἰς ὃν εὐδόκησα ἡ ψυχὴ μου. 2 Pet. 1, 17. With acc. of thing, by Hebr. Heb. 10, 6. 8 ὁλοκαύματι κ. π. ἀ. οὐκ εὐδόκησας. So Sept. for בְּיָדָא Ps. 51, 18; גִּבְיָא Ps. 51, 21.

2. Spec. to think good to do any thing, c. inf. a) i. q. to be willing, ready, desirous, c. inf. 2 Cor. 5, 8 εὐδοκούμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος κτλ. 1 Thess. 2, 8. So Eccus. 25, 16. 1 Macc. 6, 23. Pol. 1. 8. 4. b) Implying purpose, will, determination, i. q. to please or be pleased, c. inf. 1 Thess. 3, 1 εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις. Rom. 15, 26; inf. impl. v. 27. (1 Macc. 14, 46. 47.) So of the good pleasure of God, c. inf. Luke 12, 32 εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 1 Cor. 1, 21. Gal. 1, 15. Col. 1, 19.

εὐδοκία, as, ἡ, (εὐδοκέω,) a being well pleased, pleasure, i. e.

1. Pr. delight in in any person or thing, and hence good-will, favour. Luke 2, 14 ἐν ἀνθρώποις εὐδοκία, sc. on the part of God. Sept. and תִּצְרֶה Ps. 5, 13. 19, 15. (Eccus. 11, 17.) Of men, good-will, kind intent, Phil. 1, 15 δι' εὐδοκίαν τὸν Χρ. κηρύσσουσιν. Spec. pleasure in any thing, desire; 2 Thess. 1, 11 καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαπωσύνης καὶ ἔργον πίστεως. Rom. 10, 1. Comp. εὐδοκέω 2 Cor. 5, 8; also Eccus. 18, 31.

2. Spec. of God, good pleasure, will, purpose, always with the idea of benevolence; Eph. 1, 5 κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ. v. 9. Phil. 2, 13. Matt. 11, 26 et Lukē 10, 21 οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου, such was thy good pleasure; see in ἐμπροσθεν no. 2. a. So תִּצְרֶה, Sept. זֶלְהֵמָא, Ps. 40, 9. 103, 21.

εὐεργεσία, as, ἡ, (εὐεργέτης,) well-doing, good conduct, 1 Tim. 6, 2; see in ἀντιλαμβάνω no. 2. So Hom. Od. 22. 374. Theogn. 548.—Spec. a good deed, benefit, done to another, Acts 4, 9. So 2 Macc. 9, 26. Hdian. 3. 12. 21. Xen. Mem. 2. 7. 9.

εὐεργετέω, ὦ, f. ἦσω, (εὐεργέτης,) to do good, to confer benefits, absol. Acts 10, 38. Sept. for עָרַב Ps. 13, 6.—Æl. V. H. 12. 59. Xen. Cyr. 8. 2. 9, 10.

εὐεργέτης, ου, ὁ, (εὖ, obsol. ἔργω,) a well-doer, benefactor, 2 Macc. 4, 2. Xen. Ag. 4. 4.—In N. T. as a title of honour, *Euergetes*, benefactor, corresponding to the Lat. *pater patriæ*; Luke 22, 25 οἱ ἐξουσιάζοντες εὐεργέται καλοῦνται. Comp. Ptolemy *Euergetes*, king of Egypt, Ecclus. Prol. and also Jos. B. J. 3. 9. 8 σωτήρα καὶ εὐεργέτην ἀνακαλοῦντες. Diod. Sic. 11. 26 ἀποκαλεῖν εὐεργέτην καὶ σωτήρα. Xen. An. 7. 6. 38.

εὐθετος, ου, ὁ, ἡ, adj. (εὖ, τίθημι,) well-situated, convenient, Diod. Sic. 2. 57 πηγὰς εἰς λουτρὰ εὐθέτους.—In N. T. *fit*, meet, proper, Luke 9, 62 οὐκ εὖθ. εἰς τὴν βασ. τῶν οὐρ. 14, 35. Heb. 6, 7. So Sept. Ps. 32, 6. Diod. Sic. 5. 37. Dioscor. 2. 65.

εὐθείως, adv. (εὐθύς,) straightway, immediately, forthwith, Matt. 8, 3. 13, 5. Mark 1, 31. Acts 12, 10; shortly, 3 John 14. Matt. 24, 29. Sept. for עָרַב Job 5, 3.—Hdian. 1. 1. 7. Xen. Cyr. 2. 4. 18. +

εὐθύδρομέω, ὦ, f. ἦσω, (εὐθύς, δρόμος, τρέχω,) to run straight, e. g. of a ship, to sail a straight course, with εἰς c. acc. of place, Acts 16, 11. 21, 1.—Philo 2 Alleg. p. 102. c. Id. de Agric. p. 213. a.

εὐθυμέω, ὦ, f. ἦσω, (εὐθυμος,) to be of good cheer, to be of cheerful mind, absol. Acts 27, 22. 25. James 5, 13.—Symm. for עָרַב Prov. 15, 15. Plut. de Tranq. Anim. 2, 9. Eurip. Cycl. 530. Mid. Xen. Cyr. 2. 3. 19.

εὐθυμος, ου, ὁ, ἡ, adj. (εὖ, θυμός,) well-minded, i. e. well-disposed, kind, Hom. Od. 14. 63.—In N. T. of good cheer, cheerful, Acts 27, 36. (2 Macc. 11, 26. Hdian. 6. 6. 13. Xen. Ag. 8. 2.) Hence Neut. of comparat. εὐθυμότερον adv. the more cheerfully, Acts 24, 10 Rec. So Xen. Cyr. 2. 2. 27.

εὐθύμως, adv. (εὐθυμος,) cheerfully, Acts 24, 10 Lachm. see in εὐθυμος.—Pol. 3. 34. 9. Plato Ax. 365. b.

εὐθύνω, f. ὠνῶ, (εὐθύς,) 1. to make straight; e. g. a way, to make straight and level, c. acc. τὴν ὁδόν, John 1, 23; comp. Matt. 3, 3, and see fully in ἑτοιμάζω no. 1. a.—Trop. Ecclus. 2, 6. 37, 15.

2. to lead or guide straight, e. g. a ship, to steer; hence ὁ εὐθύνων, a steersman, pilot, James 3, 4.—Luc. D. Mort. 10. 10. Eurip. Cycl. 105; horses, Plut. de Genio Soer. 23. p. 104.

εὐθύς, εἰα, ὅ, 1. straight, pr. as adj. Matt. 3, 3 et Mark 1, 3 et Luke 3, 4, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, i. e. make the ways straight and level before the king, quoted from Is. 40, 3 where Sept. for יָשָׁר; see fully in ἑτοιμάζω no. 1. Luke 3, 5, from Is. 40, 4 where Sept. for יָשָׁר. Acts 9, 11. So Luc. Zeux. 10. Xen. Cyr. 1. 3. 4.—Trop. of the heart and life, straight-forward, right, true; Acts 8, 21 ἡ καρδιά. 13, 10 ὁδὸν κυρίου εὐθείας. 2 Pet. 2, 15. So Sept. and יָשָׁר 1 Sam. 12, 23. Hos. 14, 10.

2. As adv. of time, εὐθύς, straightway, immediately, forthwith, i. q. εὐθέως, Matt. 3, 16. 13, 20. 21. Mark 1, 12. 28. John 13, 32. 19, 34. 21, 3. Acts 10, 16 Lachm. Comp. Buttm. § 115. n. 4. § 117. 1. Lob. ad Phryn. p. 144 sq.—Jos. Ant. 11. 6. 9. Hdian. 1. 7. 12. Xen. Cyr. 8. 8. 2.

εὐθύτης, τητος, ἡ, (εὐθύς,) straightness, Aristot. Meteor. comp. Ecclus. 51, 15 [21].—In N. T. trop. rightness, rectitude; Heb. 1, 8 ῥάβδος εὐθύτητος, i. q. ῥάβδος εὐθεία, a right sceptre, quoted from Ps. 45, 7, where Sept. for יָשָׁר; Sept. also for יָשָׁר Ps. 111, 8; יָשָׁר 1 K. 9, 4. See Buttm. § 132. n. 12.

εὐκαιρέω, ὦ, f. ἦσω, (εὐκαιρος,) impf. εὐκαίρουν and ἡκαίρουν, for the augm. see Buttm. § 86. 3; a word of the later Greek, Lob. ad Phryn. 125; to have good time, to have leisure, opportunity; c. inf. Mark 6, 31 οὐδὲ φαγεῖν ἡκαίρουν. Absol. 1 Cor. 16, 12. (Pol. 20. 9. 4. Plut. Mor. II. p. 138.) With εἰς final, to have leisure for, i. e. to spend one's time in any thing; Acts 17, 21 Ἀθηναῖοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν κτλ. So προσευκαίρειν τι Arr. Epict. 3. 22. 72. Plut. Parall. 41.

εὐκαιρία, as, ἡ, (εὐκαιρος,) fit time, opportunity, Matt. 26, 16. Luke 22, 6.—1 Macc. 11, 42. Æl. V. H. 12. 10. Plato Phædr. p. 272. a. See Lob. ad Phryn. p. 126.

εὐκαιρος, ου, ὁ, ἡ, adj. (εὖ, καιρός,) well-timed, seasonable, opportune; Mark 6, 21 γενομένης ἡμέρας εὐκαίρουν, comp. v. 19. Heb. 4, 16.—2 Macc. 14, 29. Hdian. 1. 4. 7 καιρὸς εὐκαιρος. Plut. de Lib. educ. 14. p. 22.

εὐκαίρως, adv. (εὐκαιρος,) in good time, seasonably, opportunely, Mark 14, 11. 2 Tim. 4, 2 see in ἀκαίρως.—Ecclus. 18, 22. Pol. 1. 42. 6. Xen. Ag. 8. 3.

εὐκοπος, ου, ὁ, ἡ, adj. (εὖ, κόπος,) of easy labour, i. e. easy, facile, 1 Macc. 3, 18. Pol. 18. 1. 2.—In N. T. only Neut. of com-

parat. εὐκοπώτερον, *easier, lighter*, Matt. 9, 5. 19, 24. Mark 2, 9. 10, 25. Luke 5, 23. 16, 17. 18, 25.

εὐλάβεια, *as, ἡ, (εὐλαβής,) caution, circumspection*, Dem. 1403. 1. Plato Rep. 539. a; *timidity, fear*, Wisd. 17, 8. Hdian. 5. 2. 5.—In N. T. *fear of God, reverence, piety*; Heb. 12, 28 δι' ἧς λατρεύομεν ἐν ἀρέστω τῷ θεῷ μετὰ αἰδούς καὶ εὐλαβείας. 5, 7 καὶ εἰσακουθεὶς ἀπὸ τῆς εὐλαβείας, *was heard because of his fear of God, his piety*; see in ἀπό no. 3. e. So all the Greek commentators; others less well, *prægn. was heard and delivered from his fear*, see in ἀπό no. 1. b. z.—Philo de Cherub. p. 113 εὐλ. θεοῦ. Plut. Camill. 19, 21 πρὸς τὸ θεῖον εὐλ. Diod. Sic. 13. 12 ult. See Tittm. de Synon. N. T. p. 146.

εὐλαβέομαι, οὔμαι, *f. ἵσσομαι, Pass. depon. (εὐλαβής,) aor. 1 εὐλαβήσῃν*, Buttm. § 113. 4. § 136. 1, 2; *to act with caution, to be circumspect*, Xen. Mem. 3. 6. 8.—In N. T. *to fear, c. μή*, Acts 23, 10 εὐλαβηθεὶς ὁ χιλ. μὴ διασπασθῇ ὁ Παῦλος. Sept. for אֲנִי 1 Sam. 18, 29. (1 Macc. 3, 30. Pol. 1. 16. 7. Diod. Sic. 4. 73.) Spec. towards God, *to fear, to reverence*, absol. Heb. 11, 7. Sept. for אֲנִי Zech. 2, 17 [13]; אֲנִי Nah. 1, 7. See Tittm. de Synon. N. T. p. 146.

εὐλαβής, εὐός, οὐός, ὁ, ἡ, *adj. (εὐ, λαμβάνω, λαβεῖν,) pr. 'taking well hold,' i. e. carefully, circumspectly, comp. εὐλαβῶς* Ael. H. An. 3. 13; hence, *cautious, circumspect*, Arr. Epict. 2. 1. 17. Plato Polit. 311. a; *timid, fearful*, Jos. Ant. 6. 9. 2. Pol. 3. 17. 5.—In N. T. from the Sept. spoken in reference to God, *God-fearing, pious, devout*, Luke 2, 25. Acts 2, 5. 8, 2. [22, 12.] Sept. for אֲנִי Mic. 7, 2. See Tittm. de Synon. N. T. p. 146.

εὐλογέω, ὦ, *f. ἵσσω, (εὐ, λόγος,) impf. ἡνέλογον, aor. 1 εὐλόγησα, for the diff. augm. see Buttm. § 86. 3*; *pr. to speak well of, to commend*, Isocr. 191. b. τοὺς ἀγαθοὺς ἄνδρας εὐλογεῖν. Polyb. 1. 14. 4. Plato Minos 320. e; *i. q. εὐ λέγω, which is preferred by Thom. Mag. p. 389, comp. Lob. ad Phryn. p. 200.*—In N. T. *to bless, e. g.*

1. Of men towards God, *to bless, i. e. to praise, to celebrate*, with ascriptions of praise and thanksgivings; c. acc. Luke 1, 64 εὐλογῶν τὸν θεόν. 2, 28. 24, 53. James 3, 9. Sept. and אֲנִי 1 Chr. 29, 10. 20. Ps. 16, 7. al. sæp.—2 Macc. 3, 30. Jos. Ant. 7. 14. 11.

2. Of men towards men and things, *to bless, i. e. to invoke God's blessing upon*, with the idea of praise and thanksgiving.

a) With acc. of pers. *i. q. to pray for one's welfare*; Matt. 5, 44 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς. Mark 10, 16 τιθεὶς [Ἰησοῦς] τὰς χεῖρας ἐπ' αὐτὰ (τὰ παῖδια) ἡνέλογε αὐτά. Luke 2, 34. 6, 28. 24, 50. 51. Rom. 12, 14; absol. Rom. 12, 14. 1 Cor. 4, 12. 1 Pet. 3, 9. So Melchisedec Abraham, Heb. 7, 1. 6; Pass. v. 7; Isaac and Jacob their descendants, 11, 20. 21. Sept. for אֲנִי Gen. 14, 19. 27, 23. 27. 48, 9. 15. 20. So Jos. B. J. 6. 5. 3 pen. β) With acc. of thing; in N. T. only of food, a meal, a cup, *to bless, i. e. to ask God's blessing upon*, genr. e. g. ἄρτους Luke 9, 16; acc. impl. Matt. 14, 19 εὐλόγησε, καὶ κλάσας κτλ. Mark 6, 41. 8, 7. So of the Lord's supper, *to bless, to consecrate with prayer and thanksgiving*; Matt. 26, 26. Mark 14, 22. Luke 24, 30. 1 Cor. 10, 16 τὸ ποτήριον ὃ εὐλογοῦμεν. So Sept. and אֲנִי of a sacrifice and feast, 1 Sam. 9, 13.—For the Jewish formulas of benediction at the paschal supper, see Lightfoot Hor. Heb. ad Matt. 26, 26.

3. Of God towards men, *to bless, i. e. to mark with favour, to prosper, to make happy*, c. acc. Acts 3, 26 ἀπέστειλεν αὐτὸν [Ἰησοῦν] εὐλογοῦντα ὑμᾶς. Eph. 1, 3 ὁ θεός, ὁ εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ. Heb. 6, 14 εὐλογῶν εὐλόγησά σε, quoted from Gen. 22, 17 where Sept. for Heb. אֲנִי אֲנִי, of which this is an imitation; Winer § 46. 10. Gesen. Lehrg. p. 778. Pass. *to be blessed of God*, Gal. 3, 8. 9. Sept. genr. for אֲנִי Gen. 24, 1. 35. Ps. 45, 3. 67, 2. 7. Pass. Is. 61, 9.—Hence Pass. particip. perf. εὐλογημένος, *blessed, favoured*, sc. of God, *happy*; so in joyful salutations and the like, e. g. of the Messiah and his reign, εὐλογ. ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, Matt. 21, 9. 23, 39. Mark 11, 9. 10. Luke 13, 35. 19, 38. John 12, 13. So Matt. 25, 34 οἱ εὐλογημένοι τοῦ πατρὸς. Luke 1, 28 εὐλογημένη σὺ ἐν γυναῖξιν, *i. e. blessed above all women*. v. 42 bis, καὶ εὐλογ. ὁ καρπὸς τῆς κ. σου. So Sept. and אֲנִי Deut. 28, 3. Ruth 3, 10. 1 Sam. 26, 25. +

εὐλογητός, οὐ, ὁ, ἡ, *adj. (εὐλογέω,) blessed*, in N. T. only of God, *i. e. worthy of all praise, adorable*, Lat. *venerandus*, Mark 14, 61. Luke 1, 68. Rom. 1, 25. 9, 5. 2 Cor. 1, 3. 11, 31. Eph. 1, 3. 2 Pet. 1, 3. Sept. and אֲנִי Gen. 9, 26. Ex. 18, 10. al. So Tob. 8, 5. 15.—In Sept. spoken also of men, for אֲנִי Deut. 33, 24. Ruth 3, 10.

εὐλογία, *as, ἡ, (εὐλογέω,) eulogy, commendation*, Lycurg. 153. 35. Thuc. 2. 42.—In N. T.

1. *good speaking, good words*, i. e. in a bad sense, *fair speech*, Rom. 16, 18.—Genr. Plato Rep. 400. d.

2. Spec. *blessing*, e. g. a) From men towards God, *blessing, praise*, in ascriptions, implying also thanksgiving; Rev. 7, 12 ἡ εὐλογία καὶ ἡ δόξα . . . τῷ θεῷ ἡμῶν. 5, 12. 13.—Jos. Ant. 11. 4. 2.

b) From men towards men and things, *blessing, benediction*, invocation of good from God; upon persons, Heb. 12, 17. James 3, 10 εὐλογία καὶ κατάρα. Sept. and בְּרָכָה Gen. 27, 12. 35 sq. So Eccles. 3, 8. 9. Jos. Ant. 4. 8. 44, 48.—Upon things, 1 Cor. 10, 16 τὸ ποτήριον εὐλογίας ὃ εὐλογοῦμεν, *the cup of blessing*, i. e. of benediction, consecration, in allusion to the בְּרָכָה בֵּית drunk at the paschal supper; comp. Light-foot Hor. Heb. ad Matt. 26, 27. Gr. Harm. p. 214.

c) Meton. *blessing*, i. e. favour conferred, *gift, benefit, bounty*. a) From God to men; Rom. 15, 29 ἐν πληρώματι εὐλογίας τοῦ εὐαγ. τ. Χρ. i. e. in the full, abundant, blessings of the gospel. Gal. 3, 14 ἡ εὐλογία τοῦ Ἀβραάμ, the blessing promised of God to Abraham and his seed. Eph. 1, 3. 1 Pet. 3, 9. Sept. and בְּרָכָה Gen. 49, 25. Is. 65, 8. (Act. Thom. § 26.) So Heb. 6, 7 ἡ γῆ μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ. Comp. בְּרָכָה בְּנֵי, Sept. ὑερὸς εὐλογίας, Ez. 34, 26. β) From men to men, *a gift, bounty, present*; 2 Cor. 9, 5 τὴν προκ. εὐλογίαν ἡμῶν, i. e. your gift, contribution. Sept. and בְּרָכָה Gen. 33, 11. 1 Sam. 25, 27. Hence i. q. *bounty, liberality*; 2 Cor. 9, 5 ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν. v. 6 bis, ἐπ' εὐλογίας ἐπ' εὐλογίας as adv. *liberally, bountifully*; comp. in ἐπὶ II. 3. i.

εὐμετάδοτος, ου, ὁ, ἡ, adj. (εὖ, μεταδίδωμι,) *ready to impart*, i. e. *liberal, bountiful*, 1 Tim. 6, 18.—M. Antonin. 1. 14 τὸ εὐμετάδοτον καὶ εὐποιητικόν. ib. 6. 48.

Εὐνίκη, ἡ, Eunice, pr. n. of the mother of Timothy, 2 Tim. 1, 5.

εὐνοέω, f. ἴσω, (εὐνοος, νοῦς,) *to be well-minded, well-disposed*, c. dat. Matt. 5, 25 ἵσσω εὐνοῶν τῷ ἀντιδικῷ σου ταχύ, i. e. be reconciled.—Hdian. 8. 8. 11. Xen. Cyr. 8. 2. 1.

εὐνοία, as, ἡ, (εὐνοέω,) *good will, a willing mind*; Eph. 6, 7 μετ' εὐνοίας δουλεύετε. By euphemism for conjugal duty, 1 Cor. 7, 3 Rec.—1 Macc. 11, 33. 53. Diod. Sic. 1. 54. Plato Legg. 642. b.

εὐνουχίζω, f. ἴσω, (εὐνούχος,) *to eunuch, to make a eunuch*; Pass. *to be made a eu-*

nuch, pr. Matt. 19, 12. So Jos. Ant. 10. 2. 2. Luc. Cronosol. 12.—Trop. εὐνουχίζειν ἑαυτόν, *to make oneself a eunuch*, i. e. to live like a eunuch in voluntary abstinence, Matt. 19, 12.

εὐνούχος, ου, ὁ, (εὐνή, χῶ,) pr. 'bed-keeper,' keeper of the bed-chamber; hence *a eunuch*, one who has been emasculated, such persons only being employed as the keepers of oriental harems; so Matt. 19, 12 εὐνούχοι οὔτινες εὐν. ὑπὸ τῶν ἀνδρ. Acts 8, 27. 34. 36. 38. 39. Sept. for עֲרֵב Is. 56, 3. 4. Esth. 2, 14. 15. So Luc. Eun. 6, 9. Hdot. 8. 105. Xen. Cyr. 7. 5. 60.—Trop. Matt. 19, 12 bis, of those impotent from birth, and also of those who live like eunuchs in voluntary abstinence. So Clem. Alex. Pæd. 3. 4 εὐνούχος ἀληθής, οὐχ ὁ μὴ δυνάμενος, ἀλλ' ὁ μὴ βουλούμενος φιληδεῖν. Id. Strom. 3. 1.

NOTE. As eunuchs in oriental courts often rose to stations of power and trust, some have supposed that the word εὐνούχος was sometimes applied to a high officer of court, though not emasculated; hence they render it in Acts 1. c. *a court-officer, minister*. But passages like Gen. 37, 36. 39, 1, determine nothing; for many eunuchs are not wholly impotent, and sometimes live in matrimony; Ter. Eun. 4. 3. 24. Juv. Sat. 6. 366 sq. See Gesen. Heb. Lex. art. עֲרֵב. Thesaur. p. 973. Yet this opinion as to Potiphar is of early date; comp. Test. XII Patr. p. 716 ἀρχιευνούχος παρὰ τῷ Φαραῷ ἔχων γυναῖκα καὶ παλλακὰς καὶ τέκνα.

Εὐδοία, as, ἡ, Euodia, pr. name of a female Christian, Phil. 4, 2.

εὐδοῶ, ὦ, f. ὦσω, (εὐδοος; εὖ, ὁδός,) *to put or lead in a good way, to help one on his way*, pr. Sept. for הָנִיךְ Gen. 24, 27. 48. Theophr. de Caus. Plant. 5. 6. 7, 8. Trop. *to make prosper, to give success to*, Sept. for הִנְחִיךְ Gen. 24, 21. 40. Neh. 2, 20.—In N. T. only Pass. trop. *to be prospered, to prosper*; 1 Cor. 16, 2 θεσσαυρίζων, ὅτι εὐδοῶται. 3 John 2 bis. Rom. 1, 10 *if I shall be prospered, permitted, to come unto you*. Sept. for הִנְחִיךְ 1 Chr. 22, 13. So Test. XII Patr. p. 864. Hdot. 6. 73; comp. Wetst. N. T. in Rom. 1. c.

εὐπάρεδρος, ου, ὁ, ἡ, adj. (εὖ, πάρεδρος,) pr. 'sitting diligently by,' i. e. *assiduous*; hence Neut. τὸ εὐπάρεδρον, *assiduosity, devotedness*; c. dat. only 1 Cor. 7, 35 πρὸς τὸ εὐπάρεδρον τῷ κυρίῳ. Rec. has εὐπρόσεδρον q. v.—Hesych. et Suid. εὐπάρεδρον καλῶς παραμένον καὶ διηρηκῶς.

ἐπιειδής, εὖ, οὖς, ὁ, ἡ, adj. (εὖ, πείθομαι.) *easily persuaded, yielding*, James 3, 17.—Plut. Solon 12 pen. Plato Epin. 989. b.

ἐπιερίστατος, οὐ, ὁ, ἡ, adj. (εὖ, περιισταμαι.) pr. 'standing well around,' i. e. *easily besetting*, once *εὐπερ. ἀμαρτία*, Heb. 12, 1. So Chrysost. *τὴν εὐκόλως περιϊσταμένην ἡμᾶς*. Comp. Elsner Obs. Sac. in loc. Bleek Br. an d. Heb. in loc.

ἐπιποιία, ας, ἡ, (ἐπιποιέω.) *well-doing*, i. e. *a doing good, beneficence*, Heb. 13, 16.—Jos. Ant. 19. 9. 1. Arr. Alex. M. 7. 28. 8. Luc. Abdic. 25. This word is questioned by Pollux. 5. 140; comp. Lob. ad Phr. p. 353.

ἐπιπορέω, ὦ, f. ἦσω; (ἐπιπορος,) *to have a good journey or voyage*, Thuc. 6. 44; trop. *to prosper, to thrive*, Xen. Mem. 2. 7. 4.—In N. T. Pass. *to be prospered, to prosper*, absol. Acts 11, 29 *καθὼς ἠπορεύετό τις, as any one was prospered*, according to his ability; for the augm. see Buttm. § 86. 3. Sept. for עָשָׂה Lev. 25, 26, 49. So Luc. Bis acc. 27. Pol. 1. 66. 5.

ἐπιπορία, ας, ἡ, (ἐπιπορέω,) *prosperity, success*, genr. Xen. An. 7. 6. 37, comp. 38.—In N. T. *abundance, wealth*, Acts 19, 25. So Diod. Sic. 1. 45, 55. Xen. Cyr. 3. 3. 7.

ἐπιπρέπεια, ας, ἡ, (ἐπιπρεπής, πρέπει.) *gracefulness, grace, beauty*, James 1, 11. Sept. for עֲרֵךְ Lam. 1, 7.—Dem. 1404. 21. Thuc. 6. 31.

ἐπιπρόσδεκτος, οὐ, ὁ, ἡ, adj. (εὖ, προσδέχομαι.) *well-received, acceptable, approved*, c. dat. Rom. 15, 31. 1 Pet. 2, 5; absol. Rom. 15, 16. 2 Cor. 8, 12. So Plut. Præc. Reip. ger. 4 fin.—Spec. *accepted, favourable*, as *καιρὸς εὐπερ.* 2 Cor. 6, 2, i. e. *a time of favour*, from Is. 49, 8 where Heb. יָצַח עָלַי, Sept. *καιρὸς δεκτός*.

ἐπιπρόσεδρος, οὐ, ὁ, ἡ, adj. (εὖ, πρόσεδρος,) pr. i. q. *ἐνπρόσεδρος, assiduous*; hence Neut. τὸ *ἐνπρόσεδρον, assiduousness, devotedness*, c. dat. 1 Cor. 7, 35 Rec. See in *ἐνπρόσεδρος*.

ἐπιπροσωπείω, ὦ, f. ἦσω, *to look well, to make a fair show*, absol. Gal. 6, 12. Not found elsewhere.—Derived from *ἐπιπρόσωπος* 'of fair countenance, beautiful,' Sept. Gen. 12, 11. Xen. Mem. 1. 3. 10; 'specious,' Hdot. 7. 168. Dem. 277. 4.

Εὐρακύλων, ωνος, Vulg. *Euroaquilo*, the E. N. E. wind, Acts 27, 14 Lachm. for Rec. *Εὐροκλίδων* where see.

εὐρίσκω, f. εὐρίσσω, (root εὐρ,) perf. εὐρηκα, aor. 2 εἶδον; Pass. aor. 1 εὐρέθη. Unusua! and later forms are: aor. 1 εὐρη-

σα Rev. 18, 14. Æsop. Fab. 131, comp. Winer § 15. Lob. ad Phryn. p. 721; Mid. aor. 1. εὐράμην Heb. 9, 12. Andocid. 9. 7. Pausan. 7. 11. 1, comp. Buttm. § 96. n. 1 marg. Winer § 13. 1. a. Lob. ib. p. 139. It takes no augment in N. T. and rarely elsewhere, Buttm. § 84. 5. Winer § 12. 3. Lob. ib. p. 140.—*To find*, with or without seeking.

1. Genr. and without seeking, *to find, to meet with, to light upon*.

a) Pr. and c. acc. of pers. Matt. 18, 28 εὗρε ἓνα τῶν συνδούλων. John 1, 42. 44. 46. 2, 14. Acts 9, 33. 28, 14. al. Pass. Heb. 11, 5. With acc. of thing, Matt. 13, 44. Luke 4, 17. 18, 8. John 12, 14. Acts 21, 2. Rom. 7, 18. Sept. for נִשְׁחַז of pers. 1 Sam. 10, 2. 3; of thing Gen. 44, 8. So Hdian. 3. 2. 7. Plato Legg. 754. b; of thing, Hdian. 3. 8. 12. Xen. An. 4. 13.

b) Trop. *to find*, i. e. *to perceive, to learn by experience*, sc. that a person or thing is or does so and so; the accusative usually having with it a participle or adjective, e. g. a) With accus. and partic. comp. Buttm. § 144. 6. b. Matt. 12, 44. Mark 7, 30 εὗρε τὸ δαιμόνιον ἐξεληλυθὸς Luke 8, 35. 24, 2. John 11, 17. Acts 9, 2 2 John 4; in Pass. construction, Matt. 18 εὐρέθη ἐν γαστρὶ ἔχουσα. Luke 17, 18 So Hdian. 8. 5. 2. Plut. Lucull. 13. Xen. Cyr. 2. 2. 14. β) With acc. and adj. or a like adjunct; Acts 5, 10 οἱ νεανίσκοι εὗρον αὐτὴν νεκράν. 24, 5. 2 Cor. 9, 4. Rev. 2, 2; in Pass. construction, Luke 9, 36 εὐρέθη μόνος. Acts 5, 39. Rom. 7, 10. 1 Cor. 4, 2. 2 Cor. 5, 3. 1 Pet. 1, 7. Rev. 5, 4. al. So Hdian. 2. 1. 8 οὐδένα οὕτως ἐπιτήδειον εὗρισκον. Xen. Hell. 7. 4. 2.

2. *to find*, by search or inquiry, *to find out, to discover*. a) Pr. and absol. Matt. 7, 7 ζητεῖτε καὶ εὐρήσετε. v. 8. (Arr. Epict. 4. 1. 51 ζητεῖ καὶ εὐρήσεις.) With acc. of pers. expr. or impl. Mark 1, 37 κατεδιώξαν αὐτόν, καὶ εὐρόντες αὐτόν. John 7, 34. 35. Acts 5, 22; acc. impl. Luke 2, 45. 2 Tim. 1, 17; Pass. Acts 8, 40. With acc. of thing, Matt. 7, 14 ὅλγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν sc. τὴν πύλιν. 12, 43. 13, 46. Mark 11, 13. Luke 15, 4. John 10, 9. Acts 7, 11. al. So of a judge, after examination, John 18, 38 ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ. 19, 4. 6. Acts 13, 28. 23, 9. al. Sept. and נִשְׁחַז of pers. Josh. 2, 22. 1 Sam. 9, 13; of things, 1 Sam. 9, 4. 2 K. 12, 10. 18. So Luc. Asin. 45. Xen. Mem. 3. 11. 8; of things, Luc. Tim. 24. Xen. Hell. 5. 3. 23. b) Trop. in different senses; a) εὐρίσκειν Θεόν, *to find God*, i. e. *to find him propitious, to find access to him*, comp. in ἐκζητέω no. 3. Acts 17, 27 ζητεῖν τὸν Θεόν, εἰ ἄραγε αὐτόν

καὶ εὐροειν. Pass. Rom. 10, 20, quoted from Is. 65, 1 where Sept. and אַרְבָּי, as also 1 Chr. 28, 9. β) Spoken of computation, measurement, to find, to make out, Acts 19, 19 εὐρον ἀργύριον μυριάδας πέντε. 27, 28 βιβλ. εὐρον ὀργυιάς ἑκοσι κτλ. So Xen. Cyr. 8. 2. 18. Hell. 3. 2. 10. γ) to find out by thinking, to invent, to contrive; so before an indirect clause with τό, Luke 19, 48 οὐκ εὕρισκον τό, τί ποιήσωσιν. Acts 4, 21; without τό, Luke 5, 19 μὴ εὕροντες ποίας εἰσενέγκωσιν αὐτόν. So Test. XII Patr. p. 637 εὐρον, τί εἴπωμεν. Palæph. 16. 2, c. acc. et dat.

3. Mid. and also Act. to find for oneself, i. e. to get, to acquire, to obtain; so once Mid. c. acc. Heb. 9, 12 αἰωνίαν λύτρωσιν εὐράμενος. So Jos. Ant. 1. 19. 1 [2] δόξαν ἀρετῆς εὐράμενος. Arr. Alex. M. 1. 7. 16. Xen. An. 7. 1. 31.—So in the Act. in N. T. but less often in classic writers, Lob. ad Phryn. p. 140; to find, i. e. to acquire, to obtain, to get, for oneself or another; c. acc. Matt. 10, 39 ὁ εὐρὼν τὴν ψυχὴν κτλ. Luke 9, 12 καὶ εὕρωσιν ἐπισιτισμόν. John 21, 6. Rom. 4, 1. Heb. 12, 17. Rev. 9, 6. 18, 14; c. acc. et dat. Matt. 11, 29 εὕρησθε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Acts 7, 46 εὕρεν σκηνώμα τῷ Θεῷ, comp. Sept. and בָּ אֶרְבָּא Ps. 132, 5. So Luc. Asin. 35. Xen. Mem. 2. 1. 24; acc. et dat. Plato Prot. 321. d.—By Hebr. in the phrase εὕρισκειν χάριν παρὰ τῷ Θεῷ, to find grace, to obtain favour, with God, Luke 1, 30; ἐνώπιον τοῦ Θεοῦ Acts 17, 46; absol. Heb. 4, 16. So εὕρεν ἔλεος παρὰ κυρίου, 2 Tim. 1, 18. Sept. and יָרָ אֶרְבָּא Gen. 6, 28. 32, 5. 47, 25. +

Εὐροκλύδων, ὠνος, ὁ, Euroclydon, a tempestuous wind, Acts 27, 14; from Εὐρος, Eurus, the east-wind, and κλύδων a wave; see Wetst. in loc. Comp. Heb. יָרָא, Sept. πνεῦμα βίαιον, Ps. 48, 8. Heb. Lex. art. יָרָא.—Other Mss. read Εὐρυκλύδων, Euryclydon, from εὐρύς broad, and κλύδων. But Cod. Alex. and Vulg. have Εὐρακύνων, Euroaquilo. So R. B.

εὐρύχωρος, ου, ὁ, ἡ, adj. (εὐρύς, χώρος, χώρα.) pr. 'well-spaced,' i. e. broad, spacious, as ἡ ὁδός, Matt. 7, 13. Sept. for יָרָא Is. 30, 23.—1 Esdr. 9, 41. Jos. Ant. 1. 18. 2. Plut. de Exil. 10 mid.

εὐσέβεια, as, ἡ, (εὐσεβής,) piety, reverence, in N. T. only as directed towards God; denoting the spontaneous feeling of the heart, and thus differing from εὐλάβεια, see Tittm. de Synon. N. T. p. 146; hence,

godliness, religiousness, Acts 3, 12. 1 Tim. 2, 2. 4, 7. 8. 6, 3. 5. 6. 11. 2 Tim. 3, 5 Tit. 1, 1. 2 Pet. 1, 3. 6. 7. 3, 11. Sept. for יָרָא Prov. 1, 7. Is. 11, 2. So Jos. Ant. 3. 2. 3. Diod. Sic. 19. 7. Plato Rep. 615. c.—Meton. godliness, religion, the gospel scheme, 1 Tim. 3, 16. Comp. Jos. c. Apion. 1. 12 ἡ κατὰ τοὺς νόμους παραδεδομένη εὐσέβεια.

εὐσεβέω, ὦ, f. ἴσω, (εὐσεβής,) to be pious towards any one, c. accus. Matth. 23. 413. 11; e. g. towards God, to reverence, to worship, Acts 17, 23; towards parents, to respect, to honour, τὸν ἱδίον οἶκον, 1 Tim. 5, 4.—Jos. Ant. 10. 3. 2 τὸν Θεόν. Isocr. 26. b. τὰ περὶ τ. Θεοῦ. Genr. Xen. Hell. 1. 7. 26.

εὐσεβής, εὐς, οὐς, ὁ, ἡ, adj. (εὐ, σέβομαι,) pious, reverent, Plato Phil. 39. c.—In N. T. only towards God, religious, devout, Acts 10, 2. 7. 22, 12. 2 Pet. 2, 9. Sept. for יָרָא Is. 24, 16. 26, 7. So Plut. Consol. ad Apoll. 34 fin. 35. Xen. Mem. 4. 8. 11.

εὐσεβώς, adv. piously, religiously, godly, 2 Tim. 3, 12. Tit. 2, 12.—Jos. Ant. 8. 12. 3. Dem. 1460. 9. Xen. Mem. 2. 2. 13.

εὐσημος, ου, ὁ, ἡ, adj. (εὐ, σῆμα,) of good sign or omen, favourable, Plut. J. Cæs. 43. Soph. Antig. 1021.—In N. T. easy to be seen or known; trop. of speech, easy to be understood, distinct, significant, 1 Cor. 14, 9. So Plut. Symp. 8. 3. 1. Pol. 10. 44. 3. Porphy. de Abstin. 3. 4.

εὐσπλαγχνος, ου, ὁ, ἡ, adj. (εὐ, σπλάγχνον,) tender-hearted, full of pity, compassionate, Eph. 4, 32. 1 Pet. 3, 8.—Prayer of Manass. 6. Test. XII Patr. p. 537.

εὐσχημόνως, adv. (εὐσχήμων,) becomingly, decorously, in a proper manner, Rom. 13, 13 εὐσχημόνως περιπατήσωμεν. 1 Cor. 14, 40. 1 Thess. 4, 12.—Plut. Symp. 9. 14. 7. Xen. Cyr. 1. 3. 8, 9.

εὐσχημοσύνη, ης, ἡ, (εὐσχήμων,) becomingness, decorum, decorous and comely appearance, e. g. of dress, 1 Cor. 12, 23.—Diod. Sic. 5. 32. Xen. Cyr. 5. 1. 5.

εὐσχήμων, ονος, ὁ, ἡ, adj. (εὐ, σχῆμα.) 1. well-fashioned, well-formed, comely; 1 Cor. 12, 24 τὰ εὐσχήμονα ἡμῶν sc. μέλη. (Plut. Parall. 30. Xen. Eq. 1. 17.) Neut. τὸ εὐσχημον, decorum, propriety, 1 Cor. 7, 35. So Arr. Epict. 4. 1. 63. Luc. de Salutat. 83.

2. Trop. in the later Greek, of good standing, honourable, noble; Mark 15, 43 εὐσχήμων βουλευτής. Acts 15, 30. 17, 12.—Jos.

de Vita s. § 9. Plut. Parall. 15. Comp. Phryn. et Lob. p. 333.

εὐτόνως, adv. (εὐτονος, τείνω,) *intensely*, i. e. *powerfully, vehemently*, Luke 23, 10. Acts 18, 28.—Sept. Josh. 6, 8. Diod. Sic. 11. 65. Xen. Hi. 9. 6.

εὐτραπελία, as, ἡ, (εὐτράπελος, τρέπω,) *courtesy, urbanity*, Jos. Ant. 12. 4. 3. Cic. Ep. ad Div. 7. 32; *humour, wit*, Plut. M. Anton. 43. Diod. Sic. 15. 6.—In N. T. in a bad sense, *levity, jesting*, frivolous and indecent discourse, Eph. 5, 4. So Aristot. Ethic. 1. 31. Diod. Sic. 20. 63 τὴν ἐν τοῖς πότοις εὐτραπελίαν. Comp. Plato Rep. 563. a.

Εὐτυχος, ου, ὁ, *Eutychus*, pr. n. of a youth, Acts 20, 9.

εὐφημία, as, ἡ, (εὐφημος,) *words of good import or omen*, Jos. 10. 11. 7. Plut. de cohib. Ira 16 fin. *applause, acclamation*, Hdian. 1. 13. 13.—In N. T. *good report, good fame*, 2 Cor. 6, 8. So Diod. Sic. 1. 2. Ael. V. H. 3. 47.

εὐφήμος, ου, ὁ, ἡ, adj. (εὖ, φήμη, φημί,) pr. 'well-spoken'; hence, *of good import, auspicious*, Soph. Elect. 630; *εὐφήμοις οἰωνοῖς* Dion. Hal. Ant. 1. 16; *laudatory*, e. g. λόγους Pol. 31. 14. 4.—In N. T. *of good report, praiseworthy*, Phil. 4, 8. So Anthol. Gr. IV. p. 183 αἰσχροὶν ἐπ' εὐφήμοις δόξαν ἐνεγκαμένη.

εὐφορέω, ὦ, f. ἴσω, (εὐφορος, φέρω,) *to bear or bring forth well, to yield abundantly*, intrans. e. g. of the earth, Luke 12, 16.—Jos. B. J. 2. 21. 2 οὕτως δὲ τῆς Γαλιλαίας ἐλαϊφόρου, μάλιστα καὶ τότε εὐφορηκίας. So εὐφορος *fertile*, Hdian. 1. 6. 3.

εὐφραίνω, f. ἀνῶ, (εὐφρων, φρῆν,) *to make well-minded, i. e. to make glad, to cause to rejoice*; Mid. and Pass. aor. 1 in Mid. signif. *to be glad, to rejoice*, Buttm. § 136. 1, 2.

1. Genr. in Act. once, 2 Cor. 2, 2 καὶ τίς ἐστιν ὁ εὐφραίνων με; Sept. for פִּרְיוֹת Ps. 19, 9. So Luc. Somn. 1. Xen. Cyr. 8. 7. 12.—Mid. absol. Luke 15, 32 εὐφρανθήναι δὲ καὶ χαρῆναι ἔδει. Acts 2, 26. Rom. 15, 10. Rev. 11, 10. 12, 12. Gal. 4, 27, comp. Is. 54, 1. With ἔν τινι, Acts 7, 41; ἐπὶ τινι, *to rejoice over*, Rev. 18, 20. Sept. for פִּרְיוֹת Deut. 32, 43; פִּרְיוֹת 1 Chr. 16, 10. 31; c. ἐν 1 Sam. 2, 1. So absol. Ael. V. H. 2. 21. Xen. CEC. 9. 12; c. ἐν ib. Hi. 1. 16; c. ἐπὶ τινι ib. Conv. 7. 5.

2. As connected with feasting, Mid. *to rejoice, to be merry*; Luke 12, 19 φάγε, πίε, εὐφραίνου. 15, 23. 24. 29, 16, 19. Sept. for פִּרְיוֹת Deut. 14, 26. 27, 7.—Hom. Od. 2. 311. Ael. V. H. 10. 9. Xen. Conv. 1. 15.

Εὐφράτης, ου, ὁ, *Euphrates*, Heb. הַנְּהַר Gen. 2, 14, a large and celebrated river of western Asia, rising in the mountains of Armenia; it flows through Syria and Mesopotamia, and after uniting with the Tigris below Babylon, falls into the Persian gulf. Its course before entering Syria was first fully explored in 1838. Rev. 9, 14. 16, 12. See Ritter's Erdkunde, Th. X. §§ 37–40. XI. §§ 53, 56.

εὐφροσύνη, ης, ἡ, (εὐφρων,) *gladness, joy*, Acts 2, 28. 14, 17. Sept. for פִּרְיוֹת Ps. 4, 8.—Plut. Cato Maj. 14 fin. Xen. Cyr. 3. 3. 7.

εὐχαριστέω, ὦ, f. ἴσω, (εὐχάριστος,) aor. 1 εὐχαρίστησα and ἡχαρίστησα Rom. 1, 21 in later edit. Buttm. § 86. 3; pr. i. q. δοῦναι χάριν, *to gratify, to please*, to do something to please another, Dem. 257. 2. Lob. ad Phryn. p. 18.—In later Greek and in N. T. i. q. εἰδέναι χάριν, *to give thanks, to thank*; see Lob. l. c.

1. Genr. and c. dat. of pers. Luke 17, 16 εὐχαριστῶν αὐτῷ (Ἰησοῦ). Rom. 16, 4 οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ κτλ.—Jos. Ant. 14. 10. 7. Artemidor. 3. 14. Plut. de Garrul. 7 pen. Pol. 18. 26. 4.

2. Elsewhere only in respect to God, *to give thanks to God, to thank God*, e. g. a) Genr. and c. dat. τῷ Θεῷ or the like; Acts 28, 15 οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ Θεῷ ἔλαβε θάρος. 1 Cor. 14, 18. Col. 1, 12. Philem. 4. Rev. 11, 17. So with adjuncts expressing manner or cause, e. g. διὰ c. gen. Rom. 7, 25 εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χρ. 1, 8. Col. 3, 17; ἐπὶ c. dat. Phil. 1, 3; περὶ c. gen. 1 Cor. 1, 4. Col. 1, 3. 1 Thess. 1, 2. 2 Thess. 1, 3. 2, 13; ὑπέρ c. gen. Rom. 1, 8. Eph. 5, 20, and so with τῷ Θεῷ impl. Eph. 1, 16. 1 Thess. 5, 18; ὅτι, Luke 18, 11. John 11, 41. 1 Cor. 1, 14. 1 Thess. 2, 13. Pass. of a thing, *to be thanked for*, to have thanks rendered for it to God; 2 Cor. 1, 11 ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστησῇ ὑπὲρ ἡμῶν, *that the gift upon us from (the prayers of) many persons may be thanked for by many on our behalf*. So genr. c. τῷ Θεῷ Judith 8, 25. Arr. Epict. 1. 4. 32. Diod. Sic. 16. 11. b) Spec. of giving thanks before taking food or drink, comp. Deut. 8, 10; so c. τῷ Θεῷ, Rom. 14, 6 bis. Acts 27, 35; absol. Matt. 15, 36. 26, 27. Mark 8, 6. 14, 23. Luke 22, 17. 19. John 6, 11. 23. 1 Cor. 11, 24; c. ὑπὲρ τίνος 1 Cor. 10, 30. c) As an act of worship; *to render thanksgiving and praise to God*; absol. Rom. 1, 21

οὐκ ὡς θεὸν ἐδόξασαν ἢ ηὐχαρίστησαν. 1 Cor. 14, 17 σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, parall. with εὐλογήσης v. 16.

εὐχαριστία, *as, ἡ*, (εὐχάριστος,) 1. *gratitude, thankfulness*, Acts 24, 3.—Philo de Plant. Noë p. 231. d. Dem. 256. 19. Pol. 8. 14. 8.

2. In Paul's writings and the Apocalypse, *thanksgiving, thanks*, i. e. the expression of gratitude to God; c. dat. τῷ θεῷ or the like, comp. in εὐχαριστεῖω, and Matth. ἰ 390; so 2 Cor. 9, 11. 12. Rev. 4, 9. 7, 12; absol. 1 Cor. 14, 16. 2 Cor. 4, 15. Eph. 5, 4. Phil. 4, 6. Col. 2, 7. 4. 2. 1 Thess. 3, 9. 1 Tim. 2, 1. 4, 3. 4.—Aquil. for תְּהִלָּה Am. 4, 5. Wisd. 16, 28; genr. Jos. Ant. 4. 8. 25.

εὐχάριστος, *ου, ὁ, ἡ*, adj. (εὖ, χάρις, χαρίζομαι,) *grateful*, i. e. *graceful, pleasing*, externally, Sept. γυνὴ εὐχ. for הָיָה לָהּ פְּנֵי פְּנֵי Prov. 11, 16. Luc. Asin. 28; trop. τέχνη Xen. Œc. 5. 10; λόγοι ib. Cyr. 2. 2. 1.—In N. T. *grateful, thankful*, full of gratitude to God, Col. 3, 15. So Jos. Ant. 16. 6. 2. Xen. Cyr. 8. 3. 49.

εὐχή, *ἡς, ἡ*, (εὐχομαι) 1. *prayer* to God, James 5, 15; comp. v. 16. Sept. for תְּפִלָּה Prov. 15, 8. 29.—Hom. Od. 10. 526. Palæph. 53. 1. Xen. Conv. 8. 15.

2. *a vow*, e. g. of the Nazarites, Acts 21, 23; see Num. c. 6. Sept. for נָזַר Num. 6, 2. 21. (Genr. Diod. Sic. 1. 83. Xen. Mem. 2. 2. 10.) In the case of indigent Nazarites, it was customary for others to be at the expense of the sacrifice by which their vow was terminated, who thus became partners in their vow; see the passages from the Rabbins cited by Wetstein on v. 24; also Jos. Ant. 19. 6. 1. Lightf. Hor. Heb. ad Luc. 1, 24.—Acts 18, 18 *κεράμενος τὴν κεφαλὴν ἐν Κερχρεαῖς, εἶχε γὰρ εὐχὴν*, prob. a *votum civile*, usual among the Jews as well as the gentiles, by which persons in distress or danger or any necessity, vowed in case of deliverance to cut off their hair and offer sacrifices in honour of God; see Artemidor. 1. 23. Luc. de Merc. cond. 1. Id. Hermotim. 86. Diod. Sic. 1. 18; comp. Wetstein in loc. Some, supposing such a vow to be inconsistent with Paul's views, refer *κεράμενος* to Ἀκύλας, but against the natural construction. Others suppose the vow of a Nazarite to be meant; but this, although it might be entered upon in a foreign land, could only be perfected and terminated by cutting off the hair and an offering in the temple at Jerusalem; see Num. 6, 18. Jos. B. J. 2. 15. 1. Mishna,

Nasir 3. 6. ib. 7. 2. Edvitho 4. 11. Reland Antt. Sac. 2. 10. 5. Wetst. in loc. Winer Realw. art. *Nasiræer*.

εὐχομαι, *f. ξομαι*, Mid. depon. impf. *εὐχόμεν* et *ἐπύχον*, Buttm. ἰ 84. 5; *to pray* to God, Xen. An. 4. 3. 13; *to vow* sc. in prayer, Xen. An. 4. 8. 25; *to boast*, Pol. 5. 43. 1.—In N. T. only *to pray*, e. g.

1. Pr. to God, c. dat. τῷ θεῷ, Acts 26, 29, see in ἄν III. 1; with *πρὸς τὸν θεόν* 2 Cor. 13, 7; with *ὑπέρ τινος* James 5, 16. Sept. for לְבַרְכָּהּ Num. 11, 2. 21, 8.—So c. dat. Dem. 225. 1. Xen. An. 4. 3. 13; *πρὸς τοὺς θεούς* Xen. Mem. 1. 3. 2.

2. Spec. with acc. and infin. *to pray for*, i. q. *to wish for, to desire earnestly, to long for*; Acts 27, 29 *ἠύχοντο ἡμέραν γενέσθαι*. 3 John 2. Rom. 9, 3 *ἐπύχον γὰρ αὐτοὺς ἐγὼ ἀνάσσειν εἶναι, I was wishing, for I could wish*, comp. *ἐβούλομην* Acts 25, 22. With acc. *τοῦτο*, 2 Cor. 13, 9. Sept. for γένη Jer. 42, 22.—Eschin. Dial. 3. 6. Lysias 708. ult. Xen. Conv. 4. 33.

εὐχρηστος, *ου, ὁ, ἡ*, adj. (εὖ, χράομαι,) *easy to be used, useful, profitable*, 2 Tim. 2, 21. 4, 11. Philem. 11.—Sept. Prov. 11, 16. Diod. Sic. 5. 40. Xen. Mem. 3. 8. 5.

εὐψυχέω, *ῶ, f. ἴσω*, (εὐψυχος, ψυχή,) *to be of good mind, courage, comfort*, absol. Phil. 2, 19.—Anth. Gr. IV. p. 275. So εὐψυχία good spirits, courage, Dem. 1408. 15. Plut. M. Crass. 25.

εὐωδία, *as, ἡ*, (εὐώδης, ὀζω, perf. ὀδῶδα,) *good odour, sweet smell, fragrance*, pr. Ecclus. 24, 15. Xen. Conv. 2. 3.—In N. T. trop. of persons or things well-pleasing to God, 2 Cor. 2, 15. Eph. 5, 2. Phil. 4, 18. Comp. Sept. and יְיָנוּחַ לֵבָי Lev. 1, 9. 13. 17. Num. 28, 13; also Test. XII Patr. p. 547.

εὐώνυμος, *ου, ὁ, ἡ*, adj. (εὖ, ὄνομα,) pr. *of good name, honoured*, Hes. Theog. 409. Pind. Ol. 2. 13; spec. *of good omen, lucky*, Plato Polit. 302. d. Hence used by way of euphemism instead of ἀριστερός, the *left*, which was a word of ill omen, since all omens on the left were *sinister* or regarded as unfortunate by the Greeks, and in part by the Romans; see Potter's Gr. Ant. I. p. 323. Adam's Rom. Ant. p. 301.—In N. T. the *left*, spoken chiefly of the left hand, in opp. to the right, Matt. 20, 21. 23: 25, 33. 41. 27, 38. Mark 10, 37. 40. 15, 27; of the left foot, Rev. 10, 2. Adv. Acts 21, 3 *κατακλιπόμενος αὐτὴν ἐώνυμον*, i. e. on the left hand. Sept. for יָמִינוּ Josh. 23, 6 Neh. 8, 6.—Pol. 5. 7. 11. Xen. Ven. 10. 12.

ἐφάλλομαι, f. αλοῦμαι, Mid. depon. (ἐπί, ἀλλομαι,) *to leap or spring upon, to assault*, with ἐπί c. acc. Acts 19, 16. Sept. for **πῆξ** 1 Sam. 10, 6. 16, 13.—Hom. Il. 11. 421; so *to leap upon* a horse, c. dat. Plut. conjug. Præc. 8; upon a threshold, c. ἐπί τι Plato Ion 535. b.

ἐράπαξ, adv. (ἐπί, ἀπαξ,) *once for all*, Rom. 6, 10. Heb. 7, 27. 9, 12. 10, 10. So 1 Cor. 15, 6 *once*, i. e. not several times.—Luc. Dem. Enc. 21. Dion Cass. 1091. 91.

Ἐφεσῖνος, η, ου, *Ephesian, of Ephesus*, Rev. 2, 1 Rec.

Ἐφέσιος, ου, ό, *Ephesian, an Ephesian*, Acts 19, 28. 34. 35 bis. 21, 29.

Ἐφεσος, ου, ή, *Ephesus*, a celebrated city, the capital of Ionia, near the western coast of Asia Minor, between Smyrna and Miletus. It contained a temple of Diana, so splendid as to be reckoned one of the seven wonders of the world. When this was burnt by the fool Herostratus in A. C. 356, in order to immortalize his name, it was rebuilt at the common expense of all Greece. See Pausan. 7. 2. 4. Plin. H. N. 5. 31. Strabo 14. 640. Here was also gathered one of the chief Christian churches of the apostolic age; Acts 18, 19. 21. 24. 19, 1. 17. 26. 20, 16. 17. 1 Cor. 15, 32. 16, 8. Eph. 1, 1. 1 Tim. 1, 3. 2 Tim. 1, 18. 4, 12. Rev. 1, 11. [2, 1].—The ruins of Ephesus are near the modern Turkish village of Aiasuluk; see Pococke Descr. of the East, II. 2. p. 45 sq. Schubert's Reise, I. p. 294 sq. Hamilton's Res. in Asia Minor, II. p. 22 sq.

ἐφευρετής, ου, ό, (ἐφευρίσκω,) *a finder out, an inventor, contriver*; Rom. 1, 30 ἐφευρετὰς κακῶν.—Anacr. Od. 41. 3 Βάκχον τὸν ἐφευρετὰν χορείας. Comp. πάσης κακίας εὐρετής 2 Macc. 7, 31; κακῶν εὐρεταί Philo in Flacc. p. 968.

ἐφημερία, as, ή, (ἐφήμερος,) not found in the classics; Sept. pr. *the daily service* of the priests in the temple, for **הַיּוֹמָה** 2 Chr. 13, 10 comp. v. 11. 1 Esdr. 1, 16. Suid. ή τής ήμέρας λειτουργία.—Hence in N. T. meton. *a course, class*, into which the priests were divided for the daily temple-service, each class continuing for a week at a time, Luke 1, 5. 8; see in Ἀβιά. See also 1 Chr. c. 24. 2 Chr. 8, 14. Jos. Ant. 7. 14. 7. Sept. for **הַיּוֹמָה** 1 Chr. 23, 6. 28, 13; **הַיּוֹמָה** Neh. 12, 24; **הַיּוֹמָה** 2 Chr. 25, 8. Neh. 12, 9. So Esdr. 1, 2.

ἐφήμερος, ου, ό, ή, adj. (ἐπί, ήμερα,) pr. 'for the day,' ό ἐφ' ήμέραν ὢν, i. e. *epheme-*

ral, short-lived, Thuc. 2, 53. Plato Ep. 356. a.—In N. T. daily, James 2, 15 τής ἐφημέρου τροφής. So Diod. Sic. 3. 32 τὰς ἐφημέρους τροφάς.

ἐφίδε, an anomalous form for Imperat. **ἐπίδε** from ἐπίδιδον, Acts 4, 29 Lachm.

ἐφικνέομαι, οὔμαι, aor. 2 ἐφικόμην, (ἐπί, ικνέομαι,) *to come upon, or to any one, to arrive at, to reach unto*; with ἀχρι c. gen. 2 Cor. 10, 13; εἰς c. acc. 2 Cor. 10, 14.—Pol. 3. 81. 2. Xen. Cyr. 1. 1. 5.

ἐφίστημι, f. ἐπιστήσω, (ἐπί, ἵστημι,) *to place upon or over*, Hdian. 5. 6. 15. Xen. Hell. 3. 1. 7; *to set over*, Xen. Lac. 2. 1.—In N. T. only in the intransitive forms, Act. aor. 2 ἐπίστην, perf. particip. ἐφεστώς, and Mid. ἐφίσταμαι, *to place oneself upon or near, to stand upon, by, near*; see in ἵστημι and Buttm. § 107. II. 1 and 3.

1. Pr. of persons, *to stand by or near*; genr. Luke 2, 38 καὶ αὐτὴ αὐτῇ τῇ ὥρᾳ ἐπιστάσα κτλ. Acts 22, 13. 20; c. dat. of pers. Acts 23, 11; ἐπί τι Acts 10, 17. 11, 11; ἐπάνω τινος, *to stand by and over*, Luke 4, 39. Sept. for **הַיּוֹמָה** Zech. 1, 10. 11; c. ἐπάνω 2 Sam. 1, 9; for **הַיּוֹמָה** Gen. 24, 43. Amos 9, 1.—Dem. 346. 2. Xen. Conv. 2. 7; c. dat. Luc. D. Deor. 17. 2; c. ἐπί Pol. 4. 40. 1.

2. Spec. with the idea of approach, *to come and stand by, to come to or upon any person or place*; Luke 20, 1 ἐπίστησαν οἱ ἀρχιερεῖς κτλ. 10, 40. Acts 23, 27. (Dem. 66. 23. Hdian. 3. 12. 18.) With the idea of sudden appearance, as a vision; Acts 12, 7 ἄγγελος κυρίου ἐπέστη. So c. dat. Luke 2, 9. 24, 4. (Plut. Amat. Narr. 3 pen. Luc. Philops. 25, 31. Hdot. 5. 56.) In a hostile sense, *to come upon by surprise, to assail*, genr. Acts 6, 12 καὶ ἐπιστάντες συνήρπασαν αὐτόν κτλ. So c. dat. Acts 4, 1. 17, 5. Sept. for **הַיּוֹמָה** Jer. 21, 2. So Jos. Ant. 11. 7. 1. Æschin. 15. 22.

3. Trop. e. g. of persons, *to stand fast by*, i. e. *to be instant, pressing, earnest*; 2 Tim. 4, 2 ἐπιστην εὐκαιρὸς ἀκαιρὸς sc. κηρύσσω τὸν λόγον. (So Dem. 70. 16.) Of things, e. g. *evil, to come upon, to fall upon, to befall*; with ἐπί c. acc. Luke 21, 34; c. dat. I Thess. 5, 3. So of rain, Acts 23, 2 διὰ τὸν ὕετὸν τὸν ἐφεστῶτα, *because of the rain that had come upon us*. (Wisd. 19, 1; ἡ φῶς Pol. 18. 3. 7.) Also *to impend, to be at hand*, 2 Tim. 4, 6 ὁ καιρὸς ἐφίστηκε. So Jos. Ant. 2. 4. 3. Dem. 287. 5.

Ἐφραῖμ, ό, indec. *Ephraim*, pr. n. of a town or city near the desert, to which Jesus retired, John 11, 54. Eusebius says it was 8 Rom. miles north of Jerusalem,

while Jerome with more probability makes the distance 20 Roman miles; Onomast. arts. *Ephraim, Ephron*. Josephus mentions Ephraim and Bethel as being small towns, apparently near each other, B. J. 4. 9. 9. It was the same with *Ephraim* or *Ephron* (עֶפְרַיִם, עֶפְרוֹן) 2 Chr. 13, 19; and perh. identical with *Ophrah* (עֶפְרָה) of Benjamin, Josh. 18, 23. Prob. i. q. the modern *Taiyibeh*, lying 7 Roman miles N. E. of Bethel on the border of the desert; see Biblioth. Sac. 1845, p. 398 sq. Gr. Harm. p. 203 sq. Bibl. Res. in Palest. II. p. 121 sq. —From the city Ephraim our Lord seems to have passed over the Jordan into Perea, and returned to Jerusalem by Jericho; see Gr. Harm. p. 201.

ἐφφαθά, *Ephphatha*, an Aramean Imperative, i. q. *δianoixēte*, be opened Mark 7, 34. It comes from the verb פָּתַח *to open*, and is either for Imper. Niphal פִּתְּחָה, or Imper. Ithpael אֲפַתְּחָה.

ἐχθές, adv. *yesterday*, i. q. *χθές* where see; so Lachm. for *χθές* in Rec. John 4, 52. Acts 7, 28. Heb. 13, 8. Sept. for יְמֵי 1 Sam. 4, 7.—Hdian. 3. 6. Xen. Cyr. 7. 5. 53.

ἐχθρα, as, ἡ, (ἐχθρός,) *enmity, hatred*, Luke 23, 12. Rom. 8, 7. James 4, 4; Plur. Gal. 5, 20. Meton. *cause of enmity*, Eph. 2, 15. 16. Sept. for אֲנֵי Num. 35, 20. Prov. 26, 26.—Hdian. 3. 6. 10. Xen. Mem. 3. 3. 17; Plur. ib. 1. 2. 10.

ἐχθρός, á, ós, (ἐχθρος,) 1. Pass. *hated, hateful*, an object of enmity; Rom. 11, 28 ἐχθροὶ δι' ὑμᾶς, in antith. with ἀγαπητοί.—Wisd. 15, 18; τοῖς θεοῖς ἐχθρός Ael. V. H. 2. 23. Xen. Cyr. 5. 4. 35.

2. Act. *hating, hostile*. a) Pr. as adj. Matt. 13, 23 ἐχθρὸς ἀνθρώπου, i. e. an enemy. Rom. 5, 10 ἐχθροὶ ὄντες. Col. 1, 21.—Sept. Esth. 7, 6. Lysias Fragm. p. 37. Xen. Mem. 4. 2. 15.

b) Subst. ó ἐχθρός, *an enemy, adversary*, Buttm. § 123. 5. a) Genr. and with gen. of pers. Matt. 5, 43. 44. 10, 36. 13, 25. Luke 1, 71. 74. 6, 27. 35. 19, 27. 43. Rom. 12, 20. Gal. 4, 16. 2 Thess. 3, 15. Rev. 11, 5. 12; c. gen. of thing, Acts 13, 10. Sept. for עֲדָוָה Gen. 49, 8. Lev. 26, 7. al. sep. So Dem. 1121. 12. Thuc. 6: 18. β) Of the adversaries of the Messiah, c. gen. Matt. 22, 44 ἕως ἂν ρῶ τοὺς ἐχθρούς σου ὑποπόδιον κτλ. Mark 12, 36. Luke 20, 43. Acts 2, 35. 1 Cor. 15, 25. Heb. 1, 13. 10, 13; also 1 Cor. 15, 26. Phil. 3, 18 τοῦ σταυροῦ. So ἐχ τοῦ θεοῦ James 4, 4. γ)

Spec. ó ἐχθρός, *the enemy, the adversary*, Satan, Matt. 13, 39. Luke 10, 19 ἐπὶ πάντων τὴν δύναμιν τοῦ ἐχθροῦ, comp. v. 18. So Test. XII Patr. p. 657, 658.

ἐχιδνα, ης, ἡ, (ἐχίς,) *a viper*, Acts 28, 3. (Luc. Alex. 10. Plato Conv. 218. a.) Trop. of wicked men, γεννήματα ἐχιδνῶν, *progeny of vipers*, Matt. 3, 7. 12, 34. 23, 33. Luke 3, 7. So Soph. Ant. 5. 31. Æschyl. Choeph. 247.

ἔχω, f. ἔξω, also f. σχήσω, impf. ἔχον, aor. 2 ἔσχον, perf. ἔσχηκα, see Buttm. § 114; *to have, to hold*, i. e. *to have and hold*, implying continued *having* or possession.

1. Primarily, *to have* in one's hand, *to hold* in the hand; Rev. 1, 16 ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἀστέρας ἑπτὰ. 6, 5: 10, 2. 17, 4. (Hom. Il. 1. 14 ἐν χερσὶν ἔχων. Luc. D. Deor. 11. 2 τῇ λαῷ μὲν ἔχων. Plato Theæt. 198. d; comp. Hdol. 7. 16. 2.) Also with *in the hands* impl. Matt. 26, 7. Rev. 3, 1. 5, 8. 6, 2. 8, 3. 6, 9, 14. al. So Hom. Il. 2. 279.

2. Genr. and most frequently, *to have, to hold, to possess*, of outward possessions or property.

a) With acc. of things in one's possession, power, charge, control. a) Simply, e. g. property, Matt. 13, 12 ὅστις... ὁ ἔχει. 19, 21. 22 ἦν γὰρ ἔχων κτήματα πολλά. Mark 10, 22. 23. Luke 18, 24. 21, 4; μηδὲν ἔχειν, *to have nothing*, to be poor, 2 Cor. 6, 10. (Xen. Cyr. 2. 4. 9.) Hence in later usage, ἔχειν simply, with τὰ χρήματα or the like impl. *to have much, to be rich*, and οὐ v. μὴ ἔχειν, *to have not, to be poor*, Matt. 13, 12. 25, 29. 1 Cor. 11, 22. 2 Cor. 8, 11. 12. James 4, 2. So Palaph. 49. 1. Dem. 1123. 25. Xen. Cyr. 8. 3. 44, comp. 45.—Of flocks, πρόβατον ἔχειν Matt. 12, 11; (Luc. D. Deor. 4. 2 ult.) of produce, estates, Luke 12, 19. 13, 6; κληρονομίαν trop. Eph. 5, 5; μέρος μετὰ τινος John 13, 8, comp. Gen. 31, 14. Deut. 12, 12. So of arms, utensils, Luke 22, 36 bis. Rev. 18, 19; (Luc. D. Mort. 11, 1;) garments, Luke 3, 11. 9, 3; provisions, Matt. 14, 17. Mark 8, 1. 2. 5. 7. John 2, 3. 1 Tim. 6, 8. (Hdian. 3. 9. 17. Xen. An. 2. 3. 27.) Of a home, a place, Matt. 8, 20. Mark 5, 3. Luke 12, 17; members or parts of the body, as ὅτα Matt. 11, 15; δόξαδμοῦς Mark 8, 18. (Palaph. 32. 1.) Luke 24, 39. Rev. 9, 10; ἀκροβυστίαν ἔχοντες, *uncircumcised, gentiles*, Acts 11, 3; power, faculty, dignity, John 4, 44. 6, 68. 17, 5. Heb. 2, 14. 7, 24. Rev. 9, 11. 16, 9. 17, 18; so Palaph. 29. 3. Plut. Cato Min. 16 mid. Xen. Cyr. 1. 6. 11.—Of any

good, advantage, benefit, e. g. *μισζόν* Matt. 5, 46; *χάρις πρὸς τὸν λαόν*, i. e. favour with, Acts 2, 47. (Sept. for *αἷμα* Ex. 33, 12.) Acts 24, 16. Rom. 4, 2. 5, 2. 9, 10; *πίστιν* *φαίη*, as a gift, 14, 22. 1 Cor. 13, 2. James 2, 1. 14. 18; *ζωὴν αἰώνιον* John 3, 36. 6, 40. 47. 53. 54. al. Of a law, precept, John 19, 7. 1 Cor. 7, 25. 1 John 4, 21. (Plut. Cato Min. 16 init.) Of age, years, John 8, 57. 9, 21; so Jos. Ant. 1. 13. 2. Xen. Cyr. 1. 6. 34. Of a ground of complaint, or the like, with *κατὰ τινος* or *πρὸς τινα*, Matt. 5, 23. Acts 19, 38. 24, 19. 25, 19. 1 Cor. 6, 1. Rev. 2, 4. 14. 20; or a ground of reply, 2 Cor. 5, 12. Of a definite beginning and end, Heb. 7, 3 *μήτε ἀρχὴν ἡμερῶν μήτε ζωὴς τέλος ἔχων*. β) With an adjunct qualifying the accusative, e. g. an adj. or particip. in the accus. Acts 2, 44 *εἶχον ἅπαντα κοινά*. Acts 20, 24 *οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν* nor do I hold my life dear. Luke 19, 20; trop. Mark 8, 17. 2 Pet. 2, 14. Also with a noun in apposit. 1 Pet. 2, 16 *μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἑλευσερίαν*. So Luc. D. Deor. 9. 1 *τοκάδα γὰρ τὴν κεφαλὴν ἔχει*. γ) Spec. with the notion of charge, trust; Rev. 1, 18 *ἔχω τὰς κλεῖς τοῦ θανάτου*. 12, 12 fin. 15, 1. 6 *ἔχοντας πληγὰς ἑπτὰ κτλ*. So Dem. 1153. 4. δ) Spec. to have at hand, to have ready, 1 Cor. 14, 26 *ἐκαστος ψαλμὸν ἔχει κτλ*.

h) With accus. of person, implying some special relation or connection. α) Genr. and simply, e. g. of a husband or wife, Matt. 14, 4 *οὐ ἔξεστί σοι ἔχειν αὐτήν* sc. as a wife. 22, 28. Mark 12, 23. al. John 4, 17 *ἡ γυνὴ εἶπεν· οὐκ ἔχω ἄνδρα*. v. 18. So Schol. Ven. ad Il. 6. 398 *ἡ γὰρ γυνὴ ἔχετο, ὁ δὲ ἀνὴρ ἔχει*. Hom. Od. 4. 569. Luc. D. Mort. 16. 1.—Also *ἀδελφούς ἔχειν* Luke 16, 28; *ἀρχιερέα* Heb. 4, 14 (*ὑπατον* Plut. Cat. Min. 21); *δεσπότας* 1 Tim. 6, 2; *οἰκονόμους* Luke 16, 1; *τέκνα* Tit. 1, 6; *υἱούς* Gal. 4, 22; *φίλον* Luke 11, 5; *χήρας* 1 Tim. 5, 16. etc. etc. Matt. 9, 36. 27, 16. 65. Luke 4, 40. John 5, 7. Rev. 2, 14. 15. al. So Dem. 440. 27. Xen. An. 3. 4. 13. β) With an adjunct qualifying the accus. e. g. a noun in apposit. Matt. 3, 9 *πατέρα ἔχομεν τὸν Ἀβραάμ*. John 8, 41. Acts 13, 5 *εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην*. Phil. 3, 17. Philem. 17. Heb. 12, 9. (Diod. Sic. 4. 61 mid.) With an adj. or particip. in the accus. Luke 17, 7 *δούλον ἔχων ἀροτριῶντα*. 14, 18. 19 *ἔχε με παρητημένον*. 1 Cor. 7, 12. 13. Phil. 2, 20. 29. (Hdian. 1. 16. 9.) So with a prep. and its case, Acts 25, 16 *πρὶν ἢ κατὰ πρόσωπον ἔχοι τοὺς κατηγορούς*. Matt. 26, 11 *πτωχοὺς ἔχετε μεθ' ἐαυτῶν*. John 12, 8.

(Xen. Cyr. 1. 4. 17.) So *ἔχειν τινα ὑπ' ἐαυτῶν* Matt. 8, 9. Luke 7, 8; *ἐφ' ἐαυτοῦ* Rev. 9, 11.

c) Where the subject is a thing, to have, implying an object or quality in or in close relation to the subject; c. acc. of thing, Matt. 13, 5 *οὐκ εἶχε γῆν πολλήν*... διὰ τὸ μὴ ἔχειν βάθος γῆς. v. 6. 27. Luke 11, 36. 20, 24. Acts 27, 39. So Acts 1, 12 *ἔρος σαββάτου ἔχον ὁδόν*, having a sabbath day's journey, i. e. being thus far from the city. 1 Cor. 12, 23. 1 Tim. 4, 8. 2 Tim. 2, 17 *νομὴν ἔξει*, shall have eating, i. e. shall eat around, spread. Heb. 9, 8 *ἐχούσης στάσις*, having yet a standing. James 1, 4. Rev. 4, 7. 8.—Plut. Cato Min. 5. Diod. Sic. 5. 13.

d) Trop. of what one is said to have in or on, by, with himself, i. e. of any condition, circumstances, state, external or internal, in which one is. α) Genr. of any obligation, duty, course, etc. Acts 21, 23 *εὐχὴν ἔχοντες ἐφ' ἐαυτῶν*. 18, 18. Rom. 12, 4 *πρᾶξις*. 2 Cor. 4, 1 *διακονίαν*. Phil. 1, 30 et Col. 2, 1 *ἀγῶνα*. (Plut. Cato Min. 24.) Luke 12, 50 *βαπτισμα δὲ ἔχω βαπτισθῆναι*, see in *βαπτίζω* no. 2. b. β. Of sin, guilt, e. g. *ἁμαρτίαν ἔχειν* John 9, 41. 15, 22; *ἐγκλημα* Acts 23, 29; *κρίμα* 1 Tim. 5, 12. But *κρίματα ἔχειν*, to have lawsuits, 1 Cor. 6, 7. (Lat. *lites habeo*, Hor. Sat. 1. 7. 5.) v. 4. Acts 28, 29. Also *τέλος ἔχειν*, to have an end, pr. to come to an end, be destroyed, as *ὁ Σατανᾶς* Mark 3, 26; trop. to have an accomplishment, be fulfilled, as prophecy, Luke 22, 37; so pr. Diod. Sic. 16. 91; trop. Hom. Il. 18. 378. So of effects or results depending on the subject as a cause or antecedent; Heb. 10, 35 *ἥτις ἔχει μισθοδοσίαν μεγάλην*, i. e. which has or brings with it great reward. 1 John 4, 18 *ὁ φόβος κώλασιν ἔχει*. β) Of any condition or affection of body or mind, where one is said to have such and such an affection; e. g. of the body, as *μαστιγίας* v. *ἀσθενείας ἔχειν*, to have disease, infirmity, Mark 3, 10. Acts 28, 9. Heb. 7, 28; wounds, Rev. 13, 14; *δαίμόνιον* v. *πνεῦμα ἀκάθαρτον ἔχειν*, to have a devil, an unclean spirit, to be possessed, Matt. 11, 18. Mark 3, 22. 30. 9, 17. Luke 13, 11. Acts 16, 16. 19, 13.—Of the mind, as *ἀγαπήν ἔχειν*, John 5, 42. 13, 35; *ἀνάγκην* Luke 14, 18. 23, 17. 1 Cor. 7, 37; (Jos. Ant. 16. 9. 3. Plut. Cato Min. 24 fin.) *ἀνάπανσιν* Rev. 4, 8; *εἰρήνην* John 16, 33. Acts 9, 31; (comp. Dem. 13. 12.) *ἐλπίδα* Acts 24, 15 (Hdian. 2. 3. 24); *ἐπιθυμίαν* Phil. 1, 23; *ἐλπίσιν* 1 Cor. 7, 28; *θυμὸν* Rev. 12, 12; *νοῦν Χριστοῦ* 1 Cor. 2, 16; *παρρησίαν* Eph. 3, 12; *πίστιν*, as an

affection of mind, Matt. 17, 20; πνεῦμα Χριστοῦ Rom. 8, 9; πν. ἅγιον 1 Cor. 6, 19; πνεῦμα Jude 19; πόνον Col. 4, 13; φόβον 1 Tim. 5, 20; χαράν 3 John 4. So ἔχειν χάριν τινί, to have gratitude towards any one, Lat. *gratias habeo, to be thankful*, Luke 17, 9. 1 Tim. 1, 12. (Dep. 12. 11. Xen. Cyr. 5. 1. 1.) Also χρεῖαν ἔχειν, to have need, to be in want, c. gen. Matt. 6, 8 ὡν χρεῖαν ἔχετε. Luke 5, 31. 1 Cor. 12, 21. Heb. 5, 12; genr. Mark 2, 25. Acts 2, 45. 4, 35; c. infin. Matt. 3, 14. 1 Thess. 1, 8; ἴνα, John 2, 25. 16, 30. 1 John 2, 27. So Arr. Epict. 1. 29. 29. Pol. 9. 12. 1.—By an inversion of the subject and predicate such an affection or emotion is in Greek writers often said to have, to possess a person; in N. T. only Mark 16, 8 εἶχε δ' αὐτὰς τρόμος καὶ ἔκστασις. So Hom. Il. 18. 247 πάντας γὰρ ἔχε τρόμος. Hd. 4. 115 φόβος. Xen. Hell. 7. 2. 9 κλαυσίγελως.

3. to have, to keep, to hold fast, to retain in or about oneself.

a) Pr. of what one has in, on, or about himself, i. q. to bear, to carry. a) So in oneself, as ἐν γαστρὶ ἔχειν, to be pregnant, Matt. 1, 18 et Rev. 12, 2; see in γαστήρ. Trop. 2 Cor. 1, 9. 4, 7. Phil. 1, 7. β) Also on oneself, of garments, arms, ornaments, etc. i. q. to bear, to wear; Matt. 3, 4 εἶχε τὸ ἔνδυμα. John 12, 6 τὸ γλωσσόκομον εἶχε. 18, 10 μάχαρ. Rev. 9, 17 βάρakas. With ἐπὶ c. gen. 1 Cor. 11, 10. Rev. 9, 4. 14. 1. 14; ἐπὶ c. acc. 19, 16. (Luc. D. Deor. 2. 2. Xen. Cyr. 1. 4. 26. ib. 7. 5. 29; c. ἐπὶ τινος Luc. D. Deor. 26. 1.) 1 Cor. 11, 4 ἔχειν κατὰ κεφαλῆς, to have upon the head, pr. so as to hang down from it, like a veil or toga; comp. Plut. Quæst. Rom. 14 ἰδὼν κατὰ κεφαλῆς τὸ ἱμάτιον. Once of a tree having leaves, Mark 11, 13.—Trop. of persons wearing an appearance, etc. Col. 2, 23. 2 Tim. 3, 5. Rev. 3, 1 ὅτι ὄνομα ἔχεις. So Hd. 7. 138. γ) Also to have within oneself, to contain, where the subject is a thing, Heb. 9, 4 bis. Rev. 21, 11. Trop. ἔχειν ῥίξαν ἐν ἑαυτῷ, Matt. 13, 21. Mark 4, 17.

β) Trop. and emphat. to have firmly in mind, to hold to, to hold fast, e. g. a) Genr. as of things, John 14, 21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς. 1 Cor. 11, 16. Phil. 3, 9. 1 Tim. 3, 9. 2 Tim. 1, 13. Heb. 6, 19. Rev. 2, 24. 25. So too ἔχειν θεόν, τὸν πατέρα, τὸν υἱόν, to have God, Christ, to hold them fast, i. e. to acknowledge with love and devotedness, 1 John 2, 23 bis (i. q. ἐν τῷ πατρὶ μένειν v. 24). 5, 12 bis. 2 John 9 bis. β) Spec. to hold for or as, to regard, to count, c. acc. of pers. with a noun

in apposit. Matt. 14, 5 ὡς προφῆτην αὐτὸν [Ἰωάννην] εἶχον, they counted him as a prophet. 21, 26. 46; also Mark 11, 32, where for the attraction, see Buttm. § 151. I. 7. So Isocr. p. 239. a, τίνας οὖν ἔχω πεπαιδευμένους κτλ. Theogn. Sent. 487.

4. to have means or power, to be able; constr. with an infin. and strictly c. acc. τὶ, οὐδέν, e. g. ἔχω τι εἰπεῖν v. ποιῆσαι, as in Lat. *habeo dicere*, Engl. *to have something to say or do*, i. e. to be able to say or do something, I can, implying only an objective or external ability, and thus differing from δύναμαι q. v. Usually c. infin. aor. Luke 7, 40 ἔχω σοὶ τι εἰπεῖν. 12, 4 μὴ ἐχόντων περ. τι ποιῆσαι. Acts 4, 14 οὐδὲν εἶχον ἀντεῖπε. Acts 23, 17. 18. 25, 26. 28, 19; c. infin. pres. 2 John 12. So Æl. V. H. 2. 23 εἶχον τι εἰπεῖν. Hdian. 6. 1. 24. Palæph. 32. 10. Xen. Cyr. 7. 5. 42 οὐδὲν ἂν ἔχοιμεν μέμψασθαι. Infin. pres. Xen. An. 2. 2. 11.—More direct is the meaning to be able, I can, when the accus. is suppressed, e. g. with infin. aor. Matt. 18, 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, lit. he not having to pay, i. e. not being able to pay. Heb. 6, 13; c. infin. pres. John 8, 6 ἴνα ἔχωσι κατηγορεῖν αὐτοῦ. 2 Pet. 1, 15. So c. inf. aor. Luc. D. Deor. 26. 1 ἔχεις μοι εἰπεῖν πότερος κτλ. Xen. Mem. 2. 7. 11 οὐχ ἔξω ἀποδοῦναι. Inf. pres. Sept. Prov. 3, 27. Luc. D. Deor. 17. 1 ὡς καὶ ἔχω ἐνυγγεῖν. Xen. Cyr. 3. 3. 7 ἀφ' ὧν τιμῇ ἐξομεν οὐς κτλ.—Also where the infin. is suppressed; Mark 14, 8 ὁ ἔσχηκε αὐτῇ (ποιῆσαι), ἐποίησε. Acts 3, 6 ὁ δὲ ἔχω (διδόναι), τοῦτό σοι δίδωμι. So Dem. 425. 10 οὐδ' ὅ,τι χρὴ ποιεῖν ἔχετε. Hom. Il. 17. 354 ἀλλ' οὕτως ἔτι εἶχε.

5. Intrans. or with ἑαυτόν impl. Buttm. § 130. n. 2. Matth. § 496; always with an adverb or adverbial phrase, to have oneself so and-so, to be circumstanced, to be, etc. Buttm. § 150. m. 39. E. g. ἐτοιμῶς ἔχω, to be ready, Acts 21, 13. 2 Cor. 12, 14; comp. in ἐτοιμῶς. (Æl. V. H. 4. 13.) So ἐσχάτως ἔχει, to be at extremity, Mark 5, 23; see in ἐσχάτως. Also κακῶς ἔχειν, to be sick, Matt. 4, 24. Luke 7, 2; (Xen. Œc. 3. 11;) καλῶς ἔχειν, to be well, i. e. to recover from sickness, Mark 16, 18 (genr. Xen. Cyr. 7. 5. 47); κομψότερον ἔχειν id. John 4, 52; οὕτως ἔχειν, to be so, Acts 7, 1. 12, 15. al. πῶς 15, 36; ἄλλως 1 Tim. 5, 25. (Xen. An. 3. 1. 32 οὕτως. Æl. V. H. 2. 36 πῶς.) Acts 24, 25 τὸ νῦν ἔχων, as it now is, as the matter now stands, i. e. adverbially, for the present; see Viger. p. 9. (Tob. 7, 11. Luc. Anachar. 40 ult. Æl. H. An. 2. 11 init. Plut. Amat. r. 1.) With ἐν c. dat. adver-

bially; John 5, 5. 6, ἐν ἀσθενείᾳ ἔχειν. 2 Cor. 10, 6. Also of place, ἔχειν ἐν, to be in a place, John 11, 17 ἔχοντα ἐν τῷ μνημείῳ. So Jos. Ant. 7. 1. 1; comp. Arr. Alex. M. 6. 17. 9.

6. Mid. ἔχομαι, to hold oneself to, to adhere to, Hom. II. 7. 248; c. gen. of person, Sept. for פָּרָא Deut. 30, 20. Theogn. Sent. 32; also of place, to be near or close to, adjacent, c. gen. Diod. Sic. 2. 49 init. Xen. Hell. 7. 1. 20.—In N. T. only Particip. pres. ἐχόμενος, η, ον, near, next, e. g. a) Of place, Mark 1, 38 εἰς τὰς ἐχόμενας κομπούλεις, i. e. next, adjacent. So Jos. Ant. 6. 1. 1. Xen. Mem. 3. 5. 10. b) Of time, τῇ ἐχομένῃ ἡμέρᾳ, the next day, Acts 21, 26; with ἡμέρᾳ impl. Luke 13, 33. Acts 20, 15; τῷ δὲ ἐχ. σαββάτῳ Acts 13, 44. So Sept. 1 Chr. 10, 8. 2 Macc. 12, 39. Jos. Ant. 5. 9. 2. Pol. 3. 112. 1; comp. Thuc. 6. 3 τοῦ ἐχομένου ἔτους. c) Trop. Heb. 6, 9 τὰ ἐχόμενα σωτηρίας, things pertaining to salvation, connected with and accompanying it. So Luc. Hermot. 69 ταυτ' ἐλπίδος οὐ μικρὰς ἐχόμενα λέγεις. Plato Rep. 362. a, πρᾶγμα ἀληθείας ἐχόμενον. Xen. An. 6. 3. 17. +

ἕως, conjunct. also as adv. and prep. c. gen. till, until, unto, of time and place; Buttm. § 146. 3, 4.

I. Conjunct. marking the continuance of an action up to or during the time of another action; and followed by the Indicative or Subjunctive (in Gr. writers also the Optative) according as the latter action is certain or uncertain; Buttm. § 139. m. 40. Kühner § 337. Matth. § 522. 1. Winer § 42. 3.

1. until, i. e. 'so long as until,' marking continuance up to the time of another action. a) Followed by the Indicative, e. g. of a past action or event, Matt. 2, 9 ἕως ἐλθὼν ἔστη. 24, 39. (Xen. Cyr. 1. 3. 7 ἕως διέδω πάντα κρέα.) Of a future action or event regarded as certain; here earlier writers prefer the Subjunctive, while later ones use the Indic. future; see Herm. ad Vig. p. 925. So with ἔρχομαι in a future sense, see in ἔρχομαι no. 2. a; Luke 19, 13 ἕως ἔρχομαι. John 21, 22. 23. 1 Tim. 4, 13 comp. 3, 14. So Plut. Lycurg. 29 δεῖν ἐκείνους ἐμένειν... ἕως ἐπάνεισιν ἐκ Δελφῶν αὐτός, where for the fut. signif. see Buttm. § 108. V. 5. b) With the Subjunctive aorist, with or without ἄν, where the latter action is not certain, but probable, depending on circumstances; here in Latin we find the fut. exactum, and in Engl. either the first or second future; Matth. l. c. p.

1010. Winer § 42. 3. b. Thus: a) With ἄν, e. g. preceded by a present, James 5, 7 μακροθυμῶν... ἕως ἂν λάβῃ ἱερόν. (Xen. An. 5. 1. 11.) Prec. by an Imperat. Matt. 2, 13 καὶ ἴσζε ἐκεῖ, ἕως ἂν εἴπω σοι. 10, 11. Mark 6, 10. Luke 17, 8. 1 Cor. 4, 5. Heb. 1, 13. al. (Xen. Cyr. 3. 3. 46.) Prec. by a future, as οὐκ ἐρίσει... ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν, Matt. 12, 20; and so after a Subj. aorist in a fut. sense with the emphat. negative οὐ μή, as Matt. 5, 18. 26 οὐ μὴ ἐξελεῖς ἐκείθεν, ἕως ἂν ἀποδώς τὸν ἔσχατον κοδράντην. 10, 23. 16, 28. 23, 39. 24, 34. Luke 13, 35. 21, 32. al. See Winer § 60. 3. Lob. ad Phryn. p. 722 sq. β) Without ἄν, see Winer § 42. 3. b. Matth. § 522, note. Lob. ad Phryn. p. 14. So preceded by a present, Luke 15, 4 καὶ πορεύεται... ἕως εὕρῃ αὐτό. 2 Thess. 2, 7. Heb. 10, 13. (Plato Eryx. 392. c.) Prec. by an Imperat. Mark 14, 32 καθίστατε ὧδε, ἕως προσεύξωμαι. (Xen. Cyr. 7. 5. 39.) Prec. by an aor. Indic. Rev. 20, 5 Rec. see Winer § 42. 3. b, fin. Prec. by an aor. Indic. implying an imperative sense Mark 6, 45; also by an aorist Subj. in a fut. sense, Rev. 6, 11.

2. so long as, while, marking continuance during another action, till its end; followed by the Indicative in the statement of a fact; see Winer § 42. 3. a, marg. Kühner § 337. John 9, 4 ἐμὲ δεῖ ἐργάεσθαι... ἕως ἡμέρα ἐστίν. 12, 35 περιπατεῖτε, ἕως τὸ φῶς ἔχετε. v. 36.—Ecclus. 30, 20. Dem. 15. 5 ἕως ἐστὶ καιρός, ἀντιλάβεσθε κτλ. Plato Phaed. 38 ult. p. 39. c, ἕως ἔτι φῶς ἐστί. Xen. An. 2. 6. 2.

II. Adverb, till, until; to, unto; Lat. usque; of time and place, but found only before another adverb or a preposition.

1. Of time, followed by another adverb of time, with or without τοῦ (τῆς), which is omitted especially by late writers; Winer § 58. 6, fin. Lob. ad Phryn. p. 45 sq. So ἕως ἄρτι, until now, Matt. 11, 12. John 2, 10. 5, 17. 16, 24. 1 Cor. 4, 13. 8, 7. 15, 6. 1 John 2, 9; ἕως τοῦ νῦν, until now, Matt. 24, 21. Mark 13, 19; (Sept. for הָיָה עַד Gen. 46, 34. Luc. Halc. 4;) ἕως ἐπτάκις, until (up to) seven times, Matt. 18, 21. 22 bis; ἕως πότε, until when? how long? Matt. 17, 17 bis. Mark 9, 19 bis. Luke 9, 41. John 10, 24. Rev. 6, 10. (Sept. for הָיָה עַד Ps. 13, 2; הָיָה עַד 2 Sam. 2, 26; comp. ἕως ὅτε Xen. Cyr. 5. 1. 25.) So ἕως τῆς σήμερον, unto this day, Matt. 27, 8; but ἕως σήμερον 2 Cor. 3, 15.

2. Of place, to, unto; followed: a) By another adverb of place, e. g. ἕως ἄνω, up

to the brim, John 2, 7 (comp. Sept. 2 Chr. 26, 8); ἕως ἔσω, to within, Mark 14, 54; ἕως κάτω, to the bottom, Matt. 27, 51; ἕως ὧδε, to this place, Luke 23, 5. b) By a prep. and its case; so ἕως εἰς Βηθανίαν, as far as unto Bethany, quite thither, Luke 24, 50; so Acts 26, 11 ἕως καὶ εἰς τὰς ἑξω πόλεις, as far as even unto foreign cities. (1 Macc. 2, 58. Ael. V. H. 12, 22. Diod. Sic. 1, 27. Pol. 2, 52. 7 ἕως εἰς Θερπιδίαν.) So ἕως ἔξω τῆς πόλεως, till out of the city, quite out of the city, Acts 21, 5. Also ἕως ἐπὶ τὴν θάλασσαν, quite to the sea, Acts 17, 14 Lachm. so Pol. 1, 29, 2.

III. Preposition c. gen. until, unto, of time and place, espec. in later writers; Winer § 58, 6.

1. Of time, e. g. a) With a gen. of a noun of time; Matt. 26, 29 ἕως τῆς ἡμέρας ἐκείνης. 27, 45. Mark 15, 33. Luke 1, 80. 23, 44. Acts 28, 23. Rom. 11, 8. 1 Cor. 1, 8. 16, 8. al. (Sept. 2 Sam. 6, 23. Ezra 9, 4.) With gen. of a person or event marking time; e. g. of pers. Matt. 1, 17 ἕως Δαυὶδ... ἕως τοῦ Χρ. 11, 13. Luke 16, 16. Acts 13, 20; of event, Matt. 1, 17, 2, 15 ἕως τῆς τελευτῆς τοῦ Ἡρώδου. 23, 35. 28, 20. Luke 11, 51. Acts 8, 40. James 5, 7. So Pol. 5, 10, 3. Aeschin. 3, 18. Diod. Sic. 1, 4 ἕως τῆς Ἀλεξάνδρου τελευτῆς. b) With a gen. of a pron. οὗ, οὗτου, and then ἕως c. gen. became in late writers a conjunction and is put before the Indic. and Subj. as above in no. I. 1. Thus a) ἕως οὗ sc. χρόνον, pr. until what time, until when, hence simply i. q. until; so be-

fore the Indic. Matt. 1, 25 ἕως οὗ ἔτεκε τὸν υἱόν κτλ. 13, 33. Acts 21, 26. (Palaph. 4, 2.) Before the Subjunct. aor. without ἄν, see above in I. 1. b. β. Winer § 42, 3. b. Matt. 14, 22 ἕως οὗ ἀπολύσῃ τοὺς ὄχλους, comp. Mark 6, 45. So Matt. 26, 36 comp. Mark 14, 32; also Matt. 17, 9, 18, 30. Luke 12, 50. 59. 24, 49. John 13, 38. Acts 23, 12, 14, 21. al. So Sept. Ecc. 12, 2. Act. Thom. § 16; c. Opt. Jos. Ant. 5, 1, 3. β) ἕως οὗτου sc. χρόνον, until when, until; before the Indic. as above, John 9, 18 ἕως οὗτου ἐφώνησαν κτλ. Matt. 5, 25. (1 Macc. 14, 10.) Before the Subjunct. without ἄν, see above; Luke 13, 8 ἕως οὗτο σκάψω περὶ αὐτῆν. 15, 8 comp. v. 4, 22, 16, 18.

2. Of place, to, unto, as far as to. a) Pr. and with gen. of place; Matt. 11, 23 ἕως τοῦ οὐρανοῦ, unto (up to) heaven. 24, 31, 26, 58 ἕως τῆς αὐλῆς τοῦ ἀρχ. Luke 2, 15 ἕως Βηθλεέμ. 4, 29. Acts 1, 8, 11, 22, 17, 15. Also c. gen. of pers. marking place, Luke 4, 42 καὶ ἦλθον ἕως αὐτοῦ. So genr. 1 Macc. 14, 10 ἕως ἄκρον τῆς γῆς. Ael. V. H. 3, 18 mid. Diod. Sic. 1, 27 ἕως ὠκεανοῦ. b) Trop. c. gen. marking a term or limit of extent; Matt. 26, 38 ἕως θανάτου. (Sept. Jon. 4, 9. Jos. de Macc. 14 ult.) Mark 6, 23 ἕως ἡμέσους τῆς βασιλείας μου. Luke 22, 51 ἔατε ἕως τούτου, suffer ye thus far. With gen. of pers. in a like sense, Matt. 20, 8 ἕως τῶν πρώτων. 22, 26. John 8, 9. Acts 8, 10 πάντες ἀπὸ μικροῦ ἕως μεγάλου. Rom. 3, 12 οὐκ ἔστιν ἕως ἐνός, not so much as one. So Dion. Hal. Ant. 6, 37 ἕως ἐγκώνων. +

Z.

Ζαβουλών, ὁ, Zabulon, Heb. זְבֻלֹן (dwelling) Zebulun, pr. n. of the tenth son of Jacob, born of Leah, Gen. 30, 20.—In N. T. meton. the tribe of Zabulon, Matt. 4, 13, 15. Rev. 7, 8.

Ζακχαῖος, οὐ, ὁ, Zaccheus, Heb. prob. זַכַּי (pure) Zacchai, pr. n. of a chief publican, or sub-farmer of the taxes, Luke 19, 2, 5, 8. See in τελώνης.

Ζαρά, ὁ, indec. Zarah, Heb. זָרַח (dawn, rising) Zerah, pr. n. of a son of Judah by Tamar, Matt. 1, 3; comp. Gen. 38, 30.

Ζαχαρίας, ἰον, ὁ, Zacharias, Heb. זַכְרְיָהוּ (whom Jehovah remembers) Zechariah, pr. n. of two men in N. T.

1. The father of John the Baptist, a priest of the class of Abia; see Ἀβιά. Luke 1, 5, 12, 13, 18, 21, 40, 59, 67, 3, 2.

2. A person killed in the temple, Matt. 23, 35 ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου. The allusion is probably to Zechariah the son of Jehoida, who was stoned by order of Joash, 2 Chr. 24, 20–22. In Luke 11, 51 we read only: ἕως τοῦ αἵμ. Ζαχαρίου, and so it prob. was originally in Matthew; but a transcriber having in mind Zechariah the prophet, who was the son of Barachiah (Zech. 1, 1), added this name in the text; see a like case in art. Ἀβραάμ. Or it may be that Jehoida was also called Barachias; comp. the apostle Jude, called likewise Leb-

beus and Thaddæus; Matthew called also Levi; Nathanael called also Bartholomew. —Others refer the passage to the prophet Zechariah son of Barachiah, Zech. 1, 1; but history gives no account of his death. Others again make it refer to Zacharias the son of Baruch, who was slain by the Zelotæ in the temple just before the destruction of Jerusalem, Jos. B. J. 4. 5. 4; but this happened some thirty years later.

ζάω, ὦ, ζῆς, ζῆ, infin. ζῆν, Buttm. § 105. n. 5. Kühner § 137. 3; fut. ζήσω Rom. 6, 2. Heb. 12, 9. Aristoph. Plut. 263; also later fut. ζήσομαι Matt. 4, 4. al. Dem. 794. 19; aor. 1 ζῆσα Rev. 2, 8. Æl. V. H. 3. 23. Hdian. 3. 12. 26. The Attics rarely used this verb except in the pres. and imperf. supplying the other tenses from βίωω, Buttm. § 114. Kühner § 192. 10. — *To live, to have life*, e. g.

1. Genr. *to live*, spoken of physical life and existence, as opp. to death or non-existence. a) Pr. of human life; Acts 17, 28 ἐν αὐτῷ γὰρ ζῶμεν. 22, 22. Rom. 7, 1. 2. 3. 1 Cor. 15, 45. Heb. 9, 17; ἔτι ζῶν Matt. 27, 63; ζῶντες καὶ νεκροί Acts 10, 42. Rom. 14, 9. 1 Pet. 4, 5. Hence τὸ ζῆν, subst. *life*, Phil. 1, 21. 22. 2 Cor. 1, 8. Sept. for חַי Gen. 2, 7. 9; חַיִּי Gen. 42, 2. (Hdian. 4. 6. 9. Xen. Cyr. 7. 3. 3; τὸ ζῆν Jos. Ant. 2. 3. 1. Pol. 40. 3. 5.) Of persons raised from the dead; Matt. 9, 18 ἡ θυγ. μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἔαζω... καὶ ζήσεται. Mark 16, 11. Luke 24, 23. Acts 1, 3. 9, 41. Rev. 20, 4. 5. al. (Sept. and חַיִּי 2 K. 13, 21.) Spoken also of those restored from sickness, *to live*, i. e. *not to die, to recover, to be well*; John 4, 50 ὁ υἱὸς σου ζῆ. v. 51. 53, comp. 52. So Sept. and חַיִּי 2 K. 8, 8. 9. b) Hence, *to exist*, absolutely and without end, now and hereafter, *to live forever*; so of human beings as immortal, Matt. 22, 32 οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ ζώντων. Mark 12, 27. Luke 20, 38. (Jos. de Macc. 16 ult.) Heb. 7, 8. Of Jesus, John 6, 57. 14, 19. Rom. 6, 10. 2 Cor. 13, 4. Heb. 7, 25. Rev. 1, 18. 2, 8. Of God, John 6, 57 ὁ ζῶν πατήρ, i. q. ὁ ἔχων ζωὴν ἐν ἑαυτῷ 5, 26; also by Hebr. in an oath, Rom. 14, 11 ζῶ ἐγὼ, λέγει κύριος, *as I live*; so Sept. and חַיִּי Num. 14, 21. 28; comp. Judg. 8, 19. 1 Sam. 17, 56. —Part. ζῶν, *ever living, eternal*, ὁ θεὸς ὁ ζῶν, Matt. 16, 16. Rom. 9, 26. 1 Tim. 6, 17. Heb. 3, 12. 12, 22. Rev. 4, 9. 10. 10, 6; and as opp. to idols, which are dead, non-existing, Acts 14, 15. 2 Cor. 6, 16. 1 Thess. 1, 9. Sept. and חַיִּי Deut. 5, 26.

2 K. 19, 16. So Bel and Drag. 5. c) Trop. of things, only in particip. ζῶν, ζούσα, ζῶν, *living, lively, active*, also *enduring*, opp. to what is dead, torpid, inactive, and also transient; e. g. Rom. 12, 1 ζούσα ζ. a living spiritual sacrifice, opp. to the material sacrifice of slaughtered victims. Heb. 4, 12 ζῶν γὰρ ὁ λόγος τ. θεοῦ, the word of God, his promises and threatenings, are living, sure, never in vain; also 1 Pet. 1, 23 ὁ λόγος ζ. 2. the living, efficient, enduring word of God.—By Hebr. Part. ζῶν, *life-giving*, like Pl. חַיִּי, e. g. John 6, 51 ὁ ἄρτος ὁ ζῶν, *living*, i. e. *life-giving bread*, which imparts eternal life, comp. the foll. clause. Acts 7, 38 λόγια ζῶντα. Heb. 10, 20 ὁδοὺς ζῶσα. 1 Pet. 1, 3 ἐλπίς ζωσα. 2, 4 λίθος ζῶν, of Christ as having and giving life in himself (comp. John 5, 26. 6, 57). v. 5 λῖθοι ζῶντες, of Christians as having life in and from Christ; comp. in lett. d. So Sept. trans. ζῆσόν με κτλ. for חַיִּי Ps. 119, 25. 37. 40. 50. al. Ez. 13, 22. d) Spec. ὁδὸς ζῶν, *living water*, i. e. the water of running streams and fountains, opp. to that of stagnant cisterns, pools, marshes; but also *life-giving* in a spiritual sense, John 4, 10. 11. 7, 38. Rev. 7, 17. So pr. Sept. and חַיִּי Gen. 26, 19. Zech. 14, 8.

2. As to the means of living, *to live on* or *by* any thing, with ἐπὶ τινι and ἐκ τινος. Matt. 4, 4 οὐκ ἐπ' ἄρτου μόνου ζήσεται ὁ ἄνθρωπος. 1 Cor. 9, 14 ἐκ τοῦ εὐαγγελίου ζῆν.—So c. ἐκ Dem. 1309. 26; c. διὰ Xen. Mem. 3. 11.

3. Of the manner of living, *to live* in any way, *to pass one's life* in any manner; Luke 15, 13 ζῶν ἀσώτως. Acts 26, 5 ἐξῆσα Παρισαῖος. Gal. 2, 14 ἐσικῶς ζῆν. 2 Tim. 3, 12 εὐσεβῶς ζῆν. Tit. 2, 12 ζ. σωφρόνως κτλ. Luke 2, 36 ζήσασα ἔτι μετὰ ἀνδρός. So Wisd. 14, 28. Luc. Char. 17. Xen. Ag. 11. 8.—Hence ζῆν τινι, ἐν τινι, κατὰ τινι, *to live to, in, according to* any one, i. e. to be devoted to, to live conformably to the will, purpose, precepts, example, of any person or thing; e. g. ζῆν τῷ θεῷ, Luke 20, 38. Rom. 6, 10. 11. Gal. 2, 19; τῷ κυρίῳ, Christ, Rom. 14, 8. 2 Cor. 5, 15; τῷ πνεύματι Gal. 5, 25; ἐαυτῷ Rom. 14, 7. 2 Cor. 5, 15; τῇ δικαιοσύνῃ 1 Pet. 2, 24. (Alciphron. 1. 37. Dem. 80. 26 Φιλίππῳ ζῶντες καὶ οὐ τῇ ἑαυτῶν πατρίδι.) So ἐν ἁμαρτίᾳ, under the power and in the practice of sin, Rom. 6, 2; ἐν πίστει, full of faith, under the power of faith, Gal. 2, 20; ἐν κόσμῳ, in conformity to the world, Col. 2, 20; ἐν αὐτοῖς 3, 7. (Æl. V. H. 3. 13 ζ. ἐν οἴκῳ. Comp. vivo in litteris, Cic. ad Div. 9. 26.) Also

κατὰ σάρκα ζῆν, *to live after*, according to, *the flesh*, Rom. 8, 12, 13. So Jos. Ant. 4. 8. 44 μὴ κατὰ τοὺς νόμους.

4. Spec. *to live in favour with God, to live and prosper, to be happy, blessed*; genr. Rom. 10, 5 et Gal. 3, 12 ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς, comp. Lev. 18, 5 where Sept. for זָחַ. 1 Thess. 3, 8 ὅτι νῦν ζῶμεν, *for now we live, feel ourselves happy*. Rom. 7, 9 ἐγὼ δὲ ἔζων χωρὶς νόμου, *I was alive, self-satisfied, happy*; opp. ἐγὼ δ' ἀπέθανον v. 10. Sept. and זָחַ Deut. 8, 1. Ps. 22, 27. So Dem. 434. 6. Comp. vivo Catull. 5. 1.—Hence, *to have eternal life, to be admitted to the immortality and bliss of the Redeemer's kingdom*; Luke 10, 28 τοῦτο ποίει, καὶ ζήσῃ. John 5, 25. 6, 51. 58. 11, 25. 14, 19. Rom. 1, 17. 8, 13. Gal. 3, 11. 1 Thess. 5, 10. Heb. 12, 9. 1 Pet. 4, 6. 1 John 4, 9 ἵνα ζήσομεν δι' αὐτοῦ sc. τοῦ υἱοῦ. +

Ζεβεδαῖος, ου, ὁ, *Zebedee*, Heb. זְבַדִּי i. q. זְבַד־יְהוָה (*Jehovah's gift*) *Zabdi*, pr. n. of the husband of Salome and father of the apostles James and John, Matt. 4, 21 bis. 10, 2. 20, 20. 26, 37. 27, 56. Mark 1, 19. 20, 3, 17. 10, 35. Luke 5, 10. John 21, 2.

ζεστός, ἡ, ὄν, (ζέω,) *boiling, hot*, Dioscor. ζεστόν ὕδωρ.—In N. T. trop. *hot, fervid, fervent*, Rev. 3, 15 bis. 16.

ζεύγος, eos, ους, τό, (ζεύγνυμι) *a yoke of animals, i. e. two or more animals yoked or working together*, Luke 14, 19 ζεύγη βοῶν ἡγόρασα πέντε. Sept. for זָחַ 1 K. 19, 19. Is. 5, 10. So Æl. V. H. 9. 25. Xen. Mem. 2. 4. 5.—Hence genr. *a pair, couple*, e. g. of doves, Luke 2, 24. Sept. for זָחַ Lev. 5, 11. So Pol. 31. 3. 5. Xen. CEC. 7. 18.

ζευκτηρία, as, ἡ, (ζευκτήριος, ζεύγνυμι,) pr. fem. adj. *yoking, binding, connecting*, Æschyl. Pers. 736 γέφυραν γαῖν δυοῖν ζευκτηρίαν.—In N. T. subst. *a band, fastening*, Acts 27, 40. Comp. τὸ ζευκτήριον *a yoke*, Æschyl. Ag. 529.

Ζεὺς, gen. Διὸς, ὁ, *Jupiter*, the supreme god of the heathen mythology; Acts 14, 12. 13 Διὸς τοῦ ὄντος πρὸ τῆς πόλεως, i. e. *whose temple was outside of the city*.

ζέω, f. ζέσω, *to boil, to be hot, of water*, Hom. Il. 21. 365. Plut. Demetr. 24.—In N. T. trop. *to be fervid, fervent, τῷ πνεύματι* Acts 18, 25. Rom. 12, 11. So Plut. an seni sit ger. Resp. 13. Plato Tim. 70 b. ib. 85. e.—The forms of ζέω are not usually contracted, Buttm. § 105. n. 2. Lob. ad Phryn. p. 220 sq.

ζηλεύω, f. εὔσω, (ζήλος,) *to be zealous*, i. q. ζηλόω, e. g. for good, Rev. 3, 19 Lachm. —Comp. Simpl. in Epict. 26. p. 131 ed. Salmas. οὐδεὶς τῶν τὸ ἀγαθὸν ζητούντων φθονεῖ ἢ ζηλεῖν ποτε.

ζήλος, ου, ὁ, (ζέω, for ζέελος,) *zeal, fervour, enthusiasm, vehement passion*.

1. Genr. and for good, *zeal, ardour, fervent mind, for any cause or person*; c. gen. John 2, 17 ὁ ζήλος τοῦ οἴκου σου. Rom. 10, 2 ζήλον θεοῦ ἔχουσιν. With ἐπὶ τινος 2 Cor. 7, 7. Col. 4, 13; absol. 2 Cor. 7, 11. 9, 2. Phil. 3, 6 κατὰ ζήλον, *as to zeal* sc. for Judaism, comp. v. 5. Sept. for זָחַ Ps. 69, 10. 119, 138.—1 Macc. 2, 58. Luc. adv. Indoct. 17. Plut. Lycurg. 4 mid.

2. By Hebr. *jealousy*, as of a husband; c. gen. 2 Cor. 11, 2 ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλω, *for I am jealous over you with godly jealousy*, i. e. such as God has. The relation of Israel to God is every where shadowed forth by the prophets under the emblem of the conjugal union; Is. 54, 5. 62, 5. Jer. 3, 1 sq. Ez. 16, 8 sq. 23, 1 sq. Hos. c. 2. Paul here applies the same to the relation of the Corinthians to Christ, to whom he had espoused them. Sept. pr. for זָחַ Prov. 6, 34. 27, 4.

3. In a bad sense: a) *heart-burning, emulation, envy*, Acts 13, 45. Rom. 13, 13. 1 Cor. 3, 3. James 3, 14. 16; Plur. 2 Cor. 12, 20. Gal. 5, 20. Sept. for זָחַ Eccl. 9, 6. So 1 Macc. 8, 16. Hdtian. 3. 2. 16. Plato Phil. 47. e; plur. Plato Legg. 679. c. b) By Hebr. *indignation, anger, wrath*, Acts 5, 17. Heb. 10, 27 καὶ πυρὸς ζήλος, *and fiery indignation*; comp. Zeph. 1, 18. 3, 8, where Sept. ἐν πυρὶ ζήλου for זָחַ וְאֵשׁ. So genr. Sept. and זָחַ Ez. 5, 13. 35, 11.

ζηλόω, ᾶ, f. ὥσω, (ζήλος,) *to be zealous towards, i. e. for or against any person or thing*.

1. Genr. *for a person or thing, e. g. for good*, absol. Rev. 3, 19 Rec. With an acc. of thing, i. q. *to desire ardently, to be eager for*; 1 Cor. 12, 31 ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα. 14, 1. 39. Pass. *to be zealously affected, to show oneself zealous, ἐν καλῷ* Gal. 4, 18. Sept. for זָחַ Prov. 3, 31. So Ecclus. 51, 18. Did. Sic. 1. 95 mid. Dem. 500. 2 ζ. ἀρετήν.—For persons, i. q. *to have ardent affection for, to love*; e. g. externally, *to zealously affect, to make a show of zeal for*, c. acc. Gal. 4, 17 bis. Sept. pr. for זָחַ 2 Sam. 21, 2. Prov. 24, 1. So Soph. Electr. 1027.

2. By Hebr. *to be jealous over any one, as a husband*, c. acc. trop. 2 Cor. 11, 2; see

fully in ζήλος no. 2. Sept. pr. for $\kappa\eta\lambda\alpha$ Num. 5, 14.

3. In a bad sense, *against* a person, *to be jealous of*, *to envy*, c. acc. Acts 7, 9 *ζηλώσαντες τὸν Ἰωσήφ*. Absol. *to be envious, moved with envy*, Acts 17, 5. 1 Cor. 13, 4. James 4, 2 *φονεύετε καὶ ζηλοῦτε, ye kill and have (deadly) envy*.—Hes. Op. 1. 23. Hom. H. in Cer. 168, 223; comp. Plut. conjug. Præc. 41.

ζηλωτής, οὗ, ὁ, (*ζηλόω*) 1. *a zealot, i. e. one zealous for any thing, eagerly desirous of*, c. gen. 1 Cor. 14, 12 *ζηλωταὶ ἐστε πνευμάτων*. Tit. 2, 14. 1 Pet. 3, 13 Lachm. So Hdian. 6. 8. 5. Pol. 10. 25. 2. Plato Prot. 343. a.—Spec. *a zealot in behalf of the Jewish law and institutions*, Acts 21, 20 *ζηλωταὶ τοῦ νόμου*. (2 Macc. 4, 2.) Acts 22, 3. Gal. 1, 14. Comp. Num. 25, 13. 1 Macc. 2, 43. Jos. c. Ap. 1. 22. p. 456 Havere.

2. With the art. ὁ *Ζηλωτής*, *Zelotes, the Zealot*, in the Jewish sense above, as the surname of Simon one of the apostles, Acts 1, 13. Luke 6, 15; elsewhere called ὁ Κανανίτης, *the Cananite*, from Heb. $\kappa\eta\lambda$, Aram. $\kappa\eta\lambda$, *zealous*, of which *ζηλωτής* is the translation, Matt. 10, 4. Mark 3, 18. See in Σίμων no. 2. Prob. there were already extant, in the time of Christ, the germs of the sect or party afterwards called *Ζηλωταὶ*, *Zealots*; the members of which professed great attachment to the Jewish institutions, and undertook to punish without trial those guilty of violating them; under which pretext they committed the greatest excesses and crimes for several years before the destruction of Jerusalem. See Jos. B. J. 4. 3. 9. ib. 4. 5. 1—4. ib. 4. 6. 3. ib. 7. 8. 1.

ζημία, as, ἡ, (kind. *δαμῶω*, *δάμνημι*, Lat. *damnum*.) *loss, damage*, Acts 27, 10. 21. Phil. 3, 7 *ταῦτα ἡγήμαι . . . ζημίαν, these things I counted loss*. v. 8.—Jos. Ant. 4. 8. 29. Luc. Lexiph. 24. Xen. Mem. 2. 3. 6.

ζημιόω, ὦ, f. ὥσω, (*ζημία*.) *to cause loss, to do damage, to any one*, Æl. V. H. 3. 23. Xen. Cyr. 3. 1. 30; pr. with two accus. Buttm. § 131. 5. Kühner § 280. 2.—In N. T. only Pass. or Mid. *to suffer loss, to receive damage*, 1 Cor. 3, 15; *ἐν μηδενί* 2 Cor. 7, 9. Phil. 3, 8 *τὰ πάντα ἐζημιώσθην, I have suffered the loss of all things*, where for the acc. retained in the Pass. constr. see Buttm. § 134. 6. (Plato Legg. 916. d. Xen. Cyr. 3. 1. 16.) Pass. aor. 1 *ἐζημιώσθην* in Mid. signif. *to bring loss upon oneself, to lose*, e. g. *τὴν ψυχὴν* Matt. 16, 26. Mark 8,

36; *ἐάντὸν* Luke 9, 25. See Buttm. § 135. 4. § 136. 1, 2.

Ζηνῆς, ᾧ, ὁ, *Zenas, ὁ νομικός*, prob. a Christian teacher, Tit. 3, 13.

ζητέω, ὦ, f. ἥσω, 1. *to seek, to search after*, pr. in order to find out or discover, e. g. *what is lost*, c. acc. Matt. 18, 12 *ζητεῖ τὸ πλανώμενον*. Luke 19, 10. John 1, 39. 4, 27; acc. impl. Luke 15, 8. With acc. of pers. Matt. 2, 13 *μέλλει γὰρ Ἡ. ζητεῖν τὸ παιδίον*. Mark 3, 32. Luke 2, 45. John 7, 11. 2 Tim. 1, 17. al. Sept. for $\omega\pi\alpha$ Gen. 37, 15. 16. 1 Sam. 10, 2. 14. So Hdian. 2. 6. 2. Xen. An. 2. 3. 2. Vect. 4. 4.—Also *ζητεῖν πῶς*, *to seek how, to seek opportunity*, Mark 11, 18. 14, 11.

2. Genr. *to seek for oneself*, i. e. in order to find, get, acquire; absol. Matt. 7, 7 *ζητεῖτε καὶ εὕρησετε*. v. 8. (Arr. Epict. 4. 1. 51.) With acc. Matt. 12, 43 *ζητοῦν ἀνάπανσιν*. 26, 59 *ψευδομαρτυρίαν*. Mark 14, 55. Luke 13, 6. 7 *καρπὸν ἐν αὐτῇ*. 22, 6. 1 Cor. 7, 27. Rev. 9, 6 *τὸν θάνατον*. (Luc. Hermot. 49. Hdian. 4. 12. 8. Xen. Mem. 4. 2. 5.) Also with the idea of earnestness and anxiety, *to seek, to strive after*; c. acc. Matt. 6, 33 *ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ κτλ.* Luke 12, 29 *μὴ ζητεῖτε τί φάγητε κτλ.* John 5, 30. 44. 7, 18. 8, 50. 1 Cor. 10, 24. 33. 2 Cor. 12, 14. Phil. 2, 21. Col. 3, 1. Sept. for $\omega\pi\alpha$ Ps. 4, 3. 34, 15. So Luc. Phalar. pr. 5. Plut. Mor. II. p. 40.—Spec. *to seek to buy*, e. g. *μαργαρίτας* Matt. 13, 45. So Xen. Cyr. 2. 2. 26.

3. Spec. *to seek to find out, to inquire, to ask*; c. *περί τινος*, John 16, 19 *περί τούτου ζητεῖτε μετ' ἀλλήλων*. So c. acc. *to ask for*, Acts 9, 11 *ζήτησον ἐν οἰκίᾳ κτλ.*—Æl. V. H. 2. 13 pen. Xen. Cyr. 8. 5. 13.

4. Spec. *to seek, i. q. to look for, to require*; c. acc. of pers. John 4, 23; acc. of thing, 1 Cor. 1, 22 *οἱ Ἕλληνες σοφίαν ζητοῦσιν*. 2 Cor. 13, 3; acc. et *παρά τινος*, Mark 8, 11 *ζητοῦντες παρ' αὐτοῦ σημείον*. Luke 11, 16. Pass. Heb. 8, 7; c. *παρά τινος* Luke 12, 48; c. *ἐν τινι*, 1 Cor. 4, 2 *ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα κτλ.* Sept. for $\omega\pi\alpha$ Neh. 5, 12. 18.—Aristot. de Gen. et corrupt. 2. 5; c. *παρά τινος* Dem. 374. 16.

5. With an infin. *to seek to do or effect any thing*. a) Genr. i. q. *to endeavour, to strive*; c. inf. aor. Matt. 21, 46 *ζητοῦντες αὐτὸν κρατῆσαι*. Luke 5, 18. 11, 54. 17, 33. John 10, 39. 19, 12. Acts 13, 8. 16, 10. Rom. 10, 3; c. inf. pres. Luke 6, 19. Gal. 1, 10. Also c. ἵνα, instead of an inf. pres. 1 Cor. 14, 12 *ζητεῖτε ἵνα περισσεύητε*. Sept. c. inf. for $\omega\pi\alpha$ Dent. 13, 10. 1 Sam. 19, 10

So Plut. Thes. 35 mid. Xen. An. 5. 4. 33. b) Also i. q. *to desire, to wish*; c. inf. Matt. 12, 46. 47 ζητούντες αὐτῷ λαλῆσαι (comp. Luke 8, 19). Luke 9, 9. John 7, 4. Acts 27, 30. So Palaph. 53. 5. Xen. Ven. 13. 5.

6. By Hebr. a) ζητεῖν τὸν θεόν, *to seek God*, i. e. to turn to him, as a humble and sincere worshipper; comp. ἐκζητέω no. 3. Acts 17, 27. Rom. 10, 20, quoted from Is. 65, 1 where Sept. for שָׁאַר and so Ex. 33, 7. Ps. 24, 6. b) ζητεῖν τὴν ψυχὴν τινος, *to seek the life of any one*, to plot against him, to seek to kill him, Matt. 2, 20. Rom. 11, 3, quoted from 1 K. 19, 10 where Sept. for שָׁאַר-רָא שָׁאַר; also Ex. 4, 19. Jer. 44, 30. +

ζήτημα, ατος, τό, (ζητέω,) *an inquiry, question*, i. e. topic of inquiry or dispute; Acts 15, 2 περί τοῦ ζητήματος τούτου. 18, 15. 23, 29. 25, 19. 26, 3.—Sept. Ez. 36, 37. Soph. Oed. R. 278. Plato Rep. 368. c.

ζήτησις, εως, ἡ, (ζητέω,) *the act of seeking, search*, Thuc. 1. 20 ζ. τῆς ἀληθείας.—In N. T. *inquiry, discussion, dispute*; John 3, 25 ἐγένετο ζήτησις. Acts 15, 2 Grb. 1 Tim. 1, 4. 6, 4. (Hdot. 2. 54. Luc. Demon. 28. Plato Polit. 266. d.) Meton. i. q. ζήτημα, *question*, i. e. topic of inquiry or dispute, Acts 25, 20. 2 Tim. 2, 23. Tit. 3, 9. Comp. Plato Apol. 29. c.

ζιζάνιον, ου, τό, zizanium, Suid. ἡ ἐν τῷ σίτῳ αἶρα, Lat. lolium, ('infelix lolium' Virg. Geor. 1. 153.) Engl. darnel, i. e. lolium temulentum, bearded darnel, a weed or grass growing among wheat and other kinds of grain, and at first having a close resemblance to them; Plur. Matt. 13, 25. 26. 27. 29. 30. 36. 38. 40. The Rabbins call it זָרַיִל bastard, bastard wheat; the Arabs zawn; see Buxtorf Lex. Rabb. 680. Wetst. in Matt. 13, 25. Rosenm. Alterthumsk. IV. i. p. 120.—Engl. vers. tares.

Ζοροβάβελ, ό, indec. Zorobabel, Heb. זְרֻבָבֶל Zerubbabel, pr. n. a) The leader of the first body of Jewish exiles from Babylon to Jerusalem, Matt. 1, 12. 13. Comp. Ezra 2, 2. 3. 3. 8. 1 Chr. 3, 19. b) An ancestor of Jesus, Luke 3, 27. See Gr. Harm. p. 186.

ζόφος, ου, ό, (kindr. γρόφος, νέφος,) *darkness, blackness, thick gloom*; Heb. 12, 18 Lachm. ζόφω, for σκότῳ in Rec. Elsewhere of the darkness of Tartarus or Gehenna, see in ἄδης; e. g. 2 Pet. 2, 4 σειραῖς ζόφου ταρταρώσας παρέδωκεν κτλ. *throwing them down to Tartarus in chains of darkness*, i. e. where darkness lies like

chains upon them. Jude 6. Intens. ζόφος τοῦ σκότους, *blackness of darkness*, thickest darkness, 2 Pet. 2, 17. Jude 13; see Gesen. Lehrs. p. 671. d.—Hom. Il. 15. 191. Pol. 18. 3. 7. Luc. Contempl. 1. D. Mort. 15. 2.

ζυγός, ου, ό, (ζεύγνυμι,) *a yoke, serving to couple any two things together*, e. g. cattle, Ael. V. H. 5. 14. Sept. for בִּיז 1 Sam. 6, 7.—Hence in N. T.

1. Trop. *a yoke*. a) As an emblem of servitude, 1 Tim. 6, 1 ὑπὸ ζυγὸν δοῦλοι. Sept. and בִּיז Lev. 26, 13. So Dem. 322. 12 ζυγὸς δουλοσύνης. Plato Ep. 354. d. b) Denoting severe precepts, moral bondage, e. g. of the Mosaic law, Acts 15, 10. Gal. 5, 1. Hence by anth. of the gentle precepts of Christ, Matt. 11, 29. 30. Sept. for בִּיז Jer. 5, 5.

2. *the beam of a balance, which unites the two scales*; hence by synecd. *a balance, scales*, Rev. 6, 5 ἔχων ζυγὸν ἐν τῇ χ. Sept. for מִזְנֵזָה Lev. 19, 36. Hos. 12, 7.—Ael. V. H. 10. 6. Plato Tim. 63. b.

ζύμη, ης, ἡ, (prob. ζέω,) *leaven, sour dough*. Matt. 13, 33 et Luke 13, 21 ὁμοία ἐστὶν ἡ βασ. τῶν οὐρ. ζύμη, κτλ. Matt. 16, 12. Sept. for זֵאֵי Ex. 12, 15. 13, 7. (Jos. Ant. 3. 10. 6. Plut. Quaest. Rom. 109.) And as leaven causes to ferment and turn sour, hence proverbially, 1 Cor. 5, 6 et Gal. 5, 9 μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοί, *a little leaven leavens the whole mass*, i. q. 'a few bad men corrupt a multitude.'—Trop. for *impurity, corruptness, perverseness of life, doctrine, heart*, Matt. 16, 6. 11. Mark 8, 15 bis. Luke 12, 1. 1 Cor. 5, 7. 8 bis.

ζυμώω, ω, f. ὥσω, (ζύμη,) *to leaven, to make ferment*, Pass. Matt. 13, 33 et Luke 13, 21. Proverbially, 1 Cor. 5, 6 et Gal. 5, 9, see in ζύμη. Sept. for זֵאֵי Ex. 12, 34. 39. Hos. 7, 4.—Plut. Symp. 3. 10. 3. p. 256.

ζωγρέω, ω, f. ἥσω, (ζωός, ἀγρεύω,) *to take alive, to take prisoner in war*, Hom. Il. 6. 46. Xen. An. 4. 7. 22.—In N. T. trop. *to take, to capture*, i. q. *to win over*, c. acc. Luke 5, 10 ἀνθρώπους ἔση ζωγρῶν, comp. v. 11. Pass. part. perf. 2 Tim. 2, 26 ἐζωγρημένοι ὑπ' αὐτοῦ, *taken captive by him*, Satan, i. q. *ensnared, seduced*.

ζωή, ης, ἡ, (ζάω,) *life, the being alive*. 1. Pr. of physical life and existence, as opp. to death and non-existence. a) Genr. of human life etc. Luke 16, 25. Acts 17, 25 διδούς πᾶσι ζωήν. 1 Cor. 3, 22. 15, 19. Heb. 7, 3. James 4, 14. Rev. 11, 11. 16, 3 Grb. πᾶσα ψυχὴ ζωῆς, i. q. *ψυχὴ ζωᾶ* in Rec. *every living soul*. Sept. for חַיִּים Gen.

2, 7, 25, 7. (Luc. Tox. 38. Plato Phæd. 16. p. 71. d.) Of life or existence after rising from the dead, *a living again*; only of Christ Rom. 5, 10. 2 Cor. 4, 10. 11. 12; trop. of the Jewish people, Rom. 11, 15. b) Spec. *existence, life*, absolutely and without end; Heb. 7, 16 *κατὰ δύναμιν ζωῆς ἀκαταλήτου*. So *ξύλον ζωῆς*, *tree of life*, which preserves from death, Rev. 2, 7. 22, 2. 14; comp. Sept. Gen. 2, 9. 3, 22. Also *ἄρτος ζωῆς*, *bread of life*, John 6, 35; *ὕδωρ ζωῆς*, *water of life*, Rev. 21, 6. 22, 1. 17. But *ἐπὶ ζωῆς πηγὰς ὑδάτων* Rev. 7, 17 Grb. is equivalent to *ἐπὶ ζωῆς πηγὰς ὑδάτων* in Rec. *to living fountains of water*, i. e. perennial; see in ζάω no. 1. d. Comp. below in no. 3. b.—Meton. of the Logos, *life*, absolutely, for the *source of all life*, John 1, 4. 1 John 1, 1. 2.

2. Also *life, way of life*, manner of living, conduct, in a moral respect; Rom. 6, 4 *ἐν καινότητι ζωῆς περιπατήσωμεν*. Eph. 4, 18 *τῆς ζωῆς τοῦ θεοῦ*, i. e. which God requires, *a godly life*. 2 Pet. 1, 3.

3. Spec. *life*, i. e. *welfare, happiness*. a) Genr. Luke 12, 15. John 6, 51 *ὑπὲρ τῆς τοῦ κόσμου ζωῆς*. Acts 2, 28 *οδοὺς ζωῆς*, *the ways of life and happiness*, from Ps. 16, 11 where Sept. for *יְהוָה*. 1 Pet. 3, 10 *ὁ γὰρ θεὸς ζῶν ἀγαπᾷ*, from Ps. 34, 13 for *יְהוָה*. b) In the gospel sense, *eternal life, salvation*, i. e. the bliss and glory in the kingdom of God, which awaits the true disciples of Christ after the resurrection, and of which Christians have the hope and foretaste here on earth; so *ζωὴ αἰώνιος* Matt. 19, 16. 17. John 3, 15. 16. 5, 24. al. *ἡ ζωὴ ἡ μέλλουσα* 1 Tim. 4, 8; *ἡ ὄντως ζωὴ* 6, 19; absol. *ἡ ζωὴ*, Matt. 7, 14. 18, 8. 9. John 5, 40. 6, 33. 53. Acts 5, 20 *τὰ ῥήματα τῆς ζωῆς ταύτης*, *the words, doctrine, of eternal life*. Rom. 5, 17 *ἐν ζωῇ βασιλεύσουσι*. v. 18. 7, 10. 8, 2. 6. 10. Phil. 2, 16. 2 Tim. 1, 1. 1 John 3, 14. 5, 12. 13. 16. al. For *βίβλος* v. *βιβλίον* *ζωῆς*, see in *βίβλος*. So *ὁ στέφανος τῆς ζωῆς*, *the crown of life*, the reward of eternal life, James 1, 12. Rev. 2, 10; *χάρις τῆς ζωῆς*, *the gift of eternal life*, 1 Pet. 3, 7; *δῶμα ζωῆς* eis *ζωὴν* 2 Cor. 2, 16.—Meton. for the *author and giver of eternal life*, John 5, 26. 11, 25. 14, 6. Col. 3, 4. 1 John 1, 2. 5, 20. Also for the *cause, source, means of eternal life*, John 5, 39. 12, 50. 17, 3. +

ζώνη, *ης*, *ή*, (*ζώννυμι*) *a zone, belt, girdle*, Matt. 3, 4. 10, 9. Mark 1, 6. 8. Acts 21, 11 bis. Rev. 1, 13. 15, 6. Sept. for *חֲגָרֶת* 2 K. 1, 8; *חֲגָרֶת* 1 K. 2, 5. So Hdian. 1.

11. 13. Xen. An. 1. 4. 9.—The girdle was worn by both sexes among the Jews, because of their long flowing dress. It was sometimes of linen or other fine material, Jer. 13, 1. Prov. 31, 24. Ez. 16, 10; or also of leather, 2 K. 1, 8. Matt. 3, 4. In it was worn the sword, 1 Sam. 25, 13. 2 K. 20, 8; as also the writer's inkstand, as at the present day, Ez. 9, 2. Niebuhr's Arabien p. 64. Shaw's Travels p. 227. The folds of the girdle served also as a pocket or purse for money, Matt. 10, 9. Mark 6, 8; in this sense the Rabbins call it *פְּתִיחָא*, see Buxtorf Lex. Rab. 1753. So Plut. Symp. 4. 2. 3, *ζώνην χαλκοῦς ἔχουσαν*. Liv. 33. 29 'argenteum in zonis habentes.' Hor. Ep. 2. 2. 40.

ζώννυμι v. *ζωννύω*, f. *ζώσω*, *to gird, to put on a girdle*, c. acc. John 21, 18 bis. [Acts 12, 8.] Sept. for *חֲגָר* Job 38, 3; *חֲגָר* Ex. 29, 9.—Hom. Od. 18. 76. Theocr. 16. 81. Pausan. 9. 17. 3.

ζωογονέω, *ω*, f. *ήσω*, (*ζωογόνος*; *ζωός*, obsol. *γένω*.) *to bring forth alive, to engender living animals*, Diod. Sic. 1. 7, 10, 88.—In N. T. *to preserve alive*, c. acc. Luke 17, 33; Pass. Acts 7, 19. [1 Tim. 6, 13.] Sept. and *חַיֵּה* Pi. Hiph. Ex. 1, 17. Judg. 8, 19. 1 K. 20, 31. So Theoph. ad Autol. I. p. 74, *ἡ προη τ. θεοῦ ζωογονεῖ τὸ πᾶν*.

ζῶον, *ον*, *τό*, (*ζωός*, *ζάω*.) *a living thing, an animal, beast*, Heb. 13, 11. 2 Pet. 2, 12. Jude 10. Symbolically, Rev. 4, 6. 7 quater. 8. 9. 5, 6. 8. 11. 14. 6, 1. 3. 5. 6. 7. 7, 11. 14, 3. 15, 7. 19, 4. Comp. Dan. 7, 3 sq. Ez. 1, 5 sq. Sept. for *חַיֵּה* Ez. 1. c. Ps. 68, 11.—Hdian. 1. 15. 7. Xen. Mem. 4. 3. 10.

ζωοποιέω, *ω*, f. *ήσω*, (*ζωοποιός*; *ζωός*, *ποιέω*.) *to make alive, to give life to, to quicken*.

1. Pr. c. acc. 1 Tim. 6, 13 *τοῦ θεοῦ τοῦ ζωοποιούντος τὰ πάντα*. Sept. for *חַיֵּה* Pi. Hiph. 2 K. 5, 7. Neh. 9, 6. So Act. Thom. 10 *ὁ θεὸς τὸν κόσμον ζωοποιῶν*.—Of the dead, *to make alive again, to quicken*, c. acc. John 5, 21 bis. Rom. 4, 17. 8, 11. 1 Cor. 15, 22; Pass. 1 Pet. 3, 18. So Test. XII Patr. p. 679 *τοὺς νεκροὺς ζωοποιῆσαι*.—Of seeds, Pass. *to be quickened, to sprout*, 1 Cor. 15, 36.

2. Spec. *to give eternal life, to make alive forever*, sc. in the bliss and privileges of Christ's kingdom, of which the hope and foretaste are enjoyed here, comp. in *ζωή* no. 3. b; absol. John 6, 63. 1 Cor. 15, 45. 2 Cor. 3, 6. Gal. 3, 21. Comp. Sept. and *חַיֵּה* Ecc. 7, 12.

H.

η, a particle disjunctive, interrogative, comparative; see Matth. § 619. Buttm. § 149. m. 7. Kühner § 323. 1. 2. § 344. 5. Winer § 57. 3.

I. DISJUNCTIVE, *or*, Lat. *aut*. a) Genr. Matth. 5, 17 τὸν νόμον ἢ τοὺς προφῆτας, v. 36. Mark 4, 30. Luke 9, 25. John 6, 19. Acts 3, 12. Heb. 2, 6. al. sæpiss.—Hdian. 3. 15. 9. Xen. Mem. 1. 2. 18. Hell. 3. 3. 9.

b) Repeated, *η...η, either...or*, Lat. *aut...aut*, marking strong distinction or antithesis; Matth. 6, 24 ἢ γὰρ τὸν ἑνα μισήσῃ... ἢ ἐνὸς ἀνθέξεται. Luke 16, 13. 1 Cor. 14, 6. 2 Cor. 1, 13.—Luc. D. Deor. 18. 1 pen. Xen. Mem. 1. 2. 16.

II. INTERROGATIVE, where however the primary signif. *or* is strictly retained, *or whether? or if perhaps? an forte?* comp. Buttm. l. c. Winer § 61. 1. b.

a) Pr. indirect, in the latter clause of a double interrogation after πότερον, *whether...or*, e. g. John 7, 17 γινώσκειται πότερον ἐκ τ. Θεοῦ ἐστίν, ἢ ἐγὼ κτλ. Winer l. c. Matth. § 619. 2. So Luc. D. Deor. 20. 3. Xen. Cyr. 1. 3. 2, 15.—Also genr. without πότερον expressed, Matth. 9, 5. 22, 17. Luke 7, 19. 20. Acts 8, 34. Rom. 2, 4. So Xen. Conv. 4. 52.

b) Genr. and in a direct question, where the interrogation implies a negation of something preceding. Matth. 7, 9 ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος; 20, 15. Rom. 3, 29. 1 Cor. 1, 13. 9. 6. 8. 10. 2 Cor. 1, 17. al.

III. COMPARATIVE, *than*, e. g. a) After comparatives and words implying comparison; Matth. 10, 15 ἀνεκτότερον... ἢ τῇ πόλει ἐκείνῃ. Mark 10, 25. Luke 16, 17. John 4, 1. Rom. 13, 11; μᾶλλον ἢ, *more than, rather than*, Matth. 18, 13. John 3, 19. Acts 4, 19; πρὶν ἢ, *sooner than, before*, Matth. 1, 18. Mark 14, 30. Luke 2, 26. Acts 2, 20; comp. Buttm. § 149. m. 7. So after εἰλω, 1 Cor. 14, 19 εἰλω πάντε λόγους διὰ τοῦ νοῦ μου λαλῆσαι... ἢ μυρίου λόγ. κτλ.—Luc. D. Deor. 18. 1. Xen. Ec. 10. 6. Conv. 2. 3; after εἰλω Arr. Epict. 3. 1. Comp. Buttm. l. c. Kühner § 323. 2. Matth. § 691. 3.

b) After ἄλλος, ἕτερος, and the like; Acts 17, 21 Ἀθηναῖοι εἰς οὐδὲν ἕτερον εὐκαιρουν, ἢ λέγειν κτλ. Comp. Matth. l. c. So Xen. Cyr. 3. 2. 17. Ec. 3. 3.—With ἄλλος or the like implied, John 13, 10 ὁ λελουμένος οὐ χρειαν [ἄλλην] ἔχει ἢ τοὺς

πόδας κτλ. Acts 24, 21 τί ἀδίκημα [ἄλλον] ἢ περὶ μῆας κτλ.

c) After the positive degree, or other like word, where it may be rendered *rather than, more than*, i. q. μᾶλλον ἢ, so that the positive with ἢ is equivalent to the comparative. The grammarians supply μᾶλλον, but the construction is found also in classic writers, perhaps from negligence, and in N. T. would seem to come rather through the Sept. from the Heb. mode of comparison with *וְ*; see Winer § 36. 1. Matth. § 457. n. 1. Herm. ad Vig. p. 882. Matth. 18, 8 καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. v. 9. Mark 9, 43. 45. 47. Luke 15, 7. 17, 2. Sept. and *וְ* Gen. 38, 26. Ps. 118, 8. Jon. 4, 3. al.—Ecclus. 22, 15. Menand. καλὸν τὸ μὴ ζῆν, ἢ ζῆν ἀσλίως. Phocyl. 77. Soph. Ajax 966. Diod. Sic. 11. 11. Thuc. 6. 21. Hdot. 9. 26. Comp. Plant. Rud. 4. 70, 'tacita mulier est bona semper, quam loquens.'

IV. JOINED WITH OTHER PARTICLES, viz.

a) ἀλλ' ἢ, *unless, except*, see in ἀλλά no. 3. b.

b) ἢ καί, *or also, or even*; Luke 18, 11 ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ... ἢ καί ὡς οὗτος κτλ. 1 Cor. 16, 6. 2 Cor. 1, 13. Interrogatively, Luke 11, 11. 12. 12, 41. Rom. 4, 9. 14, 10. non al.

c) ἢ περ, *than perhaps, than indeed*, once after μᾶλλον, John 12, 43. So 2 Macc. 14, 42. Luc. D. Mort. 6. 3.

d) ἢ τοι, i. q. ἢ, *or, but stronger*; in N. T. only ἢ τοι... ἢ, *whether indeed...or*, once Rom. 6, 16. See Herm. ad Vig. p. 785, 410. So Menand. XIII, in Poet. Gnom. p. 155. ed. Tauchn. Xen. Mem. 3. 12. 2. ib. 4. 6. 13. +

ἦ, a particle of confirming or strengthening, *truly, assuredly, certainly*; in N. T. only once in the connection ἦ μὴν, the usual intensive form of oaths, *most certainly, most surely*; Heb. 6, 14 ἦ μὴν εὐλογῶν εὐλογῆσω σε, quoted from Gen. 22, 17 where Sept. for *וְ*, as also Gen. 42, 16. [Lachm. εἰ μὴν.] Sept. for *עַל* Num. 14, 23; *עַל* *וְ* Judg. 15, 7. See Buttm. § 149. m. 29. Kühner § 316. 2.—Jos. Ant. 5. 1. 2 ὁμόσαντες ἦ μὴν σώσειν αὐτήν. Xen. An. 2. 3. 26. Cyr. 6. 1. 3.—In the classics ἦ is used also as an interrogative, Buttm. § 149 m. 7 fin. Kühner § 344. 5.

ἡγεμονεύω, f. εἰσω, (ἡγεμών,) *to go before, to go first*, c. dat. Hom. Od. 3. 386. ib. 8. 4; *to lead, to be a leader, chief*, c. gen. Ael. V. H. 12. 17. Xen. Ag. 1. 3.—In N. T. *to be governor*, e. g. of a Roman province; either as a *legatus Caesaris*, c. gen. τῆς Συρίας, Luke 2, 2; or as a procurator, Luke 3, 1 τῆς Ἰουδαίας. See fully in ἡγεμών no. 2.

ἡγεμονία, as, ἡ, (ἡγεμών,) *leadership, dominion, reign*; Luke 3, 1 ἡ ἡγεμονία Τυβερίου Καίσαρος.—Jos. Ant. 18. 2. 2. Hdian. 2. 9. 12. Xen. Hell. 7. 1. 33.

ἡγεμών, ὄνος, ὁ, (ἡγέομαι,) *a leader, guide*, Hom. Od. 10. 505. Hdot. 8. 31 ἡγ. τῆς ὁδοῦ. Xen. An. 4. 2. 1; *a leader, commander of an army*, i. q. στρατηγός, Hdian. 2. 7. 10. Xen. Mem. 3. 2. 4. Sept. for שׂר Jer. 42, 1. 8.—In N. T.

1. *a leader, chief, head*; Matt. 2, 6 ἐν τοῖς ἡγεμόσιν Ἰούδα, quoted from Mic. 5, 1 where Heb. בְּאֲלֵפֵי הַדָּוָד, Sept. ἐν χιλιάσιν Ἰούδα. But אֲלֵפֵים in Mic. 1. c. is pr. the families into which each tribe was divided, the heads of which were called אֲלֵפֵים Zech. 12, 5. 6; and Matthew by metonymy puts ἡγεμόνες chiefs of families, for the families themselves, as also for the cities in which they dwelt. So Sept. ἡγεμών for מְלָכִים Gen. 36, 15. 16 sq.—Jos. Ant. 11. 4, 4 οἱ τῶν πατριῶν ἡγεμόνες τῶν Ἰσραηλιτῶν. Of Lacedæmon as the leading state in Greece, Xen. An. 6. 1. 27. Conv. 8. 39; genr. Ag. 1. 3 ὥστε οὐ δευτέρων πρωτεύουσιν, ἀλλ' ἡγεμόνων ἡγεμονεύουσιν.

2. *a governor, president, prefect*, of a Roman province, whether proconsul, legate, or procurator. Augustus made a new partition of the provinces of the Roman empire, into *provincia senatoria* and *provincia imperialis* vel *Cæsarum*, ἐπαρχίαι τοῦ δήμου v. Καίσαρος, the former being left under the nominal care of the senate, while the latter were under the direct control of the emperor. Of the latter kind was Syria, including Phenicia and Judea. To the former the senate sent officers for one year, called *proconsuls*, ἀνθύπατοι, though sometimes only of prætorian rank; they had only a civil power, and no military command nor authority over the taxes, both these latter being under the care of persons appointed by the emperor. Those sent to command in the *provincia Cæsarum* were called *legati Cæsaris pro consule*, *propratores*, *legati consulares*, etc. They were usually, but not always, chosen from among the senators, during the pleasure of the emperor, and had much greater powers than other proconsuls.

Such were Cyrenius (Lat. Quirinus) Luke 2, 2, and Vitellius, Jos. Ant. 18. 4. 2. For a list of all the presidents of Syria in that age, see Bibl. Repos. 1832, p. 381.—In all these provinces, of both kinds, there was, besides the president, an officer called *procurator Cæsaris*, who had charge of the revenue, and had also a judicial power in matters pertaining to the revenue; they were chosen usually from the equites, but occasionally were freedmen. Sometimes a procurator discharged the office of a *governor* or president, especially in a small province, or in a portion of a large province where the president could not reside; as did Pilate, who was *procurator* of Judea which was annexed to the province of Syria, Suet. Vesp. 4. Tacit. Ann. 12. 23. Hence he had the power of punishing capitally, which the procurators did not usually possess, ib. 15. 4. ib. 4. 15. So also Felix, Festus, and the other procurators of Judea, for a list of whom see Bibl. Repos. 1832, p. 382. See Strabo 17. p. 840. Adam's Rom. Ant. p. 165 sq. Dict. of Antt. art. *Provincia*.—Hence

a) Genr. of a proconsul, legate, president, Matt. 10, 18. Mark 13, 9. Luke 21, 12. 1 Pet. 2, 14.—Hdian. 2. 9. 12. Plato Rep. 520. b.

b) Of the procurator of Judea, e. g. Pilate, Matt. 27, 2. 11 bis. 14. 15. 21. 23. 27. 28. 14. Luke 20, 20; Felix, Acts 23, 24. 26. 33. 34. 24. 1. 10; Festus, Acts 26, 30.—Jos. Ant. 18. 3. 1 Πιλάτος ὁ τῆς Ἰουδαίας ἡγεμών. The usual Greek word for *procurator* is ἐπίτροπος, e. g. of Pilate, Jos. B. J. 2. 9. 2; genr. Hdian. 7. 4. 5, 11. ib. 4. 6. 8 ἡγεμόνας τε καὶ ἐπίτροπους.

ἡγέομαι, οὔμαι, f. ἡσομαι, Mid. depon. (ἄγω,) *to lead*, i. e. *to go before, to go first*, to lead the way, Hom. Od. 10. 263. Xen. Cyr. 4. 5. 13; *to be leader, chief*, in war, i. q. στρατηγέω, Hdian. 7. 8. 8. Xen. Mem. 3. 2. 4; of a navy, Xen. An. 1. 4. 2.—Hence in N. T.

1. *to be a leader, chief*, only in Part. ἡγούμενος, ὁ, *a leader, chief*, i. q. ἡγεμών. So Acts 14, 12 ὁ ἡγούμενος τοῦ λόγου, the chief-speaker. (Comp. Jamblic. de Myst. init. θεὸς ὁ τῶν λόγων ἡγεμών ὁ Ἐρμῆς. Luc. Pseudolog. 24.) Genr. of those who have influence and authority, Luke 22, 26. Acts 15, 22; of officers and teachers in the churches, Heb. 13, 7. 17. 24; of a chief magistrate, as Joseph in Egypt, Acts 7, 10; of the Messiah, *a ruler, prince*, Matt. 2, 6, quoted from Mic. 5, 1 where Heb. מָלֵךְ, Sept. ἄρχων. Sept. ἡγούμενος for מְלָכִים

2 Chr. 7, 18, 9, 26; ἡδύμ Ez. 43, 7, 9; ἡδύ 2 Sam. 3, 38.—Eccles. 32 [35], 1. Diod. Sic. 1. 4 καὶ ὃν ἡγοῦμενος Γάιος Ἰούλιος Καίσαρ. Pol. 1. 15. 4; comp. Xen. Lac. 14. 5.

2. Trop. pres. ἡγοῦμαι, also perf. ἡγημαι, with pres. signif. Acts 26, 2. Phil. 3, 7. Buttm. § 113. 7; like Lat. *ducere*, to lead out before the mind, i. e. to regard as being so and so, to esteem, to count, to reckon; e. g. of things, c. acc. 2 Pet. 3, 9 ὡς τινὲς βραδυντῆτα ἡγοῦνται. With acc. and infin. Phil. 3, 8 bis, ἡγοῦμαι πάντα ζημιαν εἶναι . . . καὶ ἡγοῦμαι σκύβαλα εἶναι. (Luc. D. Mort. 13. 5. Hdian. 3. 12. 7. Xen. Cyr. 1. 5. 7.) With acc. c. εἶναι impl. 2 Cor. 9, 5 ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι κτλ. Phil. 2, 25. 2 Pet. 1, 13. James 1, 2 πᾶσαν χαρὰν ἡγήσασθε, ὅταν κτλ. (Diod. Sic. 13. 55. Xen. Hell. 5. 1. 20.) With two acc. c. εἶναι impl. ἡγείσθαι τί τι, to think to be such and such, to esteem as any thing, Phil. 2, 6. 3, 7 ταῦτα ἡγναι ζημιαν. Heb. 10, 29. 11, 26. 2 Pet. 2, 13. 3, 15. Sept. for ἡδύ Job 41, 19. So Jos. Ant. 7. 2. 1. Plato Tim. 18. e.—Of persons, to hold or esteem one as such and such; so c. acc. with an adj. Acts 26, 2 ἡγναι ἐμὰντὸν μακάριον. Phil. 2, 3. 1 Tim. 1, 12. 6, 1. Heb. 11, 11; μὴ ὡς ἐχθρόν 2 Thess. 3, 15. Sept. for ἡδύ Job 19, 11. 33, 10. (Hdian. 3. 11. 9. Xen. Cyr. 3. 1. 20.) With accus. and adv. 1 Thess. 5, 13 ἡγείσθαι αὐτοὺς ὑπερεκπεριεσσοῦ ἐν ἀγάπῃ, i. e. to regard them as very highly deserving of love.

ἡδέως, adv. (ἡδύς,) sweetly, pleasantly, i. e. with relish, of eating and drinking, Xen. Mem. 1. 3. 5.—In N. T. trop. with pleasure, gladly, Mark 6, 20. 12, 37. 2 Cor. 11, 19. So 2 Macc. 6, 30. Hdian. 7. 5. 4. Xen. Cyr. 1. 4. 10.

ἤδη, adv. now, even now, already, marking an action as already or soon to be completed; Matt. 3, 10 ἡδὲ καὶ ἡ ἀξίνη κεῖται κτλ. 5, 28 ἡδὲ ἐμοίχευσεν αὐτήν. 24, 32. Mark 15, 42. 44. Luke 7, 6. John 3, 18. 4, 35. al. s̄ep. With another particle, 1 John 4, 3 νῦν ἡδὲ now even already. Phil. 4, 10 ἡδὲ ποτέ, now at length. So Tob. 3, 6. Hdian. 1. 9. 10. Xen. Cyr. 4. 1. 4; ἡδὲ νῦν Plato Phil. 30. e; ἡδὲ ποτέ Dion. Hal. Ant. 7. 51.—Also of the immediate future, now, presently, soon; see Viger. p. 413 sq. Rom. 1, 10 εἰπως ἡδὲ ποτέ εὐδομήσωμαι κτλ. if perhaps I may shortly or at length be prospered to come to you. So Jos. Ant. 3. 14. 1 τὴν μὲν ἡδὲ ἔχετε, τὴν δὲ ἡδὲ λήψεσθε. Luc. D. Deor. 4. 2 bis. Xen. An. 2. 2. 1. +

ἡδίστα, adv. pr. acc. plur. neut. of ἡδίστος superl. of ἡδύς, Buttm. § 115. 5, lit. most sweetly, i. e. with high relish, of eating and drinking, Xen. Mem. 1. 6. 5.—In N. T. trop. most gladly, 2 Cor. 12, 9. 15. So Luc. Seyth. 8. Xen. Mem. 2. 7. 10. Comp. in ἡδέως.

ἡδονή, ἡς, ἡ, (ἡδος, ἡδομαι, ἀνδάνω,) pleasure, gratification, enjoyment, in N. T. only of the pleasures of sense; Luke 8, 14 ὑπὸ ἡδονῶν τοῦ βίου. Tit. 3, 3. James 4, 3. 2 Pet. 2, 13. So Jos. Ant. 3. 12. 1. Hdian. 1. 13. 15. Xen. Cyr. 8. 2. 4.—Meton. desire, appetite, lust, James 4, 1. So Xen. Mem. 1. 2. 23.

ἡδύσσω, ου, τό, (ἡδύσσω sweet-scented; ἡδύς, ὀσμύ,) mint, mentha viridis Linn. i. q. μίνθη, garden or spear mint, Matt. 23, 23. Luke 11, 42. The Rabbins call it מִנְתָּה; it was strewed by the Jews on the floors of their houses and synagogues, Buxt. Lex. Rab. 1228.—Dioscor. 3. 41 ἡδύσσω, οἱ δὲ μίνθη, γνώριμον βοτάνων.

ἥθος, εος, ους, τό, (kindr. ἔθος, ἔδος,) accustomed seat, haunt, dwelling, of animals and men, Hom. Il. 6. 511. Hes. Op. 166. Hdot. 1. 15.—In N. T. wont, custom, usage; Plur. τὰ ἥθη, manners, morals, character, 1 Cor. 15, 33, quoted from Menander in Sentent. Comicor. Gr. p. 248 ed. Steph. or Poet. Gnom. p. 187. Tauchn. So in Sing. Eccles. 20, 26. Luc. Phalar. pr. 7 χρηστὸν ἥθος. Xen. Mem. 3. 10. 3. Plur. Hdian. 2. 6. 1. Plato Rep. 402. d, κατὰ ἥθη.

ἡκω, f. ἥξω, later aor. 1 ἥξα Rev. 2, 25. 3, 9, see Lob. ad Phryn. p. 743 sq. Buttm. Ausf. Sprachl. § 114; to come, i. e. to have come, to be here, in the sense of a preterite, Buttm. l. c. in ἰκνέομαι. Gram. § 137. n. 8. Kühner § 255. n. 2. Matth. § 504. I. 2. So genr. of persons, with ἀπό c. gen. of place whence, Matt. 8, 11 et Luke 13, 29 ἀπὸ ἀνατολῶν καὶ δυσμῶν ἡξουσι. Mark 8, 3; with ἐκ c. gen. John 4, 47, and in the sense to come forth, to arise, Rom. 11, 26; with πρὸς c. acc. of pers. Acts 28, 23 ἡκον πρὸς αὐτὸν εἰς τὴν ξενίαν. (Sept. for נָבִי Ex. 20, 24. Ael. V. H. 3. 19 pen.) Trop. John 6, 37. With ἐπὶ τινα, to come upon one, in a hostile sense, Rev. 3, 3 bis. (Sept. for נָבִי 2 Sam. 17, 12. Dem. 319. 7.) Absol. Matt. 24, 50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου. Luke 12, 46. 15, 27. John 8, 42 ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἡκω, i. q. ἐξελθὼν ἡκω. Heb. 10, 7. 9 (Sept. for נָבִי Ps. 40, 8). v. 37. 1 John 5, 20. Rev. 2, 25. 3, 9. 15, 4. Sept. for נָבִי 1 K. 8, 42. Zech. 8, 20. 22.

So Hdian. 1. 7. 2. Xen. An. 2. 1. 3.—Trop. of things, e. g. of time, John 2, 4 ὥρα ἡκει. Luke 13, 35. 2 Pet. 3, 10. (Sept. and כּבִּי Ps. 102, 14. Dem. 11. 26.) Also of the end or consummation of any thing, Matt. 24, 14; evils, calamities, Rev. 18, 8. So with ἐπὶ τινα, to come upon any one, e. g. evil times, Luke 19, 43; of guilt and its punishment, to be laid upon, Matt. 23, 36. So Dem. 624. 19.

Ἡλί or Ἡλεί, ὁ, indec. *Heli*, Heb. הֵלִי *Eli*, pr. n. of the father of Joseph the husband of Mary, Luke 3, 23.

ἡλί, indec. *eli*, my God! i. e. Heb. הֵלִי in Greek letters, Matt. 27, 46, from Ps. 22, 2.

Ἡλίας, οὐ, ὁ, *Elias*, Heb. אֱלִיָּהּ and אֱלִיָּהוּ (my God is Jehovah) *Elijah*, the celebrated prophet of the O. T. whom the Jews expected to reappear before the coming of the Messiah; Matt. 17, 12. Mark 9, 13. Luke 1, 17. 4, 25. 26. al. See 1 K. c. 17–19. 21. 2 K. c. 1. 2. Mal. 3, 23. [4, 5.] +

ἡλικία, as, ἡ, (ἡλιξ,) 1. *age, full age, manhood*, the prime of life; John 9, 21 αὐτὸς ἡλικίαν ἔχει. v. 23. Heb. 11, 11. So 2 Macc. 7, 27. Pol. 6. 6. 2. Diod. Sic. 2. 5 init. Plato Lys. 209. a, ἡλικίαν ἔχει.—Spec. *age, life*; Matt. 6, 27 et Luke 12, 25 προσζειναι ἐπὶ τὴν ἡλικίαν πῆχυν ἓνα. (Æl. V. H. 2. 23 ὅψε τῆς ἡλικίας. Xen. Apol. 6, i. q. βίος.) Others *stature*, but against the context; comp. Matt. 6, 25. 26. Luke 12, 26.

2. *stature, growth*, as marking age, Luke 2, 52. 19, 3 τῇ ἡλικίᾳ μικρός. Trop. Eph. 4, 13. Sept. for חֲזִיר Ez. 13, 18.—Plut. Philop. 11. Dem. 1204. 26. Hdot. 3. 16.

ἡλικός, η, ον, correl. pron. (ἡλιξ,) *how great, quantus*, Col. 2, 1. James 3, 5.—Jos. Ant. 8. 7. 7 fin. Diod. Sic. 1. 55. Pol. 1. 71. 7. See Buttm. § 79. 5.

ἡλιος, ον, ὁ, (ἥλη,) *the sun*, Matt. 13, 43. Mark 1, 32. al. Sept. for שֶׁשֶׁשׁ Gen. 15, 12. 17. (Dem. 197. 7. Xen. Mem. 3. 8. 9.) Meton. *light, daylight*, Acts 13, 11; comp. Ps. 58, 9. So Mark 16, 2 ἀνατεῖλαντος τοῦ ἡλίου, *daylight having risen*, the day having dawned, parall. with λίαν πρωί, comp. Luke 24, 1. John 20, 1; see Biblioth. Sac. 1845. p. 167. Gr. Harm. p. 230. +

ἡλος, ον, ὁ, a nail; John 20, 25 bis, τὸν τύπον τῶν ἡλων.—Sept. 1 Chr. 22, 3. Æl. V. H. 9. 3 init. Xen. Ven. 9. 12.

ἡμεῖς, pers. pron. 1 Plur. see in ἐγώ. ἡμέρα, as, ἡ, 1. a day, i. e. the time from one sunrise or sunset to another, i. q. νυχθήμερον.

a) Genr. Matt. 6, 34 ἀρκετὸν τῇ ἡμέρᾳ ἢ κακία αὐτῆς. Mark 6, 21. John 11, 9 ὥραι τῆς ἡμέρας. Acts 2, 15. 21, 26. Rom. 14, 5. 6. al. Luke 9, 28 ὥσει ἡμέραι δεκά, a parenthetic clause; and so Matt. 15, 32. Mark 8, 2; see Winer § 64. 1. (Comp. δσημέραι, Arr. A. M. 3. 26. 3; also Luc. D. Meretr. 10. 1 οὐ γὰρ ἑώρακα, πολλὸς ἦδη χρόνος, αὐτὸν παρ' ἡμῖν.) Luke 24, 21 τρίτην ταύτην ἡμέραν ἀγει, see in ἀγει no. 3. As marking what is brief and transient, 2 Pet. 2, 13 τὴν ἐν ἡμέρᾳ τρυφήν, i. e. for a day, ephemeral. (So ἐφ' ἡμέραν Hdot. 1. 32.) Rev. 2, 10 θλίψις ἡμερῶν δέκα, affliction of or for ten days, i. e. for a short season. With a genit. Luke 1, 23 αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, the eight days of his official duty. James 5, 5 ὥς ἐν ἡμέρᾳ σφαγῆς, as for a day of slaughter. So c. gen. of a festival or the like, as ἡ ἡμέρα τῶν σαββάτων v. τοῦ σαββάτου, the sabbath-day, Luke 4, 16. John 19, 31. (Sept. for הַיּוֹם Jer. 17, 24. 27.) Acts 12, 3 ἡμ. τῶν ἀζύμων, the day or days of unleavened bread, the passover. 20. 6. Luke 22, 7; see in ἀζύμος no. 2. Acts 2, 1 ἡμέρα τῆς πεντεκοστῆς, the day of Pentecost. 20, 16.—Often in specifications of time, viz. a) In the Genitive, of time when indefinite, the time within which any thing happens, e. g. τῆς ἡμέρας, in a day, every day, Luke 17, 4; comp. Buttm. § 132. 14. Kühner § 273. 4. b. So Xen. An. 1. 7. 18. β) In the Dative, of time when definite; Matt. 16, 21 τῇ τρίτῃ ἡμέρᾳ ἐγερσῆναι. Mark 9, 31. Luke 9, 22. 13, 14. John 2, 1. Acts 7, 8. al. Buttm. § 133. 4. e. (Xen. An. 4. 7. 21.) By Hebr. 2 Cor. 4, 16 ἡμέρα καὶ ἡμέρα, day by day, every day, daily; so Heb. יוֹם יוֹם, Sept. κατ' ἐκάστην ἡμέραν, Esth. 3, 4; יוֹם יוֹם, Sept. ἡμέραν κατ' ἡμέραν, Ps. 68, 20; see Gesen. Lehtg. p. 669. γ) In the Accusative, of time how long, implying duration; Matt. 20, 6 ὅλην τὴν ἡμέραν ἀργοί. 28, 20 πάσας τὰς ἡμέρας i. e. always. Mark 1, 13. John 1, 40. Acts 9, 9. Gal. 1, 18. Rev. 11, 9. So Matt. 20, 2 συμφωνήσας . . . ἐκ δηνάριον τὴν ἡμέραν, for a denarius the day, i. e. for a day's work. Acts 5, 42 πᾶσαν τε ἡμέραν, every day, i. e. the whole time. 2 Pet. 2, 8 ἡμέραν ἐξ ἡμέρας, see in ἐκ no. 2. See Buttm. § 131. 9. Matth. § 425. 2. So Xen. An. 6. 4. 1. δ) In these and similar specifications of time, ἡμέρα is very often construed with a preposition, viz. in the gen. after ἀπό, ἄχρι, διὰ, ἕως, πρό; in the dat. after ἐν; in the acc. after εἰς, ἐπὶ. κατὰ, μετὰ, πρός; for which constructions see these prepositions respectively.

c) *Emphat. a certain day, set day.* Acts 17, 31 διότι ἔστησεν ἡμέραν ἐν ᾗ μέλλει κρίναι κτλ. Heb. 4, 7. 1 Cor. 4, 3 see in ἀνθρώπων lett. b. So Dem. 1072. 27.—Spec. ἡ ἡμέρα τοῦ κυρίου, *the day of the Lord*, when the Saviour will come to judge the world and fully establish his kingdom, 1 Cor. 1, 8 comp. v. 7. 5, 5. 2 Cor. 1, 14. 1 Thess. 5, 2. 4, comp. 4, 13 sq. 2 Pet. 3, 10. al. Luke 17, 24 ὁ υἱὸς τοῦ ἀνθρώπου ἐν ἡμέρᾳ αὐτοῦ, comp. v. 30 ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. Absol. 1 Cor. 3, 13. Heb. 10, 25. So ἐκεῖνη ἡ ἡμέρα, *that day*, the great day of judgment, Matt. 7, 22. Mark 13, 32. 2 Thess. 1, 10. With a gen. of what is then to take place, e. g. ἡμέρα κρίσεως Matt. 10, 15. 11, 22. 24. 36. al. comp. Rom. 2, 16 ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ θεός κτλ. and Jude 6 εἰς κρίσιν μεγάλης ἡμέρας. Also ἡμ. ὁργῆς Rom. 2, 5. Rev. 6, 17; ἡμ. ἀπολυτρώσεως Eph. 4, 30. Further, ἡ ἐσχάτη ἡμέρα, John 6, 39. 40. So in the constr. ἡ ἡμέρα τοῦ θεοῦ, *the day of God*, by whose authority Christ sits as judge, 2 Pet. 3, 12.—Once ἡ ἡμέρα κυρίου, of Jehovah, Acts 2, 20, quoted from Joel 3, 4 [2, 31], where Sept. for יְהוָה הַיּוֹם, *the day of God's retribution*, in general; comp. Joel 1, 15. Is. 2, 12. 13, 6. Ez. 13, 5. 30, 3. Zeph. 1, 7. 14. Also ἡ ἡμ. ἡ μεγάλη τοῦ θεοῦ Rev. 16, 14.

2. *day, day-light*, from sunrise to sunset, *the day*, e. g. in anthth. with νύξ, as in Gen. of time *when*, ἡμέρας καὶ νυκτός or νυκτός καὶ ἡμέρας, *by day and by night*, Luke 18, 7. Acts 9, 24. Mark 5, 5. 1 Thess. 2, 9; comp. above in no. 1. a. a. (Xen. Cyr. 2. 3. 23.) Or in *Accus.* of time *how long*, Matt. 4, 2 νηστεύσας ἡμέρας τεσσ. καὶ νύκτας τεσσ. and so νύκτα καὶ ἡμέραν, *night and day*, i. e. continually, incessantly, Mark 4, 27. Luke 2, 37. Acts 20, 31. 26, 7; comp. above in no. 1. a. γ. (Xen. An. 6. 1. 14.) Genr. Rev. 8, 12 ἡ ἡμ. μὴ φαίνει... καὶ ἡ νύξ ὁμοίως.—Simply, e. g. τὰς ἡμέρας, *the days*, i. e. during the day time, every day, Luke 21, 37. (Xen. Cyr. 1. 3. 12.) So ἡμέρας μέσης, *at mid-day*, Acts 26, 13; ἡμέρας γενομένης, *day being come*, when it was day, Luke 4, 42. Acts 12, 18. 16, 35. al. (Xen. An. 7. 2. 34.) Also ἡ ἡμέρα κλίνει, *the day declines*, Luke 4, 42. (Comp. Arr. Alex. M. 3. 4. 4.) John 9, 4 ἕως ἡμέρα ἐστί, *so long as it is day*. 11, 9 περιπατεῖν ἐν τῇ ἡμέρᾳ.—Trop. for *the light* of true and higher knowledge, moral light, Rom. 13, 12. 1 Thess. 5, 5. 8. 2 Pet. 1, 19.

3. *time*, in general, nearly i. q. χρόνος. a) Sing. of a point or period of time;

Matt. 13, 1 ἐν δὲ τῇ ἡμέρᾳ ἐκεῖνη ἐξελθὼν ὁ ἰ. John 14, 20. Eph. 6, 13 ἐν τῇ ἡμ. τῇ πονηρᾷ. (Xen. Hell. 2. 4. 17.) With gen. of pers. Luke 19, 42 ἐν τῇ ἡμέρᾳ σου ταύτῃ, *in this thy time*, whilst thou yet livest, John 8, 56 ἵνα ἴδῃ τὴν ἡμέραν ἐμὴν, *my time*, the time of my manifestation. With gen. of thing or event, e. g. ἕως ἡμέρας ἀναδείξεως Luke 1, 80; ἡμ. σωτηρίας 2 Cor. 6, 2; ἡμ. τοῦ πειρασμοῦ Heb. 3, 8; ἡμ. ἐπισκοπῆς 1 Pet. 2, 12, see in ἐπισκοπή no. 1. 2 Pet. 3, 18 εἰς ἡμέραν αἰῶνος i. e. for time eternal, for ever.

b) From the Heb. Plur. ἡμέραι, *days*, i. e. *time*. a) Genr. Matt. 9, 15 ἐλεύσονται δὲ ἡμέραι, Mark 2, 20. 13, 20. Luke 17, 22. So c. adj. Acts 15, 7 ἀπ' ἡμερῶν ἀρχαίων. Acts 2, 17 et James 5, 3 ἐν ταῖς ἐσχάταις ἡμέραις, see in ἔσχατος no. 2. b. Acts 3, 24 καταγγ. τὰς ἡμέρας ταύτας. 11, 27. al. Matt. 3, 1 ἐν ταῖς ἡμ. ἐκείναις. Mark 13, 24. Rev. 9, 6; also Heb. 10, 32. 12, 10. With gen. of pers. Matt. 11, 12. Luke 4, 25 ἐν ταῖς ἡμ. Ἠλίου. Acts 7, 45 ἕως τῶν ἡμ. Δαβίδ. With gen. of an event, e. g. Luke 2, 6 αἱ ἡμ. τοῦ τέκεν αὐτήν. Acts 5, 37 ἐν ταῖς ἡμ. τῆς ἀπογραφῆς. Heb. 5, 7. Matt. 24, 38. So Heb. יְמֵי and Sept. Ex. 2, 11. Judg. 18, 1. 2 Sam. 21, 1. al. β) Spec. *the time of one's life*, i. e. *one's days, years, age, life*, e. g. fully, Luke 1, 75 πάσας τὰς ἡμέρας τῆς ζωῆς, comp. Gen. 47, 8. 9. Absol. Luke 1, 7 προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν, *advanced in years, in age*, and so v. 18. 2, 36; genr. Heb. 7, 3. Sept. and Heb. יְמֵי Gen. 6, 3. Job 32, 7; אֲנִי יְמֵי Gen. 24, 1. Josh. 13, 1. +

ἡμέτερος, α, ov, (ἡμεῖς,) possess. pron. of first pers. plur. *our, our own*, Acts 2, 11. 24, 6. 26, 5. Rom. 15, 4. 1 Cor. 15, 31. 2 Tim. 4, 15. Tit. 3, 14. 1 John 1, 3. 2, 2. —Hdian. 7. 8. 18. Xen. Cyr. 2. 1. 4. Comp. Buttm. § 72. 4.

ἡμιθανής, εος, ους, ο, ή, adj. (ἡμ-, ἐνήσκω,) *half-dead*, Luke 10, 30.—Jos. de Macc. 4. Diod. Sic. 12. 62. More freq. is the form ἡμιζήνης id. Hdian. 4. 9. 15. Thuc. 2. 52.

ἡμισυς, εια, v, Att. genit. εως, Plur. neut. ea; *half, dimidius, a, um*, Xen. Hell. 5. 3. 21.—In N. T. only Neut. τὸ ἡμισυ, as Subst. *a half*, gen. ἡμισύου Mark 6, 23; Plur. τὰ ἡμισυα Luke 19, 8; both being forms of the later Greek, Buttm. § 51. n. 5. Lob. ad Phryn. p. 246 sq. Also Mark 6, 23 ἕως ἡμισύου τῆς βασιλείας. Luke 19, 8. Rev. 11, 9 ἡμέρας τρεῖς καὶ ἡμισυ. v. 11. 12, 14. Sept. for חֲמִישָׁה Ex. 24, 6. Zech

14, 2. So Jos. Ant. 7. 6. 1 τὰ ἡμίση τῶν γενεῶν. Dem. 691. 16. Xen. Hell. 2. 4. 10.

ἡμιώριον, ου, τό, (ἡμι-, ὥρα.) a half-hour, half an hour; only Rev. 8, 1.

ἡνίκα, correl. adv. *when, whenever*, Buttm. § 116. 4; before the Indic. 2 Cor. 3, 15; before the Subj. with ἄν v. 16.—So c. Indic. Sept. Gen. 31, 10. Xen. Cyr. 1. 4. 27; c. Subj. Jos. Ant. 5. 1. 2. Plato Phædr. 247. b.

ἥπερ, see in ἦ IV. c.

ἥπιος, ου, ό, ἡ, adj. *mild, gentle, kind*, 1 Thess. 2, 7. 2 Tim. 2, 24.—Hdian. 2. 6. 3. Hdot. 3. 89. Thuc. 8. 93.

Ἡρ, ό, indec. *Er, Heb. ער (awake)*, pr. n. of a man, Luke 3, 28.

ἥρεμος, ου, ό, ἡ, adj. *placid, quiet, tranquil*, 1 Tim. 2, 2 ἥρεμον καὶ ἡσύχιον βίον.—Xen. Cyr. 7. 5. 63 ἡρεμέστεροι γίγνονται sc. οἱ ἄνθρωποι. The positive is not used by Gr. writers, who write ἡρεμαῖος; see Passow in ἥρεμα. Comp. Tittm. de Synon. N. T. p. 65.

Ἡρώδης, ου, ό, *Herod*, pr. n. of four persons in N. T. of the Herodian family, Idumeans by descent, who were successively invested by the Romans with authority over the Jewish nation in whole or in part. Their history is related chiefly by Josephus, as cited below; comp. also Noldius *de vita et gestis Herodum* appended to Joseph. Opp. Tom. II. ed. Haverc. Reland Palæst. p. 174 sq. Jost *Gesch. der Israeliten*, I. 160 sq.

1. *Herod*, surnamed *the Great*, Matt. 2, 1. 3. 7. 12. 13. 15. 16. 19. 22. Luke 1, 5. Acts 23, 35. He was the son of Antipater an Idumean in high favour with Julius Cæsar, and at the age of fifteen was made procurator of Galilee, Jos. Ant. 14. 9. 2-5; in which he was confirmed by Antony with the title of tetrarch, about B. C. 40; ib. 14. 13. 1 sq. Being driven out by the opposite faction, he fled to Rome, where by the influence of Antony he was declared king of Judea; ib. 14. 13. 10. ib. 14. 14. 4. He now collected an army, recovered Jerusalem, and extirpated the Maccabean family, B. C. 37; ib. 14. 16. 1 sq. ib. 15. 1. 2. After the battle of Actium he joined the party of Octavius, who confirmed him in his possessions, and gave him others; ib. 15. 6. 7. ib. 15. 10. 1, 3. He now rebuilt and decorated the temple at Jerusalem (ib. 15. 11. 1), built and enlarged many cities, especially Cesarea, and erected theatres and gymnasia in both these places. He was notorious for his jealousy and cruelty, having put to death

his own wife Mariamne and her two sons Alexander and Aristobulus. He died at the age of 70 years, A. U. C. 750, four years before the beginning of the common era, after a reign of about 36 years as king; ib. 17. 8. 1. See also genr. for Herod's life, Jos. B. J. 1. c. 13-33.—It was near the close of Herod's life that Jesus was born, and the massacre of infants took place in Bethlehem, Matt. 2, 16; comp. Macrob. Saturn. 2. 4. At his death, half his kingdom, viz. Idumea, Judea, and Samaria, was given by Augustus to his son Archelaus with the title of ethnarch (see in Ἀρχέλαος); the remaining half being divided between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs, Jos. Ant. 17. 8. 1. ib. 17. 11. 4; the former having Galilee and Perea, and the latter Batanea, Trachonitis, and Auranitis (Haurân); Luke 3, 1. Jos. Ant. 17. 11. 4.

2. *Herod Antipas*, Ἀντίπας, often called *Herod the Tetrarch*, Matt. 14, 1. 3. 6 bis. Mark 6, 14. 16. 17. 18. 20. 21. 22. 8, 15. Luke 3, 1. 19 bis. 8, 3. 9, 7. 9. 13, 31. 23, 7 bis. 8. 11. 12. 15. Acts 4, 27. 13, 1. He was the son of Herod the Great by Malthace, and own brother to Archelaus, Jos. Ant. 17. 1. 3. After his father's death, Augustus gave him Galilee and Perea with the title of Tetrarch, Luke 3, 1. Jos. Ant. 17. 11. 4, comp. above; whence also he is called by the very general title βασιλεύς. Matt. 14, 9. Mark 6, 14; comp. in βασιλεύς no. 2. He first married a daughter of Aretas, whom he dismissed on becoming enamoured of Herodias; see in Ἀρέτας. Jos. Ant. 18. 5. 1, 4. This latter, his own niece and the wife of his brother Philip Herod, he induced to leave her husband and live with him; and it was for his bold remonstrance on this occasion that John the Baptist was put to death, through the arts of Herodias; see Mark 6, 17 sq. Luke 3, 19. 20. Matt. 14, 3 sq. Herod went to Rome at the instigation of Herodias, to ask for the title and rank of king; but was there accused before Caligula at the instance of Herod Agrippa her own brother, and banished with her to Lugdunum (Lyons) in Gaul, about A. D. 39; his territories being given to Herod Agrippa; Jos. Ant. 18. c. 7. He afterwards made an unsuccessful attempt to regain his former station; and was sent as an exile to Spain, where he died; Jos. B. J. 2. 9. 6.—In Mark 8, 15 Ἡρώδης is put collectively for Ἡρῳδῆσιν q. v.

3. *Herod Agrippa*, the elder, called by Josephus only Ἀγρίππας, Acts 12, 1. 6. 11

19. 20. 21. He was grandson of Herod the Great and Mariamne, and son of Aristobulus; Jos. Ant. 17. 1. 2. On the accession of Caligula he received with the title of king the provinces which had belonged to his uncle Philip and to Lysanias; see above in no. 1, and in Ἀβιλλή. To these were added those of Herod Antipas, see in no. 2; and Claudius afterwards gave him in A. D. 41 all those parts of Judea and Samaria which had belonged to Herod the Great; Jos. Ant. 19. 5. 1. ib. 19. 6. 1. He died suddenly and miserably at Cesarea, A. D. 44; Acts 12, 21. Jos. Ant. 19. 8. 2.

4. *Herod Agrippa*, the younger, so named by modern writers as belonging to the Herodian family; but called in N. T. and by Josephus only *Agrippa*, Ἀγρίππας, Acts 25, 13. 22. 23. 24. 26. 26, 1. 2. 7. 19. 27. 28. 32. He was the son of the elder Herod Agrippa, and at his father's death was 17 years old; four years later (A. D. 48) he received from Claudius the kingdom of Chalcis under Lebanon, (prob. mod. Ἀν-*jar*.) which had belonged to his uncle Herod; Jos. Ant. 19. 9. 1, 2. ib. 20. 5. 2. In A. D. 52 he was transferred with the title of king to the provinces which his father at first possessed, viz. Batanea, Trachonitis, Auranitis, and Abilene; to which other cities were afterwards added; Ant. 20. 7. 1. ib. 20. 8. 4. It was before him that Paul was brought by Festus; Acts c. 25. 26.

Ἡρωδιανοί, ὧν, οἱ, *Herodians*, Matt. 22, 16. Mark 3, 6. 12, 13. Prob. *partisans of Herod Antipas*, and therefore supporters of the Roman dominion in Palestine; which the Pharisees were not. It was consequently a political rather than a religious party; though it would seem to have embraced many Sadducees; comp. Mark 8, 15 with Matt. 16, 6. Comp. also Jos. Ant. 14. 15. 10 τοὺς τὰ Ἡρώδου φρονούντας.

Ἡρωδιάς, ἀδός, ἡ, *Herodias*, granddaughter of Herod the Great and sister of Herod Agrippa the elder. She was first married to her uncle Philip (Herod), but left him to live with Herod Antipas; see in Ἡρώδης no. 2. Jos. Ant. 18. 5. 1, 4.—Matt. 14, 3. 6. Mark 6, 17. 19. 22. Luke 3, 19.

Ἡρωδιῶν, ὄνος, ὁ, *Herodion*, a Christian whom Paul calls his kinsman, συγγενής, Rom. 16, 11.

Ἡσαΐας, οὐ, ὁ, *Isaias*, Heb. יְהוֹשָׁפָט (help of Jehovah) *Isaiah*, the celebrated Hebrew prophet, Matt. 3, 3. 4, 14. Mark 7,

6. al.—Meton. for the book of *Isaiah*, Act. 8, 28. 30. +

Ἡσαΐ, ὁ, indec. *Esau*, Heb. שָׂעִי (hairy), pr. n. of the elder son of Isaac and brother of Jacob, the ancestor of the Edomites, Rom. 9. 13. Heb. 11, 20, 12, 16. See Gen. 25, 25 sq. 27, 6 sq.

ἡσυχάζω, f. ἄσω, (ἡσυχος,) *to be quiet, still, at rest*, intrans. spoken of life, 1 Thess. 4, 11. So of a land or people in peace, Sept. for שָׁלוֹם Judg. 3, 11. 30. Hdian. 3. 9. 17. Thuc. 1. 12.—Spec. *to rest*, from labour or action, Luke 23, 56 (Hdian. 7. 5. 5); or from further cavil, discussion, i. q. *to hold one's peace, to be silent*, Luke 14, 4. Acts 11, 18. 21, 14. Sept. for שָׁלוֹם Neh. 5, 8. So Jos. Ant. 1. 21. 1. Luc. Jup. Tr. 18. Hdian. 8. 3. 7.

ἡσυχία, as, ἡ, (ἡσυχος,) *quiet, stillness, rest*, e. g. *quiet life*, 2 Thess. 3, 12. So 1 Macc. 9, 58. Dem. 145. 20. Plato Rep. 575. b.—Spec. *stillness, silence*, Acts 22, 2. 1 Tim. 2, 11. 12. So Sept. Job. 34, 29. Hdian. 3. 12. 13. Plut. Symp. 7. 6. 3 init.

ἡσύχιος, οὐ, ὁ, ἡ, adj. (ἡσυχος,) *quiet, still, at rest*, undisturbed from without, 1 Tim. 2, 2. 1 Pet. 3, 4.—Sept. Is. 66, 2. Dem. 150. 11. Plato Charm. 160. b.

ἡτοί, see in ἡ IV. d.

ἡττάομαι, ὦμαι, f. ἡττήσθαι, Pass. depon. (ἡττων, ἡσσων,) *to be less, weaker, inferior*, genr. 2 Cor. 12, 13 τί . . . ὁ ἡττήσθαι ὑπὲρ τὰς λ. ἐκκλ. So Ael. V. H. 2. 30. Xen. Cyr. 1. 4. 4, 5.—Hence, *to be overcome, to be vanquished by any one*, c. dat. 2 Pet. 2, 19 ὃ γὰρ τις ἡττήται κτλ. Absol. 2 Pet. 2, 20. So Jos. Ant. 1. 19. 4 ἐρωτι ἡττήσεις. In war, Hdian. 5. 4. 10. Xen. Cyr. 3. 1. 24.—An Act. ἡττῶν, *to subdue*, is found in a few late writers, Sept. Is. 54, 17. Pol. 1. 75. 3. ib. 3. 18. 5; see Passow s. voc. Buttin. Ausf. Sprachl. § 114. s. voc.

ἡττημα, ατος, τό, (ἡττάομαι,) *a being inferior, a worse state*, as compared with any other or former state or duty; Rom. 11, 12 ἡττημα αὐτῶν, *their worse estate*, i. e. their being brought into a worse condition. Hence, *failure, fault*, 1 Cor. 6, 7.—Sept. Is. 31, 8 defeat.

ἡττων or ἡσσων, ονος, ὁ, ἡ, used as an irreg. comparative to κακός, i. e. *worse, weaker, inferior*; see Buttin. § 68. 2.—In N. T. only Neut. τὸ ἡττων, e. g. 1 Cor. 11, 17 εἰς τὸ ἡττων, *for the worse*. So Luc. Somn. 18 εἰ τις πρὸς τὰ ἡττω ἀποκλίνει. Plato Gorg. 483. d.—Adv. 2 Cor. 12, 15 ἡττων ἀγαπῶμαι.

the less am I lived. So Lys. 206. 1. Thuc. 1. 8.

ἡχώ, ὦ, f. ἦσω, (ἡχος,) to sound, to ring, intrans. 1 Cor. 13, 1 χαλκός ἡχῶν. So Sept. Ex. 19, 16. Hes. Theog. 42. Plato Prot. 329. a.—Of the sea, to roar, Luke 21, 25 Rec. Sept. for ἡχῶν Jer. 50, 42. 51, 50. So Hom. Il. 1. 157.

ἡχος, ου, ό, (i. q. ἡχή,) a sound, noise, Acts 2, 2 ἡχος ὥσπερ φερομένης πνοῆς κτλ.

Heb. 12, 19. Sept. for ἡχῶ Pa. 150, 3. So Hdian. 4. 8. 19. Plut. de rect. rat. Aud. 2.—Trop. fame, rumour, Luke 4, 37; comp. Mark 1, 28 ἀκοή.

ἡχος, εος, ους, τό, i. q. ό ἡχος, a sound, noise. Luke 21, 25 ἐν ἀπορίᾳ ἡχους θαλάσσης, Vulg. *præ confusione sonitus maris*. So Griesb. for Rec. ἡχούσης θαλάσσης.—J. Malal. 5. p. 121. ib. 18. p. 436. ed. Bonnens.

Θ.

Θαδδαῖος, ου, ό, Thaddeus, a surname of the apostle Jude, also called Lebbeus, the brother of James the Less, Matt. 10, 3. Mark 3, 18; comp. Luke 6, 16. See in Ἰούδας no. 4.

Θάλασσα, Att. Θάλαττα, ης, ή, (ἄλς salt,) the sea, a sea, genr. and as implying the vicinity of land, Matt. 13, 47 σαγήνη βληθείση εἰς τὴν θάλασσαν. 18, 6 τὸ πέλαιος τῆς θαλ. the depth of the sea. Mark 9, 42. Luke 21, 25. Rom. 9, 27. 2 Cor. 11, 26. Rev. 18, 17 see in ἐργάζομαι no. 2. b. Sept. for ἡ Gen. 22, 17. Is. 5, 30. So ÆL. V. H. 9. 16. Xen. An. 5. 1. 2.—For the ocean, Rev. 20, 13. 21, 1; ἡ γῆ καὶ ἡ θάλασσα, the land and the sea, for the whole earth, Rev. 7, 1. 2. 3. 12, 12. (Jos. Ant. 1. 19. 1.) Also ό οὐρανός, ἡ γῆ, καὶ ἡ θάλασσα, the heaven, the earth, and the sea, for the universe, Acts 4, 24. 14, 15. Rev. 5, 13. Sept. and ἡ Ex. 20, 11. Hag. 2, 7. So Jos. Ant. 4. 3. 2 init. —Poet. of the shining celestial pavement on which the throne of God is said to be founded, θάλασσα ὑαλίνη, a glassy (transparent) sea, Rev. 4, 6. 15, 2; comp. Ex. 24, 10, also Ez. 1, 22. 26.—Spec. of particular seas and lakes, viz.

a) The Mediterranean sea, Acts 10, 6. 33. 17, 14. al. Sept. and ἡ Gen. 13, 14. Jon. 1, 4.

b) The Red sea, ἡ ἐρυθρὰ θάλασσα, fully Acts 7, 36; absol. 1 Cor. 10, 1. 2. Sept. and ἡ Ex. 13, 18. 14, 2. al. See in ἐρυθρός.

c) The sea of Galilee or Tiberias, ἡ θάλ. τῆς Γαλιλαίας ἢ τῆς Τιβερίανος, fully Matt. 4, 18. Mark 1, 16. John 21, 1. al. Absol. Matt. 4, 15. John 6, 16. 17. 18. 19. al. Sept. and ἡ Num. 34, 11.—See the description of this lake under Γεννησαρέτ.—Aristot. Meteor. 1. 13, ὑπὸ τὸν Καύκασον λίμνη, ἣν καλοῦσιν οἱ ἐκεῖ θάλατταν. +

θάλλω, f. ψω, (kindr. θάλλω,) to warm, to make warm, by fire, Hom. Od. 21. 179, 246; by warmth imparted, Sept. 1 K. 1, 2. 4. Jos. Ant. 7. 14. 3; of a fowl brooding, Sept. Deut. 22, 6. Plut. de Solert. anim. 4. —In N. T. trop. to cherish, to foster, c. acc. 1 Thess. 2, 7 ὡς ἂν τροφὸς θάλπη τὰ ἐναντὶς τέκνα. Eph. 5, 29. So Jos. B. J. 4. 3. 14. Theocr. 14. 38.

Θάμαρ, ή, indec. Thamar, Heb. תָּמָר (palm-tree) Tamar, the widow of Er, and daughter-in-law of Judah, Matt. 1, 3. See Gen. c. 38.

θαμβέω, ὦ, f. ἦσω, (θάμβος,) to be astonished, to be amazed, intrans. Acts 9, 6 τρέμων τε καὶ θαμβῶν. So Sept. 1 Sam. 14, 15. Hom. Il. 8. 77. Plut. Paul. Æm. 34. —Later also c. acc. to astonish any one, Sept. 2 Sam. 22, 5; and hence Pass. θαμβέομαι, to be astonished, to be amazed, Mark 1, 27. 10, 24. 32. So Wisd. 17, 3. 1 Macc. 6, 8. Plut. J. Cæs. 45. Id. Brut. 20.

θάμβος, εος, ους, τό, (θάβομαι,) astonishment, amazement, from admiration, Luke 4, 36. 5, 9. Acts 3, 10.—Hom. Il. 4. 79. Luc. Amor. 14. Thuc. 6. 31.

θανάσιμος, ου, ό, ή, adj. (θάνατος,) deadly, e. g. poisonous, Mark 16, 18.—Jos. Ant. 4. 8. 34. Theophr. H. Pl. 9. 5. 2. Plato Rep. 406. b. Comp. Lob. ad Phryn. p. 651.

θανατηφόρος, ου, ό, ή, adj. (θάνατος φέρω,) death-bringing, deadly, James 3, 8 μεστή τοῦ θανατηφόρου. Sept. for ταναθ Num. 13, 22.—Luc. Hermet. 62. Hdian. 3. 12. 7. Xen. Hell. 2. 3. 32. Comp. Lob. ad Phryn. p. 651.

θάνατος, ου, ό, (σνῆσκα, θανείν,) death the extinction of life, naturally or by violence.

1. Genr. and of natural death, John 11, 4

αὐτῇ ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον. v. 13. Rom. 8, 38. Phil. 1, 20. Heb. 7, 23. al. So γεύεσθαι v. ἰδεῖν τὸν θάνατον, see in γεῖω no. 2 and εἶδω I. 3. Also Matt. 26, 38 et Mark 14, 34 περίλυτος ἕως θανάτου sorrowful even unto death, comp. Engl. 'to grieve oneself to death.' Rev. 13, 3 εἰς θάνατον. ib. ἡ πληγὴ θανάτου, the deadly wound. John 12, 33 ποῖα θανάτῳ ἤμελλον ἀποθνήσκειν, by what death he should die. 18, 32. 21, 19. Sept. for מָוֶת Judg. 13, 7. al. sasp. (So Epict. Ench. 5. Xen. Ag. 10. 3; θανάτῳ θανεῖν Hom. Od. 11. 412.) Plur. θάνατοι, deaths, i. e. exposures to death, 2 Cor. 11, 23. So Plut. Romul. 24, λοιμοὶς θανάτους μὲν αἰφνιδίους ἀνθρώποις ἀνεν νόσον ἐπιφέρων. Pol. 6. 54. 4.—Meton. for plague, pestilence, Rev. 6, 8. 18, 8. Sept. and מָוֶת Ex. 10, 17. Jer. 18, 21; Sept. for מָוֶת 1 K. 8, 37. Jer. 21, 7. al.

2. Of a violent death, e. g. as a punishment, ὄνοχος θανάτου Matt. 26, 66. Mark 14, 64; ἄξιος θαν. Luc. 23, 15. Acts 23, 29. al. κατακρίνειν τινὰ θανάτῳ Matt. 20, 18. Mark 10, 33; θάνατος σταυροῦ Phil. 2, 8; and so genr. Matt. 10, 21. Mark 13, 12. Luke 23, 22. 24, 20. Acts 22, 4. 2 Cor. 1, 9. 10. Rev. 2, 10. al. Of the death of Jesus, 1 Cor. 11, 26. Phil. 2, 8. Heb. 2, 9. 5, 7; as piacular, Rom. 5, 10. Col. 1, 22. Heb. 2, 14. 9, 15. By Hebr. Matt. 15, 4 et Mark 7, 10 θανάτῳ τελευτάω, quoted from Ex. 21, 17 where Sept. for יָמוֹת מוֹת (comp. v. 16). Rev. 2, 23 τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ, and so Sept. for מוֹת יָמוֹת Ex. 22, 18.—Hdian. 2. 2. 14. Xen. An. 2. 6. 29 bis.

3. Spec. Heb. מָוֶת and Sept. θάνατος often have the sense of destruction, perdition, misery, implying both physical death and exclusion from the presence and favour of God, in consequence of sin and disobedience, opp. to חַיִּים, Sept. ζωή, life and happiness; so Deut. 30, 19. Prov. 11, 19. 12, 28. Is. 25, 8; comp. Ps. 16, 11 et Acts 2, 28. In N. T. this notion is applied with more definiteness to the gospel scheme; and as ζωή is used to denote the bliss and glory of the kingdom of God, including the idea of a joyful resurrection (see ζωή no. 3. b), so θάνατος is put for the opposite, viz. rejection from the kingdom of God, including the idea of physical death as aggravated by eternal condemnation; the idea of physical death being sometimes more prominent, and sometimes that of subsequent perdition. John 8, 51 θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. Rom. 6, 16 δοῦλοι ἁμαρτίας εἰς θάνατον. v. 21 τὸ γὰρ τέλος ἐκείνων, θάνατος. v. 23. 7,

5. 10. 8, 2. 6. 2 Cor. 2, 16. 3, 7. 2 Tim. 1. 10 καταργήσαντος μὲν τὸν θάνατον, φωτῆσαντος δὲ ζωὴν... διὰ τοῦ εὐαγγελίου. Heb. 2, 15. James 5, 20. 1 John 3, 14. 5, 16. 17. al. Called also ὁ δεύτερος θάνατος, the second death, Rev. 2, 11. 20, 6. 14. 21, 8; comp. in ἀποθνήσκω no. 2.—In this sense ὁ θάνατος is sometimes used in a species of half-personification, the idea of physical death being prominent, Rom. 5, 12. 14. 17. 21. 1 Cor. 15, 26. 54. 55. 56; comp. Is. 25, 8. Hos. 13, 14.

4. Poet. ὁ θάνατος, death, personified as the king of Hades, Rev. 6, 8. 20, 13. 14. 21, 4; also 1, 18. Acts 2, 24. So Sept. and מָוֶת Ps. 49, 15; comp. Job 18, 13.—Meton. for ἄδης itself, Matt. 4, 16 et Luke 1, 79 ἐν... σκιᾷ θανάτου, death-shade, the shades of Hades, i. e. intens. thickest darkness, quoted from Is. 9, 1 where Sept. for מָוֶת; comp. Prov. 7, 27. +

Θανατόω, ὦ, f. ὠσω, (θάνατος,) to put to death, to slay, e. g. with one's own hands, Hdot. 1. 113.—In N. T. to cause to be put to death, to deliver over to death, c. acc. Matt. 10, 21 θανατώσουσιν αὐτούς. 26, 59. 27, 1. Mark 13, 12. 14, 55. Luke 21, 16. Pass. 2 Cor. 6, 9. 1 Pet. 3, 18; also hyperbol. Rom. 8, 36, quoted from Ps. 44, 23 where Sept. for מָוֶת. Sept. for מָוֶת 1 K. 11, 40. Jer. 38, 15. So Plut. Themist. 22, 23. Xen. Hell. 2. 3. 15, 51.—Trop. to mortify, to subdue evil desires, appetites, c. acc. Rom. 8, 13. Pass. to become dead to any thing, to be freed from its power, c. dat. Rom. 7, 4.

Θάπτω, f. ψω, Pass. aor. 2 ἐτάφην, to perform funeral rites, pr. including burning and burial, Hom. Od. 12. 12. Il. 21. 323.—In N. T. genr. to bury, to inter, c. acc. Matt. 8, 21. 22. 14, 12. Luke 9, 59. 60. Acts 5, 6. 9. 10. Pass. Luke 16, 22. Acts 2, 29. 1 Cor. 15, 4. Sept. for מָוֶת Gen. 23, 4 sq. So Hdian. 4. 3. 19. Xen. Cyr. 5. 4. 23.

Θάρα, ὅ, indec. Thara, Heb. תָּרָה Terah, pr. n. of the father of Abraham, Luke 3, 34. See Gen. 11, 24 sq. Josh. 24, 2.

Θάρρεω, ὦ, f. ἦσω, (θάρρος later Att. for θάρσος,) to be of good cheer, of good courage, to be bold, full of hope and confidence; 2 Cor. 5, 6 θάρρουντες οὖν πάντοτε. v. 8. Heb. 13, 6. (Sept. Prov. 1, 21. Ceb. Tab. 30. Xen. Mem. 2. 6. 32.) With ἐν τινι, to have hope and confidence in any one, 2 Cor. 7, 16. Sept. θάρρεῖ ἐπ' αὐτῇ for מָוֶת Prov. 31, 11. (Pol. 5. 29. 4 ἐπὶ τινι.) With εἰς τινα, to be bold towards any one, 2 Cor. 10, 1. 2.

Δαρσέω, ὦ, f. ἦσω, (ζάρσος,) *to be of good cheer, courage, comfort*, i. q. ζαῤῥέω q. v. Hdian. 8. 7. 21. Thuc. 2. 88.—In N. T. only imperat. ζάρσει, ζαρσεῖτε, *be of good cheer, courage, comfort*, spoken by way of encouragement, Matt. 9, 2. 22. 14, 27. Mark 6, 50. 10, 49. Luke 8, 48. John 16, 33. Acts 23, 11. Sept. for זָרְעִי Gen. 35, 17. Joel 2, 21. 22. So Hom. Il. 4. 184. Xen. Cyr. 1. 3. 18.

Ζάρσος, εος, οvs, τό, *cheer*, i. e. a cheerful mind, *courage, good courage*; in N. T. only λαμβάνειν ζάρσος, *to take courage*, i. e. to be encouraged, to be full of hope and confidence, i. q. ζαῤῥέω, Acts 28, 15.—So λαμβ. s. Jos. Ant. 5. 5. 4; also ζάρσος λαμβάνει τινά Thuc. 2. 92; genr. Diod. Sic. 14. 59. Xen. Mem. 3. 5. 5.

Ζαῦμα, ατος, τό, (prob. ζάομαι,) *a wonder*, Xen. An. 6. 3. 23.—In N. T. *wonder, admiration*, Rev. 17, 6 ζαῦμασα ζαῦμα μέγα, Buttm. § 131. 4. [2 Cor. 11, 14.] So Sept. Job 17, 8. Hdian. 1. 1. 8. Xen. Ag. 2. 27.

Ζαυμάζω, f. ἀσομαι, (ζαῦμα,) aor. 1 ἐζαύμασα. For the fut. Mid. Rev. 17, 8, see Buttm. § 113. 5 and n. 7.—*To wonder*.

1. Intrans. *to wonder, to be astonished, to be amazed*, absol. Matt. 8, 10 ὁ Ἰη. ἐζαύμασε καὶ εἶπε. v. 27. 9, 8. 33. 15, 31. 21, 20. 22, 22. 27, 14. Mark 5, 20. 6, 51. 15, 5. Luke 1, 63. 8, 25. 11, 14. 24, 41. John 5, 20. 7, 15. Acts 2, 7. 4, 13. 13, 41. Rev. 17, 7. 8. Sept. for הִתְהַיֵּי Is. 41, 23. So 2 Macc. 1, 22. Luc. Nigrin. 38. Xen. Cyr. 7. 1. 6.—With adjuncts, e. g. acc. of the kindred noun, Rev. 17, 6; see in ζαῦμα. With διὰ τι Mark 6, 6. John 7, 21; ἐν τινι Luke 1, 21; ἐπὶ τινι Mark 12, 17. Luke 2, 33. 4, 22. 9, 43. 20, 26. Acts 3, 12; περὶ τινος Luke 2, 18. With ὅτι, *to wonder that, because*, Luke 11, 38. John 3, 7. 4, 27. Gal. 1, 6. (Xen. Ven. 1. 3.) With εἰ, *to wonder if, whether*, Mark 15, 44. 1 John 3, 13. So Hdian. 7. 1. 14. Xen. An. 3. 2. 35.

2. Trans. *to wonder at*, i. e. a) *to be astonished at*; c. acc. of pron. or part. John 5, 28 μὴ θαυμ. τοῦτο. Luke 24, 12; comp. Buttm. § 131. 8. So Luc. D. Deor. 23. 1 μηδὲν θαυμ. b) *to admire, to marvel at*, c. acc. Luke 7, 9 ὁ Ἰη. ἐζαύμασεν αὐτόν. Acts 7, 31. Pass. 2 Thess. 1, 10. So Diod. Sic. 4. 31 τὴν ἀρετήν. Luc. D. Deor. 16. 2. Xen. Lac. 1. 2. c) From the Heb. Jude 16 θαυμάζοντες πρόσωπα, *admirers of persons*, i. e. having respect to persons, partial; so Sept. for נִשְׁתַּחֲוִי Is. 9, 15. Job 13, 10. 22, 8; הִתְרַחֵק Lev. 19, 15. d) Prægn. Rev.

13, 3 θαυμάζειν ὀπίσω τοῦ θηρίου, *to wonder after the beast*, i. e. to admire and follow him, to become his worshipper; comp. v. 4.

Θαυμάσιος, ου, ὁ, ἡ, adj. (θαυμάζω,) *wonderful, marvellous*, Luc. D. Mort. 20. 5. Xen. An. 2. 3. 15.—In N. T. Neut. τὸ θαυμάσιον, *a wonder, miracle*, Matt. 21, 15. Sept. for אֲפָס Ps. 77, 12. 15; רִאשִׁיט Josh. 3, 5. So Ecclus. 48, 4.

Θαυμαστός, ἡ, ὁ, (θαυμάζω,) *wonderful, marvellous*; 1 Pet. 2, 9 εἰς τὸ θαυμαστὸν αὐτοῦ φῶς. Rev. 15, 1. 3, σημεῖον v. ἔργα θαυμ. John 9, 30. 2 Cor. 11, 14 καὶ οὐ θαυμαστόν, *and no wonder*. Matt. 21, 42 et Mark 12, 11 αὐτῇ [for τοῦτό] ἐστι θαυμαστὴ ἐν ὀφθ. ἡμ. quoted from Ps. 118, 23 where Sept. for רִאשִׁיט הִיא, comp. Gesen. Lehrs. p. 661. Heb. Gr. § 105. 3. b. Sept. for הִיא Ps. 8, 1; הִיא Ex. 15, 11. 34, 10.—Luc. Somm. 9, 10. Hdian. 2. 4. 11. Xen. Cyr. 1. 6. 7. Mem. 1. 1. 17.

Θεά, ἄρ, ἡ, (fem. of θεός,) *a goddess*, e. g. Diana, Acts 19, 27; also v. 35 and 37 in Rec.—Luc. pro Imag. 23. Xen. Ven. 1. 6.

Θεάομαι, f. ἀσομαι, Mid. depon. (θεά, ζάομαι,) Pass. perf. τεθέσμαι as Mid. John 1, 32. Buttm. § 136. 3; aor. 1 ἐθεάσθην in Pass. sense, Buttm. § 113. n. 6.

1. *to see, to look at, to behold*, pr. with intentness, desire, pleasure; see Tittm. de Syn. N. T. p. 111, 120. So c. acc. Matt. 11, 7 et Luke 7, 24 τί ἐξήλθετε θεάσασθαι; Matt. 22, 11. Luke 23, 55. John 1, 14. 4, 35. 11, 45. 1 John 1, 1. 4, 14. Pass. aor. 1, πρὸς τοὺς θεάσθην αὐτοῖς, *in order to be seen of (by) them*, Matt. 6, 1. 23, 5. So 2 Macc. 2, 4. Hdian. 3. 4. 11. Xen. An. 3. 5. 13.—Spec. i. q. *to go to see, to visit*, Rom. 15, 24. Sept. and רָחַק 2 Chr. 22, 6. So Jos. Ant. 16. 1. 2. Luc. Nigrin. 2.

2. Simply, *to see, to perceive with the eyes*, i. q. ἰδεῖν, c. acc. John 8, 10 μηδὲν θεασάμενος. Acts 21, 27. 22, 9. 1 John 4, 12. Pass. ἐθεάθη ὑπ' αὐτῆς Mark 16, 11. (Jos. Ant. 1. 11. 2. Xen. Cyr. 3. 3. 31. Oec. 8. 11.) With an acc. and particip. Mark 16, 14. Luke 5, 27 ἐθεάσαστο τελώνην ... κασιμέμον κτλ. John 1, 32. 38. Acts 1, 11. (Hdian. 2. 1. 13. Xen. Cyr. 7. 1. 17.) With ὅτι John 6, 5. Acts 8, 18.

Θεατριζώ, f. ἴσω, (θεάτρον,) *to be an actor in the theatre*, Suid. sub v. ἡβολόγος. Trans. *to bring upon the theatre, to make a spectacle of*; in N. T. trop. Pass. Heb. 10, 33 καὶ ἐκτίθεντο θεατριζόμενοι. Criminals were sometimes exposed and punished in the

theatre; see Philo Leg. ad Cai. p. 1043. Plut. de sera Num. vind. 9.—Theophylact. h. 1. *θεατρίζομενοι, τουτέστιν ὡς περ ἐπὶ δέατρον παραδειγματιζόμενοι.* So ἐκθεατρίζω Pol. 3. 91. 10. ib. 5. 12. 2.

Δέατρον, *ον, τό*, (θεάομαι,) *pr.* 'place for seeing,' a theatre, where dramatic and other public spectacles were exhibited, AEL. V. H. 3. 8. Xen. Hell. 4. 4. 3.—In N. T. a) a theatre, as a place of public assembly, Acts 19, 29. 31. Here the people were accustomed to convene on various occasions, to hear harangues, to hold public consultations, and the like; see Xen. Hell. 6. 5. 7. Diod. Sic. 16. 84. Pol. 29. 10. 2. Jos. Ant. 17. 6. 3. B. J. 7. 3. 3. Cic. pro Flacc. 7; comp. Kypke II. p. 100. Wetst. II. p. 585. b) Meton. a spectacle, public show, trop. 1 Cor. 4, 9; comp. Heb. 10, 33. So Aeschyl. Dial. Socr. 3. 20 δέατρα ποιητῶν.

Δεῖον, *ον, τό*, (perh. neut. of δείος,) *sulphur, brimstone*; Rev. 19, 20 τὴν καιομένην ἐν τῷ δεῖῳ. So πῦρ καὶ δεῖον, *fire and brimstone*, i. e. sulphurous flames, Luke 17, 29. Rev. 14, 10. 20, 10. 21, 8; πῦρ καὶ καπνὸς καὶ δεῖον, *sulphurous flames and smoke*, Rev. 9, 17. 18. Sept. and דֵּיִן Gen. 19, 24. Ez. 38, 22.—Hdian. 8. 4. 26. Plato Tim. Locr. 99. e.

Δείος, *α, ον*, (δεός,) *godlike, divine*, pertaining to God, 2 Pet. 1, 3. 4. Sept. πνεῦμα 2. for *ἐκείνου* Ex. 31, 3. 35, 29. So Hdian. 1. 11. 10. Xen. Mem. 2. 1. 32.—Neut. τὸ δεῖον, *the divine nature, divinity, Godhead*, Acts 17, 29. So Diod. Sic. 16. 60. Xen. Mem. 1. 4. 18.

Δειότης, *ητος, ἡ*, (δεός,) *Godhead, deity*, i. e. the divine nature and perfections, Rom. 1, 20.—Wisd. 18, 9. Luc. Calumn. 17. Plut. de Pyth. Orac. 8, 9.

Δειώδης, *eos, ους, ὁ, ἡ*, adj. (δείον,) *of sulphur*, made of sulphur, Rev. 9, 17.—Philostr. Imag. I. 27. p. 802. A form only of the later Greek, Lob. ad Phryn. p. 228.

Σέλημα, *ατος, τό*, (σέλω,) *will*; a word not Attic, Lob. ad Phryn. p. 7. For the signif. of the form, see Buttm. § 119. 7. a. Kühner § 233. 1. b.

1. *Pr. will*, the thing willed, what one wills to do or to have done; Matt. 7, 21 ἀλλ' ὁ ποιῶν τὸ σέλημα τοῦ πατρὸς. 12, 50. 21, 31. Mark 3, 35. John 5, 30 bis. 6, 38 bis. Acts 13, 22. Rom. 12, 2. Eph. 6, 6. Heb. 13, 21. al. Eph. 2, 3 τὰ σέλēmατα τῆς σαρκός. Sept. and יְצַו I K. 5, 8. 9; יִצְוֶה Ps. 103, 21. 143, 10.—Hence *will*, i. q.

purpose, counsel, decree; Matt. 18, 14 οὕτως οὐκ ἔστιν σέλημα ἐμπρ. τοῦ πατρὸς. John 6, 39. 40. Acts 22, 14. Heb. 10, 7. 9. 10. 36. Collect. τὸ σέλημα τοῦ θεοῦ, the counsels, the eternal purposes of God, Matt. 6, 10. Luke 11, 2.

2. *Abstr. will*, the act of willing, *wish, good pleasure*; Matt. 26, 42 γενήσῃτω τὸ σέλημά σου. Acts 21, 14. 1 Cor. 16, 12 οὐκ ἦν σέλημα. Eph. 5, 17. 1 Pet. 2, 15. 3, 17. 4, 2. 3. 19. 1 John 5, 14. So σέλημα σαρκός, *the will of the flesh*, carnal desire, John 1, 13. Sept. for יְצַו Ps. 1, 2; יִצְוֶה Dan. 8, 4. 11, 3.—Eccles. 8, 15.

3. *Meton. will*, the faculty of willing, *free-will*. 1 Cor. 7, 37 ἐξουσίαν ἔχει περὶ τοῦ ἰδίου σελήματος. 2 Pet. 1, 21. So of God, Eph. 1, 5. 11. +

Σέλῃσις, *εως, ἡ*, (σέλω,) *will, good-pleasure of God*, Heb. 2, 4.—Sept. Ez. 18, 23. 2 Macc. 12, 16. A word not Attic, Lob. ad Phryn. p. 7.

Σέλω, *f. σελήσω, inf. σέλειν, part. σελων*; also *impf. ἤσελον, aor. 1 ἤσελῃσα*; the latter two from ἐσέλω, of which σέλω is merely a synonymous shortened form. The earlier ἐσέλω is alone found in Homer and the epic poets, as also in Pindar; but never in the tragedians, except *impf. ἤσελον*. In Attic prose ἐσέλω is the prevailing form; and the only *impf. and aor.* are ἤσελον and ἤσελῃσε.—In N. T. these two forms only are from ἐσέλω; all the rest from σέλω. See Lob. ad Phryn. p. 7, 332. Passow in ἐσέλω fin. *To will, to wish, to desire*, *pr.* implying active choice and purpose, and thus differing from βούλομαι; see in βούλομαι init.

1. *Pr. to will, to be willing, to be pleased* to do any thing, *to purpose, to choose, e. g.* a) Of God and Christ; c. *inf. aor.* Rom. 9, 22 εἰ δὲ σέλων ὁ θεὸς ἐνδείξασθαι κτλ. Col. 1, 27. 1 Tim. 2, 4. (Hom. II. 13. 743. Hdot. 2. 13. Xen. Mag. Eq. 9. 9.) Absol. c. *inf. impl.* John 5, 21. Acts 18, 21 τοῦ θεοῦ σελοντος. 1 Cor. 4, 19. James 4, 15. So Hom. II. 20. 243. Xen. Cyr. 2. 4. 19 ult. b) Of men, c. *infin. e. g. aor.* Matt. 5, 40. Mark 6, 19 καὶ ἤσελεν αὐτὸν ἀποκτείνειν. John 1, 44. Acts 7, 28. al. *Inf. pres.* Matt. 19, 21 εἰ σέλεις τέλειος εἶναι. Luke 1, 62. John 6, 67. Acts 10, 10. 14, 13. 24, 6. al. Absol. c. *inf. impl.* Matt. 8, 2 εἰς σέλησ. Mark 3, 13. 1 Cor. 7, 36. Rev. 11, 6. al. (Palaeoph. 24. 4. Xen. Cyr. 1. 4. 10.) So in antith. of *to will and to do*, Rom. 7, 18. 2 Cor. 8, 10. 11. Phil. 2, 13; comp. Winer § 65. 6.—Also c. *negat. οὐ σέλω, not to*

will, not to have in mind; hence to will not, to determine not to do this or that, to refuse; so c. inf. aor. Matt. 2, 18 οὐκ ἤθελε παρακληθῆναι. Mark 6, 26. Luke 15, 28. al. Inf. pres. John 7, 1. 2 Thess. 3, 10. Absol. c. inf. impl. Matt. 18, 30. 21, 29. Rom. 7, 15 sq. (So Palæph. 2. 6. Xen. Cyr. 1. 4. 10.) Further, with a negative, the idea of ἔλω sometimes approaches that of δύναμαι, to be able, I can; e. g. Luke 18, 13 οὐκ ἤσθεν οὐδὲ τοὺς ὀφθ. ἐπᾶραι, he would not, could not, dared not. See Passow in ἐσέλω. Greg. Cor. p. 135. Schæf. So Hom. Il. 13. 106. Plato Phædr. 230. d. Xen. Cyr. 8. 1. 16. c) Trop. of the wind, John 3, 8 ὅπου ἔλει, πνέι, the wind bloweth where it listeth. So Xen. Cyr. 2. 4. 19 ὅτι ἤσθεν, of an eagle.

2. Genr. *to will*, i. q. *to wish, to desire, to choose*; c. infin. e. g. aor. Luke 8, 20 ἰδεῖν σε ἔλοιντες. 23, 8. Mark 7, 24. Inf. pres. John 16, 19. Gal. 4, 20. 1 Cor. 7, 7. 11, 3. 14, 5. (Hdian. 1. 2. 3.) Absol. c. inf. impl. Matt. 15, 28 γενήσῃ σοι ὡς ἔλεις. Mark 9, 13. John 15, 7. 1 Cor. 4, 21. (Palæph. 28. 3.) Sometimes apparently c. acc. where however an infin. is strictly implied, e. g. Luke 5, 39 οὐδεὶς πῶν παλαιὸν εὐσέως ἔλει νέον sc. πίνειν. 2 Cor. 11, 12 τῶν ἐλόντων ἀφορμὴν sc. εὐρεῖν.—Also c. neg. οὐ ἔλω, *to will not, to be unwilling, to choose not*, c. infin. aor. Luke 19, 14 οὐ ἐλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. 1 Cor. 10, 20. (Palæph. 39. 3.) Inf. pres. Rom. 1, 13. 1 Cor. 10, 1. 2 Cor. 1, 8. (Luc. D. Mort. 2. 1 ult.) Absol. c. inf. impl. John 21, 18.—Followed by particles, e. g. εἰ, Luke 12, 49 τί ἔλω, εἰ ἤδη ἀνήψῃ; with ἵνα c. Subjunct. Matt. 7, 12 ὅσα ἂν ἐζητεῖτε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρ. Mark 6, 25. John 17, 24. So in interrogations, c. fut. Indic. or more properly aor. Subjunct. pr. with ἵνα implied; e. g. Matt. 20, 32 τί ἐθέτετε [ἵνα] ποιήσω ὑμῖν; as in Engl. *what will ye [that] I should do unto you?* 26, 17. Mark 14, 12. 15, 9. 12. Luke 9, 54. al. Winer § 42. 4. b, and note. (Anacr. 12. 1. Soph. (Ed. R. 651; c. fut. Luc. Navig. 4 et 26.) Once with ἥ i. q. *to choose rather, to prefer*, 1 Cor. 14, 19; see in ἥ III. a.—Sometimes imperf. ἤσθεν (in Att. writers also pres. ἐσέλω,) when followed by an infin. is to be rendered as an adverb before a finite verb, *willingly, gladly*; as John 6, 21 ἤσθεν οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, they gladly received him into the vessel. 2 Pet. 3, 5 λανθάνει γὰρ αὐτοῖς τοῦτο ἔλονται, ὅτι κτλ. for this escapes them with their own will, of this they are willingly ignorant, that, etc. See Buttm. § 150. m. 36.

Winer § 58. 4. So Plato Theat. 143. d. Xen. Hi. 7. 9. Cyr. 5. 1. 20.

3. Spec. ἔλω c. infin. sometimes (like μέλλω) serves merely as a sign of the future, like Engl. *will* or *shall*, and gives to the infin. a future sense; but only of inanimate things, e. g. Acts 2, 12 et 17, 20 τί ἂν ἔλοι τοῦτο εἶναι; *what then will this be?* or as in comm. Engl. 'what is this going to be?'—Hdot. 1. 109. ib. 2. 11, 14. Plato Rep. 370. b. See Passow in ἐσέλω. Viger. p. 263 sq.

4. By Hebr. like Heb. *נָשֶׂה*, *to delight in, to have pleasure in, to desire, to love*, i. q. φιλέω. So c. acc. Matt. 27, 43 εἰ ἔλει αὐτὸν, quoted from Ps. 22, 9 where Sept. for *נָשֶׂה*; and so Sept. and *נָשֶׂה* c. acc. Ez. 18, 23. Also Matt. 9, 13 ἔλεον ἔλω, καὶ οὐ θυσίαν, quoted from Hos. 6, 6 where Sept. for *נָשֶׂה* c. acc. Heb. 10, 5. 8 quoted from Ps. 40, 7 where Sept. for *נָשֶׂה* c. acc. With an inf. and parall. with φιλέω, Luke 20, 46 τῶν ἐλόντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων ἀσπασμούς. With both constructions, inf. and acc. Mark 12, 38 τῶν ἐλόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμούς. Sept. and *נָשֶׂה* c. inf. 1 K. 9, 1. Esth. 6, 6. 11.—Once c. *ἐν-τινι*, *to delight in any thing*, Col. 2, 18 ἔλων ἐν ταπεινοφροσύνῃ κτλ. *delighting in* (affecting) *humility*. Sept. and *נָשֶׂה* Ps. 112, 1. 147, 10. +

ἑμελιος, ον, ὁ, ἡ, adj. (ἕμα, τίσημα,) *belonging to the foundation*, e. g. λίθος Aristoph. Av. 1137.—In N. T. as Subst. *a foundation*, e. g.

1. Masc. ὁ ἑμελιος sc. λίθος, pr. *a foundation-stone, foundation*; Heb. 11, 10 τὴν τοὺς θεμ. ἔχουσαν πόλιν. Rev. 21, 14. 19 bis. Sept. for *נִסָּן* 1 K. 5, 17; *נִסָּן* Job 22, 16. So Plut. Poplic. 15. Pol. I. 40. 9. Thuc. 1. 93 οἱ ἑμελίοι παντοίων λίθων.—Trop. of elementary doctrine and instruction, *the foundation*, 1 Cor. 3, 10 ἑμελίον τέθεικα. Eph. 2, 20. Rom. 15, 20. Heb. 6, 1; of a fundamental doctrine or principle, e. g. Christ 1 Cor. 3, 11. 12. Also 1 Tim 6, 19 ἑμελίον καλόν, *a good foundation*, on which hope and salvation may rest.—Meton. 2 Tim. 2, 19 ὁ ἑμελιος τοῦ θεοῦ, that which God hath founded, God's building, the true believers or church of God; comp. 1 Cor. 3, 9. 16.

2. Neut. τὸ ἑμελίον, *a foundation*, in Luke's writings, Acts 16, 26 τὰ ἑμελία. Luke 6, 48. 49. 14, 29. Sept. for *נִסָּן* Prov. 8, 29. Is. 58, 12; *נִסָּן* Mic. 1, 6.—Diod. Sic. 5. 66. Xen. Hell. 5. 2. 5. Mæris,

Σεμέλια καὶ Σεμέλιον οὐδετέρως, ἄττικῶς· Σεμέλιοι καὶ Σεμέλιος, κοινῶς.

Σεμελίω, f. ὥσω, (Σεμέλιος,) *to lay the foundation of any thing, to found*, c. acc. Heb. 1, 10 τὴν γῆν ἐσεμελίωσας, quoted from Ps. 102, 26 where Sept. for $\Sigma\tau$. Pass. Matt. 7, 25 et Luke 6, 48 τεσεμελίωτο γὰρ ἐπὶ τὴν πέτραν, where for the omission of the augm. in plupf. see Buttm. § 83. n. 7. So Xen. Cyr. 7. 5. 11.—Trop. *to ground, to establish, to confirm*, c. acc. 1 Pet. 5, 10. Pass. Eph. 3, 17. Col. 1, 23 τῇ πίστει τετεμελιωμένον. So Diod. Sic. 11. 68. ib. 15. 1.

Σεοδιδάκτος, ου, ὁ, ἡ, adj. (Zeús, διδάσκειν) *taught of God*, 1 Thess. 4, 9; comp. διδακτοὶ τοῦ θεοῦ John 6, 45.—Theophil. ad Autol. II. p. 87.

Σεόλογος, ου, ὁ, (Zeús, λέγω,) *a theologus*, one who treats of God and divine things; as Epimenides, Diod. Sic. 5. 80; Pherecydes, Plut. Sylla 36.—In N. T. spoken of John, *the divine, the theologian*, in the inscription of the Apocalypse; perh. as maintaining the divine nature and attributes of the Logos, comp. Rev. 1, 2. 17. 18. 22, 13.

Σεομαχέω, ᾧ, f. ἴσω, (Σεομάχος,) *to fight or contend against God*, Acts 23, 9 Rec.—2 Macc. 7, 19. Plut. de Superst. 7. Xen. Ec. 16. 3.

Σεομάχος, ου, ὁ, ἡ, adj. (Zeús, μάχομαι,) *fighting against God*, contending with God, Acts 5, 39.—Symm. for $\Sigma\tau\alpha\chi\epsilon\iota$ Prov. 9, 18. 21, 16.

Σεόπνευστος, ου, ὁ, ἡ, adj. (Zeús, πνέω,) *God-inspired, inbreathed of God*, 2 Tim. 3, 16 πᾶσι γραφῇ σεόπνευστος.—Plut. de Platit. Philosoph. 5. 2, τοὺς ὀνειρούς τοὺς σεοπνεύστους. Phocylid. 121 τῆς δὲ σεοπνεύστου σοφίης λόγος ἐστὶν ἄριστος. Comp. Jos. c. Ap. 1. 7 [αἱ γραφαὶ] τῶν προφητῶν κατὰ τὴν ἐπίνοιαν τὴν ἀπὸ τοῦ θεοῦ μαζόντων. Cic. pro Arch. 8, 'poetam ... quasi divino quodam spiritu inflari.'

Θεός, οὐ, ὁ, *God, the deity*; for the derivation see note below. On the voc. $\Sigma\epsilon\acute{\epsilon}$ Matt. 27, 46. Sept. Judg. 21, 3. Wisd. 9, 1, instead of the Attic voc. Zeús, see Buttm. § 35. n. 2. Winer § 8. 2. c.

1. Genr. *God*, the supreme Lord and Father of all, *Jehovah*; so ὁ Zeús, Matt. 1, 23. 3, 9. 5, 8. 6, 30. John 4, 24. 9, 24. Rom. 11, 2. 16, 26. James 2, 19. al. sæpiss. Without the art. $\Sigma\epsilon\acute{\epsilon}\varsigma$ Matt. 6, 24. 19, 26. Luke 2, 14. 52. 3, 2. John 1, 6. 18. 3, 2. Acts 5, 29. Rom. 1, 7. 18. 1 Cor. 4, 1. al.

sæp. Comp. Winer § 18. 1. v. Zeús. Sept. every where for $\Sigma\tau\eta\lambda\alpha$ Gen. 1, 1. 2 sq. sæpiss. Also κύριος ὁ Zeús, Matt. 4, 7. 10. 22, 37. Mark 12, 29. 30. Luke 1, 16. 32. 1 Pet. 3, 15. Rev. 4, 8. 11, 17. So Acts 2, 39 κύριος ὁ Zeús ὑμῶν. 7, 37. Sept. for $\Sigma\tau\eta\lambda\alpha$ ἡ $\Sigma\tau\eta\lambda\alpha$ Gen. 2, 15. 16. 18 sq. 3, 14; oftener c. gen. for $\Sigma\tau\eta\lambda\alpha$ ἡ $\Sigma\tau\eta\lambda\alpha$ Is. 43, 3. Jer. 3, 13. Ez. 44, 3. al. See Gesen. Heb. Lex. $\Sigma\tau\eta\lambda\alpha$ a.—In construction. a) Before a genitive, e. g. of person, ὁ Zeús τινος, *the God of any one*, i. e. his protector, benefactor, the object of his worship. Matt. 22, 32 ὁ Zeús Ἀβραάμ κτλ. Mark 12, 26. Luke 1, 68. Acts 5, 30. 7, 32. 46. al. So the voc. Matt. 27, 46 $\Sigma\epsilon\acute{\epsilon}$ μου, $\Sigma\epsilon\acute{\epsilon}$ μου, and Mark 15, 34 ὁ Zeús μου, ὁ Zeús μου, quoted from Ps. 22, 2 where Heb. $\Sigma\epsilon\acute{\epsilon}$ $\Sigma\epsilon\acute{\epsilon}$, Sept. ὁ Zeús ὁ Zeús μου. With gen. of thing, i. e. God as the author and giver, the source of any thing, e. g. Zeús τῆς ὑπομονῆς καὶ τῆς παρακλησεως Rom. 15, 5; Σ . τῆς ἐλπίδος v. 13; Σ . τῆς εἰρήνης 16, 20. Phil. 4, 9. Heb. 13, 20; Σ . ἀκαταστασίας 1 Cor. 14, 33; Σ . πάσης χάριτος 1 Pet. 5, 10. b) Genit. τοῦ θεοῦ after other nouns, e. g. as active or subjective, denoting what comes forth, is sent, given, appointed from God, Matt. 3, 16 πνεῦμα τοῦ Σ . Luke 11, 49 ἡ σοφία τοῦ Σ . 3, 38 (υἱὸς) τοῦ θεοῦ. 9, 20 ὁ Χριστὸς τοῦ Σ . Acts 23, 4 τὸν ἀρχιερέα τοῦ Σ . Matt. 6, 33 ἡ βασιλεία τοῦ Σ . 2 Tim. 3, 17 ὁ Σ περ. τοῦ θεοῦ *the man of God*, taught, furnished of God. 1 Thess. 4, 16 σάλπιγξ θεοῦ *the trumpet of God*, which sounds by command of God, i. q. ἡ ἐσχάτη σάλπιγξ 1 Cor. 15, 52; see Winer § 37. 3.—Also in a passive or objective sense, Winer § 30. 1. Luke 11, 42 ἡ ἀγάπη τοῦ θεοῦ *love to God*, see more in ἀγάπη no. 1. Luke 6, 12 προσευχὴ τοῦ θεοῦ *prayer to God*. Mark 11, 22 πίστις τοῦ Σ . *faith in God*. So οἶκος τοῦ Σ . i. e. consecrated to God, Luke 6, 4. 1 Cor. 3, 9. Rev. 15, 2 κίθαραι τ. θεοῦ *harps for the praise of God*, comp. 1 Chr. 16, 42. Winer § 37. 3. Further, τὰ τοῦ θεοῦ *the things of God*, e. g. his counsels, purposes 1 Cor. 2, 11; or things *pleasing* to him, Matt. 16, 23. Mark 8, 33; or things *belonging*, pertaining, to him, Matt. 22, 21. Mark 12, 17. Luke 20, 25. (Xen. Cyr. 3. 3. 20.) In this last sense also we find τὰ πρὸς τὸν θεόν *things pertaining to God*, his service and worship, Rom. 15, 17. Heb. 2, 17. 5, 1. c) Dat. τῷ θεῷ, e. g. by Hebr. after adjectives, as ἀστέιος τῷ θεῷ Acts 7, 20, also δυνατὰ τῷ θεῷ 2 Cor. 10, 4, intens. *exceedingly*, see in ἀστέιος and δυνατός no. 1. a. Winer § 37. 3. Elsewhere after verbs, *to or for God*, e. g.

Rom. 6, 10 et Gal. 2, 19 (ἢ τῷ Θεῷ i. e. to his honour and praise, in accordance with his will. 2 Cor. 5, 13. 9, 11. al.

2. Of the *Logos*, Christ, who is declared to be ὁ Θεός, e. g. John 1, 1 καὶ Θεὸς ἦν ὁ λόγος. Rom. 9, 5. Phil. 2, 6. 1 Tim. 3, 16. Heb. 1, 8. 1 John 5, 20; also in the exclamation of Thomas, John 20, 28.—So Christ is called ὁ Θεός in Test. XII Patr. p. 542, ὁ Θεὸς σῶμα λαβὼν ἔσωσεν αὐτούς· ἀναστήσει γὰρ κύριος [τὸν σωτήρα] Θεὸν καὶ ἄνθρωπον. p. 644, 645, ὅψεσθε Θεὸν ἐν σχήματι ἀνθρώπων. p. 672 ὁφείσεται Θεός, κατοικῶν ἐν ἀνθρώποις ἐπὶ τῆς γῆς. p. 696 Θεὸς εἰς ἄνδρα ὑποκρινόμενος. Also Justin Mart. Dial. c. Tryph. p. 276. c, τὸν καὶ πρὸ ποιήσεως κόσμου ὄντα Θεόν. p. 281. d, Θεὸς καλεῖται καὶ Θεός ἐστι καὶ ἔσται. Called likewise by Justin M. ὁ Θεός, ib. p. 276. c. p. 300. d. p. 340. c. Comp. Origen c. Cels. 5. 39. ib. 6. 60. See Semisch, Justin der Mär. II. p. 284 sq. [Engl. II. p. 187 sq.]

3. From the Heb. spoken of *kings* or *chief magistrates*, as the representatives of God in the Jewish theocracy. John 10, 34. 35 ἐγὼ εἶπα, Θεοὶ ἐστέ; εἰ ἐκείνους εἶπε Θεοὺς κτλ. quoted from and in allusion to Ps. 82, 1. 6, where Sept. and Heb. אֱלֹהִים; comp. v. 7. See also Ex. 22, 7. 8.

4. In the Greek sense, ὁ Θεός, *a god, the deity*; οἱ Θεοί, *the gods*, i. e. the heathen gods. Acts 7, 43 ὁ Θεὸς ὑμῶν ῥεμφάν. 12, 22. 14, 11 οἱ Θεοί. 19, 26. 28, 6. 1 Cor. 8, 4. 5. Gal. 4, 8. Satan too is called ὁ Θεὸς τοῦ αἰῶνος τούτου, *the god of this world*, its leader, ruler, instigator, 2 Cor. 4, 4. Indeed the Jews regarded all the heathen gods as evil spirits, see in δαιμόνιον no. 2. (Diod. Sic. 1. 9. Xen. Mem. 2. 3. 18, 19. ib. 4. 7. 6.) Once fem. ἡ Θεός, *a goddess*, Diana, Acts 19, 37 Grb. So Luc. D. Deor. 17. 2. Xen. An. 3. 2. 12 τῇ Ἀρτέμιδι... τῇ Θεῷ. ib. 5. 3. 6, 7, 9.—Meton. *an idol, image*, Acts 7, 40. Sept. for עֲצָבִים Is. 44, 17; עֲצָבִים 2 Sam. 5, 21.

NOTE. The earliest derivation of Θεός is from τίθημι, e. g. Hdot. 2. 52 Θεοὺς δὲ προσωνόμασάν σφεις ἀπὸ τοῦ τοιοῦτου, ὅτι κόσμῳ θέντες τὰ πάντα πρήγματα καὶ πάσας νομὰς εἶχον. So Clem. Alex. Strom. I, Θεὸς δὲ παρὰ τὴν θέσιν εἴρηται καὶ τάξιν, τὴν διακόσμησιν.—Plato derives it from θέω *to run*, regarding the deity as having been first recognized in the sun and moon and earth and stars and heavens, ἅτε γοῦν αὐτὰ ὁρῶντες πάντα αἰεὶ ἰόντα δρόμῳ καὶ θέοντα, ἀπὸ ταύτης τῆς φύσεως τῆς τοῦ θεῖν, Θεοὺς αὐτοὺς ἐπωνόμασαι, Plato Crat. 16. p. 397. d. This idea is paraphrased by Theo-

phil. ad Autol. I. p. 71. i. q. τρέχειν, κινεῖν, ἐνεργεῖν, τρέφειν, προνοεῖν καὶ κυβερνᾶν, καὶ ζωοποιεῖν τὰ πάντα.—But more prob. Θεός is of the same family with Θεός, Διός, Ἄεol. Δεύς, Lat. *deus*, Sanser. *deva*. +

Θεοσεβεία, *as, ἡ, (Θεοσεβής,) reverence towards God, godliness*, 1 Tim. 2, 10. Sept. for אֱלֹהִים רָחַם Gen. 20, 11.—Baruch 5, 3. Plato Epin. 985. d. Xen. An. 2. 6. 26.

Θεοσεβής, *έος, οὗς, ὁ, ἡ, adj. (Θεός, σέβομαι,) reverencing God, godly, a worshipper of God*, John 9, 31. Sept. for אֱלֹהִים רָחַם Ex. 18, 21. Job 1, 1. 8.—Plut. Romul. 22. Xen. Cyr. 8. 1. 25.

Θεοστυγής, *έος, οὗς, ὁ, ἡ, adj. (Θεός, στυγέω,) hated of the gods*, Eurip. Troad. 1221 [1213]. Cycl. 396, 602. So in N. T. *hated of God*, implying the highest degree of reckless wickedness, Rom. 1, 30.—Others Act. *hating God*; but without example in Gr. writers. Suidas, Θεοστυγείς· Θεομίσητοι, οἱ ὑπὸ Θεοῦ μισούμενοι καὶ οἱ Θεὸν μισοῦντες.

Θεότης, *τητος, ἡ, (Θεός,) deity, Godhead*, the divine nature and perfections, i. q. Θεότης, Col. 2, 9.—Luc. Icarom. 9. Plut. de def. Orac. 10 fin.

Θεόφιλος, *ον, ὁ, Theophilus*, pr. n. of a person of distinction, *κράτιστος*, prob. living out of Palestine, to whom Luke inscribed his Gospel and the book of Acts, Luke 1, 3. Acts 1, 1. Elsewhere unknown.

Θεραπεία, *as, ἡ, (Θεραπεύω,) a waiting on, service, attendance, ministry*, genr. Diod. Sic. 1. 21. Xen. Cyr. 5. 5. 29.—In N. T.

1. *attendance and care of the sick*; hence *relief, healing*, Luke 9, 11 χρεῖαν ἔχοντας Θεραπείας ἰατο. Rev. 22, 2.—Jos. Ant. 19. 1. 16. Pol. 15. 25. 6. Xen. Hi. 8. 4.

2. Meton. and collect. *service*, i. e. *attendants, domestics, retinue*, Matt. 24, 45. Luke 12, 42. Sept. for עֲבָדֵי Gen. 45, 16.—Jos. Ant. 4. 6. 4 σὺν Θεραπείᾳ βασιλικῇ. Hdian. 7. 1. 10. Xen. Mem. 3. 11. 4.

Θεραπεύω, *f. εὔσω, (Θεράπων,) to wait upon, to minister unto, to serve*, i. e. to render service and attendance, at first without the idea of subjection; see Passow sub v.

1. Pr. e. g. God, *to serve, to worship*, Pass. Acts 17, 25 οὐδὲ (ὁ Θεός) ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται.—Hes. Op. 134. Hdol. 2. 37; genr. Diod. Sic. 2. 20. Xen. Cyr. 1. 3. 7.

2. *to take care of the sick, to tend*, genr. Xen. An. 7. 2. 6. Hi. 8. 4.—In N. T. spec. *to relieve, to heal, to cure*; absol. Matt. 12,

10 et Luke 6, 7 ἐν τῷ σαββάτῳ Σεραπέειν. With acc. of pers. Matt. 4, 24 παραλυτικούς· καὶ ἐσεράπευσεν αὐτούς. Mark 1, 34. Luke 10, 9. Acts 4, 14. al. With acc. and ἀπό, Luke 7, 21 ἐσεράπευσε πολλοὺς ἀπὸ νόσων. 8, 2. So Tob. 12, 3. Palæph. 2. 4; of a physician, Thuc. 2. 47. Xen. Cyr. 3. 2. 12.—With acc. of disease, Matt. 4, 23 Σεραπέειν πᾶσαν νόσον. Pass. Rev. 13, 3 πληγὴ ἐσεραπέυθη. So Arr. Epict. 2. 21. 23. Plut. de Superst. 7. +

Σεράπων, οἶτος, ὁ, (kindr. Σέρω,) pr. a waiting-man; hence an attendant, minister, at first implying free and honourable service, and therefore different from δούλος, see Passow s. v. Once of Moses, Heb. 3, 5. Sept. for קצר of Moses Ex. 14, 31. Num. 12, 7. 8; of Job, c. 1, 8.—Hdian. 3. 10. 7. Xen. Cyr. 3. 1. 16.

Σερίζω, f. ἴσω, (Σέρος,) to summer, to pass the summer, Xen. An. 3. 5. 15.—In N. T.

1. to harvest, to reap; absol. Matt. 6, 26 οὐ σπείρουσιν, οὐδὲ σερίζουσιν. Luke 12, 24. James 5, 4 οἱ σερίσωντες the reapers. Sept. for קצר Ruth 2, 3 sq. So Plut. Mor. II. p. 27. Xen. Œc. 18. 1.—Trop. to cut down, to destroy; absol. Rev. 14, 15 bis. Pass. v. 16 καὶ ἡ γῆ ἐσερίσθη, i. e. the wickedness of the earth is destroyed, punished; comp. Joel 4 [3], 13. So Æschyl. Suppl. 634 [638].

2. Trop. to reap the fruits of one's labours, to receive in recompense, c. acc. 1 Cor. 9, 11 τὰ σαρκικά. Gal. 6, 8 bis. 9. Sept. and קצר Prov. 22, 8. (Test. XII Patr. p. 576.) Also of a christian teacher gathering in converts into the kingdom of God, John 4, 36 bis. 38 ἐγὼ ἀπέστειλα ὑμᾶς σερίσειν ὃ οὐχ ὑμεῖς κεκοπιάκατε, comp. Matt. 9, 37 et Luke 10, 2.—Hence in proverbial expressions: α) Gal. 6, 7 ὃ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ σερίσει, i. e. he will be rewarded according to his works; and in a similar sense 2 Cor. 9, 6 bis. Comp. Sept. and קצר Jer. 12, 13. See in σπείρω no. 2 fin. β) Matt. 25, 24 σερίζων ὅπου οὐκ ἔσπειρας, i. e. turning the labours of others to one's own profit. v. 26. Luke 19, 21. 22. In a like sense John 4, 37 ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ σερίζων. Comp. Job 31, 8. Mic. 6, 15.

Σερισμός, οὗ, ὁ, (σερίζω,) a harvesting, harvest; John 4, 35 bis, ὁ σερισμός ἔρχεται, ... λευκαὶ εἰσι πρὸς σερισμόν. Matt. 13, 30 bis. 39. Mark 4, 29. Sept. for קצר Gen. 8, 22. Jer. 50, 16. So Pol. 5. 95. 5. Xen. Œc. 18. 3.—Meton. the harvest to be ga-

thered, produce of the harvest, pr. Sept. for קצר Jer. 5, 17; in N. T. trop. for the converts to be gathered into Christ's kingdom, Matt. 9, 37. 38 bis. Luke 10, 2 ter. Also of those whose iniquity is fully ripe for punishment, Rev. 14, 15; comp. in σερίζω no. 1.

Σεριστής, οὗ, ὁ, (σερίζω,) a harvest-man, reaper, Matt. 13, 30. 39.—Bel and Drag. 40. Plut. C. Gracc. 13. Xen. Hi 6. 10.

Σερμαίνω, f. ανῶ, (Σερμός, Σέρω,) to warm, to heat, c. acc. Hom. Il. 14. 7. Xen. Mem. 4. 3. 8.—In N. T. only Mid. Σερμαίνομαι, to warm oneself, e. g. by a fire, Mark 14, 54 καὶ ἦν Σερμαινόμενος πρὸς τὸ φῶς. v. 67. John 18, 18 bis. 25; with clothing, to become warm, James 2, 16. Sept. for סמיך Is. 44, 15. 16. So Hdian. 8. 4. 27. Xen. Œc. 19. 11.

Σέρμη, ης, ῆς, (Σερμός, Σέρω,) warmth, Acts 28, 3. Sept. for חם Job 6, 17.—Luc. D. Mar. 11. 2. Thuc. 2. 49.

Σέρος, εος, ους, τό, (Σέρω,) summer, i. e. the warm season, in Palestine extending from May to October without rain; see Bibl. Res. in Palest. II. p. 98 sq. Matt. 24, 32. Mark 13, 28. Luke 21, 30. Sept. and קצר Prov. 6, 8. 30, 25. So Diod. Sic. 5. 30. Xen. Mem. 1. 6. 2.—Elsewhere also summer-fruits, harvest, Sept. for קצר Prov 26, 1. Dem. 1253. 15. Æschyl. Pers. 822.

Θεσσαλονικεύς, ἑως, ὁ, a Thessalonian, Acts 20, 4. 27, 2. 1 Thess. 1, 1. 2 Thess. 1, 1.

Θεσσαλονίκη, ης, ῆς, Thessalonica, now Saloniki, a city of Macedonia at the head of the Sinus Thermaicus. It was anciently called Therma, but was named Thessalonica by Cassander, after his wife, the daughter of Philip. Under the Romans it was the capital of one of the four divisions of Macedonia, and the usual station of a Roman prætor and quæstor. The Jews had here a synagogue; and it was to the church gathered here that Paul wrote his earliest epistles. The modern population is about 70,000, including many Jews. Acts 17, 1. 11. 13. Phil. 4, 16. 2 Tim. 4, 10.—Comp. Diod. Sic. 19. 52. Strabo VII. p. 509. Plin. H. N. 4. 17. Rosenm. Bibl. Geogr. III. p. 395 sq. Leake's Trav. in Northern Greece, III. p. 235–257.

Θευδᾶς, ᾶ, ὁ, Theudas, an impostor who excited tumult among the Jews, Acts 5, 36. He is probably to be placed during the interregnum immediately after the death of

Herod the Great, when Judea was disturbed by frequent seditions; see Jos. Ant. 17. 10. 2-10. Judas too, who came after him (Acts 5, 37), appeared under Cyrenius and Coponius, A. D. 6-9; see Jos. Ant. 18. 1. 1, 6. ib. 20. 5. 2. B. J. 2. 8. 1. Some hold Theudas to have been, under another name, either the Judas or the Simon of Jos. Ant. 17. 10. 5, 6. See Sonntag, *Theudas*, in Theol. Stud. und Krit. 1837. p. 622 sq. [Engl. in Biblioth. Sac. 1848, p. 409 sq.] Usher Ann. p. 571.—Josephus mentions another Theudas, an impostor, under Claudius, while Cuspius Fadus was procurator of Judea, about A. D. 45; Ant. 20. 5. 1.

θεωρέω, ὦ, f. ἴσω, (θεωρός,) pr. *to be a spectator of, to look on or at, to behold*; not much different from **θεάομαι**, see Tittm. de Syn. N. T. p. 120.

1. Pr. including the notion of attention, surprise, wonder. a) Genr. c. acc. of thing, Luke 23, 48 **θεωροῦντες τὰ γενόμενα**. John 2, 23. 17, 24. Acts 8, 13; acc. of pers. Rev. 11, 11. 12; with πῶς, ποῦ, Mark 12, 41. 15, 47; absol. Matt. 27, 55. Mark 15, 40. Luke 14, 29. 23, 35. Acts 19, 26. Sept. for הִתְחַלֵּץ Ps. 27, 4; for Chald. הִתְחַלֵּץ Dan. 5, 5. 7, 21. So Theophr. Char. 6 or 13. Plato Phædr. 247. c. Xen. Cyr. 4. 3. 3; of public spectacles Luc. Tim. 50. Arr. Epict. 1. 25. 27. b) *to look at, to view with attention*, c. acc. Matt. 28, 1 ε. τὸν τάφον. (Ceb. Tab. 1.) Trop. *to consider*, indirect, Heb. 7, 4 **θεωρεῖτε δέ, πηλίκος οὗτος**. So Dem. 19. 23. — c) *to behold*, i. q. *to discern, to acknowledge*, c. acc. of pers. John 6, 40 πᾶς ὁ θεωρῶν τὸν νῆον. 12, 45 bis. 14, 17. So Wisd. 13, 5. Diod. Sic. 19. 52 τοὺς λόγους.

2. Simply *to see, to perceive with the eyes, to behold*, nearly i. q. **ιδεῖν**. a) Genr. and c. acc. of pers. Mark 3, 11. Luke 24, 37. John 9, 8. 14, 19 bis. 16, 10. 16. 17. 19. Acts 3, 16. 9, 7. 25, 24; with acc. and particip. Luke 10, 18 **εὐωφῶν τὸν Σατανᾶν πεσόντα**. 24, 39. Mark 5, 15. John 6, 19. 62. 20, 12. 14. With acc. of thing Luke 21, 6. John [6, 2.] 7, 3. Acts 20, 38; acc. and part. John 10, 12 ε. τὸν λύκον ἐρχόμενον. 20, 6. Acts 7, 56. 10, 11. Sept. for הִתְחַלֵּץ Ps. 22, 8. 31, 12. So 1 Macc. 13, 29. Diod. Sic. 13. 57. b) *to perceive, to mark, to note*, with ὅτι Mark 16, 4. John 4, 19. 12, 19. Acts 27, 10; πόσος Acts 21, 20. With acc. of thing Mark 5, 38 καὶ θεωρεῖ θόρυβον. Acts 4, 13; acc. and part. Acts 17, 16. 28, 6. With acc. of pers. and part. 1 John 3, 17; acc. and adj. Acts 17, 22.

So 2 Macc. 9, 23. Diod. Sic. 13. 28. c) From the Heb. *to see*, i. q. *to experience*, e. g. τὸν Σάταναν John 8, 51; see in εἶδω I. 3.

θεωρία, as, ἡ, (θεωρέω,) *a beholding, viewing*, Diod. Sic. 1. 94. Thuc. 6. 16.—In N. T. *a sight, spectacle*, Luke 23, 48. So 3 Macc. 5, 24. Arr. Epict. 1. 2. 12. Plato Phæd. 58. b.

θήκη, ης, ἡ, (τίθημι,) pr. *'place to put or set any thing,' a repository, receptacle*, e. g. for a sword, *a sheath*, John 18, 11.—Jos. Ant. 7. 11. 7; a cell, chamber, Xen. Œc. 8. 17; oftener a sepulchre, Plato Legg. 947. c. Xen. Cyr. 7. 3. 5.

θηλάζω, f. ἄσω, (θηλή,) 1. *to suckle, to give suck*, absol. Matt. 24, 19 οὐαὶ ταῖς θηλαζούσαις. Mark 13, 17. Luke 21, 23. 23, 29. Sept. for תִּיִּיִּי Gen. 21, 7. Ex. 2, 7.—Æl. V. H. 13. 1 init. Mid. id. Plato Rep. 460. d.

2. *to suck at the breast*, for which more usually Mid. **θηλάσσω**, Lob. ad Phryg. p. 468. With acc. Luke 11, 27 **μαστοὶ οὗς ἐθλάσας**. Part. **θηλάζων, a suckling**, Matt. 21, 16, quoted from Ps. 8, 3 where Sept. for תִּיִּיִּי. Sept. **μαστοὺς ἐθλάσα** for תִּיִּיִּי Job 3, 12. Cant. 8, 1.—Theocr. 3. 15 **μασθούς ἐθλάζε**. Plut. Romul. 6.

θήλυς, θήλεια, θήλυ, adj. *female*; in N. T.

1. Fem. as Subst. ἡ θήλεια, *a female, a woman*, Rom. 1, 26. 27. So Sept. for תִּיִּיִּי Lev. 27, 4 sq.—Hdian. 1. 14. 16. Xen. Lac. 1. 4.

2. Neut. τὸ θήλυ, only in the phrase ἄρσεν καὶ θήλυ, *male and female*, Matt. 19, 4. Mark 10, 6. Gal. 3, 28. Sept. for תִּיִּיִּי Gen. 1, 27. 6, 19.—Luc. de Salt. 12. Hdod. 2. 85 τὸ θήλυ γένος.

θήρα, as, ἡ, (θήρ,) *hunting, the chase*, Hom. Il. 5. 49. Xen. Cyr. 1. 4. 5; *prey, game*, Od. 9. 158. Xen. Ven. 6. 13.—In N. T. meton. i. q. *destruction*, cause of destruction, Rom. 11, 9 **γενεθίστω ἡ τραμέζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν κτλ.** quoted by reminiscence from Ps. 69, 23 where there is no corresponding word in the Heb. text. Sept. for תִּיִּיִּי nel Ps. 35, 8.

θηρεύω, f. εὐσω, (θήρα,) *to hunt, to take in hunting*, Xen. An. 1. 2. 7. ib. 5. 3. 9.—In N. T. trop. *to hunt after, to catch at one's words, to lay hold of*, c. acc. Luke 11, 54 **ζητοῦντες θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ**. Comp. Sept. for תִּיִּיִּי to lie in wait Ps. 59, 4. Pol. 23. 8. 11 **τὴν εὐνοίαν**. Xen. Cyr. 8. 2. 2 **τὴν φιλίαν**.

θηριομαχέω, ὦ, f. ἴσω, (θηρίον, μάχουμαι), to fight with wild beasts, like condemned persons in the public spectacles; see Adam's Rom. Ant. p. 344. Diet. of Ant. art. *Bestiarii*. So pr. Artemid. 2. 59. Diod. Sic. 3. 43 pen.—In N. T. trop. of conflict with strong and bitter adversaries; 1 Cor. 15, 32 εἰ κατὰ ἀνθρώπων θηριομάχησα ἐν Ἐφέσῳ, if after the manner of men (as a man, a mortal, without hope of the resurrection), I have fought with beasts at Ephesus, referring perhaps not to any single example, but to his continued conflict with Jewish and other opposers; comp. 1 Cor. 16, 9. 2 Cor. 1, 8. Comp. Ignat. Ep. in Rom. c. 5 ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ. Others refer it to the uproar occasioned by Demetrius, Acts 19, 29 sq. though it does not appear that Paul was there in any danger of his life; so Theophyl. in loc. θηριομαχεῖν καλεῖ τὴν πρὸς Ἰουδαίους καὶ Δημήτριον τὸν ἀργυροκόπον μάχην.

θηρίον, ου, τό, (ζῆρ), dimin. in form, but not in usage, a beast, wild beast, Mark 1, 13. Acts 10, 12. 11, 6. 28, 4. 5. Heb. 12, 20. James 3, 7. Rev. 6, 8. Sept. for תַּיִם Deut. 28, 6; תַּיִם Gen. 1, 24. Deut. 7, 22. So Hdt. 1. 13. 17. Xen. Cyr. 1. 4. 5, 7.—Trop. of brutal, savage men, Tit. 1, 12. (Jos. Ant. 17. 5. 5 ult. Xen. Mem. 3. 11. 11.) Also symbolically in the Apocalypse, e. g. Rev. 11, 7. 13, 1 sq. 14, 9. 11. al. ssep. +

θησαυρίζω, f. ἴσω, (θησαυρός), to treasure up, to lay up in store, c. acc. et dat. Matt. 6, 19. 20 θησαυρίζετε ὑμῖν θησαυρούς. Luke 12, 21. 2 Cor. 12, 14; absol. 1 Cor. 16, 2. James 5, 3 ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις, ye have laid up treasure in these last days, comp. v. 5. Pass. to be kept in store, reserved, c. dat. 2 Pet. 3, 7. Sept. for צָבַר 2 K. 20, 17. Am. 3, 10; צָבַר Zech. 9, 3. So Hdt. 2. 121. 1. Ael. V. H. 6. 12. Xen. Cyr. 8. 2. 24.—Trop. of evil, punishment, Rom. 2, 5 ζ. σεαντῶ ὀργήν. Sept. for צָבַר Prov. 1, 18.

θησαυρός, οὔ, ὁ, (kindr. τίθημι), 1. treasure, any thing laid up in store, wealth, e. g. temporal, Matt. 6, 19. 21. 13, 44. Luke 12, 34. Heb. 11, 26. Sept. for צָבַר 1 K. 14, 26; צָבַר Gen. 43, 23. So Hdt. 3. 9. 20. Xen. Cyr. 1. 33.—Trop. of spiritual treasures, pertaining to the mind or to eternal life, Matt. 6, 20. 19, 21. Mark 10, 21. Luke 12, 33. 18, 22. 2 Cor. 4, 7. Col. 2, 3 ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως κτλ. So Ecclus. 20, 30. Xen. Mem. 1. 6. 14.

2. a treasury, a place where treasures stores, are laid up, a store-house, store-room; Matt. 13, 52 οἰκοδομητοῦς ὅστις ἐκβάλλει ἐκ τοῦ θηρ. αὐτοῦ καινά κτλ. Trop. of the storehouse of the mind, where the thoughts, feelings, counsels are laid up, Matt. 12, 35 bis. Luke 6, 45 bis. Sept. pr. for צָבַר Neh. 13, 12. 1 K. 7, 51. So pr. Diod. Sic. 17. 71. Xen. An. 5. 4. 27.—Hence a chest, box, casket, in which precious things are kept, Matt. 2, 11 ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν. So Jos. Ant. 9. 8. 2 ξύλινον θησαυρόν, comp. 2 K. 12, 10.

τηγγάνω, f. τίξομαι, aor. 2 τίξον, a lengthened present form instead of τίγω, which latter does not occur, Buttm. § 112. 11. § 114; Ausf. Sprachl. § 112. 14. § 114.—To touch, Lat. *tango*, c. gen. Heb. 12, 20 κὰν θηρίον τίγγῃ τοῦ θροῦς, comp. Ex. 19, 12 where Sept. for צָבַר; absol. Col. 2, 21. (So Diod. Sic. 3. 57. Xen. Cyr. 1. 3. 5.) Spec. to touch a person, to do him harm or violence, to harm, c. gen. Heb. 11, 28 ἵνα μὴ ὁ ὀλοθρεύων τίγγῃ αὐτῶν. So Heb. צָבַר Gen. 26, 11. Josh. 9, 19. Sept. ἅπτομαι. So Act. Thom. § 12 ὡν αἱ βλάβαι αὐταὶ οὐ τηγγάνουσι.

ἐλίσσω, f. ψω, to press, to press upon, e. g. the lips by a kiss, Theocr. 20. 4.—In N. T.

1. to press upon a person in a crowd, to crowd, to throng, c. acc. Mark 3, 9 ἵνα μὴ ἐλίσσωσιν αὐτόν. So Ecclus. 16, 28. Artemid. 2. 37. Plut. Pyrrh. 33.—Spec. to press together, to compress; hence Pass. part. τεθλιμμένος, pressed together, made narrow; Matt. 7, 14 τεθλιμμένη ἡ ὁδὸς narrow is the way. Comp. Wisd. 15, 7 κεραμεὺς ἀπαλὴν γῆν ἐλίσβαν. Plato Tim. 60. c.

2. Trop. to oppress with evils, to afflict, to distress, c. acc. 2 Thess. 1, 6 τοῖς ἐλίσβουσιν ὑμᾶς. Pass. 2 Cor. 1, 6. 4, 8. 7, 5. 1 Thess. 3, 4. 2 Thess. 1, 7. 1 Tim. 5, 10. Heb. 11, 37. Sept. for צָבַר Deut. 28, 53. 55; צָבַר Hiph. 1 K. 8, 37.—Diod. Sic. 12. 66. Plut. Nicias 21.

ἐλπίς, εως, ἡ, (ἐλίσσω), pressure, compression, straits, affliction, distress, 2 Cor. ἐλπίς· στένωσις.—In N. T. trop. pressure from evils, straits, affliction, distress, 2 Cor. 2, 4 ἐκ πολλῆς ἐλπίσεως καὶ συνοχῆς καρδίας ἔγραψα. Phil. 1, 16. Of a woman in travail, John 16, 21. Sept. for צָבַר Deut. 4, 30; צָבַר Neh. 9, 37. (1 Macc. 5, 16. 2 Macc. 1, 7.) Meton. evils by which one is pressed, affliction, distress, calamity, Matt. 13, 21 γενομένης δὲ ἐλπίσεως. Acts 7, 10. 11. Rom. 5, 3. 2 Cor. 1, 4. Heb. 10, 33. al. In ap-

posit. Mark 13, 19 ἔσονται ἡμέραι ἐκεῖναι θλίψις. With a synonym. word, as θλίψις καὶ στενοχωρία Rom. 2, 9; θλ. καὶ ἀνάγκη 2 Cor. 6, 4. 1 Thess. 3, 7. Sept. for רצ Ps. 119, 143; רצ 1 Sam. 10, 19. Is. 8, 22. So Eccclus. 51, 3. 1 Macc. 12, 13. +

θνήσκω, f. θανῶμαι, aor. 2 θῆνον, perf. τέθνηκα, Buttm. § 114; to die, in N. T. only perf. τέθνηκα, inf. τεθνάναι, to have died, i. e. to be dead, in a present sense, Buttm. § 113. 7. Kühner § 255. n. 5; so Matt. 2, 20. Mark 15, 44 εἰ ᾗδῃ τέθνηκε. Luke 7, 12. 8, 49. John 11, 21. 39. 41. 44. 12, 1. 19, 33. Acts 14, 19. 25, 19. Trop. 1 Tim. 5, 6 ζῶσα τέθνηκε, though living is dead, i. e. as good as dead. Sept. for מתה 2 Sam. 12, 18. 1 K. 21, 15.—Hdian. 8. 8. 19. Xen. An. 2. 1. 3.

θνητός, ἡ, ὄν, (θνήσκω,) mortal, e. g. σῶμα Rom. 6, 12. 8, 11; σάρξ 2 Cor. 4, 11. Neut. τὸ θνητόν, the mortal nature, mortality, 1 Cor. 15, 53. 54. 2 Cor. 5, 4.—Sept. Is. 51, 12. Luc. D. Deor. 20. 7. Xen. Cyr. 8. 7. 19. bis.

θορυβάω, f. ἄσω, (θόρυβος,) to confuse by noise, to disturb, to trouble, Pass. Luke 10, 41 Lachm. where Rec. τυρβάω.—Not found elsewhere.

θορυβέω, ὦ, f. ἴσω, (θόρυβος,) to make a noise, uproar, clamour, spoken of a crowd or multitude, genr. Xen. Cyr. 4. 5. 8; as applauding or dissenting, Diod. Sic. 1. 72. Dem. 60. 27.—In N. T.

1. Mid. spoken of loud lamentation, wailing, to make a noise together, among themselves, to wail together, Matt. 9, 23 ἰδὼν αὐλητὰς καὶ ὄχλον θορυβοῦμενον. Mark 5, 39. Acts 20, 10. See 1 K. 13, 30. 2 Chr. 35, 25. Jer. 34, 5. 2 Sam. 1, 12. Potter's Gr. Ant. II. p. 206. Lane's Mod. Egyptians, II. p. 286.

2. Trans. to set in an uproar, to excite tumult in, e. g. a city, τὴν πόλιν Acts 17, 5.—Dion. Hal. Ant. 9. 68 καὶ ἐθούρησαν ἱκανῶς τὴν πόλιν. Pass. Soph. Aj. 164.

θόρυβος, ον, ὅ, (kindr. θρός,) noise, uproar, clamour, as of a crowd or multitude.

1. Genr. Matt. 27, 24 μᾶλλον θόρυβος γίνεται. Acts 21, 34. 24, 18. Sept. for רעורע Jer. 49, 2. So Luc. D. Deor. 12. 1. Xen. An. 1. 8. 16; of applause or disapproval Diod. Sic. 17. 15. Dem. 242. 26.—Spec. of loud lamentation, wailing, Mark 5, 38; see in θορυβέω no. 1.

2. Of a popular commotion, tumult, Matt. 26, 5 ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

Mark 14, 2. Acts 20, 1, comp. στάσις in 19, 40.—Hdian. 5. 8. 15 τοὺς αἰτίους στάσεως καὶ θορύβου.

θραύω, f. σω, Pass. perf. τέθραυσμαι, to break in pieces, to crush, e. g. τοὺς λίθους Pol. 16. 1. 5. Hdol. 1. 174.—In N. T. trop. to break, to crush, sc. the strength of any one; hence Pass. perf. part. τέθραυσμένος crushed, bruised, oppressed; Luke 4, 18 ἀποστείλαι τεθραυσμένους ἐν ἀφέσει, quoted generally from Is. 61, 1. 2, but with this clause inserted from Is. 58, 6 where Sept. for רצ. So trop. of hope Hdian. 3. 2. 4.

θρέμμα, τος, τό, (τρέφω,) pr. nursling, thing bred; hence cattle, flocks, herds, John 4, 12.—Jos. Ant. 7. 7. 3. Hdian. 3. 9. 17. Xen. Ec. 20. 23.

θρηνέω, ὦ, f. ἴσω, (θρήνος,) to weep aloud, to wail, to mourn, e. g.

1. Intrans. and absol. John 16, 20 κλαύσετε καὶ θρηνήσετε ὑμεῖς. Sept. for בכה Ez. 7, 12; הילל Joel 1, 5. Zeph. 1, 12. So Ael. V. H. 3. 18. Hdian. 4. 13. 14.—Spec. of hired mourners wailing for the dead, see in θορυβέω no. 1. Matt. 11, 17. Luke 7, 32. Sept. for כנה Mic. 2, 4; קין Jer. 9, 16. So Hom. Il. 24. 722.

2. Trans. in later usage, to bewail, c. acc. Luke 23, 27 καὶ ἐθρήνουν αὐτόν. Sept. for הילל Jer. 51, 8; קין Ez. 32, 16.—Luc. Halcy. 1. Hdian. 3. 4. 13.

θρήνος, ον, ὅ, (θρέω, θρέομαι,) loud weeping, wailing, Matt. 2, 18, quoted from Jer. 31, 15 where Sept. for כנה; also for קנה Am. 8, 10.—Diod. Sic. 1. 72. Xen. Ag. 10. 3.

θρησκεία, ας, ἡ, (θρησκεύω, θρήσκος,) a worshipping, worship, service, e. g. a) With the idea of strictness or superstition, Acts 26, 5. Col. 2, 18 θρησκεία τῶν ἀγγέλων, for which see fully in ἐσελοθρησκεία. So Wisd. 14, 27. Luc. Sacrif. 10. Hdian. 5. 3. 12, 17. b) Genr. of God, i. q. religiousness, religion, piety, James 1, 26. 27. So Jos. Ant. 1. 13. 1.

θρήσκος, ον, ὅ, ἡ, adj. (θρέω, θρέομαι, or τρέω,) fearing God, pious, religious, James 1, 26.—Hesych. θρήσκος· εὐσεβής v. εὐλαβής, δεισιδαίμων.

θριαμβεύω, f. σω, (θρίαμβος,) to triumph, to hold a triumph, Plut. Aemil. Paul. 5. Hdian. 1. 6. 16.—In N. T.

1. to lead in triumph, to triumph over, c. accus. Col. 2, 15.—Plut. Comp. Thes. c. Romul. 4, βασιλεῖς ἐθριάμβευσε καὶ ἡγεμόνας. Id. Arat. 54 fin.

2. Causat. to cause to triumph, like Heb.

Hiph. c. acc. 2 Cor. 2, 14; comp. μαθητεύω no. 2.—Comp. Plut. Camill. 30 ὁ δὲ Κάμιλος ἐπιδάμνευσεν... τὸν σωτήρα πατρίδος γενόμενον.

Σπίξ, τριχός, ἡ, *a hair*; Plur. τρίχες, dat. Σπίζι, *the hair*, e. g. a) Of the head; so Sing. Matt. 5, 36. Luke 21, 18 et Acts 27, 34; comp. 1 Sam. 14, 45 et 1 K. 1, 52. Plur. Matt. 10, 30. Luke 7, 38. 44. 12, 7. John 11, 2. 12, 3. 1 Pet. 3, 3. Rev. 1, 14. 9, 8. Sept. for שֵׁשֶׁת Num. 6, 5. 18. Ezra 4, 3. So Hdan. 4. 8. 13. Plato Polit. 270. e. b) Of the hair of animals, Matt. 3, 4. Mark 1, 6. Rev. 9, 8. Sept. for שֵׁשֶׁת Ex. 25, 4. 35, 6. 24. So Luc. Alex. 12. Xen. Ven. 4. 6. ib. 5. 10.

Σπρώω, ὦ, f. ἥσω, (σπρός, σπρώ,) *to make a noise, clamour, tumult*, Æschyl. Prom. 609. Jos. Ant. 19. 1. 16.—In N. T. and late usage, trans. *to disturb, to trouble, to frighten*; Pass. Matt. 24, 6 μὴ σποείσθε. Mark 13, 7. 2 Thess. 2, 2. Sept. for שֵׁשֶׁת Cant. 5, 4. So Test. XII Patr. p. 651.

Σρόμβος, ου, δ, *a large drop*; Luke 22, 44 ἰδὼς ὡς εἰ σρόμβοι αἵματος, *his sweat was as it were great drops of blood*.—Hdot. 1. 179. Æschyl. Choeph. 531. Plato Crit. 120. a.

Σρόνος, ου, δ, (obsol. σρώω, comp. σπᾶνος, σρήνυς,) *a seat*, pr. a high seat with a footstool, Hom. Od. 1. 145. ib. 16. 408. Xep. Conv. 9. 2, 3.—Later and in N. T. *a throne*, as the emblem of regal authority.

1. Pr. as ascribed to kings, Luke 1, 52. Acts 2, 30. Sept. for שֵׁשֶׁת 1 K. 10, 18. Job 36, 7. (Hdan. 1. 8. 8. Xen. An. 2. 1. 4.) Also to God, as the sovereign of the universe, Matt. 5, 34. 23, 22. Acts 7, 49 (comp. Is. 66, 1). Heb. 4, 16. 12, 2. al. Sept. and שֵׁשֶׁת Ps. 47, 9. 103, 19. al. To Jesus as the Messiah, Matt. 19, 28. 25, 31. Rev. 3, 21. 20, 11. al. To the apostles in the kingdom of God, see in βασιλείῳ no. 2, Matt. 19, 28. Luke 22, 30. Rev. 20, 4; also symbolically to the elders around God's throne, Rev. 4, 4. 11, 16.—Further, to Satan Rev. 2, 13. 13, 2. (Act. Thom. § 32.) Symbolically to the beast, Rev. 16, 10.

2. Meton. i. q. a) *supreme power, dominion*; Luke 1, 32 καὶ δώσει αὐτῷ τὸν σρόνον Δαβίδ. Heb. 1, 8 quoted from Ps. 45, 7 where Sept. for שֵׁשֶׁת, as also 2 Sam. 3, 10. 7, 13. 16. So Wisd. 7, 8. b) *a potentate, higher power*; Col. 1, 16 εἴτε σρόνοι κτλ. where σρόνοι is spoken generally of earthly or of celestial potentates i. e. archangels. So Test. XII Patr. p. 548, where the seven heavens and classes of an-

gels are described, in the seventh are said to be σρόνοι, ἐξουσία, ἐν ᾧ (οὐρανῷ) αἱ ὑμνοὶ τῷ Θεῷ προσφέρονται. +

Θνάτειρα, ων, τά, *Thyatira*, a city of Asia Minor, anciently called Pelopia and Euhippia (Plin. 5. 31), now *Ak-hissar*, situated on the confines of Lydia and Mysia, near the river Lycus, between Sardis and Pergamus; Acts 16, 14. Rev. 1, 11. 2, 18. 24. It was a Macedonian colony (Strabo 13. p. 625); and was famous for the art of dyeing purple; see the inscription found there, in Spon Miscell. erud. antiq. p. 113, and in Kuinoel on Acts 1. c. See Rosenm. Bibl. Geogr. I. ii. p. 179, 221 sq. O. v. Richter Wallf. p. 509.

Συγατήρ, τέρος, τρός, ἡ, see Buttm. § 47.

1. *a daughter*, Matt. 9, 18. 10, 35. 37. 14, 6. 15, 22. 28. Mark 5, 35. 6, 22. 7, 26. 29. 30. Luke 2, 36. 8, 42. 49. 12, 53 bis. Acts 2, 17. 7, 21. 21, 9. Heb. 11, 24. Sept. for רַבָּה Gen. 5, 4. 7. al. sepiss. (Xen. Cyr. 3. 3. 3.) Trop. as expressing a relation of kindness and tenderness; 2 Cor. 6, 18 εἰς υἱοὺς καὶ συγατέρας sc. Θεοῦ, comp. Jer. 31, 1. 9. Also the vocat. in a direct address, Matt. 9, 22 πάρεσι σύγατερ. Mark 5, 34. Luke 8, 48. So Sept. and רַבָּה Ruth 2, 8. 3, 10. 11.

2. From the Heb. *a daughter*, i. q. *a female descendant*. Luke 13, 16 Συγ. Ἀβραάμ. 1, 5 ἐκ τῶν Συγ. Ἀαρών. So Sept. and רַבָּה Gen. 36, 2. Ex. 2, 1. al.

3. From the Heb. put before names of places, e. g. Luke 23, 28 συγατέρες Ἱερουσαλήμ *daughters of Jerusalem*, i. e. born and living there, female inhabitants. So Sept. and רַבָּה Cant. 2, 7. 3, 5; רַבָּה יְרוּשָׁלַם Is. 3, 16. 17. 4, 4.—Hence Sing. συγατήρ Σιών *daughter of Sion*, pr. collect. for the inhabitants of Sion, and in poet. personification put for Sion itself i. e. Jerusalem, Matt. 21, 5 et John 12, 15, quoted from Zech. 9, 9. See Gesen. Comm. on Is. 1, 8. Heb. Lex. רַבָּה no. 5. Sept. and Heb. רַבָּה זֶרַח Zech. 1. c. Is. 1, 8. 10, 32.

Συγάτριον, ου, τό, (dimin. συγατήρ,) *a little daughter*, female child, Mark 5, 23. 7, 25.—Athen. 13. p. 581. c.

Συέλλα, ης, ἡ, (Σύω,) *a tempest, whirlwind*, Heb. 12, 18. Sept. for שֶׁלֶף Deut. 4, 11.—Hom. Od. 5. 317. Luc. Contempl. 7. Plut. Camill. 33.

Σύννος, ης, ον, (Σύα,) *thyine*, Rev. 18, 12 ξύλον σύννον, *thyine wood, citron wood*; see Wetstein ad loc.—The Σύα or Σύα was an evergreen African tree with aromatic wood,

from which statues and costly vessels and ceilings were made, Lat. *citrus*; prob. the *Thuja articulata* of Linn. See Celsii Hierob. II. p. 22 sq. Rosenm. Alterthk. IV. i. p. 251.

Σύλλαμα, ατος, τό, (Συλλάω,) *incense*, burnt in religious worship, Rev. 5, 8. 3, 4. 18, 13. Sept. for קָטִיבָה Ex. 30, 7. 8. al. So Diod. Sic. 1. 62. Plato Rep. 373. a.—Meton. Luke 1, 10 ὡρα τοῦ Συμ. and v. 11 θυσιαστήριον τοῦ Συμ. the hour and altar of incense, i. e. for burning incense. Sept. θυσιαστήριον τοῦ Συμ. for קָטִיבָה Ex. 30, 1. 27.

Συμιατήριον, ιον, τό, (Συλλάω,) the altar of incense, Heb. 9, 4; comp. Ex. 37, 25 sq. This altar, which was in the outer sanctuary, is here reckoned to the inner sanctuary, as standing directly before and pertaining to the ark, Ex. 40, 5. So Jos. Ant. 3. 6. 8.—Others, a censer, which however is nowhere mentioned; Sept. for קָטִיבָה 2 Chr. 26, 19. Ez. 8, 11. So Jos. Ant. 3. 8. 3. Diod. Sic. 13. 3. Thuc. 6. 46.

Συλλάω, ᾧ, f. ἄσω, (Σύμα, Σύω,) to burn incense, absol. Luke 1, 9 ἄλαξε τοῦ συλλάσαι. Sept. for קָטִיבָה Ex. 30, 7. 8. al.—Diod. Sic. 1. 84. Plut. de Fac. in Lun. 24 fin.

Συμομαχέω, ᾧ, f. ἴσω, (Συμός, μάχομαι,) to fight wrathfully, desperately, Diod. Sic. 17. 33. Pol. 9. 40. 4.—In N. T. to be indignant at, to be enraged against, c. dat. Acts 12, 20. So πρὸς τινα Plut. Themist. 16 init.

Συμός, οῦ, ὁ, (Σύω, see Plato Cratyl. 419. e.) pr. *mind*, *soul*, e. g. as the principle of life Hom. II. 4. 470, 524. ib. 16. 743; as the seat of the will, desire, II. 6. 439, 444. Hdot. 1. 1; or of the emotions, passions, II. 1. 196. Od. 4. 366. ib. 14. 361. Theocr. 2. 61.—Hence genr. and in N. T. *passion*, i. e. violent commotion of mind, *indignation*, *anger*, *wrath*; differing from ὀργή in that it denotes the mind roused to anger, while ὀργή is anger itself, the emotion, including the desire of revenge; see Tittm. de Syn. N. T. p. 131 sq. Luke 4, 28 ἐκλήσθησαν πάντες Συμοῦ. Acts 19, 28. Eph. 4, 31 Συμὸς καὶ ὀργή. Col. 3, 8. Heb. 11, 27. Rev. 12, 12. Sept. for מַחָה Gen. 49, 6. 7; מַחָה 1 K. 11, 20. (Hdian. 3. 11. 17. AEL. V. H. 1. 14. Xen. Eq. 9. 2.) Plur. Συμοί, bursts of wrath, 2 Cor. 12, 20. Gal. 5, 20. So Jos. B. J. 4. 5. 2. init. Plut. Coriolan. 1. Plato Prot. 323. e.—Spoken of God, and including the idea of punishment, punitive judg-

ments, Rev. 15, 1. Rom. 2, 8 Συμὸς καὶ ὀργή, indignation and wrath, the direst judgments; comp. Sept. and Heb. מַחָה Jer. 36, 7. Ez. 5, 13; מַחָה Gen. 27, 44. Further, by the Heb. prophets Jehovah is represented as giving to the nations in his wrath an intoxicating cup, so that they reel and stagger to destruction; hence also in N. T. οἶνος τοῦ Συμοῦ τοῦ Θεοῦ, the wine of the wrath of God, Rev. 14, 10, 16, 19, also 14, 8. 18, 3; and with οἶνος impl. Rev. 15, 7. 16, 1. See Sept. and Heb. Jer. 25, 15. 49, 12. 51, 7. Is. 51, 17. Job 21, 20. Ez. 23, 31. 32. 33. al. Heb. Lex. art. כּוֹס. By a similar figure, ἡ ληνὸς τοῦ Συμοῦ τοῦ Θεοῦ, the wine-press of the wrath of God, Rev. 14, 19 et 19, 15 in allusion to Is. 63, 3; where see Gesen. Comm.

Συμῶω, ᾧ, f. ὠσω, (Συμός,) to provoke to anger, Pass. to be angry, to be wroth, Matt. 2, 16. Sept. for מַחָה Judg. 14, 19.—Pol. 5. 16. 4. Xen. Cyr. 5. 5. 11.

Σύρα, as, ἡ, a door, Germ. Thür; comp. Sanscr. dvāra, Lat. fores. Plur. αἱ Σύραι, doors, perh. double or folding doors.

1. a door, forming and closing the entrance into a house or other building, or into an apartment or enclosure. a) Pr. and genr. Matt. 6, 6 κλείσας τὴν Σύραν σου. 25, 10. Luke 11, 7. 13, 24. 25 bis. Acts 12, 13 τὴν Σύραν τοῦ πυλῶνος, i. e. a small door, wicket, in a larger. Plur. John 20, 19. 26. Acts 5, 19. 16, 26. 27. 21, 30. Symbolically, Rev. 3, 20 bis. 4, 1. Sept. for מַחָה Gen. 19, 6. 9. 10; מַחָה Ez. 8, 8. 40, 12. (Diod. Sic. 18. 71. Xen. Cyr. 7. 5. 22. Ag. 8. 7.) With prepositions: διὰ τῆς Σύρας John 10, 1. 2; ἐπὶ τῇ Σύρᾳ Acts 5, 9; also ἐπὶ Σύραις, at the doors, trop. near at hand, Matt. 24, 33. Mark 13, 29; πρὸ τῆς Σύρας Acts 12, 6; also πρὸ τῶν Συρῶν Acts 5, 23; trop. James 5, 9; πρὸς τὴν Σύραν Mark 1, 33. 11, 4. Acts 3, 2; also τὰ πρὸς τὴν Σύραν, i. q. τὸ πρόθυρον, the vestibule, porch, Mark 2, 2 (comp. τὰ πρόθυρα Xen. Cyr. 7. 5. 22); also πρὸς τῇ Σύρᾳ John 18, 16. b) Trop. a door, i. q. access, opportunity, e. g. ἀνοίγειν τὴν Σύραν to set open a door, to give free access, opportunity, Acts 14, 27.—Col. 4, 3; Pass. 1 Cor. 16, 9. 2 Cor. 2, 12. Rev. 3, 8 Σύρα ἀνεωγμένη, an open door, i. e. free and abundant access to privileges and blessings. See in ἀνοίγω no. 1. b.—Meton. one who is the medium of access or approach, John 10, 7. 9 ἐγὼ εἰμι ἡ Σύρα τῶν προβάτων, comp. Ignat. ad Philad. 9 (Χριστὸς) ἡ Σύρα τοῦ πατρὸς, δι' ἧς εἰσέρχονται Ἀβραάμ καὶ οἱ προφῆται.

2. Meton. *a door, door-way*, the entrance or passage into any place, e. g. into a cave or sepulchre, i. q. *the mouth*, Matt. 27, 60. 28, 2. Mark 15, 46. 16, 3.—Jos. Ant. 10. 11. 6. Hom. Od. 9. 243. ib. 13. 109, 370.

Δυρεός, οὐ, ὁ, (θύρα,) *pr. a door*, i. e. a stone for closing the entrance of a cave, Hom. Od. 9. 240, 313, 340.—In later Greek and in N. T. *a shield*, large and of an oblong shape like a door, trop. Eph. 6, 16 τὸν δυρεὸν τῆς πίστεως. Sept. for דְּבִיר 2 Sam. 1, 21; דְּבִיר 1 Sam. 17, 42.—Pol. 6. 23. 2. Diod. Sic. 5. 30. Plut. Romul. 17. See Lob. ad Phryn. p. 366.

Δυρίς, ἴδος, ἡ, (dimin. θύρα,) *a little door, aperture*, Pol. 12. 25. 3. Plato Rep. 359. d.—In N. T. *a window*, Acts 20, 9 καθήμενος ἐπὶ τῆς θυρίδος, Engl. *in a window*. 2 Cor. 11, 33. Sept. for חַלּוֹן Josh. 2, 15. Judg. 5, 28. So Plut. Cato Min. 2. Luc. Asin. 45.

Δυρεός, οὐ, ὁ, ἡ, (θύρα, οὖρος,) *a door-keeper, porter, male or female*, Mark 13, 34 ὁ θυρ. John 18, 16. 17 ἡ θυρ. Of a shepherd keeping watch at the door of a fold, John 10, 3.—Sept. 2 Sam. 4, 6. Luc. Navig. 22. Xen. Cyr. 8. 8. 20.

Θυσία, ας, ἡ, (θύω,) *sacrifice*, i. e. 1. The act and rite of sacrificing, *sacrifice, mac-tation*, Matt. 9, 13 et 12, 7 ἔλεον ξέλω καὶ οὐ θυσίαν, quoted from Hos. 6, 6 where Sept. for זָבַח. Heb. 9, 26 διὰ τῆς θυσίας αὐτοῦ. 11, 4. So Heb. 10, 5, 8, quoted from Ps. 40, 7 where Sept. for זָבַח. (Hdian. 5. 6. 21. Luc. Sacrif. 1. Xen. Cyr. 3. 3. 34.) Of an expiatory sacrifice for sin, Eph. 5, 2. Heb. 5, 1 θυσία ὑπὲρ ἁμαρτιῶν. 7, 27. 8, 3. 9, 9. 23. 10, 1. 11. 12. 26. So Heb. אֶתְחַלֵּה comp. Lev. c. 4. c. 9; see in ἁμαρτία no. 2.

2. Meton. the thing sacrificed, *a sacrifice, victim*, the flesh of victims, part of which was burned on the altar, and part given to the priests, see Lev. c. 2. c. 3. Mark 9, 49 πᾶσα θυσία ἀλλ' ἀλισθήσεται, comp. Lev. 2, 13 where Sept. for מִנְחָה. Mark 12, 33. Luke 13, 1. Acts 7, 41. 42. 1 Cor. 10, 18 οἱ ἐσθιόντες τὰς θυσίας *who eat of the victims*, as was done by the priests and persons offering the sacrifice, see Lev. 8, 31. Deut. 12, 6. 7. 18. 27. 1 Sam. 2, 13 sq. (Sept. and זָבַח Deut. 12, 27. Ex. 34, 15.) Of birds as a sin-offering, Luke 2, 24; comp. Lev. 12, 6. So genr. Hdian. 8. 6. 14. Luc. Sacrif. 12. Xen. Mem. 1. 1. 3.—Trop. 1 Pet. 2, 5 πνευματικαὶ θυσίαι, comp. Ps. 51, 19. Rom. 12, 1 παραστήσαι τὰ σώματα θυσίαν ζῶσαν, see in ζῶω no. 1. c.

3. Trop. of service, obedience, praise, offered to God, *offering, oblation*, Phil. 2, 17 θυσία τῆς πίστεως. 4, 18. So θυσία ἀνέσσεως, *an offering of praise*, Heb. 13, 15. 16. Sept. for תְּרוּמָה זָבַח Ps. 107, 22. 116, 17; comp. 50, 23.

Θυσιαστήριον, ον, τό, (θυσιάζω,) *an altar*, genr. Matt. 5, 23. 24. 23, 18. 19. 20. Rom. 11, 3. Heb. 7, 13. James 2, 21. Sept. for מִזְבֵּיחַ Gen. 8, 20. 12, 7. al. sasp. So Philo de Vit. Mos. III. p. 151. 13, τὸν δ' ἐν ἱπαισθρῶ βαμὼν ἔλωξε καλεῖν θυσιαστήριον.—Spec. of the altar for burnt offerings in the temple, before the outer sanctuary, Matt. 23, 35. Luke 11, 51; so 1 Cor. 9, 13 bis, et 10, 18 κοινῶν τοῦ θυσ. and Heb. 13 10 θάγειν ἐκ τοῦ θυσ. i. e. of the victims laid upon the altar. Symbolically in heaven, Rev. 6, 9. 11, 1. 14, 18. 16, 7 ἤκουσα τοῦ θυσ. λέγοντος i. e. a voice from the altar. (Sept. and מִזְבֵּיחַ Ex. 30, 28. 35, 16. Jos. Ant. 8. 4. 1.) Of the altar of incense in the temple, overlaid with gold, comp. Ex. 37, 25 sq. 1 Macc. 1, 21; so pr. Luke 1, 11; symbolically in heaven, Rev. 8, 3 bis. 5, 9, 13. Sept. and מִזְבֵּיחַ Ex. 30, 27. 35, 15.

Θύω, f. ὑσω, Pass. perf. τέθυμαι, aor. 1 ἐτύθη, Butt. § 18. n. 2. § 95. n. 4.

1. *to sacrifice, to kill and offer in sacrifice, to slay victims*; absol. Acts 14, 13 ἤθελε θύειν. With dat. v. 18; acc. and dat. 1 Cor. 10, 20 bis. Sept. for זָבַח Gen. 46, 1. Ex. 3, 18. al. sasp. So Hdian. 2. 13. 4. Luc. D. Deor. 4. 1. Xen. Mem. 1. 3. 3. ib. 2. 2. 13.—Spec. τὸ πάσχα θύειν, *to kill the passover, the paschal lamb*, as a species of sacrifice, Mark 14, 12. Luke 22, 7. 1 Cor. 5, 7. Sept. and Heb. הַפֶּסַח זָבַח Deut. 16, 2. 4. 5. 6; also Sept. for הַפֶּסַח שָׁחַט Ex. 12, 21.

2. *Simply to kill, to slaughter*, e. g. animals for a feast, inasmuch as sacrifices were connected with feasting; see in θυσία no. 2, and comp. Gen. 31, 54. 1 Sam. 9, 12. So Matt. 22, 4. Luke 15, 23 τὸν μόσχον τὸν στεινὸν θύσατε. v. 27. 30. Acts 10, 13. 11, 7; genr. John 10, 10. Sept. and זָבַח 1 Sam. 28, 24. 1 K. 19, 21. Deut. 12, 15.

Θωμάς, ᾧ, ὁ, Thomas, (Heb. תאומ twin,) one of the twelve apostles, also called Δίδυμος q. v. Matt. 10, 3. Mark 3, 18. Luke 6, 15. John 11, 16. 14, 5. 20, 24. 26. 27. 28. 29. 21, 2. Acts 1, 13.

Δώραξ, ακος, ὁ, *a breast-plate, cuirass*, Lat. lorica, i. e. armour covering the body from the neck to the thighs, consisting of

two parts, one covering the front and the other the back, Potter Gr. Ant. II. p. 29. Dict. of Antt. art. *Lorica*. So pr. Rev. 9, 9 bis. 17. Sept. for יָרִיחַ 1 Sam. 17, 5. Neh. 4, 16. So ÆL V. H. 3. 24. Xen. Mem.

3. 10. 9.—Trop. Eph. 6, 14 τὸν θώρακα δικαιοσύνης. 1 Thess. 5, 8 θώρακός πίστεως Comp. Sept. Is. 59, 17. Wisd. 5, 18.—In late writers θώραξ is also the breast, chest *thorax*, see Passow.

I.

Ἰάειπος, ου, ὁ, *Jairus*, Hebrew יָאִיר (whom God enlightens) *Jair*, a ruler of a synagogue, Mark 5, 22. Luke 8, 41.

Ἰακώβ, ὁ, indec. *Jacob*, Heb. יַעֲקֹב (heel-catcher, supplanter, Gen. 25, 26. 27, 36), pr. n. of two persons in N. T.

1. The patriarch of the Jewish nation, Matt. 1, 2. Luke 13, 28. Acts 7, 8. 12. 14. al. Trop. for the posterity of *Jacob*, the Jewish people, Rom. 11, 26. Josephus writes the name Ἰάκωβος, Ant. 1. 18. 1 sq.

2. The father of Joseph the husband of Mary, Matt. 1, 15. 16. +

Ἰάκωβος, ου, ὁ, pr. i. q. Ἰακώβ q. v. *James*, pr. n. of three persons in N. T. including two of the apostles.

1. *James the son of Zebedee*, the elder and own brother of John, Matt. 4, 21. 10, 2. Mark 3, 17. Acts 1, 13. al. He was put to death by the elder Herod Agrippa about A. D. 44, Acts 12, 2.

2. *James the Less*, ὁ μικρός, Mark 15, 40, the brother of Jude, Ἰούδας ὁ ἀδελφὸς τοῦ Ἰακώβου Jude 1. Acts 1, 13. Luke 6, 16; and like him the son of Mary sister to our Lord's mother and wife of Clopas or Alphaeus, Matt. 27, 56. Luke 24, 10, comp. John 19, 25; hence called the son of Alphaeus Matt. 10, 3. Mark 3, 18. Luke 6, 15. Acts 1, 13; and also once the brother i. e. kinsman of our Lord, ὁ ἀδελφὸς τοῦ κυρίου Gal. 1, 19. So also Acts 12, 17. 15, 13. 21, 18. Gal. 2, 9. 12. James 1, 1; prob. also 1 Cor. 15, 7. According to Josephus, Ant. 20. 9. 1, James ὁ ἀδελφὸς Ἰησοῦ τοῦ λεγομένου Χριστοῦ, (prob. the apostle,) was put to death by the younger Ananus, who was high priest after the death of Festus and before the arrival of his successor Albinus, about A. D. 64.

3. *James*, a son of Mary and uterine brother of Jesus, Matt. 13, 55. Mark 6, 3; comp. John 2, 12. Others refer these passages to no. 2; taking ἀδελφοί in the wider sense of *kinsmen*; but the mention of ἀδελφαί, *sisters*, restricts the signification. Jesus also is spoken of as the first-born of

Mary, never as her *only* son, Matt. 1, 25. Luke 2, 7; and his brethren are said not to have believed in him long after his kinsmen James and Jude were among the apostles; John 7, 5. Mark 3, 21. +

ἱαμα, ατος, τό, (ἰάομαι,) *healing, cure*; as χαρίσματα ἱαμάτων 1 Cor. 12, 9. 28. 30. Sept. for רְפוּאָה Jer. 46, 11; מְרִפָּא Jer. 33, 6.—Pol. 7. 14. 2. Plato Tim. 66. c.

Ἰαμβρῆς, ου, ὁ, *Jambres*, see Ἰαννῆς.

Ἰαννά, ὁ, indec. *Janna*, pr. n. of a man, Luke 3, 24.

Ἰαννῆς, ου, ὁ, *Jannes*, and Ἰαμβρῆς *Jambres*, pr. names of two of the Egyptian magicians who withstood Moses, 2 Tim. 3, 8; comp. Ex. 7, 11 sq. Not found in O. T. but derived by Paul from a popular tradition, preserved in the Targums, Talmud, and Rabbins. See Buxtorf Lex. Rab. Talm. 945. Fabric. Cod. Pseud. V. T. L. p. 816. Wetst. N. T. in loc.

ἰάομαι, ὠμαι, f. ἄσσομαι, Mid. depon. to *heal, to cure*, in the present, impf. ἰώμεν, and aor. 1 ἰασάμεν; while Pass. perf. ἱάμαι, aor. 1 ἰάσθην, and fut. 1 ἰαθήσομαι, have the passive sense, Buttm. § 113. n. 6. So c. acc. Luke 5, 17 εἰς τὸ ἰᾶσαι αὐτούς. 6, 19. 9, 2. 11. 42. 14, 4. 22, 51. John 4, 47. Acts 10, 38. 28, 8. Pass. Matt. 8, 8 καὶ ἰαθήσεται ὁ παῖς μου. v. 13. 15, 28. Luke 7, 7. 8, 47. 17, 15. John 5, 13. Acts 3, 11. 9, 34. Pass. with ἀπό τινος, *to be healed from or of any thing*, Mark 5, 29. Luke 6, 17. Sept. for רָפָא Gen. 20, 17. 2 K. 20, 8. So Pol. 5. 11. 1. Xen. Ven. 1. 6. Mem. 3. 1. 4.—Trop. of moral diseases, *to heal, to save*, sc. from the consequences of one's sins, Matt. 13, 15 μήποτε... ἐπιστρέψωσι καὶ ἰσώσωμαι αὐτούς. John 12, 40 et Acts 28, 27 quoted from Is. 6, 10 where Sept. for רָפָא. So Luke 4, 18 (comp. Is. 61, 1). Heb. 12, 13. James 5, 16 εὐχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθήτε. 1 Pet. 2, 24 οὗ τῷ μώλωπι αὐτοῦ ἰάσθετε, comp. Is. 53, 5. Sept. for רָפָא Is. 53, 5. 61, 1; and parall. with σώζειν Jer. 17, 14.

Ἰάρεδ, *id*, indec. *Jared*, Heb. יָרֵד (*de-*scend), pr. n. of a man Luke 3, 37.

ἰάσις, *eos*, ἡ, (*ιάμαι*), *healing, cure*, Luke 13, 32. Acts 4, 22. 30. Sept. for יָרֵד Prov. 3, 8; יָרֵד Prov. 4, 22.—Plut. Gryll. 9. Plato Phædr. 248. d.

ἰάσπις, *idos*, ἡ, *jasper*, (Heb. יָסַפִּיר) a precious stone of various colours, as purple, cerulean, but mostly green; Rev. 4, 3. 21, 11. 18. 19. See Rosenm. Bibl. Alterthk. IV. i. p. 43. Sept. for יָסַפִּיר Ez. 28, 13.—Plato Phædo 110. d.

Ἰάσων, *onos*, ὁ, *Jason*, a kinsman of Paul, Rom. 16, 21; and his host at Berea, Acts 17, 5. 6. 7. 9.

ἰατρός, *oû*, ὁ, (*ιάμαι*), *a physician*, Mark 5, 26 πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν. Matt. 9, 12. Mark 2, 17. Luke 4, 23. 5, 31. 8, 43. Col. 4, 14. Sept. for יָרֵד 2 Chr. 16, 12.—Hdian. 3. 15. 4. Xen. Mem. 1. 2. 51.

ἴδε, once ἴδέ Gal. 5, 2 Rec. ἴδε being the later form instead of ἴδε Imperat. aor. 2 of εἶδον *to see*; comp. in εἶδω I. init.—In N. T. as a particle of exclamation, *see, lo, behold*, e. g. a) As calling attention to something present, Matt. 25, 20. 22. 25. Mark 11, 21. Addressed to several or many, Mark 3, 34. John 1, 29. 48. 7, 26. 11, 36. 19, 4. 5. 14. b) In the sense of *behold, observe, consider!* Mark 15, 4. John 5, 14. Gal. 5, 2. c) With an acc. retaining its verbal power, John 20, 27 ἴδε τὰς χεῖράς μου. Rom. 11, 22. +

ἰδέα, *as*, ἡ, (*εἶδω*), *aspect, appearance*, Matt. 28, 3. Sept. for יָרֵד Dan. 1, 13. 15.—Diod. Sic. 1. 12. Thuc. 6. 4.

ἴδιος, *ia*, *on*, *own*, *one's own*, i. e.

1. *one's own*, as pertaining to a private person and not to the public, *private, particular, individual*; opp. to δημόσιος Hom. Od. 3. 82; to δημόσιος Xen. Vect. 4. 21; to κοινός Jos. B. J. 4. 4. 1. Xen. Hi. 11. 1. Hence in N. T. adverbially; a) Dat. ἰδίῳ, *individually, severally*, (opp. δημοσίᾳ Xen. Hi. 11. 9; κοινῇ Mem. 2. 6. 38.), 1 Cor. 12, 11 διαίρον ἰδίᾳ ἐκάστω καθὼς βούλεται. See Buttm. § 115. 4. So Luc. Tox. 49. Xen. Cyr. 6. 2. 34. b) κατ' ἰδίαν, *privately, by oneself*, apart from others; so of an individual, *alone*, Matt. 14, 13. 23 ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν. 17, 1. Mark 6, 31. al. Of several as apart from all others, Matt. 17, 19. Mark 4, 34. 9, 2. 28. Acts 23, 19. Gal. 2, 2. al. So Jos. B. J. 4. 5. 5. Pol. 4. 84. 8; opp. κοινῇ 2 Macc. 4, 5.

2. *one's own*, as belonging to oneself and not to another, *own, proper, peculiar*; opp.

to ἀλλότριος Epict. Ench. 1. 3. Plut. de Defect. Orac. 34 init. Thus

a) Implying ownership, that of which one is himself the owner, possessor, producer, *my own, thy own, his own*, etc. a) Of things Matt. 22, 5 εἰς τὸν ἴδιον ἀγρόν. 25, 15 ἐκάστω κατὰ τὴν ἰδίαν δύναμιν. Mark 15, 20 ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια. Luke 6, 41. 44. John 5, 43 ἐν ὀνόματι τῷ ἰδίῳ. 7, 18. 10, 3. 4. Acts 20, 28. 28, 30. Rom. 10, 3 τὴν ἰδίαν δικαιοσύνην. 14, 5. 1 Tim. 3, 4. 5. 2 Pet. 1, 20 ἴδια ἐπιλύσεις (see in ἐπίλυσις). 3, 17. al. So εἰς τὴν ἰδίαν πόλιν, *one's own city*, where one resides Matt. 9, 1; or the seat of one's family Luke 2, 3; ἐν τῇ ἰδίᾳ πατρίδι John 4, 44. Pleonast. with a genit. of person added. John 10, 12 οὐκ εἰσι τὰ πρόβατα ἴδια. 2 Pet. 3, 16. (Sept. Job 2, 11. Hdian. 4. 11. 8. Xen. Cyr. 1. 1. 1; with gen. added, Dem. 1244. 24. Plato Menex. p. 247. b. Gorg. p. 502. e. See Lob. ad Phryn. p. 441.) Hence τὰ ἴδια, *one's own things*, genr. *possessions, property*, Luke 18, 28 in Mss. (Xen. Hi. 10. 5.) Spec. *one's own house, home*, John 19, 27 ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια. 16, 32. Acts 21, 6. (Sept. for יְרִיחַ Esth. 5, 10. Pol. 2. 57. 5.) Also, *own nation, people*, John 1, 11 ἦλθεν εἰς τὰ ἴδια. Further, *práσσειν τὰ ἴδια to do one's own business, duties*, 1 Thess. 4, 11 (comp. Phryn. et Lob. p. 441); λαλεῖν ἐκ τῶν ἰδίων *to speak out of one's own thoughts, heart, character*, John 8, 44. β) Of persons, marking with emphasis their peculiar relation; e. g. ἴδιος ἀδελφός John 1, 42; ἴδιος ἀνὴρ *own husband* 1 Cor. 7, 2; δεσπότης 1 Tim. 6, 1; δοῦλος Matt. 25, 14; κύριος Rom. 14, 4; πατήρ John 5, 18; υἱός Rom. 8, 32; συμφυλέται *own countrymen* 1 Thess. 2, 14; ἴδ. προφῆται *their own prophets*, of their own country, 1 Thess. 2, 15; and with a genit. added, ἴδιος αὐτῶν προφῆτης Tit. 1, 12; comp. Lob. ad Phryn. p. 441. Winer § 23. 7. (Palæph. 31. 5. Hdian. 2. 6. 19.) Hence οἱ ἴδιοι, *one's own household, family*, 1 Tim. 5, 8; *own friends, companions*, John 13, 1. Acts 4, 23. 24. 23; *own people, countrymen*, John 1, 11. Neut. collect. τὸ ἴδιον, *its own*, of persons, John 15, 19. So genr. 2 Macc. 12, 22. Jos. B. J. 4. 4. 6.—Sometimes ἴδιος is thus put instead of a possessive pronoun, without emphasis, e. g. Matt. 22, 5 (parall. αὐτοῦ). 25, 14. John 1, 42. 1 Pet. 3, 1. 5. See Lob. ad Phryn. p. 441. Winer § 23. 7.

b) *own*, in the sense of *peculiar, particular*, as distinguishing one person or thing from others, e. g. ἴδια διάλεκτος Acts 1, 19.

2, 6, 8; ἰδ. δεισιδαιμονία 25, 19; ἰδ. χάρισμα 1 Cor. 7, 7.—Hdot. 4. 18. Diod. Sic. 11. 26. Plato Gorg. 481. c.

c) As denoting that which in its nature or by appointment pertains in any way to a person or thing, *own, proper, appropriate*; e. g. Acts 13, 36 Δαβὶδ μὲν γὰρ ἰδία γενεὰ ὑπηρετήσας, *his own generation, in which he lived.* 1 Cor. 3, 8 τὸν ἴδιον μισθόν... κόπον. 15, 23. Jude 6. Acts 1, 25 εἰς τὸν ἴδιον τόπον *to his own place, i. e. appropriate and appointed for him.* (Ignat. ad Magn. § 5, ἕκαστος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν.) So καιρὸς ἴδιος, καιροὶ ἴδιοι, *own time, i. e. due, proper time*, as determined of God, Gal. 6, 9. 1 Tim. 2, 6, 15. Tit. 1, 3. +

ιδιώτης, ου, ό, (ιδιος,) *a private citizen, opp. to one in a public station, Ael. V. H. 4. 5. Xen. Ag. 11. 6; a private soldier, Xen. An. 1. 3. 11.—In N. T. one untaught, unlearned, ignorant*; Acts 4, 13 ἀνερ. ἀγράμματοι καὶ ἰδιῶται. 1 Cor. 14, 16. 23. 24; c. dat. 2 Cor. 11, 6 ἰδιώτης τῷ λόγῳ, *rude in speech.* So Ael. V. H. 4. 15. Xen. Mem. 3. 7. 7; c. gen. Plato Prot. 345. a. Xen. Mag. Eq. 8. 1. See Wetst. N. T. II. p. 161, 206.

ἰδοῦ, *a demonstr. particle, lo! behold!* (pr. for ἰδοῦ imperat. of aor. Mid. εἰδόμεν,) serving to call attention to some fact, action, or event; usually put at the beginning of a clause or only with καὶ before it, but sometimes in the middle of a clause before words which are to be particularly noted, e. g. Matt. 23, 34. Luke 13, 16. Acts 2, 7.

1. Usually before a nominative and finite verb, Matt. 1, 20 ἰδοὺ ἄγγελος κυρίου κατ' οὐρανὸν ἐφάνη αὐτῷ. 2, 1. 13. Mark 3, 32. Luke 2, 10. John 4, 35. Acts 9, 11. al. sæp. So in quotations from the O. T. Matt. 1, 23. 21, 5. Mark 1, 2. Rom. 9, 33; comp. respectively Is. 7, 14. Zech. 9, 9. Mal. 3, 1. Is. 28, 16, in all which Sept. and תִּהְיֶה.—Luc. D. Deor. 20. 10. Plato Rep. 440. a.

2. From the Heb. with a nominative simply, where however the verb of existence is implied; Matt. 3, 17 ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν. Luke 5, 12. John 19, 26. 27. Acts 8, 27. 36 ἰδοὺ ὄρα. 2 Cor. 6, 2. Rev. 6, 2. So Sept. and הִנֵּה Josh. 9, 25, and so הִנֵּה Num. 23, 17. Gen. 47, 1. al. where Sept. inserts εἶναι.—Before ἐγώ or an equivalent word, expressing resignation, obedience, Luke 1, 38 ἰδοῦ, ἡ δοῦλη κυρίου. Heb. 2, 13 quoted from Is. 8, 18 where Sept. for הִנֵּה יְהוָה. So in answers, Acts 9, 10 ἰδοὺ ἐγώ. Sept. for הִנֵּה Gen. 23, 11. 1 Sam. 3, 8. s. 6, 8. +

Ἰδουμαία, as, ἡ, *Idumea*, only Mark 3, 8. Heb. אֱדוֹם *Edom*, and מִן מִצְרַיִם *Mount Seir*, the name *Idumea* being the softened Greek pronunciation for אֱדוֹם, Jos. Ant. 2. 1. 1. This country lay to the S. E. of Palestine along the great valley el-Arabah, which extends from the Dead Sea to the gulf of 'Akabah, and chiefly on its eastern side which is rough and mountainous. Here dwelt the descendants of Esau, who were always hostile to the Jews; they were conquered by David, 2 Sam. 8, 14; but were first completely subdued by John Hyrcanus about 125 B. C. Jos. Ant. 13. 9. 1. During the Jewish exile they had taken possession of the southern parts of Palestine as far as Hebron, so that the later name *Idumea* sometimes includes this region; comp. 1 Macc. 5, 65 with Ez. 36, 5. Jos. Ant. 12. 8. 6. B. J. 13. 9. 1. c. Ap. 9 [10]. For a description of *Idumea*, see Reland Palæst. p. 66 sq. Bibl. Res. in Palest. II. p. 506—580; espec. p. 555 sq. Ritter's Erdkunde, Th. XII. p. 111—140. Th. XIV. p. 1103—1141.

ἰδρῶς, ὁσος, ό, (ιδος,) *sweat*, Luke 22, 44. Sept. for יָצַד Gen. 3, 19.—Luc. D. Deor. 15. 1. Xen. Mem. 1. 4. 6.

Ἰεζάβελ, ἡ, indec. *Jezebel*, Heb. יֵזָבֶל (non-cohabited, *intacta*, comp. mod. *Agnes*.) pr. n. of the impious and idolatrous queen of Ahab; put in N. T. as the emblem of false and idolatrous teachers, Rev. 2, 20. Comp. 1 K. 16, 31. 18, 4. 19, 2. 21, 5 sq. 2 K. 9, 30 sq.—Some compare the mod. *Isabella*, Germ. *Isabel*; which however prob. comes from *Elisabeth*, corrupted in Germ. into *Ilsebee, Ilse*; see Adelung's Lex.

Ἱεράπολις, εως, ἡ, *Hierapolis*, a city of Phrygia celebrated for its warm baths, now called *Pambuk Kaléh*; Col. 4, 13. It was situated above the junction of the rivers Lycus and Meander, not far from Colosse and Laodicea, towards the north. See Strabo 13. p. 629. Plin. H. N. 2. 95. ib. 5. 29. Hamilton's Res. in Asia Minor, I. p. 514, 517 sq. Rosenm. Bibl. Geogr. I. ii. p. 207, 229.

ἱερατεία, as, ἡ, (ἱερατεύω,) *priesthood, priest's office*, Luke 1, 9. Heb. 7, 5. Sept. for כֹּהֲנִית Ex. 29, 9. Num. 3, 10.—Aristot. Polit. 7. 8.

ἱεράτευμα, ατος, τό, (ἱερατεύω,) *priesthood*, meton. and collect. for *priests*, i. e. Christians, who are said ἀνεγκαι πνευματικὰς ζωῆς 1 Pet. 2, 5; and also are called βασιλεῖον ἱεράτευμα v. 9, in allusion to Ex. 19, 6 where Sept. for כֹּהֲנִים מְשִׁכְּתָה; comp. Is. 61, 6. Rev. 1, 6. 5, 10. 20, 6.

ἱερατεύω, f. εὔσω, (ἱερεύς,) to be a priest, to act as priest, Luke 1, 8. Sept. for כֹּהֵן Ex. 28, 1. 3. 4.—Jos. Ant. 3. 8. 1. Hdian. 5. 6. 6.

Ἱερεμίας, ἱου, ὁ, *Jeremias, Jeremiah*, Heb. יֵרֵמְיָהוּ or יְרֵמְיָהוּ (whom Jehovah setteth up), a celebrated prophet of the O. T. Matt. 2, 17. 18, 14. In Matt. 27, 9 a quotation is referred to Jeremiah, διὰ Ἱερεμίου τοῦ προφήτου, which is not found in his writings, but in Zech. 11, 12. 13. Some Mss. here read Ζαχαρίου, others simply διὰ τοῦ προφήτου. This last is prob. the correct reading; to which some early copyists added Ζαχαρίου, while others inserted Ἱερεμίου, in allusion to Jer. 18, 2 sq.

ἱερεύς, ἑως, ὁ, (ἱερός,) a priest, one who performs the sacred rites, τὰ ἱερά. So of heathen priests, ὁ δὲ ἱερεύς τοῦ Διὸς Acts 14, 13. Sept. ἰ. τοῦ Βάαλ for כֹּהֵן 2 K. 11, 18. 2 Chr. 23, 17. So Hdian. 1. 9, 5. Xen. Conv. 8. 40.—Of the Jewish priests, the descendants of Aaron, γενρ. Matt. 8, 4 σεαυτὸν δείξον τῷ ἱερεῖ. 12, 4. 5. Mark 1, 44. 2, 26. Luke 1, 5. 5, 14. 6, 4. 10, 31. 17, 14. John 1, 19. Acts 6, 7. Heb. 9, 6. Acts 4, 1 οἱ ἱερεῖς, the priests then on duty. They were divided into 24 classes for the service of the temple, 1 Chr. c. 24; and the heads of these classes were sometimes called ἀρχιερεῖς; see in ἀρχιερεῖς no. 2. Sept. every where for כֹּהֵן, as Lev. 1, 5 sq.—Spec. of the high priest, ὁ ἱερεύς, or ἱερεύς μέγας (Heb. 10, 21), Acts 5, 24. Heb. 7, 21. 23. 8, 4 bis. 10, 11. Sept. and כֹּהֵן Ex. 35, 18; 38, 21 ὁ ἰ. ὁ μέγας for כֹּהֵן גָּדֹל Lev. 21, 10. Num. 35, 25. 28. So of Melchisedec as a high priest of God, Heb. 7, 1. 3. Of Jesus as a spiritual high priest, Heb. 5, 6 comp. v. 5. 7, 11. 15. 17. 21. 10, 21.—Trop. Christians also are called ἱερεῖς τῷ Θεῷ, priests unto God, as yielding him spiritual sacrifices, Rev. 1, 6. 5, 10. 20, 6. Comp. 1 Pet. 2, 5, and see in ἱεράτευμα.

Ἱεριχώ, ἡ, indec. *Jericho*, Heb. יֵרִיחוֹ pr. n. of a city in the tribe of Benjamin, about 20 miles east of Jerusalem and 5 from the Jordan, situated at the foot of the mountains which border the valley of the Jordan and Dead Sea on the west. It was destroyed by Joshua, Josh. 6, 26; but was afterwards rebuilt 1 K. 16, 34, and became the seat of a school of the prophets 2 K. 2, 5. 15. The land around Jericho was exceedingly fertile, abounding in palm-trees and roses, (בֵּית הַתְּמָרִים, πόλις φοινίκων, city of palm-trees, Deut. 34, 3; ὡς φησὶ πόδον ἐν Ἱεριχῷ Ecclus. 24, 14,) and yielding large quan-

ties of the opobalsam, or balsam of Gilead, so highly prized in the East; Jos. Ant. 4. 6. 1. Ἱεριχὼ πόλις εὐδαίμων αὕτη, φοινίκας τε φέρειν ἀγαθή, καὶ βάλαμον νενομένη. Its site is still occupied by a miserable village called *Rîha*; and only a single palm-tree now remains to the ancient 'City of Palms.' See Bibl. Res. in Palest. II. p. 272–302. Reland Palest. p. 829.—Matt. 20, 29. Mark 10, 46 bis. Luke 10, 30. 18, 35. 19, 1. Heb. 11, 30.

ἱερόθυτος, ου, ὁ, ἡ, adj. (ἱερός, θύω,) offered in sacrifice, sacrificed, spoken of the flesh of victims, 1 Cor. 10, 28 Lachm. for the common εἰδωλόθυτον.—Aristot. Eccl. 2. 20. Plut. Symp. 8. 8. 3. See Lob. ad Phryni. p. 159.

ἱερόν, ου, τό, (neut. of ἱερός,) a temple, i. e. a consecrated place, including the proper temple or fane, ναός, and all its courts and appurtenances; comp. Diod. Sic. 1. 15. Tittm. de Syn. N. T. p. 178 sq. Thus of a heathen temple, once Acts 19, 27 Ἀρτέμδος ἱερόν. So 1 Macc. 10, 84. Luc. Ver. Hist. 1. 32. Xen. Ag. 11. 1.—Elsewhere only of the temple in Jerusalem, Heb. בְּיָהוּזֵינוּ Sept. οἶκος κυρίου 1 K. 6, 1. 37. 7, 12. Is. 66, 1; בְּיָהוּזֵינוּ Sept. οἶκος τοῦ Θεοῦ Ezra 3, 8. In N. T. always in reference to the temple as rebuilt by Herod the Great, and minutely described by Josephus, Ant. 15. 11. 3 sq. B. J. 5. 5. 1–6; see also genr. Bibl. Res. in Palest. I. p. 416–452. The temple stood upon a rocky eminence on the eastern part of the city, the hill Moriah, over against Zion towards the northeast, and separated from Zion by the valley of the Tyropæon. On three sides of this hill walls of huge stones were built up from the bottom, and filled in with cells or earth, quite to a level with the summit of the hill; so as to form an area on which to erect the temple. These external walls, or at least their substructions, remain to this day; and are in some places towards the south still sixty feet in height. The enclosure thus formed was a quadrangle, measuring according to Josephus, a stadium on each side, or four stadia in circumference. The interior of this enclosure was surrounded by porticoes or lofty covered colonnades, along the walls; and the open part was laid or paved with variegated stones. This large outer court was a great place of resort for Jews and strangers; and here animals and things necessary for the sacrifices and worship of the temple were exposed for sale; Matt. 21, 12. Luke 19, 45. This is sometimes called by Chris-

dian writers the Court of the Gentiles; Lightf. Opp. I. p. 415, 590.—Not far from the middle of this court an ornamented wall or balustrade of stone, three cubits high, formed the boundary of the second and smaller interior enclosure; beyond which limit neither foreigners nor the unclean might pass. Within it an inner wall, forty cubits high from its foundation, surrounded the second or inner court (τὸ δεύτερον ἱερόν Jos. B. J. 5. 5. 2); but was encompassed on the outside by fourteen steps, leading up to a level area around it ten cubits wide; from which again five other steps led up through the gates to the interior. This is called by Josephus *l. c.* ἄγιον, since none but the *clean* were permitted to enter it. The principal gate of this second court was on the east; and there were several others on all the sides except the west. A portion of it was set off as the court of the women; to which there was access by three gates.—Still within this second court and yet more elevated was the third or most sacred enclosure, which none but the priests might enter (comp. Luke 1, 9. 10); consisting of the *vaos* or fane itself, and the small court before it, where stood the altar of burnt offerings; Jos. Ant. 15. 11. 5 ult. comp. Matt. 23, 35. To this there was an ascent from the second court by twelve steps; Jos. B. J. 5. 5. 4.—The *vaos* or fane was divided into two parts, viz. the outer sanctuary (τὸ ἄγιον) with the candelabra, the altar of incense, and the table of shewbread; and the inner sanctuary, the holy of holies (ἅγια ἁγίων), separated from the former by a vail, and containing the ark. Into the outer sanctuary the priests entered daily to burn incense, Luke 1, 9. Heb. 9, 6; while into the holy of holies only the high priest entered once a year, Heb. 9, 7.—On the north of the whole precincts of the temple, and connected with them, was the fortress Antonia (παρεμβολή Acts 21, 34), a quadrangle equal in extent to the enclosure of the temple itself; see Bibl. Res. in Palest. I. p. 431–436. Biblioth. Sac. 1846. p. 616 sq.—Hence in N. T. τὸ ἱερόν is put:

1. Genr. for the whole temple and its precincts; Matt. 24, 1 bis, τὰς οἰκοδομὰς τοῦ ἱεροῦ. Mark 13, 1. 3. Luke 21, 5. 22, 52.—Prob. Matt. 4, 5 et Luke 4, 9 τὸ πτερύγιον τοῦ ἱεροῦ, the *pinnacle of the temple*, referring to the elevation of the middle portion of the triple portico or colonnade along the southern wall, which at its eastern end impended over the valley of the Kidron; so that “if from its roof one attempted to look

down into the gulf below, his eyes became dark and dizzy before they could penetrate the immense depth;” Jos. Ant. 15. 11. 5. The actual height above the bottom of the valley was prob. not less than 310 feet; see Bibl. Res. in Palest. I. p. 429. Josephus also describes the eastern colonnade, the work of Solomon, as rising 400 cubits above the same valley; which doubtless is merely an exaggerated estimate; Ant. 20. 9. 7.

2. Synecd. a) For the courts generally, Matt. 12, 5 οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβήλουσι. Mark 11, 11. Luke 2, 27. 37. 18, 10. Acts 2, 46. 3, 1 sq. 21, 26 sq. al. b) For the outer court, where things were bought and sold, Matt. 21, 12 τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ. v. 14. 15. Mark 11, 15. 16. al. Here too Jesus disputed and taught, Matt. 21, 23. 26, 55. Mark 11, 27 ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ. Luke 2, 46. John 5, 14. 7, 14. 28. al. So the apostles Acts 5, 20. 21. 25. 42. +

ἱεροπρεπής, εὖος, οὖς, ὅ, ἡ, adj. (ἱερός, πρέπω,) pr. becoming to a sacred place or person; hence becoming to religion, holy, reverent. Tit. 2, 3 ἐν καταστάσει ἱεροπρεπείς, i. e. in their conduct adorning the christian profession; comp. 1 Tim. 2, 2.—Jos. Ant. 11. 8. 5. init. Plut. de Lib. educ. 14 fin. Xen. Conv. 8. 40.

ἱερός, ὁ, ὄν, sacred, consecrated to God, Hdian. 5. 5. 5. Xen. An. 4. 7. 21.—In N. T.

1. sacred, given from God; 2 Tim. 3, 15 τὰ ἱερὰ γράμματα, the sacred writings, holy Scriptures, i. e. the O. Test. comp. v. 16.—2 Macc. 8, 23. Jos. Ant. 2. 16. 5 ἐν ταῖς ἱεραῖς βίβλοις. Plato Tim. 27. b, ἡ τῶν ἱερῶν γραμμάτων φήμη.

2. Neut. τὰ ἱερά, sacred things, sacred rites; 1 Cor. 9, 13 οἱ τὰ ἱερά ἐργαζόμενοι, those performing the sacred rites, ministering in holy things.—Luc. Pseudol. 12. Xen. Cyr. 7. 1. 1.

Ἱεροσόλυμα, Hierosolyma, Jerusalem, see in Ἱερουσαλήμ.

Ἱεροσολυμίτης, οὗ, ὁ, a Jerusalemite, one from Jerusalem, Mark 1, 5. John 7, 25.—Jos. de Vita sua § 65.

ιερουσλέω, ὦ, f. ἴσω, (ἱερόσυλος,) to rob temples, to commit sacrilege, trop. to rob God of what belongs to him, as sacrifice, honour, worship, obedience, Rom. 2, 22; comp. v. 23, and Mal. 1, 8. 12. 13. 14. 3, 8. 9. Jos. Ant. 18. 3. 5. Others refer it literally to the robbing of heathen temples, i. e. the stealing of their ἀναξίματα, which was forbidden by the Mosaic law, Deut. 7, 25

Jos. Ant. 4. 8. 10; comp. Acts 19, 37.—
So pr. Pol. 31. 4. 10. Plato Rep. 575. b.

ιερόσυλος, ου, ὁ, ἡ, adj. (ιερόν, σιλάω,) *robbing temples, sacrilegious*; as Subst. *a temple-robber*, Acts 19, 37.—2 Macc. 4, 42. Pol. 13. 8. 2. Xen. Mem. 1. 2. 62.

ιερουργέω, ᾧ, f. ἦσω, (ιερουργός; ιερόν, obsol. ἔργω,) i. q. τὰ ιερά ἐργάζω, *to perform sacred rites, espec. sacrifice, to officiate as priest*, Jos. Ant. 6. 6. 2. Hdian. 5. 5. 13. Plut. Numa 14.—In N. T. trop. in the christian sense; Rom. 15, 16 *ιερουργοῦντα τὸ εὐαγγέλιον ministering as a priest* [in respect to] *the gospel*. Buttm. § 131. 7. So Jos. de [4] Macc. 7. 8 τοὺς ιερουργοῦντας τὸν νόμον ἰδίῳ αἵματι.

Ἱερουσαλήμ, ἡ, indec. *Jerusalem*, Chald. ܝܪܘܫܠܝܡ, Heb. יְרוּשָׁלַיִם (for יְרוּשָׁלַיִם dwelling of peace, Heb. Lex. s. v.) in the earlier books; so once in Matt. 23, 37 and Mark 11, 1, often in the writings of Luke and Paul, and usually in Sept. Also Ἱεροσόλυμα, ὡν, τὰ, Heb. dual יְרוּשָׁלַיִם in the later books; so in all the Gospels, in Acts, and thrice in Galatians; also in Josephus. Further Ἱεροσόλυμα, ἡ, indec. only Matt. 2, 3. 3, 5, meton. for the inhabitants.—This celebrated city, the capital of Palestine, was the seat of the true religion under the Jewish theocracy, and also the chief scene of our Saviour's ministry and the central point from which his gospel was promulgated. Hence it is often called the Holy City (Is. 48, 2. Neh. 11, 1. Matt. 27, 53), and among the Arabs of the present day its current name is *el-Kuds*, the Holy. It is situated near the middle of Palestine, upon the mountains, about thirty-five miles distant from the Mediterranean, and some twenty-five from the Jordan and Dead Sea. The mean geographical position is Lat. 31° 47' N. and Long. 35° 18' E. from Greenwich. Its elevation is 2610.5 feet above the Mediterranean, and 3927.2 feet above the Dead Sea, as determined by the level of Lieuts. Lynch and Dale; see their Sect. Map. It lay on the confines of Judah and Benjamin, mostly within the limits of the latter, but was reckoned to the former. Its most ancient name was *Salem*, Heb. שֶׁלֶם, Gen. 14, 18. Ps. 76, 3; then *Jebus*, יְבוּס, as belonging to the Jebusites, Judg. 19, 10. 11. David first reduced it, 2 Sam. 5, 6. 9, and made it the capital of his kingdom; whence the hill Zion is also called the city of David, יְרוּשָׁלַיִם דָּוִד, 1 K. 3, 1. 8, 1. It was destroyed by the Chaldeans, 2 K. c. 24, 25, but rebuilt by the Jews on their return from exile; and

at a later period Herod the Great expended large sums in its embellishment. Jerusalem, as it existed in the age of Christ, is described by Josephus, B. J. 5. 4. 1 sq. The city was built chiefly on three hills: *Zion* on the south, which was the highest, and contained the citadel, the palace, and the upper city, called by Josephus *ἡ ἄνω πόλις* (B. J. 5. 4. 1); *Moriah*, on which stood the temple, a lower hill on the northeast quarter of Zion, and separated from it by the ravine of the Tyropæon; *Acra*, lying north of Zion, separated from it also by the Tyropæon, and covered by *ἡ κάτω πόλις*, the most considerable portion of the whole city. After the destruction of Jerusalem by the Romans about A. D. 70, they endeavoured to root out its very name and nature as a sacred place, from the hearts and memory of the Jewish nation. The emperor Adrian, about A. D. 136, after having utterly subjugated the Jews in the revolt of Barcochba, driven them from their land, and forbidden even their approach to their ancient capital, rebuilt the city and erected a temple of Jupiter on the site of the Jewish temple. The city was now called after the emperor, *Ælia Capitolina*; and it was only in the beginning of the fourth century, after Constantine had embraced Christianity, that the name Jerusalem was again restored. See Jos. B. J. lib. 5, 6. Reland Palæst. p. 832 sq. Münter *Der Jüd. Krieg unter Traj. u. Hadr.* Altona 1821; Engl. in Biblioth. Sac. 1843, p. 393 sq. For a full account of the ancient topography of Jerusalem, of its subsequent history, and of the modern city, see Bibl. Res. in Palest. I. p. 371 sq. II. p. 1 sq. Biblioth. Sac. 1846, p. 413 sq. 605 sq.—In N. T.

1. Pr. the city itself, as *ἡ Ἱερουσ.* Mark 11, 1. Luke 2, 25. 38. Rom. 15, 19. 25. al. Also τὰ Ἱερ. Matt. 2, 1. 4, 25. Mark 3, 8. Gal. 1, 17. 18. 2, 1. al.

2. Meton. for the inhabitants of *Jerusalem*, in fem. Matt. 2, 3 πᾶσα Ἱεροσόλυμα. Also *ἡ Ἱερουσαλήμ* Matt. 23, 37. Luke 13, 34. So once Ἱεροσόλυμα without art. or adj. Matt. 3, 5.

3. Trop. *Jerusalem for the Jewish state, church, dispensation*, e. g. a) Of the former or Mosaic dispensation, Gal. 4, 25 *ἡ νῦν Ἱερουσαλήμ*. b) Of the latter or Christian dispensation, the Redeemer's kingdom, of which the spiritual Jerusalem is the seat; Gal. 4, 26 *ἡ ἄνω Ἱερουσαλήμ*. Heb. 12, 22 Ἱερουσ. ἐπουράνιος. Rev. 3, 12 *ἡ καινὴ Ἱερ.* 21, 2. 10. +

ιερωσύνη, ης, ἡ, (ιέρως,) *priesthood, priest's office*, Heb. 7, 11. 12. 14. 24.—

1 Macc. 2, 54. Hdian. 5. 7. 2. Plato Legg. 759. d.

Ἰεσσαί, ὁ, indec. *Jesse*, Heb. יֵשׁוּעַ (firm, strong), pr. n. of the father of David, Matt. 1, 5. 6. Luke 3, 32. Acts 13, 22. Rom. 15, 12.

Ἰεφθάε, ὁ, indec. *Jephthah*, Heb. יִפְתָּח (he sets free), a leader or judge (שֹׁפֵט) of Israel, whose rash vow fell upon his daughter, Heb. 11, 32. See Judg. c. 11. 12.

Ἰεχονίας, οὐ, ὁ, *Jechonias*, Heb. יְחִיָּזָכָר and יְחִיָּזָכָר *Jechoniah*, fully יהויָכִינ (whom Jehovah appoints) *Jehoiachin*, a king of Judah about B. C. 600, son of Jehoiakim and grandson of Josiah, Matt. 1, 11. 12. See 1 Chr. 3, 15, 16. 2 K. 24, 8 sq. 2 Chr. 36, 8 sq. 2 K. 25, 27.—In Matt. l. c. he is said to be the son of Josiah; the name of Jehoiakim, Ἰωακείμ, being omitted in the genealogy; see Gr. Harm. p. 184.

Ἰησοῦς, οὐ, ὁ, dat. οὐ, acc. οὐν, *Jesus*, Heb. יֵשׁוּעַ *Jeshua*, *Joshua*, (see note below,) pr. n. of three persons in N. T.

1. *Jesus*, the Messiah, the Saviour of men, Matt. 1, 1. 16. sæpiss. See in Ἰάκωβος no. 3. +

2. *Joshua*, the successor of Moses and leader of Israel, twice Acts 7, 45. Heb. 4, 8.

3. *Jesus*, surnamed Justus, a fellow-labourer with Paul, once, Col. 4, 11.

NOTE. The original name of Joshua was הוֹשֵׁעַ (he saves) *Hoshea* Num. 13, 8. 16. This was changed by Moses into יְהוֹשֻׁעַ (Jehovah his help or salvation), Engl. Vers. *Jehoshua* Num. 13, 16. 1 Chr. 7, 27; elsewhere *Joshua*. After the exile he is called יֵשׁוּעַ *Jeshua* Neh. 8, 17; whence the Greek Ἰησοῦς. This last form יֵשׁוּעַ differs little from the abstr. יִשְׁעָה *help, deliverance, salvation*, and seems to have been so understood; since in Matt. 1, 22 the name Ἰησοῦς is said to be given to the Messiah for this reason: αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. In like manner in Ecclus. 46, 1 it is said of Joshua: ὅς ἐγένετο κατὰ τὸ ὄνομα αὐτοῦ μέγας ἐπὶ σωτηρίᾳ ἐκλεκτῶν αὐτοῦ.

ἱκανός, ἡ, ὄν, (ἱκω, ἱκάνω,) pr. 'coming to, reaching to.' Hence

1. *sufficing, sufficient*, e. g. a) Of persons, *sufficient, adequate; able*; so c. πρὸς τι, 2 Cor. 2, 16 πρὸς ταῦτα τίς ἱκανός; (Pol. 23. 17. 4.) With an inf. aor. 2 Cor. 3, 5 οὐχ ὅτι ἱκανοὶ ἔσμεν . . . λογισασθαι τι. 2 Tim. 2, 2. (Jos. Ant. 1. 1. 1. Xen. Ec. 5. 8.) Spec. *competent, worthy*, c. inf. aor. Matt. 3, 11 οὐδ' οὐκ εἰμὶ ἱκανὸς τὰ ὑπ. βαστάσαι.

Mark 1, 7. Luke 3, 16; inf. pres. 1 Cor. 15, 9 οὐ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος. (Hdot. 8. 36; absol. Isocr. 260. a.) With ἵνα, Matt. 8, 8. Luke 7, 6. b) Of things, *sufficient, enough*, 2 Cor. 2, 6 ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὐτῇ, where for the adj. neut. see Buttm. § 129. 8. Luke 22, 38 ἱκανὸν ἐστί, *it is enough*, i. e. enough of this, ye understand me not. Sept. for יָרָא Is. 40, 16. Ex. 36, 5. So Luc. D. Deor. 10. 1 Epict. Ench. 24. 4. Xen. Mem. 4. 2. 38. c) Neut. τὸ ἱκανόν, *sufficiency, satisfaction*, e. g. τὸ ἱκανὸν ποιεῖν τι, *to make satisfaction to any one, to satisfy*, Mark 15, 15. (Pol. 32. 7. 13. App. Punic. § 74.) Also τὸ ἱκανὸν λαβεῖν, *to take satisfaction or security*, Lat. satis accipere, Acts 17, 9.

2. *abundant, great, much*, in Plur. many, e. g. a) Of number or magnitude; Matt. 28, 12 ἀργύρια ἱκανά. So ὄχλος ἱκανός *a great multitude* Mark 10, 46. Luke 7, 12. Acts 11, 24. 26. 19, 26; λαὸς ἱκανός *Acts* 5, 37; also Luke 7, 11. 8, 32. 23, 9. Acts 12, 12. 14, 21. 19, 19. 20, 8. 37. 22, 6. 1 Cor. 11, 30. Sept. for יָרָא Ez. 1, 24. So πλήθος ἱκανόν Jos. Ant. 5. 7. 4. Pol. 1. 53. 8; Plur. 1 Macc. 13, 49. Xen. An. 3. 8. 25. b) Of time, ἱκαναὶ ἡμέραι, *many days*, Acts 9, 23. 43. 18, 18. 27, 7; ἱκανὸς χρόνος, *a long time*, gen. Acts 27, 9; dat. Acts 8, 11; acc. 14, 3; Plur. acc. χρόνους ἱκανούς Luke 20, 9. So ἐκ χρόνων ἱκανῶν *of long time* Luke 8, 27; ἐξ ἱκανοῦ id. Luke 23, 8; ἐφ' ἱκανόν *a long while* Acts 20, 11. So Palæph. 28. 2. Hdian. 1. 14. 9; ἱκ. χρόνος Plato Soph. 234. d. Legg. 736. c.

ἱκανότης, ητος, ἡ, (ἱκανός,) *sufficiency, competency, ability*, 2 Cor. 3, 5.—Lysias Frag. 27. 35. Plato Lys. 215. a.

ἱκανῶν, ὦ, f. ὥσω, (ἱκανός,) *to make sufficient, competent, worthy*; c. acc. 2 Cor. 3, 6. Col. 1, 12.—Pass. to be sufficient, satisfied, Sept. for יָרָא Mal. 3, 10. Dion. Hal. Ant. 2. 7. 4.

ἱκετηρία, as, ἡ, (ἱκετήριος, ἱκέτης,) pr. *the suppliant-branch*, i. e. the olive-branch which suppliants bore in the hand, εἰλαία or βάβδος being impl. Hdot. 5. 51. Diod. Sic. 17. 22, 102.—In N. T. *supplication*, Heb. 5, 7 δέσεις καὶ ἱκετηρίας. So 2 Macc. 9, 18. Luc. Tox. 48. Pol. 3. 112. 8.

ἱκμάς, ἄδος; ἡ, *moisture*, e. g. of the earth, Luke 8, 6. Sept. for יִבְבֵּי Jer. 17, 8.—Jos. Ant. 3. 1. 3. Hdot. 4. 185. Plut. Symp. 8. 10. 3 pen.

Ἰκόνιον, οὐ, τό, *Iconium*, a large and populous city of Asia Minor, now *Konieh*

or *Kontiyeh*. It lay near the confines of Phrygia, Lycaonia, and Pisidia, and is reckoned to Phrygia, Xen. An. 1. 2. 19; to Lycaonia, Strabo 12. p. 568. Plin. H. N. 5. 25; to Pisidia, Amm. Marc. 14. 2. 6; probably on account of the shifting boundaries of these provinces. See Rosem. Bibl. Geogr. I. ii. p. 201, 227. Hamilton's Res. in Asia M. II. p. 205 sq.—Acts 13, 51. 14, 1. 19. 21. 16, 2. 2 Tim. 3, 11.

ἰλαρός, ἄ, ὄν, (ἴλαος,) Lat. *hilaris*, i. e. *cheerful*, *joyous*, e. g. Δ. δότης 2 Cor. 9, 7. Sept. for יְיָ נָחַם Prov. 22, 8.—Luc. D. Deor. 18. 2. Xen. Mem. 2. 7. 12.

ἰλαρότης, ητος, ἡ, (ἰλαρός,) *cheerfulness*, *alacrity*; Rom. 12, 8 ἐν ἰλαρότητι, i. q. *laetitia*, *cheerfully*. Sept. for יְיָ נָחַם Prov. 18, 22.—Diod. Sic. 16. 11 init. Plut. Agesi. 2.

ἰλάσκομαι, f. ἄσσομαι, (ἴλαος,) a Mid. verb without an Active except in a late age, see Passow; *to reconcile oneself* to any one by expiation, *to appease*, *to propitiate*, τὸν θεόν Jos. Ant. 6. 6. 4; τοὺς θεούς Xen. Œc. 5. 20.—In N. T. c. acc. τὰς ἀμαρτίας, *to propitiate as to sins*, *to make propitiation for sins*, Heb. 2, 17. (Sept. c. dat. for פָּצַח Ps. 65, 4. 79, 9.) Pass. aor. 1, Imperat. ἰλάσθητι in the pass. sense, *be propitious*, *be merciful*, c. dat. Luke 18, 13; comp. Buttm. § 113. n. 6. Sept. for חָנַן Ps. 25, 11. Dan. 9, 19. So Phavorin. Δάσσητι· ἰλεώς μοι γένοιτο.

ἰλασμός, οὗ, ὁ, (ἰλάσκομαι,) *propitiation*, *expiation*, for concr. *a propitiator*, 1 John 2, 2. 4, 10. Sept. pr. for חָנַן Ps. 130, 4; חָנַן Num. 5, 8; חָנַן Ez. 44, 27.—2 Macc. 3, 33. Plut. Solon 12 pen.

ἰλαστήριος, α, ὄν, (ἰλάσκομαι,) *propitiatory*, *expiatory*, e. g. Δ. μνήμα Jos. Ant. 16. 7. 1.—In N. T. only Neut. τὸ ἰλαστήριον as Subst.

1. an *expiatory sacrifice*, *propitiation*; Rom. 3, 25 ὃν προσέτετο ὁ θεὸς ἰλαστήριον κτλ. Comp. Heb. 9, 15. 26. 1 Cor. 5, 7. Eph. 5, 2.—Dion Chrysost. Orat. 11. 1. p. 355 ed. Reisk. ἰλαστήριον Ἀχαιοὶ τῇ Ἀθηνᾷ τῇ Διᾷδι. Hesych. ἰλαστήριον· καθάρσιον, θυσιαστήριον.

2. From the Sept. *the mercy-seat*, Heb. 9, 5; pr. the lid or cover of the ark, over which appeared ἡ δόξα τοῦ κυρίου Ex. 25, 17–22; and on which the high priest once a year sprinkled the blood of an expiatory victim, Lev. 16, 13–16. Heb. כַּפֹּרֶת, Sept. ἰλαστήριον, Ex. Lev. 11. cc. see Heb. Lex.

ἰλεώς, ω, ὁ, ἡ, adj. (Att. for ἴλαος,) *appeased*, *propitious*, of the gods, Xen. Cyr.

2. 1. 1; of men, *kindly*, *cheerful*, Ael. V. H. 2. 10.—In N. T. of God, *propitious*, *merciful*, c. dat. Heb. 8, 12 ἰλεώς ἔσομαι ταῖς ἀδικίαις i. e. I will pardon them. Sept. ἰλεώς εἰμί for יְיָ Jer. 31, 34. 36. So c. dat. of pers. Xen. Cyr. 1. 6. 3.—From the Heb. ἰλεώς σοι sc. ἔστω ὁ θεός, God be *merciful to thee*, God *forgive thee*, i. q. μὴ γένοιτο, be it far from thee! as an exclamation of aversion, Matt. 16, 22. Sept. for יְיָ חָנַן 2 Sam. 20, 20. 23, 17. 1 Chr. 11, 19. So 1 Macc. 2, 21.

Ἰλλυρικόν, οὔ, τό, *Illyricum*, now *Illyria*, a country of Europe on the eastern shore of the Adriatic gulf, north of Epirus and west of Macedonia. It was a province of the Roman empire; and Dalmatia formed a part of it. Rom. 15, 19.

ἱμάς, ἄντρος, ὁ, *a thong*, *strap*, of leather, genr. Xen. Cyr. 6. 2. 32.—In N. T. spec.

1. *a shoe-latchet*, the thong by which a shoe or sandal was fastened to the foot, Mark 1, 7. Luke 3, 16. John 1, 27. Sept. for חֲבִירִי Is. 50, 27.—Plut. Symp. 4. 2. 3. Xen. An. 4. 5. 14.

2. Plur. *the thongs*, i. q. *a whip*, *a scourge*, made of leather thongs, and often having two or more lashes; Acts 22, 25 ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμάσι, *as they extended him for (before) the scourge*; see below. Dict. of Ant. art. *Flagrum*, *Flagellum*; comp. 'horribile flagellum' Hor. Sat. 1. 3. 119. So Artemid. 2. 53 αἰεὶ δὲ ἀγασθὸν ἔξοις ἢ χειρὶ παῖσσαι, *πονηρὸν δὲ ἱμάτι*. Plut. Cato Maj. 21. Dem. 402. ult.—The person to be scourged was sometimes suspended with weights at his feet; or otherwise was bound with thongs to a post or the like; see Adam's Rom. Ant. p. 38, 272. Jos. de Macc. 9. 11 διαρρήξαντες τὸν χιτῶνα, διέδησαν τὰς χεῖρας αὐτοῦ καὶ τοὺς βραχίονας ἱμάσιν ἐκατέρωθεν· ὡς δὲ τύποντες τοῖς μάστιξιν ἐκοπίασαν κτλ. Hence some prefer to render in Acts 1. c. *as they extended him with thongs*. But in this way the force of πρό in προέτειναν is lost; while also τοῖς ἱμάσι with the art. is definite.

ἱματίζω, f. ἰσω, (ἱμάτιον,) *to clothe*; Pass. perf. part. ἱματισμένος, *clothed*, Mark 5, 15. Luke 8, 35.—Suid. ἱματισμένος· ἱμάτια ἐνδεδυμένος.

ἱμάτιον, ον, τό, (ἱμα, εἶμα, ἔννημα,) *a garment*, e. g.

1. Genr. any garment, Matt. 9, 16 ἐπὶ ἱματίῳ παλαιῷ. 11, 8. Mark 2, 21. Luke 5, 36. 7, 25. Heb. 1, 11. al. Plur. τὰ ἱματῖα, *the garments*, *clothing*, *raiment*, including the outer and inner garment, mantle

and tunic; Matt. 17, 2 τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκά. 24, 18. 27, 31. 35. Mark 15, 24. James 5, 2. Rev. 4, 4. al. So in the phrase *to rend the clothes*, Matt. 26, 65. Acts 14, 14. 16, 22. 22, 23; see in διαρρήγνυμι. Sept. Sing. for רָצַץ Ps. 102, 27. Is. 50, 9. Plur. Gen. 27, 27. 2 Sam. 1, 2. 3, 31.—Luc. Dial. Meretr. 8. 1. Æschin. 26. 14. Xen. An. 7. 5. 5.

2. Spec. the outer garment, *mantle*, *pallium*, different from the tunic or χιτὼν and worn over it; comp. Acts 9, 39. Æl. V. H. 4. 22. Diod. Sic. 4. 38 init. It was a large piece of woollen cloth, nearly square, which was wrapped around the body or fastened about the shoulders, and served also to wrap oneself in at night; hence it might not be taken by a creditor, Ex. 22, 26. 27; see Jahn's Archæol. § 122. Dict. of Antt. art. *Pallium*. Müller Arch. d. Kunst § 337. So Matt. 9, 20. 21. 14, 36. John 19, 2. Acts 12, 8. al. Plur. τὰ ἱματία, *outer garments*, which were often laid aside, Acts 7, 58. 22, 20. John 13, 4. 12. Matt. 21, 7. 8. al. Sept. for חֲבִיטִים וְחֲבִיטִים Ex. 22, 26. 27. Is. 3, 6. 7.—Luc. D. Mort. 10. 11. Palæph. 52. 6. Xen. Mem. 2. 7. 5. +

ἱματισμός, οὖ, ὁ, (ἱμαρίζω,) *clothing*, *raiment*, i. e. genr. clothes, garments, Luke 7, 25 οἱ ἐν ἱματισμῷ ἐνδόξῳ ὑπάρχοντες. 9, 29 comp. Mark 9, 3. Acts 20, 33. 1 Tim. 2, 9. So Matt. 27, 35 et John 19, 24 quoted from Ps. 22, 19 where Sept. for שִׁבְרִי; Sept. also for בְּגָדִים 1 K. 22, 30. 2 K. 7, 8. —Pol. 6. 15. 4. Plut. Alex. M. 39 pen.

ἡμείρω and *ἡμείρομαι* depon. (*ἡμερος*.) a defective verb, see Passow in voc. Butt. Ausf. Sprachl. § 114; *to long for*, *to have a strong affection for*; c. gen: 1 Thess. 2, 8 Rec. *ἡμερόμενοι ὑμῶν*. Others *ομερόμενοι* q. v. Sept. for חֲפֶזָה Job 3, 21.—So c. gen. Hom. Od. 1. 41. Act. Pol. 1. 66. 8. Dem. 422. 6. Plato Crat. 418. c.

ἵνα, *that*, a particle final and demonstrative; construed usually with the Subjunctive, seldom with the Optative, often with the Indicative; pr. *τελικῶς* or *final*, as marking the end or purpose for or on account of which any thing is done, *TO THE END THAT, IN ORDER THAT it might or may be so and so*; but also *εκβατικῶς*, *ecbatic*, as marking simply the event, result, upshot of an action, that in which the action terminates, *so THAT it was, is, will be so and so*. Of late some writers have denied this ecbatic use of *ἵνα*, e. g. Fritzsche Comm. in Matt. p. 836. Beyer in Winer's *Neue*

krit. Journ. IV. 418. Lehmann ad Lucian. T. I. p. 71. Meyer and De Wette on Matt. 1, 22. On the other hand it has been maintained by Steudel in Bengel's *Neue Archiv* IV. p. 504 sq. Ewald Apoc. p. 233; and especially by J. A. H. Tittmann *De usu Particularum in N. T.* subjoined to his work *De Synon. in N. T.* Lib. II. Lips. 1832. p. 32 sq. English in Bibl. Repos. for Jan. 1835. See genr. Matth. § 620. Kühner § 330; Ausf. Gr. § 772-774. Herm. ad Vig. p. 847 sq. p. 556 sq. Winer Gr. ed. 5. § 42. b. p. 332. § 57. p. 537. That the ecbatic use has sometimes been pressed too far, there can be no doubt; still, to deny it altogether is to go to an opposite extreme. The two significations are sometimes nearly related; and the distinction may then be said to consist mainly in a different mode of conception.

I. Pr. *τελικῶς*, as marking the final end or purpose, *to the end that, in order that*; and with a negat. *ἵνα μὴ*, *in order that not, lest*.

1. With the SUBJUNCTIVE: a) Preceded by the *present*, or an aorist of any mood except the Indicative, or by the perfect in a present sense, John 6, 38. Here the Subjunct. marks what it is supposed will really take place; comp. Winer § 42. b. p. 333. Matth. § 518. Herm. ad Vig. p. 791, 848. So Matt. 9, 6 *ἵνα δὲ εἰδῆτε... τότε λέγει, to the end that ye may know*, comp. Mark 2, 10 et Luke 5, 24. Matt. 18, 16. 19, 16. Luke 8, 10. 12, 36. John 1, 7 οὗτος ἦλθεν εἰς μαρτυρίαν, *ἵνα μαρτυρήσῃ περὶ κτλ.* 5, 34 ταῦτα λέγω, *ἵνα ὑμεῖς σωθῆτε.* 6, 38 καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ *ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν.* 11, 4. 17, 21 *ἵνα ὁ κόσμος πιστεύσῃ.* Acts 16, 30. Rom. 1, 11. 1 Cor. 9, 12. 2 Cor. 4, 7. 10. 11. Gal. 6, 13. James 4, 3. al. sæp. Neg. *ἵνα μὴ* Luke 8, 12. John 7, 23. Rom. 11, 25. al.—Hom. Od. 2. 111. Xen. Cyr. 1. 3. 9.

b) Preceded by the *Imperative*, the Subjunct. signifying as in lett. a. E. g. after an Imper. *pres.* Luke 21, 36 ἀγρυπνεῖτε... *ἵνα καταβῶσιν κτλ.* John 7, 3. 1 Cor. 7, 5 bis. Eph. 4, 28. 6, 3. 1 Tim. 5, 7. al. So *ἵνα μὴ* Matt. 7, 1. John 5, 14. 1 Cor. 11, 34. al. After an Imper. *aor.* Matt. 14, 15 ἀπόλυσον τοὺς ὄχλους, *ἵνα ἀπελθόντες ἀγοράσωσιν κτλ.* Mark 15, 32. Luke 16, 9. 1 Cor. 3, 18. Eph. 6, 13. al. So *ἵνα μὴ* Matt. 17, 27. John 4, 15. Heb. 12, 13. al. Further, after an exhortation, e. g. ἀγωμεν Mark 1, 38; also Luke 20, 14. Rom. 3, 8. After an Imperat. implied Matt. 26, 5. John 1, 22. 1 Pet. 4, 11.—Sept. for יִשְׁחַץ Josh.

4, 6. Hom. Od. 1. 302. ib. 5. 91. Plut. Mor. II. p. 26.

c) Preceded by the *future*, the Subjunct. signifying as in lett. a. Luke 16, 4 ἔργων τί ποιήσω, ἵνα δέξωμαι με κτλ. 1 Cor. 16, 6. 2 Cor. 12, 9. Eph. 6, 21. 2 Thess. 2, 12. al. Interrog. Matt. 19, 16. John 6, 5. Also ἵνα μή Luke 18, 5.—Hom. Od. 2. 307; comp. ἵνα μή Luc. de Dom. 21.

d) Preceded by a *past* tense; here the Subjunct. strictly stands instead of the Opt. and marks an action which in itself or its consequences is still continued, or which the speaker regards as certain; comp. Winer § 42. b. p. 333, 334. Matth. § 518. 1. Herm. ad Vig. p. 848. a) Genr. Mark 3, 14 ἐποίησε δώδεκα, ἵνα ὦσι μετ' αὐτοῦ καὶ ἵνα κτλ. Luke 1, 4 ἔδοξε... σοι γράψαι, ἵνα ἐπιγνώσῃ κτλ. Matt. 12, 10. John 1, 31. 3, 16. 17. 8. 6. Acts 27, 42. Rom. 1, 13. 1 Cor. 1, 27. 28. 2 Cor. 2, 4. Gal. 1, 16. 2, 4. 5. Heb. 2, 14. 17. al. sarp. Neg. ἵνα μή 1 Cor. 12, 25. Eph. 2, 9. Heb. 11, 28. Elliptically, John 1, 8 ἄλλ' [ἤλθεν] ἵνα κτλ. 9, 3 ἄλλ' [τοῦτο ἐγένετο] ἵνα φανερωθῇ κτλ. So Hom. II. 1. 203. Od. 3. 77. Hdian. 8. 5. 11.

β) In simple narrative, where Thucydides and later writers employ also the Subjunct. Winer l. c. Matth. § 518. p. 996. Matt. 27, 26 Ἰησοῦν παρέδωκεν, ἵνα σταυρωθῇ. Mark 6, 41 καὶ ἐδίδου τοῖς μαθηταῖς, ἵνα παραδώσιν αὐτοῖς. 9, 18. 22. 10, 13. Luke 19, 4 ἀνέβη ἐπὶ συκομορίαν, ἵνα ἴδῃ αὐτόν. v. 15. John 1, 19. al. sarp. Neg. ἵνα μή John 18, 28. 19, 31. So Ael. V. H. 12. 3, 30. Hdot. 1. 29.

2. With the OPTATIVE, preceded by the *present*, where purpose or intent is expressed; see Passow ἵνα no. 2. Here are often referred Eph. 1, 17 and 3, 16; where however ἵνα does not mark *purpose*, but belongs under III. 1. b, below; where see. Winer § 42. p. 336.

3. With the INDICATIVE, but in N. T. only the Indic. *future* and *present*, and not with a *past* tense as often in classic writers; see Matth. § 519. Herm. ad Vig. p. 848. Passow in ἵνα no. 3.

a) With an Indic. *future*, in the same sense as the Subjunctive in no. 1. a, above, and preceded only by the present. 1 Cor. 13, 3 ἐὰν παραδῶ τὸ σῶμα μου ἵνα καυχήσομαι or καυχῶμαι; where καυχῶμαι, as also 1 Pet. 3, 1 ἵνα... κερδηθῶσιν, is a corrupt form of the later Greek, as if of a future Subjunctive, Winer § 13. 1. e. Lob. ad Phryn. p. 721. Also with *fut.* and *Subj.* together, Rev. 22, 14 ἵνα ἔσται ἡ ἐξουσία αὐτῶν... καὶ εἰσέλθωσιν εἰς τὴν πόλιν. Eph. 6, 3 ἵνα εὖ σοι

γένηται, καὶ ἔσῃ μακροχρόνιος, where however some take ἔσῃ independently of ἵνα, i. e. *and thou shalt live long*, etc. Winer § 42. p. 335.—Act. Thom. §§ 7, 37, 39, 45; comp. Thilo ad p. 61. Epiphan. II. p. 332. b. Classic writers here oftener use ὅπως, Winer § 42. p. 335.

b) With the Indic. *present*, in the same sense, preceded by the present; twice, Gal. 4, 17 ζηλοῦσιν ὑμᾶς... ἵνα αὐτοὺς ζηλοῦτε. 1 Cor. 4, 6 ἵνα μὴ φονισθῶτε. This is a corruption of the later age, not found in classic Greek, Winer l. c. Herm. ad Vig. p. 849.—Geopon. 10. 48. 3 ἵνα μὴ εἰς τοῦτο ἀσχολοῦνται. Himer. 15. 3.

II. Spec. ἐκβατικῶς, ecbatic, as marking simply the event, result, upshot of an action, *so that, so as that*, in N. T. only with the SUBJUNCTIVE implying something which actually takes place; in classic writers oftener with the Indic. of a past tense; Tittmann l. c. p. 37. See note below.

a) Preceded by the *present*; Luke 22, 30 καὶ διατίξεται ὑμῖν... βασιλείαν, ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου κτλ. here the feasting is not the *end* or purpose of the kingdom to be given, but a *result* or consequence. John 6, 7 ἄρτοι οὐκ ἄρκουσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχὺ τι λάβῃ. Mark 4, 12 et Luke 8, 10, comp. Matt. 13. 13 where it is *ἔτι*. Rom. 3, 19 ὁ νόμος τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ. 15, 6. Rev. 14, 13, λέγει τὸ πνεῦμα, ἵνα ἀναπαύσωνται κτλ. comp. Winer § 57. p. 542. Negat. ἵνα μή, Gal. 5, 17 ταῦτα δὲ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἂν ἐβλήτε, ταῦτα ποιῇτε. Acts 2, 25 *ἔτι* ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ, quoted from Sept. p. 16, 8 where there is no particle in the Heb.—Sept. ἵνα *ἔσαν* for *ἔσθ* Josh. 4, 6; for *ἔσθ* Jer. 44, 8. Hom. Od. 13. 157. Jos. B. J. 4. 3. 10 (p. 276 ult. ed. Haverc.) *πρὸς τοσούτον ἦκομεν συμφορῶν, ἵνα ἡμᾶς ἐλεήσωσι καὶ πολέμοι*. Marc. Antonin. 11. 3 τὸ δὲ *ἔτοιμον* τοῦτο, ἵνα ἀπὸ ἰδικῆς κρίσεως ἐρχηται, μὴ κατὰ ψιλὴν παράταξιν κτλ. Sext. Empir. Pyrrh. III. 50 ἐπιμύνηται τὸ κώνειον παντὶ μέρει τοῦ ὕδατος, καὶ παρεκτείνεται αὐτῷ ὄλφ, ἵνα οὕτως ἡ κρᾶσις γένηται. Just. Mart. p. 508. See Tittm. l. c. p. 39.

b) Preceded by the *Imperative*; Acts 8, 19 *ὅτε* κάμω τὴν ἐξουσίαν ταύτην, ἵνα... λαμβάνῃ κτλ. James 1, 4. 1 Pet. 4, 13.—Aristoph. Nub. 58 *δεῦρ' ἔλθ' ἵνα κλάγῃς*. Comp. Tittm. l. c. p. 37.

c) Preceded by the *future*; John 5, 20 μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. Luke 11, 50 ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώκουσιν. ἵνα ἐκζητήσῃ τὸ αἷμα

πάντων τῶν προφ. John 16, 24. Phil. 1, 26. al.—Marc. Antonin. 7. 25 πάντα ὅσα ὁρᾷς μεταβαλεῖ ἢ τὰ ὅλα διοικοῦσα φύσις... ἵνα αἰεὶ νεαρὸς ᾖ ὁ κόσμος. Just. Mart. p. 504 οὐχ οὕτως ἔσται σου τὸ θανατόν, ἵνα μου κινήσης τὴν προαίρεσιν. Tittmann l. c.

d) Preceded by a *past* tense; comp. above in I. 1. d. John 9, 2 τίς ἡμαρτεν... ἵνα τυφλὸς γεννηθῇ; Rom. 5, 20. 11, 11 μὴ ἔπαισαν, ἵνα πέσωσι; v. 31. So Aristoph. Vesp. 311, 312. Marc. Antonin. 2. 11 ἢ τῶν ὅλων φύσις οὔτε παρέιδεν οὔτε ἡμαρτεν... ἵνα τὰ ἀγαθὰ καὶ τὰ κακὰ ἐπίσης τοῖς τε ἀγαθοῖς καὶ τοῖς κακοῖς πεφυρμένως συμβαίῃ. Agath. Ep. 74 (Anthol. Gr. IV. p. 31) οὐ τις ἀλοιγῆται ἰδεῖν τέτληκεν ὀδόντας ὑμετέρους, ἵνα σοῖς ἐν μεγάρῳι πελάσῃ.—Here belongs the frequent phrase ἵνα πληρωθῇ ἡ γραφή, τὸ ῥηθέν, or the like, used as a formula of quotation, and implying that something took place, not *in order that* a prophecy might be fulfilled, but *so that* it was fulfilled; not *in order to* MAKE the event correspond to the prophecy, but *so that* the event WOULD AND DID correspond to the prophecy; comp. Tittm. l. c. p. 43, 44. Matt. 1, 22 τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθέν. 2, 15. 4, 14. 21, 4. 26, 56. 27, 35. John 12, 38. 15, 25. 17, 12. 19, 36. With a *past* tense implied, Mark 14, 49. John 13, 18. 18, 9. 32. 19, 24. See in *πληρόω*.

NOTE. Passages like the above would seem to place the *ecbatic* use of ἵνα in the N. T. beyond reasonable doubt. Those who urge in all cases the *telic* use, are constrained to admit that the supposed *purpose* is often not that of the subject of the clause, but the eternal purpose of God; e. g. Rom. 11, 11 μὴ ἔπαισαν, ἵνα πέσωσι. But this is to introduce a new element of interpretation, and destroy the force of language.—In ἵνα πληρωθῇ, in like manner, it is said that ἵνα is *telic*; since the fulfilment *must* take place (Acts 1, 16) in accordance with the divine plan; the later event having been as it were fixed and predestined by the earlier prophecy or declaration; see De Wette on Matt. 1, 22. But even could this view be admitted (unnecessarily) in the case of direct prophecy; yet it has no bearing upon the more frequent instances of historical or typical parallel in which the phrase occurs; e. g. Matt. 2, 15. John 18, 32. 19, 36. Comp. contra, Winer § 57. p. 537.

III. In the later Greek ἵνα came to be used after various classes of words, not as marking either purpose or event, but simply as a *demonstrative* particle, like Engl.

that, i. e. merely pointing out that to which the preceding words refer, or introducing some thing already implied in the preceding words. In this way ἵνα with the Subjunct. was often employed (and twice with the Opt.) where earlier writers used the Infinitive or other particles, e. g.

1. Instead of the construction with the *Infinitive*, originally perhaps because the *Inf.* also often implies purpose; comp. Buttm. § 140. 3. Matth. § 531. 1. Thus

a) After words and phrases implying *command* and the like, as in Engl. ‘I command *that* you do it,’ for, ‘I command you to do it;’ comp. Matth. l. c. Winer § 45. 2. a. § 45. 9. a; comp. § 44. 4. Tittm. l. c. p. 46 sq. E. g. ἐντέλλομαι, Mark 13, 34 τῷ Συρωρῷ ἐνετείλατο, ἵνα γρηγορῇ. John 11, 57 δεδώκεισαν ἐντολὴν, ἵνα κτλ. 13, 34. Acts 17, 15 λαβόντες ἐντολὴν, ἵνα κτλ. So ἵνα after ἀγγαρεύω Matt. 27, 32; ἀπαγγέλλω Matt. 28, 10; ἀποστέλλω Acts 16, 36; γράφω Mark 12, 19; διαστέλλομαι Mark 13, 34; εἶπον Matt. 4, 3. Mark 3, 9. Rev. 6, 11 (c. inf. Mark 5, 43. 10, 49. Luke 12, 13); ἐξορκίζω Matt. 26, 63; ἐπιτιμῶ Matt. 12, 16. Mark 3, 12; λέγω Acts 19, 4. John 13, 29. 1 John 5, 16; παραγγέλλω Mark 6, 8 (c. inf. Mark 8, 6); συντίθεμαι John 9, 22. So also ἐδόξη αὐτοῖς ἵνα Rev. 9, 5; οὐκ ᾔφειεν ἵνα Mark 11, 16. With some word of exhortation implied Eph. 5, 33.—Test. XII Patr. p. 543, 671 ἐντέλλομαι ἵνα. p. 529 προστάσσει ἵνα. Anthol. Gr. I. p. 3 εἶπε ἵνα. Arr. Epict. 4. 11. 29 ἄπειλε καὶ χοίρῳ διαλέγου, ἵν’ ἐν βορβόρῳ μὴ κυλίηται.

b) After verbs of *entreating*, *persuading*, and the like; where there is a slighter trace of purpose; see Winer § 45. 9. b. Matth. l. c. Tittm. l. c. E. g. δέομαι, Luke 9, 40 καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό. 22, 32. (So c. inf. 2 Cor. 8, 4. 10, 2.) After διαμαρτύρομαι 1 Tim. 5, 21; ἐρωτάω Mark 7, 26. Luke 7, 36. John 17, 15 bis. α. παρακαλέω Matt. 14, 36. Mark 5, 10. Luke 8, 31. 32. al. προσείχομαι Matt. 24, 20; also Rom. 15, 31. 32. (So εὔχομαι c. inf. 2 Cor. 13, 7.) So δέομαι c: ἵνα 1 Esdr. 4, 46. Jos. Ant. 12. 3. 1, 2. Dion. Hal. II. p. 666; c. infin. 3 Macc. 1, 16. Jos. Ant. 9. 14. 3. Dion. Hal. Ant. 8. 46; c. ὅπως Thuc. 5. 36. Hdot. 9. 117; παρακαλῶ Matt. 27, 20, where Greek writers usually put ὥς or the infin. see Matth. § 531. n. 1. § 533. 3. —Twice ἵνα after words of entreaty is followed by the Opt. as the *modus optandi*; Eph. 1, 17 et 3, 16 ἵνα ὁ θεὸς δῇ ὑμῖν. But

In 3, 16 Lachmann reads δῶ. See Winer § 42. 6. 1 ult. p. 336.

c) After verbs of *desire*, and the like; comp. as above, and Winer § 45. 9. c. E. g. **ἑλῶ**, Matt. 7, 12 πάντα ὅσα ἂν ἑλῃτε ἵνα ποίωσιν ὑμῖν κτλ. Mark 6, 25. Luke 6, 31. 18, 41. John 17, 24. al. So **ἐλεῖν** ἵνα, Matt. 18, 14. John 6, 39. 40. 1 Cor. 16, 12; **ζητεῖται** ἵνα 1 Cor. 4, 2. With **ἑλῶ** or the like impl. Gal. 2, 10.—So **ἑλῶ** ἵνα Test. XII Patr. p. 704. Arr. Epict. 1. 18. 14. Also **βούλεται** ἵνα, Dion. Hal. de Comp. Verb. p. 296 sq. and ἐπιβυμῶν ἵνα, Teles ap. Stob. 95. p. 524. Comp. Schaefer Melet. p. 121.

d) After **ποιέω** in the sense *to cause*, where in earlier Greek the infin. is used, Matth. § 531. 1. Herm. ad Vig. p. 759; or also ὅπως Hdot. 1. 209. ib. 5. 109. In this use of ἵνα there lies perhaps a trace of its ecclastic power. John 11, 37 οὐκ ἐδύνατο οὐτος ποιῆσαι, ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Col. 4, 16. So in an attraction, Rev. 3, 9. 13, 12. 15. 16; comp. Buttm. § 151. I. 6. In Rev. 3, 9 the future also is joined with the Subj. after ἵνα.

e) After words implying *fitness*, *sufficiency*, *need*, and the like; where also there is perhaps a trace of ecclastic power; e. g. **ἀξίος**, John 1, 27 ἐγὼ οὐκ ἀξίος εἰμι ἵνα λύσω κτλ. After **ικανός** Matt. 8, 8. Luke 7, 6; **ἀρκετός** Matt. 10, 25; **χρεῖαν ἔχειν** ἵνα John 2, 25. 16, 30. 1st John 2, 27. Rev. 21, 23. For the construction of all these with an infin. see Matth. § 533. 3, also in **ἀξίος**, **ικανός**, **ἔχω** no. 2. d. β.—Also after impers. **συμφέρει**, Matt. 5, 29 συμφ. γάρ σοι, ἵνα ἀπόληται ἓν κτλ. v. 30. 18, 6. John 11, 50. 16, 7; c. infin. see in **συμφέρω**. After **λυσiteléi** Luke 17, 2; c. infin. Tob. 3, 6. Comp. Matth. § 532. d.

f) After a word or phrase followed by a *defining* or *explanatory* clause, this latter is sometimes introduced by ἵνα, where the classic construction would be with the infin. see Matth. § 532. d. comp. § 280. E. g. John 4, 34 ἐμὸν βρώμά ἐστι, ἵνα ποιῶ τὸ **ἑλεῖν** τοῦ πέμψαντός με. John 18, 39 ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἓνα ὑμῖν ἀπολύσω. 1 Cor. 4, 3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα αἰφ' ὑμῶν ἀνακριθῶ. Espec. after οὗτος, αὕτη, τοῦτο, used emphatically or deictically in reference to a following clause; comp. Winer § 45 pen. p. 394. Luke 1, 43 πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τ. κ. πρὸς με; more usual in John e. g. 6, 29 τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσῃτε. v. 39 τοῦτο δὲ ἐστι τὸ **ἑλεῖν** . . . ἵνα πᾶν κτλ. 17, 3. 1 John 3, 11. 23. 4, 21. 2 John 6. (Test.

XII Patr. p. 606.) So ἐν τούτῳ ἵνα, 1 John 4, 17. John 15, 8 ἐν τούτῳ ἐδοξάσθη ὁ πατήρ, ἵνα καρπὸν φέρητε, i. q. classic ἐν τῷ ὑμ. καρπὸν φέρειν. Also John 15, 13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις ᾗ κτλ. 3 John 4. So with οὗτος or ἐν τούτῳ implied, 1 Cor. 9, 18 τίς οὖν μοὶ ἐστὶν ὁ μισθός; [οὗτος v. ἐν τούτῳ] ἵνα κτλ.—Comp. Wisd. 13, 9 εἰ γὰρ τοσοῦτον ἴσχυσαν εἰδέναί, ἵνα κτλ. Arr. Epict. 2. 1. 1 εἰ ἀληθές ἐστι τόδε, ἵνα ᾗ κτλ.

2. Instead of ὅπως, after verbs of *taking care*, *endeavouring*, and the like, Matth. § 531. n. 1, 2. § 623. 2; comp. § 519. E. g. **βλέπειν**, 1 Cor. 16, 10 βλέπετε, ἵνα ἀφόβως γένηται. Col. 4, 17. 2 John 8; **ζηλόω** 1 Cor. 14, 1; **ζητέω** 1 Cor. 14, 12; **μεριμνάω** 1 Cor. 7, 34; **φυλάσσετε** ἵνα μὴ 2 Pet. 3, 17. So with a verb of this kind implied, 2 Cor. 8, 7.—Comp. σπουδὴν ἔχω with ὅπως and ἵνα Dion. Hal. de Comp. Verb. p. 398; **ζητεῖν** ὅπως Luc. de Merc. Cond. 41.

3. Instead of **οὔτι**, e. g. after **γράφω**, Mark 9, 12 καὶ πῶς γέγραπται . . . ἵνα πολλὰ πάθῃ κτλ. So c. **οὔτι** Rom. 4, 23. 1 Cor. 9, 10. Xen. An. 2. 3. 1. Comp. Winer § 57. p. 542.—Prob. to be so taken after **ἀγαλλιάω**, John 8, 56 ἡγαλλιάσατο, ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν. Comp. the frequent construction **χαίρω οὔτι** in N. T. Luke 10, 20. John 11, 15. al. also Sept. Ex. 4, 31.

4. Of time, but only in John, after **ώρα** instead of the more usual **ὅτε** or ἐν ᾧ. John 12, 23 ἐλήλυθεν ἡ ὥρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. 13, 1. 16, 2. 32. So in Engl. *the hour is come THAT the son of man should be glorified*, for *when* or *in which*. With **ὅτε** John 4, 21. 23. 5, 25; ἐν ᾧ 5, 28.—Or we may take ἵνα here as ecclastic, so *that* he shall be glorified; comp. Tittm. l. c. p. 49 sq. Winer § 45. p. 394. Others regard ἵνα here as an adverb of place, used trop. of time, like Engl. *wherein*; comp. Aristoph. Nub. 1235. Hom. Od. 6. 27. Tittm. l. c. Passow ἵνα B. +

ἵνατί or **ἵνα τί**, as an interrog. particle, elliptically for ἵνα τί γένηται, *in order that what may take place?* i. q. *to what end? why? wherefore?* Buttm. § 149. m. 2. Winer § 25. 1 ult. Herm. ad Vig. p. 847. Matt. 9, 4 ἵνατί ὑμεῖς ἐνθυμείσθε πονηρά; 27, 46. Luke 13, 7. Acts 4, 25. 7, 26 1 Cor. 10, 29. Sept. for חַיָּב Ps. 2, 1 חַיָּב־לֵךְ Num. 22, 32.—Aristoph. Eccles. 718. Arr. Epict. 1. 24. Plato Apol. Soc. 14. p. 26. c.

Ἰόππη, ης, ἡ, *Joppa*, so in N. T. and Josephus, in classic writers Ἰόππη, Heb.

יָפֹה or יָפֹה *Japho*, now Jafa, Yafa, a celebrated and very ancient city and port of Palestine on the Mediterranean, about W. N. W. of Jerusalem. Acts 9, 36. 38. 42. 43. 10, 5. 8. 23. 32. 11, 5. 13.—Sept. Josh. 19, 46. Jos. B. J. 1. 20. 3. Strabo 16. 2. 28. p. 759. See Reland Palæst. p. 864. Rosenm. Bibl. Geogr. II. ii. p. 339.

Ἰορδάνης, οὐ, ὁ, *Jordan*, Heb. יַרְדֵּן (the flowing), now *esh-Sheri'ah*, 'the watering-place,' the celebrated river of Palestine. Its remotest perennial source is a large fountain near Hāsbeiya in the valley west of Mount Hermon; but it is usually described as rising from two far more copious fountains in the vicinity of Bānias, the ancient Paneas or Casarea-Philippi, at the southeastern base of the same mountain. The streams very soon enter the vast marsh on the north of the lake Hāleh, the ancient Merom of Scripture (Josh. 11, 5. 7), and Samochonitis of Josephus (Ant. 5. 5. 1); the lower end of which lake is some twelve miles from Bānias. Thence the river runs through a narrow and rocky ravine, with a very rapid descent, about eight miles to the lake of Tiberias; see art. *Γεννησαπέρ*. From the southern end of this lake in Lat. 32° 42' 21" N. the Jordan flows through its own proper valley to the Dead Sea; which it enters in Lat. 31° 45' 46" N. The direct distance between the two lakes is therefore $56\frac{7}{12}$ geogr. miles; along which the river winds extremely, with many strong rapids; so that the length of its actual channel is estimated at more than 150 miles. Its breadth is usually from 80 to 100 feet; the depth is various, but in many places great. It receives from the east the ancient Hieromax; and the much smaller stream of the torrent Jabbok. The first descent of the Jordan in a boat was partially made by Lieut. Molyneux of the British navy in 1847; the next and more successful one was accomplished in 1848 by Lieuts. Lynch and Dale of the U. S. navy, in metal boats, for the express purpose of making a survey of the river and the Dead Sea.—The valley of the Jordan bears in Arabic the name *el-Ghôr*; and the same general depression continues on towards the south beyond the Dead Sea, under the name of *el-Arabah*, quite to the eastern gulf of the Red Sea. It is every where skirted by mountains; which in some parts are high and abrupt, while in others they sink down to hills. The Ghôr between the two lakes is in general five or six miles in breadth. Through this broad plain the Jordan flows

in a still deeper valley; which is usually from 80 to 100 rods wide, and from 40 to 60 feet lower than the rest of the Ghôr. In many places there is yet another slight descent from this lower valley to the actual banks of the stream, by a strip of alluvia or marshy ground covered with canes or other vegetation. The course of the river is skirted by a narrow border of trees and bushes on each side; never extending beyond the outer banks of the lower valley; and sometimes confined to the marshy tracts. The river rarely, if ever, overflows its banks beyond the border of vegetation; and in no possible case do its inundations rise beyond the lower valley. The general surface of the Ghôr, above this lower valley, is therefore a desert; except where watered by the many fountains which burst forth at the foot of the mountains on each side. These occasion in many parts luxuriant vegetation and fertility; as for instance around Jericho.—Recent investigations, begun in 1837 and continued by different persons almost yearly since, have brought to light the remarkable fact, that the whole great valley of the Jordan with its two lakes lies in a deep depression below the level of the Mediterranean. In respect to the Dead Sea, the measurement of the English engineers in 1841, by vertical angles, showed a depression of 1312.2 feet; and the engineer's level run by Lieuts. Lynch and Dale in 1848, from the Dead Sea to the Mediterranean at Joppa, gave the same at 1316.7 feet. Various observations with the barometer afford results differing from these by less than 100 feet. For the lake of Tiberias, the like measurement of the English engineers brought out a depression of only 328.1 feet. Here however later barometrical measurements display a greater discrepancy. That of Mr. Wildenburch gives the depression at 793.3 Paris feet; that of Lieuts. Lynch and Dale, as reckoned back from the Dead Sea, at 735.4 feet. The difference of level between the two lakes, as found by each of these three observations, is 984.1 feet; 558.3 feet; 581.3 feet. This gives for the fall of the Jordan in each mile of the direct distance, the respective proximate amounts of 17 feet, 10 feet, and $10\frac{1}{2}$ feet. These results and the analogy of other rapid streams would seem to make it doubtful, whether the true level of the lake of Tiberias is yet ascertained. See genr. Bibl. Res. in Palest. II. p. 257 sq. III. p. 309 sq. 347 sq. Biblioth. Sacra, 1848, p. 397 sq. 764 sq. Lynch and Dale's Sect. Map.—Matt. 3, 5.

6. 13. 4, 15. 25. 19, 1. Mark 1, 5. 9. 3, 8. 10, 1. Luke 3, 3. 4, 1. John 1, 28. 3, 26. 10, 40.

ἰός, *ὄς*, *δ*, (*ἰήμι*, or *lévai*), pr. *something sent out, emitted*; hence a *missile weapon, arrow*, Hom. II. 15. 451. Sept. Lam. 3, 13.—In N. T.

1. *rust*, as *emitted* on metals, James 5, 3. Sept. for *חֲלָאָה* Ez. 24, 6.—Theogn. 451. Pol. 6. 10. 3. Plato Tim. 59. c.

2. *poison, venom*, as *emitted* espec. by serpents, James 3, 8. Rom. 3, 13 *ἰὸς ἀσπίδων*, quoted from Ps. 140, 4 where Sept. for *חֲמָה*.—*Æl. H. A.* 5. 31. Luc. Fugit. 19.

Ἰούδα, *ῆ*, indec. *Juda*, perh. a softened form for Heb. *יְהוּדָה*, *יִשְׂרָאֵל*, *Judah*, *Juttah*, a city assigned to the priests; and therefore the residence of Zacharias; Luke 1, 39 *εἰς πόλιν Ἰούδα*. Comp. Josh. 15, 55. 21, 16. Reland Palæst. p. 870. Now *Yutta*, see Bibl. Res. in Palest. II. p. 190, 195, 628.—Usually taken as genit. of *Ἰούδας*.

Ἰουδαία, *ας*, *ῆ*, (*Ἰουδαίος*), *Judea*, Heb. *יְהוּדָה*, *Judah*, pr. n. strictly of the territory of the tribe of Judah, the boundaries of which are given in Josh. c. 15; but usually employed in a broader sense. After the secession of the ten tribes, it was applied to the dominions of the kingdom of Judah, in distinction from that of Israel; and of course included the whole southern part of Palestine, comprising the territories of Judah and Benjamin, and apparently also that of Simeon. After the captivity, as most of the exiles who returned were of the kingdom of Judah, the name *Judea* (*Judah*) was given generally to the whole of Palestine west of the Jordan, Hag. 1, 1. 14. 2, 2. Under the Romans, in the time of Christ, Palestine was divided into Galilee, Samaria, and Judea, (John 4, 4. 5,) which last included the whole southern part west of the Jordan, and constituted a portion of the kingdom of Herod the Great. It afterwards belonged to Archelaus (q. v.) and was then made a Roman province dependant on Syria and governed by procurators; see in *ἡγεμών*. For a time also it belonged to Herod Agrippa the elder; comp. in *Ἡρώδης* no. 3. See Jos. B. J. 3. 3. 5. Reland Palæst. p. 31, 174, 178. Rosenm. Bibl. Geogr. II. ii. p. 149.—Matt. 2, 1. 5. 22. 3, 1. 4, 25. 19, 1. Luke 1, 65. al. Meton. *the people of Judea*, Matt. 3, 5. +

Ἰουδαῖζω, f. *ἰσώ*, (*Ἰουδαῖος*), *to Judaize*, *to live like the Jews*, to follow their manners. customs, rites, Gal. 2, 14; parall. to

Ἰουδαῖκῶς ζῆν. Sept. for *יְהוּדִית* Esth. 8, 17.—Ignat. ad Magnes. 10. Plut. Cic. 7. For such verbs see Buttm. § 119. 3. d.

Ἰουδαϊκός, *ῆ*, *ὄν*, *Jewish*, *current among the Jews*, e. g. *μύθοι* Tit. 1, 14.—2 Macc. 8 11. Jos. Ant. 20. 11. 1, 4.

Ἰουδαῖκῶς, adv. *Jewishly*, in the Jewish manner, Gal. 2, 14.—Jos. B. J. 6. 1. 3.

Ἰουδαῖος, *αἶα*, *ον*, (*Ἰούδα*, *Ἰούδας*), pr. adj. *Jewish*; e. g. *τόπος Ἰουδαῖος*, 3 Macc. 3, 29.—In N. T.

1. Fem. a) Pr. adj. *ἡ Ἰουδαία χώρα* v. γῆ, *the land of Judah, Judea*, i. q. simpl. *ἡ Ἰουδαία*, Mark 1, 5. John 3, 22. So Jos. Ant. 11. 1. 1. b) Subst. *a Jewess*, in appos. with *ἡ γυνή*, Acts 16, 1. 24, 24. nom al. So Sept. 1 Chr. 4, 19.

2. Masc. *ὁ Ἰουδαῖος*, Subst. *a Jew*, pr. one of the country or kingdom of Judah, Sept. 2 K. 16, 6; but in later usage applied to all the inhabitants of Judea or Palestine and their descendants, Esth. 3, 6. 10. Dan. 3, 8. 2 Macc. 9, 17. So in N. T. John 4, 9. Acts 18, 2. 24. al. (Sept. Esth. 2, 5. Plut. Cic. 7.) Usually Plur. *οἱ Ἰουδαῖοι*, *the Jews*, Matt. 2, 2. 28, 15. John 19, 21. Acts 10, 22. 20, 19. al. sep. *Ἰουδαῖοι καὶ Ἕλληνες* Acts 14, 1. 18, 4. 19, 10. 1 Cor. 1, 23. 24; see in *Ἕλλην* no. 2. *Ἰουδαῖοι καὶ προσήλυτοι* Acts 2, 5. Spec. and by synecd. *οἱ Ἰουδαῖοι* is put in John for *the chief men, elders, leaders, of the Jews*, John 1, 19. 5, 15. 16 sq. 7, 1. 11. 13. 9, 22. 18, 12. 14. Acts 23, 20, comp. v. 14 sq.—Sing. in app. with another noun, e. g. *ἀνὴρ Ἰουδαῖος* Acts 10, 28. 22, 3; Plur. 2, 14; *ψευδοπροφήτης* Acts 13, 6; *ἀρχιερεύς* Acts 19, 14. +

Ἰουδαῖσμός, *ὄν*, *δ*, *Judaism*, the Jewish religion and institutes, e. g. as opposed to heathenism, 2 Macc. 2, 21. 14, 38.—In N. T. as opp. to Christianity, Gal. 1, 13. 14.

Ἰούδας, *α*, *ὁ*, *Judas*, Heb. *יְהוּדָה* (renowned) *Judah*, Sept. *Ἰούδα*, Engl. Vers. *Judah*, *Judas*, *Jude*, pr. n. of nine persons in N. T.

1. *Judah*, the fourth son of Jacob and head of the tribe of Judah, Matt. 1, 2. 3. Luke 3, 33.—Meton. *the tribe or posterity of Judah*, Matt. 2, 6 bis. Heb. 7, 14. Rev. 5, 5. 7, 5. Also *οἶκος Ἰούδα*, *the house (kingdom) of Judah*, opp. to that of Israel, Heb. 8, 8. For Luke 1, 39 see art. *Ἰούδα*.

2, 3. *Judas* or *Judas*, two of the ancestors of Jesus, elsewhere unknown, Luke 3, 26. 30.

4. *Jude*, an apostle, called also *Lebbeus* and *Thaddeus* (Matt. 10, 3), brother of James the Less and cousin of our Lord, see in *Ἰά-*

κωβος no. 2. He also wrote the Epistle of Jude. Luke 6, 16. John 14, 22. Acts 1, 13. Jude 1.

5. *Judas*, a son of Mary and brother of Jesus, Matt. 13, 55. Mark 6, 3. Others refer these passages to no. 4; but see in Ἰάκωβος no. 3.

6. *Judas*, surnamed *Ischariot* i. e. man of Kerioth, an apostle, and the traitor who betrayed our Lord. He seems previously to have been dishonest, though he had the confidence of the other apostles; comp. John 12, 6. On the manner of his death, see in art. *λάσκω*. Matt. 10, 4. 26, 14. 25. 47. 27. 3. Mark 3, 19. 14, 10. 43. Luke 6, 16. 22. 3. 47. 48. John 6, 71. 12, 4. 13. 2. 26. 29. 18. 2. 3. 5. Acts 1, 16. 25.

7. *Judas*, surnamed *Barsabas*, a Christian teacher sent from Jerusalem to Antioch with Paul and Barnabas, Acts 15, 22. 27. 32.

8. *Judas*, a Jew living in Damascus, with whom Paul lodged at his conversion, Acts 9, 11.

9. *Judas*, surnamed *the Galilean*, ὁ Γαλιλαῖος, Acts 5, 37. So called also by Josephus, Ant. 18. 1. 6. ib. 20. 5. 2. B. J. 2. 8. 1, but likewise ὁ Γαυλονίτης Ant. 18. 1. 1. In company with one Zadok or Sadduceus, he attempted to raise a sedition among the Jews, but was destroyed by Cyrenius (Quirinus) then proconsul of Syria and Judea. See Josephus ll. cc.

Ἰουλία, *as*, ἡ, *Julia*, pr. n. of a female Christian, Rom. 16, 15.

Ἰούλιος, *ov*, ὁ, *Julius*, pr. n. of the centurion who conducted Paul to Rome, Acts 27, 1. 3.

Ἰουνίας, *a*, ὁ, *Junias*, pr. n. of a Jewish Christian, a kinsman and fellow-prisoner of Paul, Rom. 16, 7.

Ἰούστος, *ov*, ὁ, *Justus*, 1. Pr. n. of a Christian at Corinth, with whom Paul lodged, Acts 18, 7.

2. As surname: a) Of Joseph called also Barsabas, nominated as an apostle, Acts 1, 23. b) Of Jesus a friend and fellow-labourer of Paul, Col. 4, 11.

ἵππεύς, *έως*, ὁ, (*ἵππος*), a horseman; Plur. *ἵππεις*, horsemen, cavalry, Acts 23, 23. 32. Sept. for ὤρη Gen. 50, 9. Ex. 14, 9. —Hdian. 4. 13. 13. Xen. Mem. 3. 4. 1.

ἵππικός, ἡ, ὁν, (*ἵππος*), equestrian, opp. to πεζικός Xen. Cyr. 2. 4. 18; skilled in riding, a horseman, Xen. Mag. Eq. 1. 6, 12.—In N. T. Neut. τὸ ἵππικόν, collect. the horseman, cavalry, as in Engl. the horse,

Rev. 9, 16. So Pol. 2. 66. 7. Xen. Ag. 1. 15, 23.

ἵππος, *ov*, ὁ, a horse, James 3, 3. Rev. 6, 2. 4. 5. 8. 9, 7. 9. 17 bis. 19. 14, 20. 18, 13. 19, 11. 14. 18. 19. 21. Sept. for ὤρη Gen. 47, 17. al.—Hdian. 3. 7. 8. Xen. Cyr. 5. 2. 1.

ἶρις, *ιδος*, ἡ, (*ἶρις* a goddess,) acc. ἶριδα and ἶριν, comp. Butt. ὁ 44; a rainbow, iris, Rev. 4, 3. 10, 1.—Æl. V. H. 4. 17. Luc. de Dom. 11. Plut. de Pyth. orac. 30.

Ἰσαάκ, ὁ, indec. *Isaac*, Heb. יִצְחָק (sporting), pr. n. of the son of Abraham by Sarah, Matt. 1, 2. 8, 11. 22, 32. al. Comp. Gen. c. 21 sq. +

ἰσαγγελος, *ov*, ὁ, ἡ, adj. (*ἴσος*, ἄγγελος,) like to angels, angel-like, Luke 20, 36.—Clem. Alex. Strom. 7. 12. Comp. the Homeric ἰσόθεος Il. 2. 565.

Ἰσαχάρ or Ἰσασχάρ, ὁ, indec. *Issachar*, Heb. יִשָּׂכָר, Keri יִשָּׁכָר (there is reward), pr. n. of the ninth son of Jacob by Leah, Gen. 30, 18.—In N. T. meton. the tribe of Issachar, Rev. 7, 7.

ἴσημι, an old root to which the forms ἴσμεν, ἴστε, ἴσασι, were formerly referred; see in οἶδα under art. εἶδω II. Comp. Passow s. v.

Ἰσκαριώτης, *ov*, ὁ, *Ischariot*, surname of Judas the traitor, Heb. יִשְׁכָּרְיָהוּ שָׂרֵי, man of Kerioth, a town in the territory of Judah, Josh. 15, 25.—Matt. 10, 4. 26, 14. Mark 3, 19. 14, 10. Luke 6, 16. 22, 3. John 6, 71. 12, 4. 13. 2. 26. 14, 22.

ἴσος, ἴση, ἴσον, *equal*, *like*, *alike*, spoken of measure, quantity, condition, and the like. Matt. 20, 12 ἴσους ἡμῖν αὐτοὺς ἐποίησας. Luke 6, 34 ἵνα ἀπολάβωσι τὰ ἴσα. Acts 11, 17. Rev. 21, 16. Sept. for ἵση Ez. 40, 5. 6. So Diod. Sic. 1. 20. Xen. Cyr. 5. 2. 1.—Also of nature and condition; John 5, 18 ἴσον ἐαυτὸν ποιῶν τῷ θεῷ. Phil. 2, 6 οὐχ ἄρπαγμόν...τὸ εἶναι ἴσα θεῷ, where plur. ἴσα may be either for neut. sing. see Matth. ὁ 443. 1. Butt. ὁ 129. 7. Greg. Cor. ed. Schæfer p. 130, 1055; or adverbially, Matth. ὁ 446. 7. Butt. ὁ 115. 4 ult. Winer ὁ 27. 3 ult. See in ἄρπαγμός. Comp. ἴσα θεοῖς Hom. Od. 11. 303. Diod. Sic. 1. 89.—Spec. *alike*, *consistent*, e. g. μαρτυρία Mark 14, 56. 59.

ἰσότης, *ητος*, ἡ, (*ἴσος*), *equality*, *likeness*, i. e. like state or proportion, 2 Cor. 8, 13 ἐξ ἰσότητος. v. 14. So Luc. Zeux. 5. Plato Legg. 684. d.—Spec. *equity*, what is

equitable, Col. 4, 1. So Plut. de Fortuna 1 οὐδὲ δικαιοσύνη, οὐδ' ἰσότης.

ἰσότημος, ου, ὁ, ἡ, adj. (ἴσος, τιμή.) *alike honoured, held in equal honour*, Luc. D. Mort. 24. 3. Xen. Hi. 8. 10.—In N. T. *alike precious, having like honour and privilege*, c. dat. 2 Pet. 1, 1 τοῖς ἰσότημον ἡμῶν λαχοῦσιν πίστιν. Buttm. § 133. 2. f. Comp. Jos. Ant. 12. 3. 1 ἰσότημους ἀπέδειξε Μακεδόσιν κτλ.

ἰσόνυχος, ου, ὁ, ἡ, adj. (ἴσος, ψυχή.) *of like spirit, like-minded*, Phil. 2, 20.—Sept. Ps. 54, 14. Æschyl. Ag. 1470.

Ἰσραήλ, ὁ, indec. *Israel*, Heb. יִשְׂרָאֵל (warrior of God), a name given to Jacob after wrestling with the angel, Gen. 32, 24 sq.—In N. T. spoken only in reference to his posterity, e. g. ὁ οἶκος Ἰ. Matt. 10, 6. Acts 7, 42; ὁ λαὸς Ἰ. Acts 4, 10. 13, 17; υἱὸς Ἰ. Acts 7, 23. 37, 9, 15. al. Also *genr. Israel for the Israelites, the children of Israel*, spoken in O. T. of the kingdom of Israel in opp. to that of Judah; but in N. T. applied to all the descendants of Israel then remaining, and synonymous after the exile with οἱ Ἰουδαῖοι, see in Ἰουδαῖος no. 2. Matt. 2, 6. 20. 21. 8, 10. 15, 31. Rom. 10, 1. 19. +

Ἰσραηλῖτης, ου, ὁ, an *Israelite*, in N. T. i. q. ὁ Ἰουδαῖος, see in Ἰσραήλ. John 1, 48. Acts 2, 22. 3, 12. 5, 35. 13, 16. 21, 28. Rom. 9, 4. 11, 1. 2 Cor. 11, 22.—*Genr. Jos. Ant. 2. 9. 1.*

ἵστημι, f. στήσω, aor. 1 ἔστησα, aor. 2 ἔστην, perf. ἔστηκα, plupf. ἐστήκειν Luke 8, 20 and ἐστήκειν Matt. 12, 46, Buttm. § 107. n. 1, 7; perf. infin. ἐστήκειναι, contr. ἐστάναι; perf. part. ἐστηκώς, contr. ἐστώς, ὦσα, ὦς, Buttm. § 107. II. 3; Pass. aor. 1 ἐστάην, fut. 1 σταθήσομαι. See in general, Buttm. § 107.—A less usual form is pres. ἰστάω Rom. 3, 31 Rec. Buttm. § 106. n. 5. § 107. n. 1. 2. Hdot. 4. 103; in later editions also ἰστάνω Rom. 1. c. a late form, Arr. Epict. 3. 26. 17. Buttm. § 112. 10; comp. in ἀποκαθίστημι. Pluperf. 3 pers. plur. ἐστήκεσαν Att. for ἐστήκεισαν Rev. 7, 11; see in Mattaire Dial. p. 65, ed. Reitz.—The significations of this verb are divided between the trans. *to cause to stand, to place*, and intrans. *to stand*; see Buttm. § 107. m. 21.

I. TRANS. in the Act. present, imperfect, fut. and aor. 1, *to cause to stand, to set, to place*.

1. Pr. c. acc. and with an adjunct implying place where; e. g. εἰς αὐτοὺς before them, Acts 22, 30 Παῦλον ἔστησαν εἰς αὐ-

τοὺς. So ἐκ δεξιῶν Matt. 25, 33; ἐν μέσῳ, comp. in ἐν no. 4, Matt. 18, 2. Mark 9, 36. John 8, 3. Acts 4, 7; also ἐν τῷ συνεδρίῳ Acts 5, 27 (Dem. 1370. 25); ἐνώπιόν τινος Acts 6, 6. Jude 24 (comp. Lev. 27, 11); ἐπί c. acc. Matt. 4, 5 ἵστησιν αὐτὸν ἐπὶ τὸ πτερόγον. Luke 4, 9; (ἐπὶ τινι Palæph. 9;) παρὰ c. dat. Luke 9, 47. *Genr. to cause to stand forth*, Acts 1, 23 καὶ ἔστησαν δύο. 6, 13. Trop. *to cause to stand upright*, opp. to falling, Rom. 14, 4. Sept. for יָקַם Gen. 47, 7. 1 K. 6, 14; יָקַם Ex. 40, 2. 16. Josh. 4, 9.—Hdian. 1. 14. 18. Xen. Cyr. 2. 2. 6.

2. *to make stand fast, to establish, to confirm*, c. acc. Rom. 3, 31 νόμον. 10, 3. Heb. 10, 9. Acts 7, 60 μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην, *establish not this sin to them*, lay it not to their charge. Sept. for יָקַם Ex. 6, 4. 1 K. 6, 12.—So of time, *to fix, to appoint*, ἡμέραν Acts 17, 31.

3. *to place in a balance*, i. q. *to weigh*, c. acc. et dat. Matt. 26, 15 ἔστησαν αὐτῷ τριάκοντα ἀργύρια, *they weighed out to him*. Sept. for שָׁקַל Ezra 8, 25. 26. 33. Is. 46, 6.—Diod. Sic. 1. 83. Xen. Mem. 1. 1. 9. Fully ἰστᾷσι σταθμὸν πρὸς ἀργύριον τὰς τρίκας Hdot. 2. 65.—Trans. non al.

II. INTRANS. in the Act. perfect, pluperf. and aor. 2; in the Mid. and also in Pass. aor. 1 and fut. 1 as Mid. (comp. Buttm. § 113. n. 2, 3,) *to stand*; and so perf. ἕστηκεν as present, whence plupf. ἐστήκειν as impf. Buttm. § 107. II. 2.

1. Pr. and absol. e. g. as opp. to falling, 1 Cor. 10, 12 ὁ δοκῶν ἐστάναι θάψεται μὴ πέσῃ. So in prayer or sacrifice Matt. 6, 5. Heb. 10, 11.—With an adjunct implying place where, e. g. an adv. Matt. 12, 46 ἔξω. Mark 11, 5 ἐκεῖ. 13, 14. Luke 9, 27. 17, 12. 18, 13. al. With εἰς c. acc. see in εἰς no. 4; εἰς τὸ μέσον John 20, 19; ἐκ δεξιῶν Luke 1, 11 (Sept. 1 Chr. 6, 39); ἐν c. dat. of place, Matt. 20, 3 ἐν τῇ ἀγορᾷ. John 11, 56. Acts 5, 20. 7, 33; impl. Matt. 20, 6 comp. v. 3. John 7, 37 comp. v. 28; (Xen. Cyr. 6. 2. 17;) ἐν αὐτοῖς among i. e. before them Acts 24, 21; ἐνώπιόν τινος Acts 10, 30. Rev. 7, 9; ἐπὶ c. gen. of place Luke 6, 17 ἕστη ἐπὶ τόπῳ πεδυνού. Rev. 10, 5; (Xen. Cyr. 3. 3. 66;) and so ἐπὶ in the sense before, Acts 25, 10 ἐπὶ τοῦ βήματος. 24, 20 ἐπὶ τοῦ συνεδρίου. Mark 13, 9; ἐπὶ c. acc. of place Matt. 13, 2. Rev. 7, 1; (Sept. 2 Chr. 23, 19;) also ἐπὶ τοὺς πόδας *to stand upon the feet*, Acts 26, 16; impl. Acts 3, 8. (Sept. 2 Chr. 3, 12.) μετὰ τινος John 18, 5; παρὰ c. acc. Luke 5, 1. 7, 38. (2 Chr. 9, 18.) πέσαν τῆς θαλ. John 6

22; πρὸ τῶν θυρῶν Acts 5, 23; πρὸς τῇ θυρᾷ John 18, 16; (Sept. Judg. 9, 35;) c. acc. πρὸς τὸ μνημεῖον 20, 11; σὺν αὐτοῖς Acts 4, 14. Also κύκλῳ τινὸς round about any one Rev. 7, 11; μέσος ὁμῶν ἔστηκεν John 1, 26.—Without an adjunct of place expressed, but in the sense to stand by, near, to stand there, according to the context, i. q. to be present; Matt. 26, 73 προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ. Luke 19, 8. 23, 35. John 1, 35. 3, 29. 18, 18. Acts 2, 14. al. Joined with an adj. or particip. Acts 9, 7 εἰστήκεισαν ἐννεοί. Eph. 6, 14. (Xen. Cyr. 1. 4. 8.) Spec. of persons standing before a judge; either as accusers Luke 23, 10; or as accused, Acts 26, 6 ἔστηκε κρινόμενος. Matt. 27, 11 ἔμπροσθεν τοῦ ἡγεμόνος; comp. also above in constr. with ἐρί. So before Christ as Judge, where it is i. q. to stand erect, firm, in the consciousness of acquittal and final approval, Luke 21, 36; comp. v. 28.—Spoken of fishing-boats, to stand, to be stationed, in Engl. to lie, Luke 5, 2.

2. Trop. to stand fast, i. e. to continue, to endure, to persist, e. g. of things, ἡ βασιλεία Matt. 12, 25. Luke 11, 18; ζεμελίος 2 Tim. 2, 19. Of persons, Acts 26, 22 ἄχρι τῆς ἡμέρας ταύτης ἔστηκε. 1 Cor. 7, 37 ἔστηκε εἰραῖος. Col. 4, 12. John 8, 44 ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν. Rom. 5, 2. 1 Pet. 5, 12 εἰς ἣν ἔστηκετε, comp. in εἰς no. 4. 2 Cor. 1, 24. So Sept. and רָחַץ 2 K. 23, 3. Is. 66, 22; רָחַץ Is. 46, 10. Josh. 2, 11. So Xen. Hell. 5. 2. 23.—Spec. to stand fast against an enemy, opp. to φεύγω, Eph. 6, 13; c. πρὸς τι v. 11. Sept. for רָחַץ Ex. 9, 12. Nah. 2, 8. (Pol. 1. 19. 15. Xen. An. 1. 10. 1.) So against evils, i. q. to endure, to sustain, Rev. 6, 17.—In the sense to be established, confirmed, Matt. 18, 16 et 2 Cor. 13, 1 ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα, in allusion to Deut. 19, 15 where Sept. for קָיָם.

3. In the Aorists ἔστην and ἐστάθην, to stand still, to stop, e. g. of persons, Matt. 20, 32 καὶ σταθὲς ὁ Ἰησοῦς. Mark 10, 49. Luke 7, 14. 18, 40 σταθεὶς δὲ ὁ Ἰησοῦς. Of things, Matt. 2, 9. Acts 8, 38; to cease, Luke 8, 44. Sept. for רָחַץ Hab. 3, 11. Jon. 1, 15.—Hdian. 1. 13. 10. Xen. Cyr. 7. 1. 3. +

ιστορέω, ᾧ, f. ἴσω, (ἴστωρ, εἰδέναι,) to learn or know by inquiry and personal examination, Pol. 9. 14. 3. ib. 10. 7. 1; to know, to have seen personally, Jos. Ant. 8. 2. 5. Palæph. proem. 7.—In N. T. to see, to go to see, to visit a person in order to

make his acquaintance; Gal. 1, 18 ἰστορήσαι Πέτρον. So Jos. B. J. 6. 1. 8. Arr. Epict. 2. 14. 28. Hesych. ἰστορεῖ· ὁρᾷ. See Wetst. in loc.—More freq. to narrate, to tell what one has seen, Pol. 1. 37. 3. Hdian. 3. 7. 15.

ἰσχυρός, ἁ, ὢν, (ισχύω,) strong, mighty, powerful, e. g.

1. Of persons, spoken of the powers both of body and mind, physical and moral. Matt. 3, 11 ἰσχυρότερός μου ἐστίν. Mark 1, 7. Luke 3, 16. Heb. 11, 34 ἰσχυροὶ ἐν πολλῷ, and so Matt. 12, 29 bis εἰσέλθειν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ. Mark 3, 27 bis. Luke 11, 21. 22. 1 Cor. 10, 22; also 1 Cor. 1, 25. 1 John 2, 14 strong, i. e. firm in faith. Of angels Rev. 5, 2. 10. 1. 18, 21; of God Rev. 18, 8. Sept. for רָחַץ Judg. 5, 13. Josh. 10, 2; of God Deut. 10, 17; אֱלֹהֵי of God Neh. 1, 5. 9, 32. So Ael. V. H. 2. 24. Xen. Mem. 1. 7. 4. ib. 1. 6. 7.—Trop. strong in influence and authority, mighty, honourable, 1 Cor. 4, 10. Rev. 6, 15 Grb. 19, 18. 1 Cor. 1, 27 τὰ ἰσχυρά for concr. οἱ ἰσχυροί. Sept. οἱ ἰσχ. τῆς γῆς for אֲדָמָה 2 K. 24, 15; also for רָחַץ 1 Chr. 7, 7. 40. So Xen. Ath. 1. 14.

2. Of things, strong, vehement, great, as ἄνεμος Matt. 14, 30; λιμός Luke 15, 14; κραυγή Heb. 5, 7; φωνή Rev. 18, 2 Grb. βρονταὶ Rev. 19, 6. Sept. Gen. 41, 31. Ex. 19, 19. Dan. 6, 20. (Xen. Cyr. 1. 6. 39 χειμῶν. Hell. 4. 2. 11 ῥέυμα.) Trop. firm, sure, as ἰσχ. παράκλησις Heb. 6, 18 (Pol. 31. 20. 8); powerful, grave, severe, e. g. ἐπιστολαὶ ἰσχ. 2 Cor. 10, 10; so Xen. Cyr. 3. 3. 48.—Of a city, strong, fortified, Rev. 18, 10 Βαβ. ἡ πόλις ἡ ἰσχ. Sept. for רָחַץ Ez. 26, 17. So Xen. Cyr. 7. 5. 7, 8.

ἰσχύς, ὅς, ἡ, (ἰς, ἰσχω,) strength, might, power, spoken of the powers both of body and mind, physical and moral; e. g. once physical, Rev. 18, 2 Rec. ἔκραξεν ἐν ἰσχύϊ i. e. mightily, vehemently; comp. Sept. Is. 58, 1. Sept. for רָחַץ Dan. 3, 4. 4, 11. So Hdian. 6. 8. 2 ἰσχ. σώματος. Xen. Ven. 13. 14.—Of mental and moral power, might, ability, faculty. Mark 12, 30 ἐξ ὅλης τῆς ἰσχύος σου with all thy might. v. 33. Luke 10, 27. 1 Pet. 4, 11. (Sept. for רָחַץ Gen. 31, 6; מָאָד 2 K. 23, 25.) Also genr. power, potency, pre-eminence; e. g. along with δύναμις, 2 Pet. 2, 11 ἄγγελοι ἰσχύϊ καὶ δυνάμει μέζοντες. Eph. 1, 19 et 6, 10 κράτος τῆς ἰσχύος i. q. κράτος ἰσχυρόν, mighty power. 2 Thess. 1, 9. Spec. in ascriptions to God, Rev. 5, 12. 7, 12. Sept. for רָחַץ Jer. 10, 12. 32, 17; מְבִיָּרָה Is. 11, 2.

ισχύω, f. ἰσως, (ισχύς,) to be strong, i. e. to have strength, ability, power, both physical and moral, e. g.

1. Pr. physical, to be strong, robust; Matt. 9, 12 et Mark 2, 17 of ἰσχύοντες the strong, i. e. the well, not the weak and sick. Sept. for **יָחִי** Josh. 14, 11.—Ecclus. 30, 14 ἰσχύς καὶ ἰσχύων. Xen. Mem. 3. 12. 4.

2. Genr. to be able, I can, c. infin. Matt. 6, 28 ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν. 26, 40. Mark 5, 4. 14, 37. Luke 6, 48. 8, 43. 14, 6. 29. 30. 16, 3. 20, 26. John 21, 6. Acts 6, 10. 15, 10. 25, 7. 27, 16; inf. impl. Mark 9, 18. Luke 13, 24. Phil. 4, 13 πάντα ἰσχύω, I can do or endure all things. Better perhaps πάντα as acc. of manner etc. Buttm. § 131. 7.—Sept. 2 Chr. 2, 6. Diod. Sic. 1. 83 ult.

3. Spec. to have efficacy, to avail, to have force and value; Gal. 5, 6 et 6, 15 οὐτε περιτομή τι ἰσχύει. Heb. 9, 17. James 5, 16; εἰς οὐδὲν ἰσχύει it has no value, is good for nothing, Matt. 5, 13. (Æl. V. H. 2. 38. Plato Polit. 294. a.) Spec. to prevail, e. g. κατὰ τινας, against or over any one, Acts 19, 16; absol. Rev. 12, 8. So Sept. with πρὸς for **יָחִי** Dan. 7, 21. Ps. 13, 5. So 1 Macc. 10, 49; comp. ἰσχύειν ὑπὲρ Luc. Navig. 42.—Trop. to prevail, to spread abroad, to gain strength and efficacy; Acts 19, 20 ὁ λόγος τοῦ κ. ηὔξανε καὶ ἰσχυεν.

ἰσως adv. (ἰσος,) pr. equally, alike, Dem. 35. 26. Plato Legg. 805. a; equitably, fairly, Dem. 59. 19.—In N. T. as it would seem, it may be, perhaps, Luke 20, 13. Sept. for **יָחִי** Gen. 32, 21; **יָחִי** Dan. 4, 24 [27]. So Æl. V. H. 11. 8. Xen. Cyr. 2. 1. 13.

Ἰταλία, as, ἡ, Italy, Acts 18, 2. 27, 1. 6. Heb. 13, 24.

Ἰταλικός, ἡ, ὅν, Italian, e. g. σπείρα q. v. Acts 10, 1.—Arr. Tactic. p. 73. 5. See Wetst. N. T. in loc.

Ἰτουραία, as, ἡ, Iturea, Heb. **יְטוּרָא** Jettur (1 Chr. 5, 19), a region which made part of Cœle-Syria in its wider acceptation, Plin. H. N. 5. 19.—Luke 3, 1 Φαλιππον τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, Philip being tetrarch of Iturea and Trachonitis. But Josephus describes Philip's tetrarchy as composed of Trachonitis, Batanea, and Auranitis, without any mention of Iturea, Ant. 15. 10. 1; comp. 17. 11. 4. B. J. 2. 6. 3. Hence Reland and others supposed Iturea to be the same with Auranitis; Rel. Palæstina p. 106 sq. Cellarii Notit. Orb. II. p. 529. More prob. it was nearly the same with the modern *Jeidûr*, a province lying south of the territory of Damascus,

and bounded east by Trachonitis and Haurân; south by Bashan; and west by Gaulonitis and Mount Hermon; see Burckhardt Trav. in Syr. p. 286. Bibl. Res. in Palest. III. App. p. 149.—The Itureans were celebrated as skilful archers and daring robbers, Cic. Phil. 2. 44. ib. 13. 8. Virg. Georg. 2. 448. Strabo 16. 2. 18. p. 755 τὰ μὲν οὖν ὀρεῖνὰ ἔχουσι πάντα Ἰτουραῖοι τε καὶ Ἀραβες, κακοῦργοι πάντες. See also Münster de Reb. Ituræor. Hafniæ 1824.

ἰχθύδιον, ον, τό, (dim. of ἰχθύς,) a small fish, Matt. 15, 34. Mark 8, 7.—Plut. de Solert. anim. 27 mid.

ἰχθύς, ὅς, ὁ, a fish, Matt. 15, 36. 17, 27. Luke 5, 6. John 21, 6. 9. al. Sept. for **יָחִי** Gen. 9, 2.—Luc. D. Mar. 11. 2. Xen. Hell. 4. 1. 16. +

ἰχνός, εὖς, οὖς, τό, (ἰκω, ἰκνέομαι,) a footstep, Xen. An. 7. 3. 42.—In N. T. only trop. in the phrase to walk or follow in one's footsteps, i. e. to imitate his example; Rom. 4, 12 στοιχοῦσι τοῖς ἰχνεσι τοῦ Ἀβραάμ. 2 Cor. 12, 18. 1 Pet. 2, 21. So Ecclus. 21, 6. Pol. 4. 42. 7.

Ἰωάθαμ, ὁ, indec. Jotham, Heb. **יֹחָזָאִם** (Jehovah is upright), pr. n. of a king of Judah, the son and successor of Uzziah, r. 759-743 B. C. Matt. 1, 9 bis. See 2 K. 15, 7. 32 sq. 2 Chr. c. 27.

Ἰωακείμ, ὁ, indec. Joachim, Heb. **יְהוֹיָכִים** (Jehovah hath set up) Jehoiakim, pr. n. of a king of Judah, r. 611-600 B. C. added in some Mss. after Josiah, Matt. 1, 11 bis. See 2 K. 23, 34. 36. 24, 1.

Ἰωάννα, ἡς, ἡ, Joanna, fem. of Ἰωάννης, pr. n. of the wife of Chusa, steward of Herod Antipas, Luke 8, 3. 24, 10.

Ἰωαννᾶς, ᾧ, ὁ, Joannas, i. q. Ἰωάννης, one of the ancestors of Jesus, Luke 3, 27.

Ἰωάννης, ον, ὁ, John, Heb. **יֹחָנָן** Johanan (for **יְהוֹחָנָן**, whom Jehovah hath graciously given, comp. Θεοδόωρος), pr. n. of four persons in N. T.

1. John the Baptist Matt. 3, 1, the son of Zacharias and forerunner of Christ, beheaded by order of Herod Antipas, Luke 1, 13. 60. 63. Matt. 3, 4. 13. 14. 14, 2. 3. 4. 8. 10. al. sæp. Comp. Jos. Ant. 18. 5. 2.

2. John the apostle, the son of Zebedee and brother of the elder James, especially beloved of our Lord, Matt. 4, 21. 10, 2. 17, 1. Mark 1, 19. 29. Luke 5, 10. al. sæp.

3. John, one of the 'kindred' of the high priest and a member of the Sanhedrim; once Acts 4, 6.

4. *John* surnamed *Mark*, the companion of Paul and Barnabas, and writer of the second Gospel; only Acts 12, 12. 25. 13, 5. 13. 15, 37. +

Ἰώβ, ὁ, indec. *Job*, Heb. יוֹב (the persecuted,) the patriarch of the O. T. whose afflictions and patience are celebrated in the book of Job. James 5, 11.

Ἰωήλ, ὁ, indec. *Joel*, Heb. יוֹאֵל (Jehovah is his God), one of the minor Hebrew prophets, Acts 2, 16. Comp. Joel 1, 1.

Ἰωνάν, ὁ, indec. *Jonan*, i. q. Ἰωνᾶς, one of the ancestors of Jesus, Luke 3, 30.

Ἰωνᾶς, ἁ, ὁ, *Jonas*, Heb. יוֹנָתָן (dove) *Jonah*, pr. n. of two persons in N. T.

1. The noted prophet of the O. T. Matt. 12, 39. 40. 41 bis. 16, 4. Luke 11, 29. 30. 32 bis. See Jon. 1, 1 sq.

2. The father of the apostle Peter, John 1, 43. 21, 15. 16. 17. Comp. in Βαριωνᾶς.

Ἰωράμ, ὁ, indec. *Joram*, Heb. יְהוֹרָם (whom Jehovah exalted) *Jehoram*, pr. n. of a king of Judah, the son and successor of Jehoshaphat, r. 891—884 B. C. Matt. 1, 8 bis. See 2 K. 8, 16 sq.

Ἰωρελμ, ὁ, indec. *Jorim*, perh. i. q. Ἰωράμ, one of the ancestors of Jesus, Luke 3, 29.

Ἰωσαφάτ, ὁ, indec. *Josaphat*, Heb. יְהוֹשָׁפָט (whom Jehovah judgeth, sustaineth) *Jehoshaphat*, a pious king of Judah, the son and successor of Asa, r. 914—889 B. C. Matt. 1, 8 bis. See 1 K. 15, 24. 22, 41 sq.

Ἰωσή, ὁ, indec. *Jose*, i. q. Ἰωσῆς, one of the ancestors of Jesus, Luke 3, 29.

Ἰωσῆς, ὁ, indec. *Joses*, pr. n. of three persons in N. T.

1. A brother of James the Less, a kinsman of Jesus, Matt. 27, 56. Mark 15, 40. 47.

2. A son of Mary and brother of Jesus, Matt. 13, 55. Mark 6, 3. Others refer these passages to no. 1; but see in Ἰάκωβος no. 3.

3. Of Barnabas, the companion of Paul, Acts 4, 36.

Ἰωσήφ, ὁ, indec. *Joseph*, Heb. יְהוֹשֵׁף (he will add), pr. n. of seven persons in N. T.

1. The patriarch, the eleventh son of Jacob and head of the half-tribes of Manasseh and Ephraim, John 4, 5. Acts 7, 9. 13 bis. 14. 18. Heb. 11, 21. 22. Rev. 7, 8 φυλὴ Ἰωσήφ, put for the half-tribe of Ephraim, comp. v. 6. See Gen. 30, 22 sq.

2, 3, 4. Three of the ancestors of Jesus, Luke 3, 24. 26. 30.

5. The husband of Mary the mother of Jesus, Matt. 1, 16. 18. 19. 20. 24. 2, 13. 19. Luke 1, 27. 2, 4. 16. 33. 43. 3, 23. 4, 22. John 1, 46. 6, 42.

6. *Joseph* of Arimathea, a member of the Sanhedrim, βουλευτής, a disciple of Jesus, who assisted at his burial, Matt. 27, 57. 59. Mark 15, 43. 45. Luke 23, 50. John 19, 38.

7. *Joseph*, called also Barsabas and Justus, nominated as an apostle in the place of Judas, Acts 1, 23.

Ἰωσίας, οὐ, ὁ, *Josias*, Heb. יְהוֹשָׁא (whom Jehovah heals) *Josiah*, pr. n. of a pious king of Judah, the son and successor of Amon, r. 642—611 B. C. Matt. 1, 10. 11. See 2 K. 22, 1 sq. 2 Chr. c. 34, 35.

ιώτα, τό, indec. *iota*, Heb. יוֹד (the smallest letter of the Heb. alphabet, trop. for the minutest part, Matt. 5, 18. For the Rabbinic usage see Wetstein N. T. ad Matt. l. c.

K.

καγώ crasis for καὶ ἐγώ, dat. καμοί, acc. καμέ, and *I*, and to me, and me; the καί every where retaining its own distinct power, just as if written separately; see in καί. Matt. 2, 8. Luke 2, 48. John 1, 34. 2 Cor. 11, 22. al. Dat. Luke 1, 3. Acts 8, 19. 1 Cor. 15, 8. non. al. Acc. John 7, 28. 1 Cor. 16, 4. non al.—It is often written with iota subscript, καγω, but improperly; see Buttm. §29. n. 2. b, and n. 7. +

κάδος, οὐ, ὁ, Lat. *cadus*, a pail, jar, cask; Luke 16, 6 Lachm. ἐκατόν κάδους ἐλαίου, for

Rec. βάρους.—Anacr. Fr. 16. 3. Plato Rep. 616. d.

καθά, adv. for καθ' ἃ, Buttm. §115. n. 5; lit. 'according to what things,' i. e. according as, or simply as, Matt. 27, 10 καθὰ συνέταξέ μοι ὁ κ. Sept. for וְכַד Gen. 7, 9; for כָּד Gen. 19, 8.—Pol. 3. 107. 10. Xen. Cēc. 15. 3.

καθαίρεσις, εως, ἡ, (καθαίρειν,) a pulling down, demolition, e. g. of a fortress, 2 Cor. 10, 4. So Pol. 23. 7. 6. Xen. Hēc.

2. 2. 15.—Trop. in respect to religious knowledge and experience, *demolition, destruction*, opp. to *οικοδομή*, 2 Cor. 10, 8. 13, 10. Comp. 1 Macc. 3, 43. Hdian. 2. 4. 9.

καθαίρέω, ὦ, f. ἦσω, (κατά, αἰρέω,) aor. 2 καθαίρων.

1. to take down, sc. from a higher place, e. g. from the cross, c. acc. Mark 15, 36 εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν. v. 46. Luke 23, 53. Acts 13, 29. Sept. for הוריד Josh. 8, 29. 10, 27.—Philo in Flacc. p. 977. a. Pol. 1. 86. 6.

2. With the idea of force, violence, to pull down, to demolish, c. acc. as buildings Luke 13, 18. (1 Macc. 5, 65. Xen. Cyr. 6. 1. 20.) So a people, to overthrow, to conquer, to destroy, c. acc. Acts 13, 19 καθελὼν ἔβη ἐπ' αὐτά. (Sept. for הרים Jer. 24, 6. 42, 10. Hdian. 6. 2. 3.) Also princes, potentates, to cast down from their thrones, to dethrone, Luke 1, 52. So Ael. V. H. 2. 25. Hdot. 2. 152.—Trop. to subvert, to destroy, as τὴν μεγαλειότητα Acts 19, 27; λογισμούς 2 Cor. 10, 4. Sept. καθ. τὴν ὕβριν for ברה Zech. 9, 6. So Jos. Ant. 6. 9. 2 τὴν ἀλαζονείαν. Diod. Sic. 4. 8.

καθαίρω, f. ἀρῶ, (καθαρός,) to cleanse from filth, c. acc. e. g. a pers. Luc. Nelyom. 7; grain by winnowing, Sept. 2 Sam. 4, 6. Xen. Ec. 18. 6.—In N. T.

1. to cleanse a tree or vine from useless branches, to prune, c. acc. John 15, 2.—Philo de Agric. p. 189. a. Id. de Somn. p. 1116. e. Comp. Læsner Obs. p. 155.

2. Trop. to cleanse from sin, to purify, by expiation, Heb. 10, 2. Sept. for הטהר Jer. 13, 27.—Jos. Ant. 5. 1. 14. Xen. An. 5. 7. 35.

καθάπερ adv. (καθά strengthened by περ,) according as, i. q. as, even as, Rom. 4, 6 καθάπερ καὶ Δαβὶδ λέγει. 2 Cor. 1, 14. 3, 13. 18. 1 Thess. 2, 11. 3, 6. 12. 4, 5. Heb. 4, 2. 5, 4. In a protasis, followed by οὕτως or οὕτω, so, Rom. 12, 4. 1 Cor. 12, 12. 2 Cor. 8, 11. Sept. for כַּאֲשֶׁר Gen. 12, 4. Ex. 7, 6. 10.—Luc. de Mort. peregr. 25. Xen. Mem. 1. 2. 29.

καθάπτω, f. ἀψω, (κατά, ἄπτω,) to adapt, to fit down upon any thing; and so to bind or fasten upon, c. acc. Pol. 8. 8. 3. Xen. Ven. 6. 9.—In N. T. intrans. or with ἐαυτὸν impl. i. q. Mid. καθάπτομαι, to fix oneself upon, to fasten on, c. gen. Acts 28, 3 ἐχιδνα ... καθήψε τῆς χειρὸς αὐτοῦ, Buttm. § 132. 5. e. Comp. also in ἄγω no. 2.—This is a later Active to the earlier and more usual Mid. depon. καθάπτομαι, Passow sub v.

καθαρίζω, f. ἴσω, (καθαρός,) a later verb instead of the earlier καθαίρω.

1. to make clean, to cleanse; c. acc. Matt. 23, 25 καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου. v. 26. Luke 11, 39. (Sept. Ps. 12, 7.) Spec. of lepers afflicted with a filthy disease and accounted as unclean, to cleanse, to heal, c. acc. Matt. 8, 2. 10, 8. Mark 1, 40. Luke 5, 12. Pass. Matt. 8, 3 bis, καθαρίσθητι· καὶ εὐθὺς ἐκαθαρίσθη αὐτοῦ ἡ λέπρα, his leprosy was cleansed, i. e. was healed (comp. Luke 5, 13 et Mark 1, 42), Matt. 11, 5. Mark 1, 41. 42. Luke 4, 27. 5, 13. 7, 22. 17, 14. 17. So Sept. and בָּהַר Lev. 14, 7. 8, 11. 15, 27.

2. Trop. to cleanse, in a moral sense, i. e. a) From sin or pollution, by expiation, to purify, Pass. Heb. 9, 22. 23; c. acc. et ἀπό τινος, 1 John 1, 7 τὸ αἷμα Ἰησοῦ ... καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας, i. e. from the guilt of sin and its consequences. v. 9. (Sept. for בָּהַר Ps. 51, 4; כִּפֵּר Ex. 29, 37.) With acc. and dat. Tit. 2, 14 ἵνα καθάρισις ἑαυτῷ λαόν, that he might purify, sanctify, for himself. b) Genr. and without expiation, to cleanse, to purify, to free from moral uncleanness; c. acc. et ἀπό τινος, 2 Cor. 7, 1 καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκός. With acc. simply, Acts 15, 9. Eph. 5, 26. Heb. 9, 14. James 4, 8. So c. ἀπὸ Eccclus. 38, 10; simpl. Jos. Ant. 11. 5. 4 ult. de Macc. § 1.

3. In the Levitical sense, to cleanse, to make lawful, c. acc. a) Genr. Mark 7, 19 πᾶν τὸ ἔξωθεν εἰσπορευόμενον ... εἰς τὸν ἀφεδρώνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα, cleansing all meats, by separating what is unclean, and thus making what remains clean and lawful; here the part. καθαρίζον refers to the preceding clause by way of apposition; comp. Winer § 48. 1. b. Buttm. § 131. n. 13. b) Spec. to declare clean, c. acc. Acts 10, 15 ἃ ὁ θεὸς ἐκαθάρισε, σὺ μὴ κοῖνον. 11, 9. So Sept. and בָּהַר Lev. 13, 6. 23. 28. 34.

καθαρισμός, οὐ, ὁ, (καθαρίζω,) 1. a cleansing, purification; e. g. of the Jewish washings before meals, John 2, 6; comp. Matt. 15, 2. Trop. of the ceremonial purification of lepers, Mark 1, 44. Luke 5, 14; see Lev. c. 14. Also of a woman after child-birth, Luke 2, 22; see Lev. c. 12. Sept. for בָּהַר Lev. 14, 32; טָהַר Lev. 15, 13. So of baptism as a rite of purification, John 3, 25 ἐγένετο οὖν ζήτησις ... περὶ καθαρισμοῦ.—Clem. Alex. Strom. 6. 6.

2. Trop. in a moral sense, purification from sin; expiation, Heb. 1, 3. 2 Pet. 1, 9.

Sept. Ex. 30, 10. Job 7, 20; an expiatory offering Luc. Asin. 22.

καθαρμα, see περικαθαρμα.

καθαρός, ἄ, ὄν, *clean, pure*, i. e. unsoiled, unalloyed; see Tittm. de Syn. N. T. p. 26. It is a primitive word having no affinity with αἶρω, Passow s. v. Comp. Sanscr. *guh* to be purified; also Lat. *castus*, Engl. *chaste*, Gerin. *keusch*.

1. *clean, pure*, physically, Matt. 23, 26. 27, 59 ἐντὶλίσιν αὐτὸ σινδόνι καθαρῷ. Heb. 10, 22 ὕδατι καθαρῷ. Rev. 15, 6. 19, 8. 14. 21, 18 bis. 21. 22. 1. Trop. Luke 11, 41, see in ἐνείμι. Sept. for קָדוֹשׁ Ez. 36, 25. Ex. 25, 31. 36. So Jos. Ant. 3. 8. 5 οὐρανός. Ael. V. H. 13. 1 mid. ὕδατα. Xen. Oec. 10. 7, 12.—Trop. in a Levitical or symbolical sense, John 13, 10 ἐστὶ καθαρὸς ὅλος. So of meats, *clean, lawful*, not forbidden, Rom. 14, 20. Tit. 1, 15 bis, πάντα καθαρα, οὐδὲν καθαρὸν.

2. In a moral sense, *clean, pure*, i. e. a) *guiltless, innocent*, Acts 18, 6 καθαρὸς ἐγώ. With ἀπό τινος, Acts 20, 26 καθ. ἐγὼ ἀπὸ τοῦ αἵματος. Sept. for קָדוֹשׁ Gen. 44, 1; c. ἀπό for קָדוֹשׁ Gen. 24, 8. So Ael. V. H. 8. 5. Dem. 122. 17. b) *sincere, upright*, void of evil, Matt. 5, 8 οἱ καθάριοι τῇ καρδίᾳ. John 13, 10 ὑμεῖς καθάριοι ἐστε. v. 11. 1 Tim. 1, 5. 3, 9. 2 Tim. 1, 3. 2, 22. Tit. 1, 15 τοῖς καθάροις. James 1, 27. 1 Pet. 1, 22. So John 15, 3, the figure being taken from the vine, *cleansed, pruned*; see in καθαίρω. Sept. for קָדוֹשׁ Ps. 24, 4; קָדוֹשׁ Ps. 51, 11; קָדוֹשׁ Gen. 20, 5. 6. So Xen. Cyr. 8. 7. 20. 23.

καθαρότης, ητος, ῆ, (καθαρός,) *clean-ness, pureness*, in the Levitical sense, Heb. 9, 13.—So phys. Xen. Mem. 2. 1. 22; mor. Arr. Epict. 4. 11. 5. Plato Legg. 778. c.

καθέδρα, as, ῆ, (καθίζομαι,) *a seat*; Matt. 21, 12 et Mark 11, 15 τὰς κ. τῶν πωλούντων. Trop. Matt. 23, 2 καθίσιν ἐπὶ τῆς καθέδρας Μωϋσέως *to sit in Moses' seat*, i. e. to occupy his place as an expounder of the law. Sept. for מוֹשֶׁה 1 Sam. 20, 17. 24; מוֹשֶׁה 1 K. 8, 13.—Pol. 1. 21. 2. Hdian. 2. 3. 17.

καθέζομαι, (κατά, ζῶμαι,) impf. ἐκαθεζόμην, for the augm. see Buttm. § 86. n. 2; pr. 'to seat oneself,' i. e. *to sit down, to sit*, Matt. 26, 55. Luke 2, 46. John 4, 6. 20, 12. Acts 6, 15. [20, 9.] John 11, 20 ἐν τῷ οἴκῳ ἐκαθεζέτο i. e. *continued sitting*, Buttm. § 137. 4. Sept. for שָׁבַע Ez. 26, 16.—Hdian. 4. 2. 5. Xen. Conv. 1. 8.

καθεῖς, i. e. καθ' εἰς, see in εἰς nō. 1. b. γ.

καθεξῆς, adv. (κατά, ἐξῆς,) *in succession, in order*, i. e. *successively, consecutively*; Luke 1, 3 καθεξῆς σοι γράψαι, i. e. *to write a connected narrative*. Acts 11, 4. 18, 23. (So Ael. V. H. 8. 7. Plut. Symp. 1. 1. 5 fin.) With the art. ὁ καθεξῆς, *successive*, i. e. *subsequent, following*, of pers. Acts 3, 24 καὶ τῶν καθεξῆς sc. προφητῶν. Of time Luke 8, 1.—Classic writers prefer ἐφεξῆς, see Passow. Plut. l. c. pen.

καθεύδω, (κατά, εὔδω,) impf. ἐκάθευδον, for the augm. see Buttm. § 86. n. 2; pr. *to lie down to sleep*, Hom. Il. 1. 611. Od. 4. 304. Sept. for כָּבַשׁ 1 Sam. 3, 2. 3. 5 sq.—In N. T. *genr. to sleep, to go to sleep*, and impf. *to be asleep*, intrans. a) Pr. Matt. 8, 24. 13, 25. 25, 5. 26, 40. 43. 45. Mark 4, 27. 38. 13, 36. 14, 37 bis. 40. 41. Luke 22, 46. 1 Thess. 5, 7 bis. Sept. for שָׁבַע Cant. 5, 3; כָּבַשׁ Gen. 28, 13. So Hdian. 7. 1. 22. Xen. Cyr. 8. 3. 42. b) Spec. *to be in a deep sleep*, in a state of unconsciousness like one dead; Matt. 9, 24 οὐ γὰρ ἀπέθανε... ἀλλὰ καθεύδει. Mark 5, 39. Luke 8, 52. Hence once of those really dead (like κοιμάω), 1 Thess. 5, 10 εἴτε γρηγοροῦμεν εἴτε καθεύδωμεν. So Sept. for שָׁבַע Dan. 12, 2. c) Trop. i. q. *to be slothful, secure*, not vigilant, Eph. 5, 14 ἔγειρε ὁ καθεύδων. 1 Thess. 5, 6. So Xen. An. 1. 3. 11.

καθηγητής, οῦ, ὁ, (καθηγέομαι,) *a leader, guide*; in N. T. in the sense of *teacher, master*, i. q. ραββί, Matt. 23, 8. 10 bis.—Diog. Laert. 1. 13, 27. Plut. Alex. M. 5.

καθήκω, (κατά, ἤκω,) *to come or reach down to*, as mountains to the sea, Hdian. 8. 1. 12. Xen. Hell. 5. 4. 17.—In N. T. impers. καθήκει, *it is becoming, it is fit, right*, absol. Acts 22, 22 οὐ καθήκεν (Rec. καθήκον) αὐτὸν ζῆν. Part. neut. τὸ καθήκον, *what is meet, right*; Rom. 1, 28 τὰ μὴ καθήκοντα, *things not meet*, i. e. abominable. So Ecclus. 10, 23. Xen. Cyr. 8. 1. 4. Part. 2 Macc. 6, 4. Luc. Gall. 10. Xen. Cyr. 1. 2. 5.

κάθημαι, (κατά, ἵμαι,) 2 pers. κάθη Acts 23, 3 and imperat. κάθου Heb. 1, 13, later forms instead of κάθησαι and κάθησο, Buttm. § 108. II. 3. Lob. ad Phryn. p. 369.

1. *to sit down, to sit still, to sit*, intrans. and more common than ἵμαι, Buttm. l. c. a) Pr. *to sit down*, Matt. 15, 29. 27, 36. John 6, 3. al. Sept. for שָׁבַע Gen. 21, 16. So Hom. Il. 1. 569. b) Genr. *to sit*, absol. i. e. *to sit there, to sit by*, Matt. 13, 2. Luke 5, 17. 1 Cor. 14, 30. With an adjunct of place, e. g. ἐκεῖ Mark 2, 6; οὐ Acts

2, 2; ὡς James 2, 3; also with a prep. e. g. ἀπέναντί τινος Matt. 27, 61 (Sept. Gen. 21, 16); εἰς c. acc. of place Mark 13, 3, comp. in εἰς no. 4; ἐκ δεξιῶν Matt. 22, 44. Acts 2, 34, comp. in ἐκ no. 1. b; ἐν c. dat. of place Matt. 11, 16. Mark 4, 1. Luke 10, 13 (Sept. 2 K. 6, 32. Xen. Hell. 4. 4. 3); ἐν δεξιᾷ v. ἐν τοῖς δεξιοῖς Col. 3, 1. Mark 16, 5; ἐπ' αὐνο τινός Matt. 28, 2. Rev. 6, 8; ἐπὶ c. gen. Matt. 24, 3. Acts 8, 28. Rev. 4, 2. 9, 17 (Sept. 1 Sam. 1, 9. Diod. Sic. 1. 52); ἐπὶ c. dat. of place Acts 3, 10 (Sept. Is. 36, 12. Xen. An. 4. 2. 6); c. acc. Matt. 9, 9. Mark 2, 14. John 12, 15. Rev. 6, 2 (Sept. Jer. 25, 30); μετὰ c. gen. of pers. Matt. 26, 58; παρὰ c. acc. of place Matt. 13, 1. Mark 10, 46; περὶ c. acc. of pers. around whom, in whose circle, one sits, Mark 3, 32. 34 (Xen. An. 4. 2. 5 ἀμφὶ πύρ); πρὸς τὸ φῶς Luke 22, 56; ὑπὸ τὸ ὑποπόδιον James 2, 3; so Sept. Judg. 4, 5. 1 K. 13, 14. c) Of a dignitary who sits in public, e. g. a judge Matt. 27, 19. Acts 23, 3; a queen, βασίλισσα, Rev. 18, 7. So Sept. Ex. 18, 14. Dem. 507. 26. Plato Apol. 35. c.

2. Spec. to abide, to dwell, to be; with ἐν c. dat. of place, Matt. 4, 16 bis, τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, quoted from Is. 9, 1 where Sept. κατοικέω for καθῆμι. Luke 1, 79. Acts 14, 8. (So Sept. for καθῆμι Neh. 11, 6. 25. Ecclus. 50, 26; so sedeo Cic. ad Div. 16. 7.) With ἐπὶ c. gen. of place Rev. 14, 6 καθ. ἐπὶ τῆς γῆς, where Rec. κατοικούντας; also with ἐπὶ c. acc. Luke 21, 35 καθ. ἐπὶ πρόσσωπον τῆς γῆς. So Alciph. I. Ep. 25 ἐπὶ τινι. +

καθημερινός, ἡ, ὅν, (κατὰ, ἡμέρα,) daily; Acts 6, 1 ἐν τῇ διακονίᾳ τῇ καθ. in the daily ministration of alms.—Judith 12, 15. Polyæn. 4. 2. 10. Plut. Pyrrh. 14. A word of the later Greek, Lob. ad Phryn. p. 53.

καθίζω, (κατὰ, ἵζω,) f. καθίσω Matt. 25, 31, instead of fut. καθιζήσω or Att. καθιῶ, see Buttm. § 114 ἵζω. Matth. § 181. n. 3. Passow sub v. Aor. 1 ἐκάθισα, for the augm. see in Buttm. § 86. n. 2.—Trans. to cause to sit down, to seat; also intrans. to sit down, to sit.

1. Trans. to cause to sit down, to seat, to set; with ἐν of place, Eph. 1, 20 καὶ ἐκάθισεν [αὐτὸν] ἐν δεξιᾷ αὐτοῦ. Sept. for יָשַׁב 1 K. 2, 8. 2 Chr. 23, 20. So Luc. Nigr. 18. Xen. Hell. 5. 4. 6.—Spec. to cause to sit, to set, as judges, 1 Cor. 6, 4 τοὺς καθίζετε sc. κριτὰς v. δικαστάς. So fully Luc. Tox. 62 οὐ γὰρ ἐκάθισαμέν τινα δικαστὴν τοῦ λόγου. Plato Legg. 873. c.

2. Intrans. or with ἐαυτὸν impl. and also Mid. to seat oneself, i. e. to sit down, to sit; see in ἄγω no. 2, and Buttm. § 130. n. 2.

a) Pr. and genr. Matt. 5, 1 ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ κτλ. 13, 48. Mark 9, 35. Luke 4, 20. 5, 3. 14, 28. 31. 16, 6. John 8, 2. Acts 13, 14. 16, 13. 1 Cor. 10, 7. Sept. for יָשַׁב Gen. 37, 24. Neh. 1, 4. So Xen. Cyr. 8. 4. 2.—With an adjunct of place, e. g. αὐτοῦ here Matt. 26, 36; ὡς Mark 14, 32. So with prepositions, εἰς τὸν ναὸν τοῦ 3. 2 Thess. 2, 4, comp. in εἰς no. 4 (Xen. Mem. 4. 2. 1); ἐκ δεξιῶν Matt. 20, 21. 23. Mark 10, 37. 40. 16, 19; ἐν c. dat. ἐν τῷ θρόνῳ Rev. 3, 21 bis; ἐν δεξιᾷ Heb. 1, 3. 8, 1. 10, 12. 12, 2 (Sept. Jer. 39, 3); ἐπὶ c. gen. ἐπὶ θρόνου Matt. 19, 28 bis. 25, 31. Luke 22, 30. Acts 2, 30 (Sept. 1 K. 2, 12. 8, 20. Xen. Eq. 7. 5); ἐπὶ τοῦ βήματος, of a judge, etc. John 19, 13. Acts 12, 21. 25, 6. 17; (Diod. Sic. 1. 92. Plato Legg. 659. b); ἐπὶ τῆς Μωϋσέως καθέδρας Matt. 23, 2, see in καθέδρα; also ἐπὶ c. dat. ἐπὶ αὐτῷ sc. τῷ πῶλῳ Mark 11, 7; ἐπὶ c. acc. ἐφ' ὃν Mark 11, 2. Luke 19, 30. John 12, 14. Rev. 20, 4; trop. Acts 2, 3. (Sept. Gen. 48, 2. Thuc. 1. 136.) κατέναντί τινος Mark 12, 41; μετὰ τινος Rev. 3, 21 bis; σὺν τινι Acts 8, 31.

b) Spec. to abide, to continue, e. g. ἐν τῇ πόλει Luke 24, 49; absol. Acts 18, 11. Sept. for יָשַׁב Jer. 49, 32; καθῆμι Ex. 16, 29. Judg. 9, 41.—1 Macc. 2, 7. 29; comp. sedeo Cic. de Div. 16. 7.

καθίστημι, f. καθήσω, (κατὰ, ἵστημι,) aor. 1 καθήκα, Buttm. § 108. I; pr. to send or throw down, i. e. in N. T. to let down, c. acc. et εἰς, Luke 5, 19 καθήκαν αὐτόν... εἰς τὸ μέσον. Acts 9, 25 καθ. διὰ τοῦ τείχους. (Palaeoph. 13. 3.) Pass. or Mid. part. καζιέμενος foll. by ἐπὶ τῆς γῆς Acts 10, 11; ἐκ τοῦ οὐρανοῦ 11, 5.—Sept. 1 Sam. 2, 16. Jos. Ant. 2. 3. 4, c. εἰς. Plato Phaed. 61. c.

καθίστημι, also καθιστάω Acts 17, 15. Plut. Cato Min. 70 fin. (comp. in ἵστημι init.) fut. καταστήσω, aor. 1 κατέστησα.—To set down, i. q. genr. to set, to place, in N. T. found only in the trans. forms; also Pass. or Mid. to be set, to be, etc. See in ἵστημι, and comp. Buttm. § 106. n. 5.

1. to set down, to place, to cause to stand, pr. Hom. Il. 9. 202. Xen. Mem. 3. 1. 10. Mid. or Pass. to set or place oneself, to be placed, to stand, Xen. Cyr. 8. 3. 2.—Hence in N. T. Act. καθίστημι, to cause to be, to render, to make; c. acc. impl. et adj. 2 Pet. 1, 8 ταῦτα... οὐκ ἀργούς [ὑμᾶς]... καθίστησιν κτλ. Pass. to be or become, to be rendered,

made; James 3, 6 οὕτως ἡ γλώσση καθίσταται ἐν τοῖς μέλεσιν. 4, 4. (Thuc. 4. 92 καθίσταται.) Rom. 5, 19 bis, ἀμαρτωλοὶ κατεστάθησαν οἱ πολλοὶ κτλ.—Act. Jos. Ant. 6. 5. 6 τὸν θεὸν αὐτοῖς εὐμενῇ καταστήσαι. Xen. An. 6. 3. 18.

2. *to set, to constitute, to appoint*, sc. persons; so c. acc. et ἐπὶ c. gen. *to set one over any thing*, Matt. 24, 45 ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ. 25, 21. 23. Luke 12, 42. Acts 6, 3; ἐπὶ c. dat. Matt. 24, 47. Luke 12, 44; ἐπὶ c. acc. Heb. 2, 7. So ἐπὶ c. gen. Sept. for כִּנְיָ Gen. 41, 41. 43; ἐπὶ c. acc. Sept. Jer. 1, 10. Xen. Cyr. 8. 1. 9.—With two acc. of pers. and station, *to constitute, to make*; Luke 12, 14 τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; Acts 7, 10. 27. 35. Heb. 7, 28. So with acc. of pers. omitted Tit. 1, 5. (Xen. An. 3: 4. 30.) Pass. c. acc. of manner Heb. 5, 1, see Buttm. § 131. 8; c. εἰς τι 8, 3. Sept. for כִּנְיָ Ex. 2, 14. Gen. 47, 6. al. So genr. Palæph. 23. 4. Diod. Sic. 19. 15. Xen. Ag. 3. 5.

3. *to set one down on a journey, i. e. to accompany, to conduct*, out of respect or for security, c. acc. Acts 17, 15 οἱ καθιστῶντες τὸν Παῦλον. Sept. for כִּנְיָ 2 Chr. 28, 15. —Hdian. 2. 8. 10. Xen. An. 4. 8. 8.

καθό adv. (for καθ' ὅ, i. e. according to what, i. e. according as, as, i. q. καθά. Rom. 8, 26 καθό δεῖ. 2 Cor. 8, 12 bis, καθό ἐάν ἔχη τις κτλ. *in proportion as*: 1 Pet. 4, 13. Sept. for כִּנְיָ Lev. 9, 5.—Plut. comp. Agesi. cum Pomp. 4. Comp. Phryn. et Lob. p. 425.

καθολικός, ἡ, ὄν, (κατά, ὅλος,) catholic, i. e. general, universal, found in many editions in the titles to the epistles of James, Peter, John, and Jude, i. e. the catholic epistles; so called as being addressed not to any particular church, but to Christians at large.—Arr. Epict. 2. 20. 2. Pol. 8. 4. 11.

καθόλου adv. (καθ' ὅλου;) pr. *throughout the whole*, i. e. wholly, entirely; and καθόλου μὴ, *not at all*, Acts 4, 18. Sept. c. neg. for כִּנְיָ Ez. 13, 3. 22. 17, 14.—Diod. Sic. 4. 5. Xen. Eq. 8. 1.

καθοπλίξω, f. ἴσω, (κατά intens. ὁπλίξω,) *to arm fully, to equip*; Pass. *to be fully armed, equipped*, Luke 11, 21.—Sept. Jer. 46, 9. Æschin. 75. 33. Xen. Cyr. 2. 1. 11.

καθοράω, ὦ, (κατά, ὄραω,) *to look down upon, from a higher place, to behold*, Sept. for כִּנְיָ Num. 24, 2. Xen. Cyr. 3. 2. 10.—In N. T. genr. and trop. *to perceive, to see clearly*, Pass Rom. 1. 20. So 3 Macc. 3,

11. Luc. Pseudom. 25; pr. Hdian. 4. 15. 14. Xen. An. 1. 8. 26.

καθότι adv. (καθ' ὅ τι,) lit. 'according to what,' i. e. *how*, in what manner, Thuc. 4. 118.—In N. T.

1. *according as, as*, Acts 2, 45 et 4, 35 καθότι ἂν τις χρεῖαν εἶχε. Sept. for כִּנְיָ Ex. 1, 12. 17; 2 Lev. 27, 12.—Diod. Sic. 4. 5.

2. *for that, because that, inasmuch as*, Luke 1, 7 καθότι ἡ Ἑλ. ἦν στείρα. 19, 9. Acts 2, 24. [17, 31.]—Sept. for Chald. כִּנְיָ Dan. 2, 8. Pol. 18. 21. 6. Thuc. 6. 8.

καθώς, adv. (κατά, ὥς,) a later form instead of καθά, Phryn. et Lob. p. 425 sq. Sturz de Dial. Alex. p. 74; *according as, as*; comp. the simple ὥς.

1. Pr. implying manner: a) Genr. Matt. 21, 6 καθώς προσέταξεν αὐτοῖς ὁ Ἰ. Mark 11, 6. Luke 11, 1. John 1, 23. Acts 10, 47. 1 Cor. 4, 17. Gal. 2, 7. al. sæpius. Prægn. Mark 15, 8 ἥρξατο αἰτεῖσθαι, καθώς αἰετοῖεν αὐτοῖς, *began to demand* [that he should do] *as he had ever done to them*. John 6, 58. With εἰμί, i. q. *such as*, 1 Thess. 2, 13 ἀλλὰ, καθώς ἐστί ἀληθῶς. 1 John 3, 2; comp. in εἰμί II. 7. In a protasis, with οὕτως in the apodosis, John 3, 14. 2 Cor. 1, 5. 1 Thess. 2, 4; also ὁμοίως Luke 6, 31. Sept. for כִּנְיָ Ex. 10, 29, comp. 1 Chr. 24, 31. 26. 12. So Palæph. 52. 7. Plut. de Pyth. Orac. 21. Comp. Greg. Cor. p. 319. ed. Schæf. b) After verbs of speaking, etc. *how*, Acts 15, 14 Συμεὼν ἐξηγήσατο, καθώς πρότερον κτλ. 3 John 3. c) In the sense of proportion, comparison, Mark 4, 33 καθώς ἡδύνατο ἀκοεῖν. John 5, 30. Acts 11, 29. 1 Pet. 4, 10. So Sept. Num. 26, 54. Pol. 7. 9. 15.

2. In a causal sense, *as, i. e. even as, inasmuch as, since*; John 17, 2 καθὼς ἔδωκας αὐτῷ κτλ. Rom. 1, 28. 1 Cor. 1, 6. 5, 7. Eph. 1, 4. Phil. 1, 7.

3. Of time, *as, when*, Acts 7, 17 καθὼς δὲ ἤγγιζεν ὁ χρόνος.—2 Macc. 1, 31. +

καί, conjunct. *and, also*, one of the most frequent words in the Greek language; and as used in N. T. taking a strong colouring from the Hebrew; see Winer § 57. 2, 3. Matth. § 620. Buttm. § 149. m. 8. Kühner § 321.

1. Simply copulative, *and*. a) Connecting single words and clauses; e. g. *Nouns*, Matt. 2, 11 χρυσὸν καὶ λίβανον καὶ σμύρναν. 13, 55. 23, 6. 7. Luke 6, 38; and so when the latter noun is in place of a genitive, by Hendiadys, Acts 23, 6 περὶ ἐλπίδος καὶ ἀναστάσεως. Rom. 2, 20. (Sept. Gen. 1, 14.

3, 16.) *Pronouns*, Matt. 8, 29 τί ἐμοὶ καὶ σοί, see in ἐγὼ no. 3. *Adjectives*, Rom. 7, 12 ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή. *Verbs*, Mark 4, 27 καθεύδῃ καὶ ἐγείρῃται . . . βλαστάνῃ καὶ μῆκύνῃται. Acts 1, 21. 7, 17. 9, 28; and so where one verb is taken adverbially, Luke 6, 48 ἔσκαψε καὶ ἐβάδυνε, see fully in βαδύνω. John 8, 59. Rom. 10, 20. Col. 2, 5. al. *Adverbs*, Heb. 1, 1 πολυμερῶς καὶ πολυτρόπως. Also clauses, Matt. 7, 25 καὶ κατέβη ἡ βροχὴ, καὶ ἤλθον οἱ ποταμοί, καὶ ἔπνυσαν οἱ ἄνεμοι, κτλ. Matt. 1, 17. John 1, 1. Rom. 14, 7. al.—Hence καὶ is mostly a simple *continuative*, marking the progress of a consecutive discourse; e. g. Matt. 1, 23 ἐν γαστρὶ ἔξει, καὶ τέξεται νιόν, καὶ καλέσουσι κτλ. 2, 11. Mark 4, 32. Luke 2, 34. 11, 44. 1 Cor. 12, 5. 6. al. (Hdian. 3. 12. 5. Xen. An. 4. 1. 15 sq.) In like manner as connecting *negative* clauses, where the negative particle may be omitted in the latter, which is then rendered negative by the continuative power of καί, e. g. James 3, 14 μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κτλ. 2 Cor. 12, 20. Gal. 3, 28 οὐκ ἐν ἁρσεν καὶ ὀφλυν. Matt. 13, 15. Mark 4, 12. John 12, 40. Acts 28, 27; comp. Sept. Is. 6, 9 sq. See Winer § 59. 7 pen. Passow no. 13. [VII.] (Jos. Ant. 2. 15. 5 init.) But in two examples after οὐτε, the καὶ does not thus carry forward the negative; as John 4, 11 οὐτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύν. 3 John 10. So Luc. D. Mar. 14. 1 οὐτε τὴν παῖδα ἠόκησεν, καὶ αὐτὸ ἦδη τέτυκτο. Arr. Alex. M. 4. 7. 6. See Winer l. c.—The use of καὶ in this continuative sense takes a strong colouring from the Heb. use of וְ, espec. וְ *conversive* both of fut. and præter. which is also continuative, see Heb. Lex. arts. וְ and וְ. Heb. Gr. § 48 b. Ewald Heb. Gr. p. 547. Thus: a) The simple καὶ is put very frequently in N. T. particularly in the narrative style, where classic writers either put nothing, or use some other particle, as δέ, ἀλλά, τότε, and the like; so espec. in Matt. Mark, Luke, and Rev. e. g. Matt. 14, 9 sq. 27, 28 sq. Mark 1, 31 sq. 3, 13 sq. Luke 2, 25 sq. 4, 14 sq. Rev. 11, 7 sq. al. sæp. So וְ and Sept. καὶ 1 Sam. 15, 3 sq. Is. 11, 12 sq. Ez. 5, 1 sq. comp. 1 Macc. 1, 1 sq. For καὶ ἐγένετο, see below in lett. b. β) From the simplicity of the Heb. καὶ with a demonstr. pron. is sometimes written where Greek usage employs the relative; e. g. Luke 6, 6 καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. 11, 44. 16. 1 Cor. 7, 13. So Sept. and וְ Is. 13, 14; so וְ, Sept. וְ, Job 29, 12.

See Heb. Lex. art. וְ no. 1. ee.—The case where καὶ with a demonstr. pron. follows a relative clause, instead of another relative, is a frequent Greek construction; see Matth. § 472. 3. Kühner § 334. 1. Buttm. § 151. II. 4. Winer § 22. p. 173. So Luke 17, 31. Acts 3, 13 ὃν ἡμεῖς μὲν παρέδώκατε, καὶ ἡγήσασθε αὐτόν κτλ. 1 Cor. 8, 6. 2 Pet. 2, 3 Rev. 2, 18. 17, 2. So Dem. 123. 7. Xen. Cyr. 3. 1. 38.

b) Continuative in respect to *time*, i. e. connecting clauses and sentences in the order of time. Thus a) At the beginning of a sentence, where any thing is narrated as done immediately or soon after that which the preceding context narrates; here καὶ is equivalent to the more usual τότε, then, after that, Matt. 3, 16. 4, 3. 21 καὶ προσῆλθε ἐκείθεν. 10, 1. 14, 12. 14. Mark 1, 29. 4, 21. 24. 26. al. comp. τότε Matt. 15, 12. (Xen. Hi. 1. 8. Cyr. 1. 3. 11.) Here belongs the phrase καὶ ἐγένετο and (then) it came to pass, corresponding to the Heb. וְ, see Heb. Lex. art. וְ no. 1. Heb. Gram. § 126 b. 2. Usually with a notation of time; e. g. with ὅτε Matt. 7, 28. 10, 1. 19, 1; ὡς Luke 2, 15; ἐν c. dat. Mark 1, 9. 4, 4. Luke 1, 59. 9, 18. 14, 1 al. μετὰ Luke 2, 46; with gen. absol. Matt. 9, 10; with acc. and inf. Mark 2, 23. Elsewhere ἐγένετο δέ id. Luke 3, 21. 5, 1. 6, 1. β) In an apodosis, e. g. where any thing is said to follow at once, immediately upon that which is contained in the protasis, i. q. and immediately; Mark 1, 27 τοῖς πνεύματι ἀκαθάρτοις ἐπιτάσσει καὶ ὑπακούουσιν αὐτῷ. Luke 8, 25. Matt. 8, 15. Mark 2, 14. Luke 4, 36. Matt. 26, 53. Also where the time is less definite, i. q. and then, and afterwards, without any notation of time, Mark 12, 1 καὶ ἐξέδοτο αὐτὸν γεωργοῖς. Luke 1, 56 ἔμεινε δὲ . . . μῆνας τρεῖς, καὶ ὑπέστρεψεν κτλ. John 4, 40. Acts 5, 7. (Theocr. Id. 7. 10–12; comp. Passow in καὶ no. 5.) So with a notation of time, Matt. 28, 9 ὡς δὲ ἐπορεύοντο . . . καὶ ἰδοὺ ὁ Ἰησοῦς κτλ. (Xen. An. 1. 10. 15 ὅτε.) After καὶ ἐγένετο or ἐγένετο δὲ with a note of time, see above in a. Matt. 9, 10 καὶ ἰδοὺ. Mark 2, 15. Luke 5, 1. 2, 15. 21. 9, 28. 51. Spec. in the construction ἤγγικεν ἡ ὥρα καὶ κτλ. Matt. 26, 45; also ἦν δὲ ὥρα τρίτη καὶ κτλ. Mark 15, 25. Luke 23, 44; where some needlessly take καὶ as in the place of a relative. So Thuc. 1. 50 ἦδη δὲ ἦν ὀψέ . . . καὶ οἱ Κορίνθιοι κτλ. Xen. An. 6. 4. 26 ἦδη μὲν ἀμφὶ ἡλίου δυσμὰς ἦν, καὶ οἱ Ἕλληες κτλ. See Matth. § 620 p. 1257

c) Continuative in respect to *sense*, i. e. before the apodosis and connecting it as a consequent with the protasis as its antecedent, e. g. a) Where the apodosis affirms what will take place *provided* that is done which is contained in the protasis, i. q. *and so, and thus, and then*, usually followed by a fut. or pres. in a future sense. So with Imperat. in the protasis; Matt. 4, 19 δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλλεῖς ἀνθρώπων. 5, 15. 7, 7. 9, 18 ἐπίβες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. 11, 29. Mark 6, 22. 11, 29. Luke 6, 35. John 2, 19. 4, 35. 7, 33. Acts 9, 6. 2 Cor. 13, 11. James 1, 5. al. smp. (Sept. and ᾗ 1 Sam. 15, 16. Epict. Ench. c. 21, 23. Xen. Mem. 2. 3. 16 μὴ ὀκνεῖ... καὶ κτλ.) Also genr. Matt. 27, 64 καὶ ἔσται ἡ ἑσχάτη πλάνη χεῖρων τῆς πρώτης. Luke 12, 19. Heb. 3, 19 καὶ βλέπομεν. 12, 9. (Sept. and ᾗ Gen. 24, 40.) After εἰ or ἐάν in the protasis, *then*; James 4, 15 ἐάν ὁ κύριος θελήσῃ καὶ ζήσωμεν, καὶ ποιήσωμεν κτλ. *if God will and we live, THEN we shall do this or that.* Rev. 3, 20 ἐάν... καί. Sept. ἐάν... καί for ᾗ... καὶ Lev. 26, 3. 4; εἰ... καί Judith 5, 20. Xen. Cyr. 8. 7. 22.—Once followed by an Imperat. John 7, 52 ἐρευνήσον καὶ ἴδῃς, where the second Imperat. is equiv. to a fut. *and so thou shalt see*; Winer § 44. 2. Gesen. Heb. Gr. § 127. 2. So Baruch 2, 21; comp. Luc. D. Deor. 2. 2 βαῖνε καὶ ὄψει. Lat. *divide et impera*. β) Where the apodosis affirms what is or will be done *in consequence of, because of* that which is contained in the protasis, i. q. *and so, and therefore*, i. q. so that, therefore, wherefore. E. g. foll. by a fut. Acts 7, 43 καὶ μετοικίω ὑμᾶς κτλ. quoted from Amos 5, 27 where Sept. and ᾗ. Rom. 11, 35. Foll. by a pres. Matt. 11, 18. 19 καὶ λέγουσιν. John 7, 22. Foll. by a prat. Rom. 4, 3. Gal. 2, 16. 3, 6. James 2, 23. Sept. and ᾗ 1 Sam. 15, 23. So Xen. Œc. 7. 22.

d) As an *explicative* copula, i. q. *namely, to wit, even*, between words and clauses, see Viger. et Herm. p. 525, 835. a) Between nouns which are strictly in apposition, e. g. Matt. 21, 5 ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑποζυγίου. So in ὁ θεὸς καὶ πατήρ when alone, 1 Cor. 15, 24. James 1, 27. 3, 9; but in the phrase ὁ. ε. κ. πατήρ τοῦ κυρίου I. X. it is merely copulative, 2 Cor. 1, 3. 11, 31. Eph. 1, 3. al. Also Matt. 13, 41 πάντα τὰ σκάνδαλα καὶ τοὺς κτλ. Rom. 1, 5. Comp. ᾗ 1 Sac. 28, 3. 17, 40. So Luc. Tox. 26. Xen. An. 4. 5. 9 γυναῖκας καὶ κόρας. β) Before a clause added by way of explanation, (καί *expegetical*),

e. g. Matt. 1, 25 ἐποίησεν ὡς προσέταξεν αὐτῷ... καὶ παρέλαβε τὴν γυναῖκα. Luke 5, 35 ἐλεύσονται δὲ ἡμέραι καὶ ὅταν ἀπαρῇ κτλ. John 2, 16 καὶ χάριν ἀντὶ χάριτος. 1 Cor. 3, 5. So Xen. An. 2. 5. 38 ἔχει τὴν δίκην καὶ τέσσηκεν. Comp. Viner § 57. 2. note c.

e) It has an *intensive* or *cumulative* force, viz. a) Where two or more words are connected by καί, and καί is then also inserted emphatically before the first word, καί... καί, Lat. *et... et*, Engl. *both... and*. Matt. 10, 28 φοβήσητε τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι. Mark 9, 22. Acts 26, 29. Rom. 14, 9 bis. Phil. 4, 12. 16. So Hdian. 3. 6. 15. Xen. Cyr. 1. 3. 15. ib. 2. 3. 1. β) Before comparatives, *and even*; Matt. 11, 9 ναὶ, καὶ περισσότερον προφήτου. Luke 7, 26. John 10, 10. Comp. Passow *καί* no. 6. Matth. § 620. p. 1258. d. So Hom. Il. 10. 556. Xen. An. 6. 6. 35. γ) Before interrogations, where in strictness it is simply copulative, *and*, but serves to add strength and vivacity to the question, *and, and then, then*; comp. Viger. p. 524. Matth. § 620. p. 1258. c. So before a pron. or adv. Mark 10, 26 λέγοντες· καὶ τίς δύναται σωθῆναι; *who then* (in that case) *can be saved?* Luke 3, 14. 10, 29. 2 Cor. 2, 2; καὶ πῶς Mark 12, 37; καὶ πῶς Luke 20, 44. John 14, 9; genr. Acts 23, 3. 1 Cor. 5, 2. So Luc. D. Deor. 1. 2 καὶ τί πλέον ἔξω; Xen. Mem. 1. 3. 10, 11; καὶ πῶς Hi. 7. 11. δ) Before an Imperat. καί is often intensive in the classic writers; see Viger. et Matth. l. c. Some apply this also to several passages in N. T. as Matt. 23, 32. Mark 11, 29. Luke 12, 29. 1 Cor. 11, 6. But in all these καί is simply copulative, and may be referred to some of the significations above given; see Winer § 57. 2. note a. ε) Where a part is subjoined to a whole by way of emphasis, καί may be rendered *and especially, imprimis*. Mark 1, 5. 16, 7 εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ. Matt. 8, 33. Comp. Passow, *καί* no. 6 ult. [II. 3.] So Æschyl. Pers. 749 θεοὶ καὶ Ποσειδῶν.—Vice versa, where a whole is subjoined to a part, as in a summing up of particulars, i. q. *and in a word, yea*. Matt. 26, 59 οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὄνον the chief priests and the elders, and [yea] the whole Sanhedrim. Mark 15, 1. See Winer § 57. 2. note d. So Dem. 36 ult. Comp. Plato Phæd. 13. p. 69. b, καὶ ἀνδρεία καὶ σωφροσύνη καὶ δικαιοσύνη καὶ ξυλλήβδην ἀληθείας ἀρετή.

f) Apparently *adversative*, but only where the antithesis of the thought is clear in itself, without the aid of an adversative particle

E. g. α) and yet, and nevertheless; Matt. 6, 26 ὅτι οὐ σπείρουσιν... καὶ ὁ πατήρ ὑμῶν τρέφει αὐτά. 10, 29. 12, 5 οἱ ἱερεῖς τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοι εἰσι. John 1, 10. 6, 70. 7, 19. 9, 30. 17, 25 πᾶτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, *righteous Father, and yet the world hath not known thee*, has not acknowledged thee as such; Winer § 57. 4. p. 522. Gal. 4, 14. 1 John 2, 4. Rev. 3, 1. Sept. and 12 Sam. 3, 8. Mal. 2, 14. (Xen. Cyr. 7. 5. 45. Mem. 1. 2. 32.) So Heb. 3, 9 ἐδοκίμασάν με, καὶ εἶδον τὰ ἔργα μου, *they proved me, and yet (although) they saw my works*, quoted from Ps. 95, 9 where Sept. καὶ for καὶ; comp. Heb. Lex. καὶ no. 4. β) Where it connects a negative antithetic clause with a preceding positive one, where we often though not necessarily use *but*; e. g. Matt. 12, 39 σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοῖσεται αὐτῇ. 13, 14. 17. 17, 16. 26, 60 καὶ οὐχ εὗρον. Mark 9, 18. 14, 55. 56. John 10, 25. al. ssep. In all these passages the rendering *but* is admissible but not necessary; in others it would destroy the true sense, e. g. ἔλεον βέλω καὶ οὐ βυσίαν i. e. *I will have mercy and not merely sacrifice* Matt. 9, 13 et 12, 7, quoted from Hos. 6, 6 where Heb. γ and Sept. ad sensum, ἔλεος βέλω [μᾶλλον] ἢ βυσίαν. See Passow in καὶ no. 13. [VII.] Winer § 57. 2. note b. γ) Rarely in a strong antithesis without a negative, καὶ may be given by *but*, though not necessarily, e. g. Acts 10, 28 καὶ ἐμοὶ ὁ θεὸς ἐδείξε. Mark 12, 12 ἐζητούν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, where we may also render *and* and *nevertheless*, as in α. 1 Cor. 12, 5, comp. v. 6. Winer l. c.

2. Copulative and emphatic, *also, too*; implying increase, addition, something more; e. g. always so in the connection δὲ καὶ or καὶ δέ, *and also*, i. e. *and in addition, and likewise*, see in δέ no. 2. d. Buttm. § 149. m. 10. Kühner § 321. n. 5. Comp. Passow καὶ no. 3. [II.]

α) Genr. Matt. 5, 39 στρέψον αὐτῷ καὶ τὴν ἄλλην. 6, 12. Mark 2, 16. 29. Luke 1, 35. 6, 16 δὲ καὶ. John 8, 19 εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν. Rom. 1, 15. 1 Cor. 14, 12. al. ssep. So Hdtan. 1. 1. 4. Xen. Cyr. 5. 1. 2 φ καὶ τὴν στολὴν ἐκδύς ἔδωκε. Mem. 2. 3. 1.—For πολλὰ καὶ ἅλλα v. ἕτερα, see ἅλλος no. 1. a.

β) In comparisons, e. g. οὕτω καὶ, *so also*, after ὥς, ὥσπερ, καὶ ὥς, 1 Cor. 11, 12 ὥσπερ γὰρ ἡ γυνὴ... οὕτω καὶ ὁ ἀνὴρ. 15, 22. With οὕτω impl. Matt. 6, 10 ὥς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Luke 6, 31. John 13, 15.

Acts 7, 51. Gal. 1, 9. So Xen. Mem. 1. 6. 3; οὕτω impl. Hdot. 7. 128 ὥς δὲ ἐπεθύμησε, καὶ ἐποίησε ταῦτα. Plut. Mor. II. p. 9. Thuc. 8. 1 ult.—Also καὶ ὥς καὶ, *as also, even as also*, 1 Cor. 13, 12. 14, 34; ὥς καὶ, *as also*, 1 Cor. 7, 7. Acts 11, 17. So Xen. Cyr. 4. 2. 1.

γ) In interrogations, e. g. τί καὶ; *why also? why too?* 1 Cor. 15, 30; ὥστε καὶ, *why moreover?* Luke 13, 7.—Jos. Ant. 18. 6. 6 τί καὶ ἔχοι λέγειν. Eurip. Phoen. 1373 πῶς καὶ. Comp. Herm. ad Vig. p. 834.

δ) Before a participle καὶ implies an emphatic antithesis with what precedes, and may be rendered *even, although*; Matt. 26, 60. Luke 18, 7 καὶ μακροθυμῶν ἐπ' αὐτοῖς, *though he bear long with them*. 1 Cor. 16, 9. Comp. Passow καὶ no. 4. [II. 2.] Herm. ad Vig. p. 835.—Ael. V. H. 1. 21 καὶ μὴ προσκυνήσαντι. Theogn. 1114 σὺν σοί, καὶ κακὸς ὢν, γίγνομαι ἐσθλὸς ἀνὴρ. Xen. Cyr. 4. 1. 17 φεύγουσι καὶ πολλὰ οἶσαι.

ε) Intensive, *even, even also, yea*. Matt. 10, 30 ὑμῶν δὲ καὶ αἱ τρίχες, i. e. *the very hairs, etc.* Mark 1, 27 καὶ τοῖς πνεύμασι. 4, 25 et Luke 8, 18 καὶ ὁ ἄρῃσεται. Rom. 8, 23 καὶ ἡμεῖς αὐτοί. 1 Cor. 2, 10 καὶ τὰ βάθη. 11, 6 καὶ κειράσθω *let her be even also shorn*. 2 Cor. 8, 3 ὅτι κατὰ δύναμιν, καὶ ὑπὲρ δύναμιν, *yea above their ability*. Mark 9, 13 ὅτι καὶ Ἡλίας ἐλήλυθε *that Elias is even already come*.—Sept. Esth. 7, 8. Luc. D. Deor. 5. 4. Xen. Oec. 18. 9 ἐπιστάμενος καὶ πάλαι. Mem. 4. 2. 12. Comp. Winer § 57. 2. note e. Passow καὶ no. 6. [II. 3.]

3. With other particles, chiefly καὶ δέ *and also, but also*; likewise δέ καὶ, *but also*, Matt. 3, 10. John 15, 24; see in δέ no. 2. d. Buttm. § 149. m. 10; τε καὶ, see in τε, Buttm. § 149. m. 8.—Others are: ἀλλὰ καὶ *but also*, see in ἅλλος no. 3. c; γὰρ καὶ *see in γάρ no. 1*; ἐὰν δὲ καὶ, *see in ἐάν II. 1*; εἰ καὶ, *see in εἰ γὰρ καὶ, εἰ γε καὶ, εἰ δὲ καὶ, see in εἰ III. 2. c. d, and γέ no. 2. c. β*; ἢ καὶ, *see in ἢ IV. b*; καὶ γὰρ *see in γάρ no. 1*; καὶ γε, *see in γέ no. 2. e*; καὶ δέ *see above*; καὶ εἰ, καὶ γὰρ εἰ, καὶ γὰρ εἴπερ, *see in εἰ III. 1. a. β*. +

Καϊάφας, α, δ, Caiaphas, Aram. כַּיָּאֵפָאס (depression, Buxt. Lex. Ch. 1076.) pr. n. of a high priest, Ἰωσήπος ὁ καὶ Καϊάφας Jos. Ant. 18. 2. 2. He was appointed by Valerius Gratus the predecessor of Pilate, A. D. 26, and deposed by Vitellius in A. D. 35; Jos. Ant. 18. 4. 3. See fully in Ἄνας.—Matt. 26, 3. 57. Luke 3, 2. John 11, 49. 18, 13. 14. 24. 28. Acts 4, 6.

καίγε, see in γε no. 2. e.

Κάιν, ὁ, indec. *Cain*, Heb. כַּיִן (possession), pr. n. of the first-born of Adam and the first homicide, Heb. 11, 4. 1 John 3, 12. Jude 11. See Gen. c. 4.

Καϊνάν, ὁ, indec. *Cainan*, Heb. כַּיִן (possession) *Kenan*, pr. n. a) A son of Enos, Luke 3, 37; comp. Gen. 5, 9 sq. b) A son of Arphaxad according to the Sept. Gen. 10, 24. 11, 12; but not found in the Hebrew. Luke follows the Sept. c. 3, 36, where several Mss. omit Καϊνάν.

καινός, ὁ, ὄν, *new*, *not old*. 1. Pr. newly made, not impaired by time or use, as ἀσκοί Matt. 9, 17. Mark 2, 22. Luke 5, 38; (Sept. and חֲדָשׁ Josh. 9, 13;) *μνημεῖον* Matt. 27, 60. John 19, 41; *ἱμάτιον* Luke 5, 36. (Sept. 1 K. 11, 29 sq.) So Matt. 13, 52 *καινὰ καὶ παλαιά*, pr. garments new and old. Mark 2, 21. Luke 5, 36 bis.—2 Macc. 2, 29. Xen. Hell. 3, 4, 28.

2. Also *new*, newly introduced, not before known or current, novel, strange; e. g. δι-*δαχή* Mark 1, 27. Acts 17, 19; *ἐντολή* John 13, 34. 1 John 2, 7. 8. 2 John 5. (Hdian. 3. 13. 15. Xen. Mem. 2. 3. 10.) Comparat. Acts 17, 21 *λέγειν τι καὶ ἀκούειν καινότερον* to tell or hear something newer; comp. *Winer* § 36. 3. So Dem. 43. 7. ib. 160. 2; comp. Hdol. 1. 27 εἴ τι εἴη νεώτερον περὶ τὴν Ἑλλάδα. In the sense of *other*, *foreign*; Mark 16, 17 *γλώσσαις λαλήσουσι καιναῖς*, with *new* (*other*) tongues, new to them. So Xen. Mem. 1. 1. 3.

3. Spec. *new* as opp. to old or former (τὸ παλαιόν, τὸ πρῶτον), and hence *better*; e. g. *καινὴ διαθήκη*, a new and better covenant, see in *διαθήκη* no. 2. c; Matt. 26, 28. Mark 14, 24. Luke 22, 20. 1 Cor. 11, 25. 2 Cor. 3, 6. Heb. 8, 8. 13. 9, 15. (Sept. for חֲדָשׁ Jer. 31, 31.) So οἶνον πίνειν *καινόν*, to drink wine new, in reference to the future renovation of all things at Christ's coming, in opp. to present imperfection, Matt. 26, 29. Mark 14, 25; comp. Luke 22, 16. 30. Rom. 8, 21. So too ὁδὴ *καινὴ* a new song, a nobler, loftier strain in the Redeemer's kingdom, unheard before, Rev. 5, 9. 14, 3. Sept. and חֲדָשׁ Ps. 33, 3. 40, 4. Is. 42, 10. Also ὄνομα *καινόν*, a new name, unknown under the old dispensation, Rev. 2, 17. 3, 12. Sept. for חֲדָשׁ Is. 62, 2. Further, in the sense of *renewed*, made new, and therefore superior, more splendid; e. g. *καινοὶ οὐρανοὶ καὶ καινὴ γῆ* 2 Pet. 3, 13 bis. Rev. 21, 1; (Sept. Is. 65, 17. 66, 22;) ἡ *καινὴ Ἱερουσαλὴμ* Rev. 3, 12. 21, 2. So Rev. 21, 5 *καινὰ πάντα ποιῶ*.—Trop. of Christians as *renewed* and changed from evil to good by the

Spirit of God; 2 Cor. 5, 17 bis, *καινὴ κτίσις*. Gal. 6, 15 κ. ἄνθρωπος. Eph. 2, 15. 4, 24. Sept. *καρδία καινὴ* for חֲדָשׁ לֵב Ez. 18, 31. 36, 26.

καινότης, ἡ, (καινός,) *newness*, e. g. in a moral sense, Rom. 6, 4 ἐν *καινότητι* ζωῆς comp. in *ζωῇ* no. 2. Rom. 7, 6.—Pr. Luc. Zeux. 1, 2. Thuc. 3. 38.

καίπερ conjunct. i. e. *καὶ* strengthened by *περ*, and *indeed*, used in antithesis before a participle, *though indeed, although*; see in *καὶ* no. 2. d. Matth. § 566. 3. So Phil. 3, 4. Heb. 5, 8. 7, 5. 12, 17. 2 Pet. 1, 12. Once before a finite verb, Rev. 17, 8 Rec. *καίπερ ἐστίν*, where later edit. read *καὶ παρ-ἐσται*.—With part. Xen. Ag. 1. 11. Conv. 2. 12.

καιρός, ὁ, pr. *right proportion, just measure*, Theogn. 401. Xen. Mem. 1. 3. 6, 7.—In N. T. only of *time; season*, i. e.

1. a *fit measure of time, fit time, proper season*. a) Genr. i. q. *opportunity, occasion*, Acts 24, 25 *καιρὸν δὲ μεταλαβών*. Rom. 12, 11 Grb. *καιρῷ δουλεύοντες*, see in *δουλεύω* no. 2. Gal. 6, 10. Eph. 5, 16 et Col. 4, 5 see in *ἐξαγοράζω*. Heb. 11, 15.—1 Macc. 15, 34. Pol. 1. 36. 4. Xen. Cyr. 1. 3. 8.

b) an *appointed time, set time, certain season*, i. e. a fixed and definite time or season; so c. gen. Matt. 13, 30 ἐν *καιρῷ* τοῦ θερισμοῦ in the time of harvest, i. e. the usual season. 21, 34. 41. Mark 11, 13 *καιροὶ σύκων*. Luke 1, 20. 8, 13. Acts 3, 20 *καιροὶ ἀναψύξεως* times of refreshing appointed of God. Luke 19, 44. 2 Tim. 4, 6. Heb. 9, 10. 11, 11. (Sept. for חֲדָשׁ Ecc. 3, 1 sq. Xen. Apol. Socr. 7.) With gen. of pers. or a pron. as ὁ *καιρός* μου v. ὁ ἐμός, *my time*, as appointed of God, e. g. in which I am to suffer, Matt. 26, 18; or fulfil any duty, John 7, 6. 8; also v. 6 ὑμέτερος *καιρός*. Luke 21, 24 *καιροὶ ἐθνῶν*. 2 Thess. 2, 6. Rev. 11, 18. So ἴδιος *καιρός* one's own due time, Gal. 6, 9. 1 Tim. 2, 6. 6, 15. Tit. 1, 3. With the art. or pron. demonstr. as ὁ *νῦν*, οὗτος, ἐκεῖνος, *this present time, that time*, definitely marked out and expressed, Matt. 11, 25. 12, 1. 14, 1. Mark 10, 30. Luke 13, 1. 18, 30. Acts 12, 1. Rom. 3, 26. 8, 18. 11, 5. 2 Cor. 8, 14. Eph. 2, 12. Also *καιρός ἐσχατός* 1 Pet. 1, 5; κ. ὑποτεροί 1 Tim. 4, 1; κ. ἐνεσθηκός Heb. 9, 9.—Genr. Acts 17, 26 *προτεταγμένους καιρούς*. 2 Cor. 6, 2 bis, *καιρῷ δεκτῷ ... καιροὶ εἰπροσδεκτός*, quoted from Is. 49, 8 where Sept. *καιρός δεκτός* for חֲדָשׁ יוֹם. Gal. 4, 10. 2 Tim. 4, 3 *ἔσται γὰρ καιρός*, sc. appointed of God Rev. 12, 12. Dat. τῷ *καιρῷ*, at the proper

season, Mark 12, 2. With Prepositions, e. g. ἀχρὶ καιροῦ, *for or during a certain season*, Luke 4, 13. Acts 13, 11. (So μέχρι Diod. Sic. 1. 3.) ἐν καιρῷ *in due time* Matt. 24, 45. Luke 12, 42. 20, 10. 1 Pet. 5, 6; ἐν ᾧ καιροῖς Acts 7, 20. (Xen. Hell. 7. 2. 8.) κατὰ καιρόν *at the set time* John 5, 4. Rom. 5, 6; κατὰ τὸν κ. τοῦτον Acts 19, 23. Rom. 9, 9. (Palaph. 41. 6. Xen. Hell. 1. 1. 32.) πρὸ καιροῦ *before the proper time* 1 Cor. 4, 5; πρὸς καιρόν *for a season* Luke 8, 13. 1 Cor. 7, 5; πρὸς κ. ὥρας, i. e. *for a short time*, 1 Thess. 2, 17.—Spec. of the set time for the coming of the Messiah in his kingdom or for judgment, Matt. 8, 29. 16, 3. Mark 1, 15. 13, 33. Luke 12, 56. 21, 8. Acts 1, 7. Rom. 13, 11. 1 Cor. 7, 29. Eph. 1, 10. 1 Thess. 5, 1. 1 Pet. 1, 11. 4, 17. Rev. 1, 3. 22, 10.—Plur. καιροί, *times, seasons, circumstances, appointed of God*, 2 Tim. 3, 1.

2. *time, season, generally*, i. q. χρόνος. a) Pr. Luke 21, 36 ἐν παντὶ καιρῷ δεόμενοι. Eph. 6, 18. b) Spec. *a season of the year*, as καιροὶ καρποφόροι *fruitful seasons* Acts 14, 17. c) In the prophetic style put for *a year*; Rev. 12, 14 ter, καιρὸς καὶ καιροὶ καὶ ἡμίσην καιροῦ, i. e. *three years and a half* (comp. v. 6); in allusion to Dan. 7, 25 where Sept. for Chald. ἔτη, and where καιροί stands as here for the dual, *two years*; comp. Winer § 27. 2 fin.—So χρόνος in later writers for *a year*, see Passow in χρόνος no. 4. [III.] Winer l. c.

Καῖσαρ, *apos, ὁ, Caesar*, pr. the surname of the Julian family at Rome, but applied, after Julius Caesar, to his successors of the same family as the usual title of imperial dignity; hence Germ. *Kaiser*. At a later period, it became the title of the heir apparent; see Adam's Rom. Ant. p. 170.—In N. T. the title *Caesar* is applied to Augustus Luke 2, 1; to Tiberius Luke 3, 1. 20, 22. 24, 25; to Claudius Acts 11, 28; to Nero Acts 25, 8 sq. Phil. 4, 22. Caligula who succeeded Tiberius is not mentioned. +

Καῖσάρεια, *as, ἡ, Caesarea*, pr. n. of two cities in Palestine.

1. *Caesarea Philippi*, a city of Upper Galilee, near the sources of the Jordan at the foot of Mount Hermon, called also *Panæas*; Matt. 16, 13. Mark 8, 27. It was rebuilt and enlarged by Philip the tetrarch, and named in honour of himself and Tiberius, Jos. Ant. 18. 2. 1. It bore afterwards for a time the name of *Neronias*, in honour of Nero, Jos. Ant. 20. 9. 4. At present the village Baniās occupies the site of its ruins.

The more ancient *Leshem* or *Laish*, afterwards *Dan*, (Josh. 19, 47. Judg. 18, 27–29,) lay further west, at the other fountain of the Jordan, the modern Tell el-Kady. See Biblioth. Sacra, 1846, p. 187 sq. 211 sq. Burckhardt's Travels in Syria, p. 38 sq. Reland Palæst. p. 918 sq.

2. *Caesarea* of Palestine, on the coast of the Mediterranean, southward from Mount Carmel. Its ancient name was Στράτωνος πύργος Jos. Ant. 15. 9. 6. Strabo 16. 2. 27. p. 758; *Stratonis turris* Plin. H. N. 5. 14. Herod the Great rebuilt it with great splendour and strength; created an artificial harbour; and named it *Caesarea*, in honour of Augustus, Jos. l. c. and 16. 5. 1. Josephus calls it one of the largest cities in Palestine, and says the inhabitants were mostly Greeks; B. J. 3. 9. 1. It was the seat of the Roman procurator, and after the destruction of Jerusalem became the capital of Palestine. See Rosenm. Bibl. Geogr. II. ii. p. 326 sq. Reland Palæst. 670 sq.—Acts 8, 40. 9, 30. 10, 1. 24. 11, 11. 12, 19. 18, 22. 21, 8. 16. 23, 23. 33. 25, 1. 4. 6. 13.

καίτοι or καὶ τοι, *and yet, nevertheless, although*; Heb. 4, 3 εἰ εἰσέλουσιν εἰς τὴν κατάνυσίν μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενησάντων, *they shall not enter into my rest, the works nevertheless having been finished from the foundation of the world*, i. e. the reason why they did not enter into God's rest was not that this rest did not then exist; for it had existed from the foundation of the world, v. 4. Gen. 2, 2. As they did not enter in, God ever renews his invitation, v. 6. 7.—Luc. D. Deor. 12. 2. Xen. Ag. 8. 8. Comp. Kühner § 322. 7. Herm. ad Vig. p. 837.

καίτοιγε, see in γέ no. 2. f.

καίω, *f. καύσω*, Pass. aor. 1 ἐκαύθην, comp. Buttm. § 114; for the anom. fut. Subj. καυθήσωμαι 1 Cor. 13, 3 in some editions, a corrupt form of the later Greek, see Winer § 13. 1. e. Lob. ad Phryn. p. 721.

1. *to burn*, i. e. *causat. to make burn, to kindle, to light*, e. g. a fire, lamp, light; Pass. part. καίμενος *burning, flaming*. So c. acc. Matt. 5, 15 οὐδὲ καίουσι λύχνον. Pass. Heb. 12, 18 ὅρει κεκαυμένῳ πυρὶ, *the mount which burned with fire*, comp. Deut. 9, 15. Pass. part. pres. Luke 12, 35. Rev. 4, 5. 8, 10. 19, 20. 21, 8. Sept. Lev. 24, 3. 4; Pass. for כָּרַב Deut. 4, 11. 5. 23. So Plut. Lucull. 15. Xen. An. 4. 1. 11. Pass. part. Plut. C. Mar. 22.—Trop. Pass. λύχνος καίμενος καὶ φαῖνον, *a burning and shining light*, spoken of John the Baptist as a

distinguished teacher, John 5, 35; comp. Ecclus. 48, 1. Also *to burn*, i. q. *to be greatly moved*, of the heart, Luke 24, 32; comp. Sept. and כִּזְזַר Ps. 39, 4. Test. XII Patr. p. 671 *ἐκαύομην τοῖς σπλάγχνοις*.

2. *to burn, to burn up*, to consume with fire; Pass. John 15, 6 καὶ καίεται sc. τὰ κλήματα. Matt. 13, 40 Grb. 1 Cor. 13, 3. Sept. for כִּזְזַר Lev. 4, 12; אֶכְזֵר Is. 5, 24.—Luc. Tim. 9. Xen. Cyr. 4. 2. 33.

κακεῖ, crasis for καὶ ἐκεῖ, and there, each word retaining its own signification; see καί and ἐκεῖ. Buttm. § 29. n. 7. ib. n. 2. b. Matt. 5, 23. 10, 11. 28, 10. Mark 1, 35. 38. John 11, 54. Acts 14, 7. 17, 13. 22, 10. 25, 20. 27, 6. Sept. for וְשָׁם Ruth 1, 17.—Xen. Hell. 1. 2. 9.

κακεῖθεν, crasis for καὶ ἐκεῖθεν, and thence, and from thence; comp. in κακεῖ above. Mark 10, 1. Acts 7, 4. 13, 21. 14, 26. [16, 12.] 20, 15. 21, 1. 27, 4. 12. 28, 15. Sept. for וְשָׁם 2 K. 2, 25.—Luc. D. Deor. 7. 4. Xen. Hell. 1. 6. 8.

κακεῖνος, η, ο, crasis for καὶ ἐκεῖνος, η, ο, where each word retains its own separate power; see καί and ἐκεῖνος. Buttm. § 29. n. 7. ib. n. 2. b. Matt. 15, 18. 20, 4. 23, 23. Luke 20, 11. 22, 12. John 7, 29. 14, 12. al.—Luc. D. Deor. 2. 2. Xen. Cyr. 5. 5. 29. +

κακία, as ἡ, (κακός,) badness, bad quality, e. g. of water Jos. Ant. 3. 1. 1, 2; of a soldier, cowardice, Xen. Cyr. 2. 2. 27.—In N. T. badness, evil, in a moral sense.

1. Subj. *evil* of heart, life, character, wickedness, depravity; Acts 8, 22 μετανόησον ὅν ἀπὸ τῆς κακίας σου ταύτης. James 1, 21. 1 Pet. 2, 16. 1 Cor. 14, 20 τῇ κακίᾳ νηπιάζεστε, opp. ταῖς φρεσίν, comp. Matt. 18, 3. Sept. for רָעָה Ex. 32, 11. 13; אָרָה Is. 29, 20.—Luc. quom. Hist. 6. Plato Crat. 386. d. Xen. Mem. 1. 2. 28.

2. Act. *evil*, i. e. malice, malignity, the desire of evil to others; espec. where joined with *πονηρία*, Rom. 1, 29. 1 Cor. 5, 8 ἐν ζύμῃ κακίας καὶ πονηρίας. Eph. 4, 31. Col. 3, 8. Tit. 3, 3. 1 Pet. 2, 1. Sept. for רָעָה Prov. 1, 16; רָעָה Nah. 3, 19.—Diod. Sic. 1. 1 ult. Soph. Œd. R. 512.

3. Pass. *evil* suffered, i. e. trouble, care; Matt. 6, 34 ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς. So Sept. and רָעָה Eccl. 7, 14.—1 Macc. 10, 46. Thuc. 3. 58.

κακοηδεια, as, ἡ, (κακοήτης; κακός, ἥσος,) mischief, malice, malignity, the desire of evil to others, Rom. 1, 29.—3 Macc. 3, 22. Arr. Epict. 4. 8. 1. Plut. de Curios. 1.

In the sense of *bad morals, wickedness*, Xen. Ven. 13. 16.

κακολογεῖω, ὦ, f. ἥσω, (κακολόγος; κακός, λέγω,) *to speak evil of, to revile*, c. acc. Mark 9, 39. Acts 19, 9. So 2 Macc. 4, 1. Plut. de Herodot. malign. 3. Isocr. p. 136. c.—Spec. opp. τιμάω, i. q. *to dishonour, to contemn*, c. acc. Matt. 15, 4 et Mark 7, 10 ὁ κακολογῶν πατέρα ἢ μητέρα, quoted from Ex. 21, 17 where Sept. for בְּרֵךְ *to curse*; as also Prov. 22, 20. Ez. 22, 7.—The earlier form was κακῶς λέγω, see Lob. ad Phryn. p. 200.

κακοπάθεια, as, ἡ, (κακοπαθῖω,) a suffering of evil; hence *genr. suffering, affliction*, James 5, 10. Sept. for חֲלָהּ Mal. 1, 13.—Dem. 1412. 25. Thuc. 7. 77.

κακοπαδέω, ὦ, f. ἥσω, (κακοπαθῆς; κακός, πάσος, πάσχω,) *to suffer evil, to be afflicted*, intrans. 2 Tim. 2, 9. James 5, 13. So Jos. Ant. 1. 10. 3. Lys. 226. 6. Xen. Mem. 1. 4. 11.—Spec. of soldiers and others, *to endure hardships*, trop. 2 Tim. 2, 3 κακοπάθησον ὡς καλὸς στρατιώτης. 4, 5. So Jos. Ant. 10. 11. 1. Hdian. 8. 7. 14. Diod. Sic. 19. 16.

κακοποιέω, ὦ, f. ἥσω, (κακοποιός,) *to do evil*, e. g.

1. To others, i. q. *to injure, to harm*, absol. Mark 3, 4. Luke 6, 9; comp. Matt. 12, 12. Sept. for חָרַשׁ Gen. 31, 7. 1 Sam. 25, 4.—So c. acc. Diod. Sic. 15. 45; absol. Xen. Cyr. 8. 8. 14.

2. Genr. and absol. i. q. *to do wrong, to commit sin*, 1 Pet. 3, 17. 3 John 11. Sept. for חָרַשׁ 2 Sam. 24, 17.—M. Antonin. 1. 3. Xen. Œc. 3. 11.

κακοποιός, οὗ, ὁ, ἡ, (κακός, ποιέω,) *an evil-doer*, 1 Pet. 2, 12. 14. 3, 16. 4, 15; *a malefactor*, John 18, 30.—Sept. Prov. 24, 18. Pol. 15. 25. 1; adj. Plut. de Anim. procreat. 6 bis.

κακός, ἡ, ὁν, *bad, worthless*, of bad quality, e. g. a breastplate, Xen. Mem. 3. 10. 14; soil Œc. 16. 7; of a soldier, *coward, craven*, Xen. Cyr. 2. 2. 27.—In N. T. *bad, ill, evil*.

1. In a moral sense, *evil, wicked, bad*, in heart, conduct, character. Matt. 21, 41 κακοὺς κακῶς ἀπολέσει, see in κακῶς no. 1. c. 24, 48. Phil. 3, 2. Rev. 2, 2 κακοὺς, i. e. impostors. Of thoughts, words, deeds; Mark 7, 21 διαλογισμοὶ οἱ κακοί. Rom. 13, 3 κακῶν sc. ἔργων. 1 Cor. 15, 33 ὁμιλῶ κακά. Col. 3, 5. Sept. for רָעָה Prov. 15, 3; אָרָה Prov. 6, 18. So Luc. Parasit. 1. Xen. Mem. 1. 2. 20 bis.—Neut. τὸ κακόν, Plur

τὰ κακά, *evil, evil things*, i. e. *wickedness, wrong, crime*, Matt. 27, 23 τί γὰρ κακὸν ἐποίησεν. Mark 15, 14. Luke 23, 22. John 18, 23. Acts 23, 9. Rom. 1, 30. 2, 9. 3, 8. 7, 19. 21, 9, 11. 13, 4 bis. 16, 19. 1 Cor. 10, 6. 2 Cor. 5, 10. 13, 7. 1 Tim. 6, 10. Heb. 5, 14. James 1, 13. 1 Pet. 3, 12. 3 John 11. Sept. for כִּי 1 K. 3, 9. Prov. 3, 7. al. So Xen. Mem. 2. 6. 4.

2. Act. *causing evil*, i. e. *hurtful, poisonous*; Rom. 14, 20 ἀλλὰ κακὸν τῷ ἀνθρώπῳ κτλ. Rev. 16, 2 ἔλκος κακόν. Tit. 1, 12 κακὰ θηρία *evil beasts*, ravenous. Sept. for כִּי Am. 6, 3. Prov. 16, 5. So Xen. Mem. 4. 1. 4.—Neut. τὸ κακόν, *evil*, i. e. *cause or source of evil*, James 3, 8; *evil done to any one, harm, injury*, Acts 16, 28. 28, 5. Rom. 12, 17 bis. 21 bis. 13, 10. 1 Cor. 13, 5. 1 Thess. 5, 15 bis. 1 Pet. 3, 9. 11. In words, *evil-speaking*, 1 Pet. 3, 10. Sept. for כִּי Mic. 7, 3. Also Plur. τὰ κακά, *evils*, i. e. *troubles, afflictions*, Luke 16, 25 Ἀδάμας ὁμοίως τὰ κακά sc. ἀπέλαβε. Acts 9, 13 ὅσα κακά ἐποίησε. 2 Tim. 4, 14. Sept. for כִּי Gen. 44, 34. 48, 16; כִּי Jer. 14, 8. So Epict. Ench. 27. Xen. Cyr. 8. 4. 14.

κακοῦργος, ου, ὅ, ἡ, (κακός, obsol. ἔργω,) *an evil-worker, malefactor*, genr. 2 Tim. 2, 9. Sept. for כִּי Prov. 21, 15. So Hdian. 1. 10. 2. Xen. An. 1. 9. 13.—Spec. Plur. *robbers, ληστές*, Luke 23, 32. 33. 39; comp. Matt. 27, 38. So Æl. V. H. 3. 44. Diod. Sic. 20. 81.

κακονχέω, ὦ, f. ἴσω, (κακός, ἔχω,) *to hold or treat ill, to maltreat*; in N. T. only Pass. part. κακονχοῦμενος, *maltreated, afflicted*, Heb. 11, 37. 13, 3. Sept. for כִּי 1 K. 2, 26. 11, 39.—Diod. Sic. 3. 23 ult. Plut. Consol. ad Apoll. 26.

κακόω, ὦ, f. ὥσω, (κακός,) *to affect with evil*, i. e.

1. Physically, *to do evil to any one, to maltreat, to afflict*; c. acc. of pers. Acts 7, 6. 19 ἐκάκωσε τοὺς πατέρας ἡμῶν. 12, 1. 18, 10. 1 Pet. 3, 12. Sept. for כִּי Ex. 5, 22; כִּי Gen. 15, 13.—Hdian. 6. 6. 10. Xen. Cyr. 3. 1. 23.

2. In N. T. and Josephus in a moral sense, *to make evil-affected, to exasperate*, c. acc. e. g. τὰς ψυχὰς Acts 14, 2.—Jos. Ant. 16. 1. 2. ib. 16. 7. 3 Ἡρώδης ἐκακούτο ἱποψίαις. ib. 16. 8. 6. See Krebs Obs. c Jos. p. 224.

κακῶς, adv. (κακός,) *badly, ill, evil*, etc.

1. Physically, in phrases: a) κακῶς ἔχειν, *to be sick*, see in ἔχω no. 5; Matt.

4, 24. 8, 16. 9, 12. 14, 35. Mark 1, 32. 34. 2, 17. 6, 55. Luke 5, 31. 7, 2. So Æl. H. An. 11. 34. Xen. Œc. 3. 11. b) κακῶς πάσχειν, *to suffer badly*, i. e. *grievously*, Matt. 17, 15. So Hom. Od. 16. 275. Pol. 3. 90. 13. c) κακοῦς κακῶς ἀπολέσαι, *malos male perdere*, i. e. *to destroy miserably, utterly*, Matt. 21, 41. For the paronomasia see Winer § 62. 1. So Jos. Ant. 12. 5. 4 ult. κακοὶ κακῶς ἀπώλοντο. Ceb. Tab. 32 ἀπολλύνται κακὸς κακῶς. Luc. Icar. 33. d) Genr. in the sense of *grievously*, Matt. 15, 23 κακῶς δαιμονίζεται. So Hesych. κακῶς· δεινῶς.

2. Morally, e. g. a) κακῶς ἐρεῖν, *to speak evil of any one, to revile*, c. acc. Buttm. § 131. 5. Acts 23, 5 ἀρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς, quoted from Ex. 22, 28 where Sept. for כִּי also Is. 8, 21. So Luc. Pisc. 6. Xen. Ath. 2. 18. Comp. in εἶπον no. 1. ζ. b) Genr. κακῶς λάλειν, *to speak evil*, i. e. *amiss*, absol. John 18, 23. James 4, 3 κακῶς αἰτεῖσθε, *ye ask amiss*. Comp. Luc. Merc. cond. 5 κακῶς βεβουλεύσθαι.

κάκωσις, εως, ἡ, (κακός,) *evil condition, affliction*; Acts 7, 34 εἶδον τὴν κ. τοῦ λαοῦ μου, quoted from Ex. 3, 7 where Sept. for כִּי; also v. 17.—Hdian. 6. 6. 11. Thuc. 7. 82.

καλάμη, ης, ἡ, *a stalk*, e. g. of grain, Xen. An. 5. 4. 27.—In N. T. collect. *stalks, stubble, straw*, after the ears are removed, 1 Cor. 3, 12. Sept. for כִּי Ex. 15, 7. Joel 2, 5. So Theoc. 5. 7. Xen. Ven. 5. 18.

κάλαμος, ου, ὁ, *a reed, cane, calamus*, i. e. *a plant with a jointed hollow stalk growing in wet grounds*.

1. Pr. the plant itself, *a reed*, Matt. 11, 7. Luke 7, 24. Matt. 12, 20 κάλαμον συντετριμμένον, quoted from Is. 42, 3 where Sept. for כִּי.—Luc. Hermitim. 68. Xen. An. 1. 5. 1.

2. Of the stalk as cut for use, *a reed*, i. e. a) As a mock sceptre, Matt. 27, 29. 30. Mark 15, 36. b) *a stalk or stem of hyssop*, Matt. 27, 48. Mark 15, 19; comp. John 19, 29. c) *A measuring reed, measure*, Rev. 11, 1. 21, 15. 16. Sept. and כִּי Ez. 40, 3. 5. 6. d) *A reed for writing, calamus*, 3 John 13. Sept. for כִּי Ps. 45, 2. Lat. *calamus*, see Adam's Rom. Ant. p. 508. So Themist. II. 31. c. Liban. Ep. 849. Plato Phædr. 276. c.

καλέω, ὦ, f. ἴσω, aor. 1 ἐκάλεσα, perf. κέκληκα; Pass. aor. 1 ἐκλήσθην; see Buttm. § 114. § 110. 11. 2.

1. to call, i. e. to call to any one, in order that he may come or go, or the like.

a) Pr. with the voice, as a shepherd his flock, c. acc. John 10, 3 τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα. So too Luke 19, 13 καλέσας δὲ δέκα δούλους ἐαυτοῦ i. e. calling them together. Matt. 20, 8. Matt. 4, 21 et Mark 1, 20 ἐκάλεσεν αὐτούς, sc. to follow him and become his disciples.—1 Macc. 1, 6. Hdian. 3. 11. 20. Xen. Conv. 2. 12.

b) Genr. to call in any way, e. g. a) to call for, to cause to come, to send for; c. acc. Matt. 2, 7 λάβρα καλέσας τοὺς Μάγους. With ἐκ c. gen. of place, Matt. 2, 15 ἐξ Αἰγύπτου. Pass. c. ἐκ impl. Heb. 11, 8. Comp. κληρ. Hos. 11, 1, Sept. μετακαλέω. So Xen. An. 1. 3. 4. Mem. 2. 10. 5. β) With the idea of authority, to call forth, to summon, e. g. before a judge, c. acc. Acts 4, 18. Pass. 24, 2. (Hdian. 7. 3. 5. Dem. 406. 27. Xen. Apol. Socr. 1 εἰς τὴν δίκην.) Trop. of God, Rom. 4, 17 καλοῦντος τὰ μὴ ὄντα ὡς ὄντα, calling forth and disposing of things that are not, even as though they were, i. e. calling them into existence. Sept. and κληρ. Is. 41, 4. 48, 13. So Philo de Creat. Princip. p. 728. b, τὰ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι. See more in Læsner Obs. e Phil. in loc.

c) Spec. to call, i. q. to invite, c. acc. as εἰς τοὺς γάμους Matt. 22, 3. 9; εἰς τὸν γάμον Pass. John 2, 2; acc. simpl. Luke 7, 39. 1 Cor. 10, 27; Pass. absol. Matt. 22, 8. Luke 14, 8 bis. 17. So Dem. 402. 15. Luc. Jup. Trag. 15; ἐπὶ δείπνον Xen. Mem. 2. 3. 11.—Trop. to call, to invite, to any course of life or conduct, to privileges, or the like; e. g. of Jesus, κ. εἰς μετάνοιαν to call to repentance, i. q. to exhort, Matt. 9, 13; and so Mark 2, 17. Of God, Rev. 19, 9 εἰς τὸ δείπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι, see in γάμος no. 1. 1 Tim. 6, 12 εἰς τὴν ζωὴν αἰώνιον. 2 Thess. 2, 14. 1 Pet. 2, 9. 5, 10. Pass. 1 Cor. 1, 9. So καλεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, to the duties, privileges, and final bliss of the Christian life here and hereafter, 1 Thess. 2, 12; and so impl. Rom. 9, 24. 1 Cor. 7, 15. 17 sq. Gal. 5, 8. 13. 2 Tim. 1, 9. Heb. 9, 15. 1 Pet. 2, 21. al.

d) Spec. to call to any station, i. q. to appoint, to choose, c. acc. impl. Gal. 1, 15. Pass. Heb. 5, 4 ἀρχιερεὺς...καλούμενος ὑπὸ τοῦ Θεοῦ. Comp. Sept. and κληρ. Is. 49, 1. 51, 2.

2. to call by name, i. q. to name, to give name to any person or thing.

a) Pr. and genr. a) Of a proper name or surname, foll. by τὸ ὄνομα and the name

in apposit. Matt. 1, 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, thou shalt call his name Jesus. v. 23. 25. Luke 1, 13. 2, 21. Rev. 19, 13. Pass. with τί (ὄνομα) Luke 1, 62. Comp. Matth. § 420. b. p. 769. Sept. and κληρ. Gen. 27, 36. 29, 34. (Comp. Plato Cratyl. init. 383. a.) With acc. of pers. and the name in apposit. Matt. 10, 25 Rec. εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐκάλεσαν, others ἐπεκάλεσαν. Pass. Luke 1, 60 ἀλλὰ κληθήσεται Ἰωάννης. Acts 1, 23. Rev. 12, 9. So of places, Matt. 27, 8. Luke 2, 4 ἥτις καλεῖται Βηθλεὲμ. Acts 3, 11. 28, 1. Rev. 1, 9. Sept. for κληρ. Gen. 31, 47. 2 K. 18, 4. (Jos. B. J. 1. 1. 1. Hdian. 4. 12. 2. Xen. Mem. 2. 1. 26.) With ἐπὶ τῷ ὀνόματι added, i. e. after the name of any one, Luke 1, 59; see in ἐπὶ II. 3. c. β. Pass. with dat. τῷ ὀνόματι, by name, Luke 1, 61. 19, 2; with ἐν τινι, Rom. 9, 7 et Heb. 11, 18 ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα, i. e. in and through Isaac, in his line, shall thy seed bear name, quoted from Gen. 21, 12 where Sept. for κληρ. comp. in ἐν no. 3. d. a. β) Of an epithet or appellation, e. g. of persons, Matt. 2, 23 Ναζωραῖος κληθήσεται. 22, 43 πῶς οὖν Δαβὶδ κύριον αὐτὸν καλεῖ; 23, 7. 8 μὴ κληθῇτε ῥαββί. v. 10. Luke 6, 15. 15, 19. 21. Acts 14, 12. Rom. 9, 26. James 2, 23. 1 John 3, 1. Of a band, cohort, Acts 10, 1. So Palaph. 12. 2. 3. Xen. Ec. 7. 2, 3. Cyr. 1. 2. 13.—Hence

b) Pass. to be called, i. q. to be; since men and things are called that which they are, or at least seem to be; Matt. 5, 9. 19 bis, ἐλάχιστος κληθήσεται ἐν τῇ βασι. τῶν οὐρ. κτλ. Luke 1, 32. 35. 36. 76. 2. 23. 15, 19. 1 Cor. 15, 9. Heb. 3, 13. Matt. 21, 13 et Mark 11, 17 οἶκος προσευχῆς κληθήσεται, quoted from Is. 56, 7 where Sept. for κληρ.; also Is. 35, 8. 47, 1. 5. 48, 8. See Heb. Lex. κληρ. Niph. no. 2. γ. Passow in καλέω no. 2 ult.—Hom. II. 4. 61. Od. 7. 313. Pind. Pyth. 3. 119. Soph. Elect. 366. +

καλλίελατος, ου, ὁ, ἡ, adj. (καλλι- i. q. καλός, ἔλαιον,) pr. 'rich in oil,' and hence ἡ καλλίελατος (ἐλαία), a good olive-tree, the garden olive, opp. to ἀργύελατος, Rom. 11, 24.—Aristot. de Plant. 1. 6.

καλλίων, ονος, ὁ, ἡ, adj. (compar. of καλός,) better; in N. T. Neut. κάλλιον once as compar. of καλός, Buttm. § 115. 4, 5. So Acts 25, 10 ὥς καὶ σὺ κάλλιον ἐπιγνώσκεις, as thou also better knowest, i. e. better than thou seemest to know. Comp. in βελτίων.

καλοδιδάσκαλος, ου, ὁ, ἡ, adj. (καλός διδάσκαλος,) teaching that which is good,

and as Subst. *a teacher of good*, Tit. 2, 3. Comp. Buttm. § 123. 5. Not found in the classics.

Καλοὶ λιμένες, (καλός, λιμήν,) Plur. pr. n. *Fair Havens*, a port on the southern coast of the island of Crete, Acts 27, 8. Comp. Engl. *Fairhaven*.

καλοποιέω, ὦ, f. ἴσω, *to do well*, to live virtuously, 2 Thess. 3, 13. Sept. in Cod. Alex. for קָיִים Lev. 5, 4.—A later form for the earlier τὸ καλόν (καλῶς) ποιέω, Lob. ad Phryn. p. 199, 200.

καλός, ἦ, ὄν, *fair, goodly, beautiful*, pr. as to external form and appearance. Sept. for קָיִים Gen. 12, 14. Xen. Mem. 2. 6. 12.—In N. T.

1. *good, goodly, excellent*, e. g. a) As to quality and character. α) Genr. γῆ Matt. 13, 8. 23. Mark 4, 8. 20. Luke 8, 15; δένδρον Matt. 12, 33. Luke 6, 43; σπέρμα Matt. 13, 24. 27. 37. 38; μέτρον Luke 6, 38. Negat. οὐ καλόν *not good*, bad, worthless, 1 Cor. 5, 6. Sept. for כָּיִים Gen. 1, 4. Ez. 17, 8. So Xen. Cyr. 1. 6. 6. β) Also *good, choice, excellent*, e. g. καρπός Matt. 3, 10. 7, 17. 18. 19. 12, 33. Luke 3, 9. 6, 43; οἶνος John 2, 10 bis (Hdian. 5. 5. 16); μαργαρίται Matt. 13, 45; λίθοι Luke 21, 6; also Matt. 13, 48. 1 Tim. 3, 1. 13. 19. Sept. for כָּיִים Gen. 27, 9. 30, 20. Zech. 1, 13. So Hdian. 1. 16. 7. Xen. Mem. 3. 1. 9. γ) Spec. *fair, worthy, honourable*, 1 Tim. 1, 18. 3, 7. James 2, 7 τὸ καλόν ὄνομα. So Xen. Cyr. 7. 3. 11.

b) *good*, as to effect and influence, *useful, profitable*; e. g. αἶας Mark 9, 50. Luke 14, 34; also 1 Tim. 1, 8. 4, 4. Sept. for כָּיִים Gen. 2, 9. So Ecclus. 14, 3. Xen. Mem. 3. 8. 4 sq.—Hence καλόν ἐστι, *it is good, profitable, jural*, c. acc. et infin. Matt. 17, 4 et Mark 9, 5 et Luke 9, 33 καλόν ἐστι ἡμᾶς ὥδε εἶναι. So with dat. of pers. and inf. as subj. Matt. 18, 8. 9. Mark 9, 43. 45. 47. 1 Cor. 7, 1. 26 bis. 9, 15. With dat. and εἰ, Matt. 26, 24 et Mark 14, 21. 9, 42 καλόν ἐστι αὐτῷ μᾶλλον εἰ κτλ. *it were better for him if*, etc. 1 Cor. 7, 8 c. εἰν.

2. In a moral sense, *good, right, worthy, noble*, spoken of the heart and life, and of what pertains to them. a) Of thoughts, feelings, emotions; Heb. 13, 18 καλὴ συνείδησις *a good conscience*. Luke 8, 15 ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ. b) Of precepts requiring what is good and right; Rom. 7, 16 ὁ νόμος κ. Heb. 6, 5 κ. θεοῦ ῥήμα. 1 Tim. 4, 6 ἡ κ. διδασκαλία. 2 Tim. 1, 14 τὴν κ. παραστήκην. c) Of life and actions, *good, right, noble*; so καλὴ ἀναστροφή James 3,

13. 1 Pet. 2, 12; κ. ἀγών 1 Tim. 6, 12. 2 Tim. 4, 7; κ. ὁμολογία 1 Tim. 6, 12. 13; κ. ζεμέλιον 1 Tim. 6, 19, comp. v. 18; also 1 Tim. 2, 3 et 5, 4 τοῦτο γὰρ καλὸν ἐνώπιον τοῦ θεοῦ, comp. in ἐνώπιον no. 3.—Spec. ἔργον καλόν, ἔργα καλὰ, *a good deed, good works*, comp. in ἔργον no. 2. c. β; so genr. i. q. *well-doing, virtue*, Matt. 5, 16. 1 Tim. 5, 25. Tit. 2, 7. 14. Heb. 10, 24. 1 Pet. 2, 12; c. ἔργα impl. Rom. 12, 17. 2 Cor. 8, 21. Tit. 3, 8 τὰ καλὰ. (Xen. Mem. 2. 1. 32. Conv. 8. 10, 32; ἔργα impl. Mem. 2. 1. 27.) Also i. q. *useful work, benefit*, Matt. 26, 10. Mark 14, 6. John 10, 32. 33. 1 Tim. 5, 10. 6, 18. Tit. 3, 8. 14. d) Neut. τὸ καλόν, *abstr. the good, the right*, what is good and right; Rom. 7, 18. 1 Thess. 5, 21. Heb. 5, 14. Hence τὸ καλὸν ποιεῖν, *to do good*, i. e. to do well, to act virtuously, Rom. 7, 21. 2 Cor. 13, 7. Gal. 6, 9. James 4, 17. (Xen. Cyr. 5. 3. 2.) Also καλόν ἐστι, *it is good, it is right*, c. inf. Matt. 15, 26. Mark 7, 27. Rom. 14, 21. Gal. 4, 18. Heb. 13, 9. e) Of persons in respect to the performance of duty; e. g. ὁ ποιμὴν ὁ καλός John 10, 11 bis. 14; κ. διάκονος 1 Tim. 4, 6; κ. στρατιώτης 2 Tim. 2, 3; κ. οἰκονόμοι 1 Pet. 4, 10. So Ἄλ. V. H. 3. 10. Luc. Alex. 30. Xen. Mem. 2. 6. 16.

κάλυμμα, ατος, τό, (καλύπτω,) *a covering, veil*, 2 Cor. 3, 13; trop. v. 14. 15. 16; see in ἀνακαλύπτω. Comp. Ex. 34, 33 sq. where Sept. for קִרְיָה.—Hom. Il. 24. 93. Æschyl. Agam. 1178.

καλύπτω, f. ψω, (kindr. κελύφη, κρύπτω, κλέπτω,) *to cover over, to cover up, to hide*; c. acc. Matt. 8, 24. Luke 8, 16 καλύπτει αὐτὸν σκεῦει. 23, 30. Sept. for קִרְיָה Gen. 7, 19. (Lycurg. 197. 9. Xen. Eq. 12. 5. Cyr. 5. 1. 4.) Trop. Matt. 10, 26 οὐδὲν κεκαλυμμένον. 2 Cor. 4, 3 bis. James 5, 20 et 1 Pet. 4, 8 καλύψει πλῆθος ἁμαρτιῶν, *shall cover a multitude of sins*, i. e. cause them to be overlooked, not punished. Comp. Sept. and קִרְיָה Ps. 32, 1.

καλῶς, adv. (καλός,) pr. *beautifully*; in N. T. morally, *well, rightly*. E. g.

1. As to manner and external character, *well*, i. e. *rightly, suitably, properly*. John 18, 23 εἰ δὲ καλῶς sc. ἐλάλησα. Acts 10, 33. 1 Cor. 7, 37. 38. 14, 17. Phil. 4, 14. Heb. 13, 18. James 2, 8. 19. 2 Pet. 1, 19. 3 J. 19. 6. Negat. οὐ καλῶς *not well* Gal. 4, 17. Sept. for קִרְיָה 1 K. 8, 18. (Æl. V. H. 14. 25. Xen. Mem. 3. 8. 6.) In regard to office or duty, *well, faithfully*, 1 Tim. 3, 4. 12. 13. 5, 17. So 1 Macc. 8, 23. Xen. Cyr. 4. 5.

45.—Emphat. *very well, excellently*, Mark 7, 37. Gal. 5, 7 ἐτρέχετε καλῶς. Ironically, Mark 7, 9 καλῶς ἀσετεῖτε τὴν ἐντολὴν τ. Θεοῦ. 2 Cor. 11, 4. (Æl. V. H. 1. 16.) In the sense of *well, honourably*, James 2, 3 σὺ κάθου ὡδε καλῶς.

2. As to effect, influence, tendency, *well, rightly, aptly*, as of declarations or prophecies, Matt. 15, 7 καλῶς προεφίητε περὶ ὑμῶν. Mark 7, 6. 12, 28 ὅτι καλῶς ἀπεκρίθη. v. 32. Luke 20, 39. John 4, 17. 8, 48. 13, 13. Acts 28, 25. Rom. 11, 20.—Xen. Mem. 2. 7. 11.

3. In phrases, e. g. a) καλῶς εἰπεῖν, *to speak well of, to praise*, c. acc. Luke 6, 26; comp. in εἶπον no. 1. ζ. Butt. § 131. 2. b) καλῶς ἔχειν, *to be well, to recover from sickness*, Mark 16, 18; see in ἔχω no. 5. Comp. Xen. Cyr. 7. 5. 47. c) καλῶς ποιεῖν with accus. or dat. *to do well to any one, to benefit*, Matt. 5, 44. Luke 6, 27; absol. Matt. 12, 12. Comp. Butt. § 131. 2.

καμέ, see in κάγω.

κάμηλος, ου, ὁ, ἡ, *a camel*, Matt. 3, 4. Mark 1, 6. Sept. for כַּמֶּלֶךְ Gen. 12, 16. 24, 10 sq. So Diod. Sic. 3. 43. Xen. Cyr. 6. 1. 30.—Spec. in proverbs, e. g. a) Matt. 19, 24 et Mark 10, 25 et Luke 18, 25 εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ραβίδος διαλθεῖν, applied to that which is extremely difficult or impossible; so the Rabbins of an elephant, see Buxtorf Lex. 1722. Lightf. et Schœttg. Hor. Heb. in Matt. l. c. The same expression occurs in the Korān, Sur. 7. 38; but doubtless imitated from the N. T. b) Matt. 23, 24 οἱ διυλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες, spoken of those who are formal and diligent in the observance of lesser duties, but negligent in the discharge of higher ones; comp. Buxtorf l. c. 1516.

κάμιλος, ου, ὁ, *a rope, cable*; so in some Mss. instead of κάμηλος Matt. 19, 24. Luke 18, 25.—Suid. κάμιλος δὲ παχὺ σχοινίον. Schol. in Aristoph. Vesp. 1030. The word is not found elsewhere; and was perh. invented to evade the supposed difficulty of the reading κάμηλος; see Passow s. v. But see Gesenius in Heb. Lex. art. כַּבֵּל.

κάμινος, ου, ἡ, *a furnace*, for smelting metals, burning pottery, baking, or the like; genr. Matt. 13, 42. 50 εἰς τὴν κάμινον τοῦ πυρός i. e. a burning furnace. Rev. 1, 15. 9, 2. Sept. for כִּבְרִי Gen. 19, 28; כִּבְרִי Jer. 11, 3, יִבְרִי Dan. 3, 6 sq.—Diod. Sic. 5. 27. Xen. Vect. 4. 49.

καμνύω, f. ὤσω, (for καταμύω,) *to shut down, to close* the eyes so as not to see; c.

acc. Matt. 13, 15 et Acts 28, 27 τοὺς ὀφθαλμοὺς ἐκκάμυνσαν, quoted from Is. 6, 10 where Sept. for עָרְבָה Hiph.—Trop. Philo de Somn. p. 589. e. This is a later form, not used by Attic writers, Phryn. et Lob. p. 339 sq. Sturz. de Dial. Alex. p. 173 sq.

κάμνω, f. καμῶ, aor. 2 ἔκαμον, perf. ἐκέμηκα, Butt. § 110. 11. 2.

1. *to be weary, faint*, as from labour, intrans. Rev. 2, 3 κεκοπίακας καὶ οὐ κέκηκας. Heb. 12, 3.—Sept. Job 10, 1. Hdian. 8. 4. 16. Xen. An. 3. 4. 47.

2. *to be sick*, James 5, 15 ἡ εὐχή τῆς πίστεως σώσει κάμνοντα.—Diod. Sic. 1. 25. Dem. 1364. 13. Xen. Mem. 1. 2. 51.

κάμοι, see in κάγω.

κάμπτω, f. ψω, *to bend*, c. acc. ἔηνυ Hom. Il. 4. 486; ξύλον Plato Prot. 325. d.—In N. T. spoken of the knees, *to bend, to bow*, i. e.

1. Trans. κάμπτειν τὸ γόνυ, *to bend the knee*, in homage, worship, c. dat. Rom. 11, 4; so Sept. for כָּרַע 1 K. 19, 18. With πρὸς c. acc. Eph. 3, 14.—So genr. Hom. Il. 7. 118; comp. Xen. Eq. 1. 6.

2. Intrans. πᾶν γόνυ κάμψει, *every knee shall bow*, shall bend itself, in homage, worship; c. dat. Rom. 14, 11 quoted from Is. 45, 23 where Sept. for כָּרַע כָּרַע. With ἐν τινι Phil. 2, 10.

κᾶν, crasis for καὶ ἔάν, *and if, also if*; sometimes written κᾶν but improperly, Butt. § 29. n. 2. b, and n. 7.

1. *and if*, with Subj. aor. or perf. and in the apodosis the fut. or οὐ μὴ with Subj. James 5, 15. Mark 16, 18 κᾶν θανάσιμόν τι πλώσω κτλ. Luke 13, 9 κᾶν μὲν ποιήσῃ καρπὸν, sc. καλῶς.—Xen. An. 3. 1. 36.

2. *also if, even if, although*, with Subjunct. a) Genr. with Subj. aor. and the apodosis with fut. Matt. 21, 21 κᾶν τῷ ὄρει τοῦτῳ κτλ. John 11, 25 κᾶν ἀποθάνη, ζήσεται. Heb. 12, 20. Also with Subj. pres. and the apodosis with pres. or fut. or Subj. aor. Matt. 10, 23 Grb. 26, 35. John 8, 14. 10, 38. Comp. Luc. D. Deor. 20. 12. b) *if even, if but, at least*, where καὶ is intens. by way of diminution, Passow in καὶ no. 8. [II. 3. b.] Herm. ad Vig. p. 836. So with Subj. aor. and in the apodosis the fut. Mark 5, 28 κᾶν τῶν ἱματίων αὐτοῦ ἀψωμαι, σωθήσονται. Ellipt. without apodosis, Mark 6, 56. Acts 5, 15. 2 Cor. 11, 16. So genr. Hdian. 4. 4. 15. Luc. D. Deor. 5. 2.

Κανά, ἡ, indec. Cana, Heb. כְּנָת, a village of Galilee eight or ten miles north of Nazareth; John 2, 1. 11. 4. 46. 21, 2. Not

mentioned in O. T. but always called *Kanā* τῆς Γαλιλαίας to distinguish it from a Cana in Asher not far from Tyre, Josh. 19, 28. It is now in ruins; and is still called *Kana el-Jelil*, Cana of Galilee. See Bibl. Res. in Palest. III. p. 204 sq. comp. p. 334. — Jos. B. J. 1. 17. 5.

Καναναῖος, *ov, ó*, (Κανᾶ,) a *Cananite*, one born at Cana; so Lachm. Matt. 10, 4. Mark 3, 18, for Κανανίτης q. v. — Act. Thom. § 1.

Κανανίτης, *ov, ó*, the *Cananite*, an epithet derived from Heb. כנעני Aram. ܟܢܥܢ zeal, and signifying i. q. ζηλωτής q. v. Hence Σίμων ὁ Κανανίτης, the name of one of the apostles, Matt. 10, 4. Mark 3, 18; see fully in arts. ζηλωτής no. 2, and Σίμων no. 2.

Κανδάκη, *ης, ῆ*, *Candace*, a name common to the queens of Ethiopia (Meroë) in the age of Christ, Acts 8, 27. This country was then governed by females; Strabo 17. p. 786, 820 sq. Dion Cass. 54. 5. p. 335. Plin. H. N. 6. 35. See in Αἰθιοψ.

κανών, *όνος, ό*, (κάνη, κάννα,) a *reed*, *rod*, *staff*, employed to keep any thing stiff, erect, asunder, Hom. II. 8. 193. ib. 13. 407; a *measuring rod*, *rule*, *line*, Æschin. 82. 25, 26, 27. Plato Phil. 56. b. — In N. T. trop. a *canon*, i. e. a *standard*, *rule*, e. g. of life and doctrine, Gal. 6, 16 ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν. Phil. 3, 16 Rec. (So Eurip. Hec. 602 κανὼν τοῦ καλοῦ. Dem. 324. 27. Xen. Ag. 10. 2.) Meton. *limit*, *district*, *sphere*, of action or duty assigned (measured off) to any one, 2 Cor. 10, 13 κατὰ τὸ μέτρον τοῦ κανόνος κτλ. v. 15. 16. Comp. Jos. c. Ap. 2. 17 init.

Καπερναούμ, *ῆ*, indec. *Capernaum*, written also Καφαρναούμ, Heb. prob. כפר נחום (village of *Nabum*), a town or city of Galilee in the confines of Zebulon and Naphtali on the western shore of the lake of Tiberias; comp. Matt. 4, 13 εἰς Καπ. τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ. It was for a time the residence of Jesus (Matt. 1. c.) and was much frequented by him; hence called ἡ ἰδία πόλις, Matt. 9, 1 comp. Mark 2, 1 sq. Capernaum is not mentioned in the O. T. and only once by Josephus, de Vit. sua § 72. It probably was situated on the shore, at the north end of the plain of Gennesareth (see art. Γεννησαρέτ), at the place now called *Khán Min-yeh*, near the large fountain 'Ain et-Tin; which then would be the fountain *Capernaum* mentioned by Josephus, B. J. 3. 10. 8. Comp. espec. John 6, 24. 25, with Matt. 13, 34 and Mark 6, 53. See Bibl. Res. in

Palest. III. p. 288 sq. Reland Palest. p. 682. — Matt. 4, 13. 8, 5. 11, 23. 17, 24. Mark 1, 21. 2, 1. 9, 33. Luke 4, 23. 31. 7, 1. 10, 15. John 2, 12. 4, 46. 6, 17. 24. 59.

καπηλεύω, *ι, εύω*, from ὁ *κάπηλος* a retailer, huckster, Xen. Cyr. 4. 5. 42; an inn-keeper, publican, Æl. V. H. 10. 9; see more in ἔμπορος. The *κάπηλοι* were notorious for adulterating their commodities, Sept. Is. 1, 22. Luc. Hermot. 59 ὥσπερ οἱ *κάπηλοι*, *κερασάμενοι καὶ δολώσαντες καὶ κακομετροῦντες*. Hence *καπηλεύω* pr. *to be a retailer, vintner*, Hdot. 1. 15. Plato Rep. 525. d. Hesych. *καπηλεύει· μεταπωλεῖ, οἰνοπωλεῖ καὶ τὰ πρὸς τὰς τροφὰς καὶ πόσεις*. — In N. T. trop. *to adulterate, to corrupt*, c. acc. 2 Cor. 2, 17 *καπηλεύοντες τὸν λόγον τοῦ θεοῦ*. So Philostr. Vit. Apollon. 1. 13. ib. 5. 36. Pallad. 72. (in Anthol. Gr. III. p. 130) *τύχη καπηλεύουσα πάντα τὸν βίον*.

καπνός, *οὔ, ό*, *smoke*, Acts 2, 19. Rev. 8, 4. 9, 2 ter. 3. 17. 18. 14, 11. 15, 8. 18. 9. 18. 19, 3. Sept. for καπνός Ex. 19, 18. Josh. 8, 20. — Æl. V. H. 12. 37. Xen. Cyr. 6. 3. 5.

Καππαδοκία, *ας, ῆ*, *Cappadocia*, an eastern province of Asia Minor, bounded N. by Pontus and Galatia, W. by Lycæonia, S. by Cilicia, and E. by Syria and Armenia Minor; Acts 2, 9. 1 Pet. 1, 1. The country was celebrated for its wheat and its pastures; for the excellence of its horses; and for the dulness and vice of the inhabitants; comp. the verb *Καππαδοκίζειν*, and the virulent Greek epigram preserved by Constantine Porphy. Them. 1. 2, in Lat. thus:

Vipera Cappadocem nocitura momordet; at illa Gustato peritit sanguine Cappadocia.

In the time of the N. T. Cappadocia was a Roman province. Strabo 12. p. 539. Dion Cass. 57. 17. Tac. Ann. 2. 42:

καρδία, *ας, ῆ*, (kindr. *κίαρ*, *κῆρ*.) *the heart*, Lat. *cor*, as the seat of life, Hom. II. 10. 94. ib. 13. 282. — In N. T.

1. *the heart*, the human heart, only trop. for *the mind*, the inner man, Lat. *animus*.

a) As the seat of the desires, feelings, affections, emotions, passions. a) Genr. Matt. 5, 8 οἱ *καθαροὶ τῇ καρδίᾳ*. v. 28. 6, 21. Mark 4, 15. Luke 1, 17. John 14, 1. Acts 11, 23. Rom. 2, 5. 1 Cor. 4, 5 *τὰς βουλὰς τῶν καρδιῶν*. 2 Tim. 2, 22. Heb. 3, 8. 12. 10, 22. al. sæp. Sept. for *לב* Ps. 51, 12. Prov. 31, 11. So Plut. Artax. 6. Xen. Conv. 4. 28.

β) In phrases: *ἐκ v. ἀπὸ καρδίας*, *from the heart*, i. e. willingly, freely, sincerely, Matt. 18, 35. Rom. 6, 17;

ἐξ ὅλης τῆς κ. and ἐν ὅλῃ τῇ καρδίᾳ, *from or with the whole heart*, Matt. 22, 37. Mark 12, 30. Sept. for כָּל־לֵבָב Deut. 6, 5. Ps. 119, 34. (Luc. Jap. Trag. 19. Philopat. 18. Theocr. Id. 29. 4. M. Antonin. 2. 3.) So ἡ καρδιά καὶ ἡ ψυχὴ μία *one heart and one soul*, i. e. entire unanimity, Acts 4, 32; ἐνθυμεῖσθαι v. διαλογίζεσθαι ἐν τῇ καρδίᾳ αὐτοῦ, *to consider in one's mind*, with oneself, Matt. 9, 4. Luke 3, 15; συμβάλλειν ἐν τῇ κ. *to ponder in mind* Luke 2, 19; ἀναβαίνειν ἐν τῇ κ. v. ἐπὶ τὴν κ. *to come up in or into one's heart, mind*, Luke 24, 38. Acts 7, 23. (Sept. Is. 65, 17. Jer. 3, 16.) Also βάλλειν εἰς τὴν κ. *to put into one's heart*, to suggest, John 13, 2; διδόναι ἐπὶ καρδίας *to place upon the hearts*, i. e. to put into them, Heb. 10, 16 comp. 8, 10. Rev. 17, 17. (Sept. Neh. 7, 5.) Further, ἔχειν ἐν καρδίᾳ, *to have in one's heart*, i. e. to love, to cherish, Phil. 1, 7; εἶναι ἐν τῇ κ. *πίστος, to be in one's heart*, to be the object of his love, 2 Cor. 7, 3; ἀνὴρ κατὰ τὴν καρδίαν τινός *a man after one's own heart*, i. e. like-minded and therefore approved and beloved, Acts 13, 22; ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος i. q. ὁ ἔσω ἄνθρωπος 1 Pet. 3, 4. γ) Synecdoche put for the person himself, in cases where various affections, passions, emotions, are ascribed to *the heart or mind*; comp. Gesen. Lehrs. p. 752, 753. John 16, 22 χαρήσεται ὑμῶν ἡ καρδιά. Acts 2, 26 εὐφράνῃ ἡ κ. μου. 14, 17. Col. 2, 2. 2 Thess. 2, 17. James 1, 26. 5, 5. So in εἰπεῖν v. λέγειν ἐν τῇ καρδίᾳ *to say in one's heart*, i. e. in oneself, to think, see in εἶπον no. 1. ζ. Matt. 24, 48. Rom. 10, 6. Rev. 18, 7. See Heb. Lex. מֵחָסֶד no. 2.

b) As the seat of the intellect according to the Heb. views, *the heart, mind, understanding*; Matt. 13, 15 bis, καὶ τῇ καρδίᾳ συνιῶσι. Mark 6, 52. Luke 24, 25. John 12, 40. Rom. 1, 21. 2 Pet. 1, 19. Eph. 1, 18 Grb. but Rec. διανοία. Sept. and כָּל־לֵב Is. 6, 10. Job 12, 3; comp. Heb. Lex. כָּל־לֵב no. 1. e. (Hom. Il. 21. 441.) Also ἐξέσθαι v. διατηρεῖν ἐν τῇ καρδίᾳ, *to lay up or keep in mind*, Luke 1, 66. 2, 51.—Spec. for *conscience*, Rom. 2, 15. 1 John 3, 20 bis. 21.

2. Trop. *the heart, for the middle, midst*, the central part of any thing, e. g. κ. τῆς γῆς Matt. 12, 40. Sept. and כָּל־עֵז Ez. 27, 4. Jonah 2, 4. +

καρδιογνώστης, ου, ό, (καρδία, γνώσκω,) *heart-knower, searcher of hearts*, Acts 1, 24. 15, 8. Found only in N. T.

καρπός, ου, ό, 1. *fruit, produce*, of trees, plants, and of the earth; Matt. 3, 10 δένδρον μὴ ποιοῦν καρπὸν καλόν. 13, 8. Luke

12, 17 οὐκ ἔχω τοῦ συνάξω τοὺς καρπούς μου. 13, 6. 7. 9. John 12, 24. 2 Tim. 2, 6. al. Allegor. John 15, 2 ter. 5. 8. Spec. ἀποδιδόναι καρπούς *to pay over the fruits*, i. e. a share of them as rent, Matt. 21, 41. Luke 20, 10. Sept. for פְּרִי Ps. 1, 3. Jer. 12, 2. So Diod. Sic. 2. 36, 49 init. Xen. Vect. 4. 6, 9.—By Hebr. of children, offspring, as καρπὸς τῆς κοιλίας *fruit of the womb* Luke 1, 42; κ. τῆς ὀσφύος *fruit of the loins* Acts 2, 30. So Sept. and פְּרִי Gen. 30, 2. Mic. 6, 7. al.

2. Trop. *fruit*, i. e. a) For deeds, works, conduct; Matt. 3, 8 ποιήσατε καρπὸν ἄξιον τῆς μετανοίας. 7, 16. 20. 21, 43. Luke 3, 8. al. Sept. for פְּרִי Prov. 10, 16. b) For effect, result; Rom. 15, 28. Gal. 5, 22 ὁ καρπὸς τοῦ πνεύματος. Eph. 5, 9. Heb. 12, 11. James 3, 17. Sept. and פְּרִי Jer. 17, 10. Mic. 7, 13. c) For profit, advantage, good result; John 4, 36 καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον. Rom. 1, 13. 6, 21. 22. James 3, 18. al. Sept. and פְּרִי Ps. 58, 12. So Hadian. 8. 3. 15. Xen. Cyr. 7. 2. 11. d) Also καρπὸς τῶν χειλέων, *fruit of the lips*, i. e. praise, Heb. 13, 15, in allusion to Sept. Hos. 14, 3 καρπὸς χειλέων for פְּרִי, where the Heb. now reads פְּרִי calves, bullocks. Comp. Sept. and Heb. Prov. 12, 14. Is. 57, 19. +

Κάρπος, ου, ό, *Carpus*, pr. n. of a mar. 2 Tim. 4, 13.

καρποφορέω, ω, f. ἴσω, (καρποφόρος,) *to bear fruit*, intrans.

1. Pr. Mark 4, 28 αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ. Sept. for פְּרִי Hab. 3, 16.—Diod. Sic. 2. 49. Xen. Vect. 1. 3.

2. Trop. of life and conduct; Col. 1, 10 καρποφοροῦντες ἐν παντὶ ἔργῳ ἀγαθῷ. Matt. 13, 23. Mark 4, 20. Luke 8, 15. With dat. e. g. τῷ Θεῷ Rom. 7, 4, τῷ θανάτῳ v. 5, *to bear fruit unto God or unto death*, i. e. acceptable to God or worthy of death.—Also of the gospel as effectively preached, Mid Col. 1, 6.

καρποφόρος, ου, ό, ἡ, adj. (καρπός, φέρω,) *fruit-bearing, fruitful*. Acts 14, 17 καιροὶ καρπ.—Sept. Ps. 107, 34 γῆ. Diod. Sic. 1. 74 χώρα. Xen. Cyr. 6. 2. 22 φόνικες.

καρτερέω, ω, f. ἴσω, (καρτερός, κάρτος, κράτος,) *to be strong, steadfast, to endure*, intrans. Heb. 11, 27 τὸν ἄρατον ὡς ὄραν ἐκατέρησε.—Ecclus. 2, 2. Diod. Sic. 3. 5 ult. Xen. Hell. 3. 1. 17.

κάρφος, εος, ους, τό, (κάρφω,) pr. *something dry*, i. e. any small dry particle, as of chaff, wood, or the like, a twig, mote; put

as the emblem of lesser faults, opp. δοκός, Matt. 7, 3. 4. 5. Luke 6, 41. 42 bis. For the Heb. proverb see Buxtorf Lex. Rab. 2080.—Sept. Gen. 8, 11. Luc. Astrol. 29. Plut. de Solert. anim. 10.

καρχηδών, ὄνος, ἡ, (pr. Carthage), in N. T. a carbuncle; Rev. 21, 19 in Mss. for χαλκιδών chalcidony. Comp. Theophr. Fragm. 2. 18, et ibi Schneider.

κατά, a prep. governing the genitive and accusative, with the primary signif. *down*, i. e. *down from*, *down upon*, *down in*, etc. Butt. n. 1. Kühner § 292. Matth. § 581. Winer § 51. k. p. 457. § 53. d. p. 476. Passow s. v.

I. With the GENITIVE. 1. Of Place, i. e. a) Of motion *down from* a higher to a lower place, e. g. *κατὰ τοῦ κρηνοῦ εἰς θάλασσαν down from (along) a precipice into the sea*, Matt. 8, 32. Mark 5, 13. Luke 8, 33. So *κατὰ κεφαλῆς ἔχειν to have depending from the head*, 1 Cor. 11, 4; see in ἔχω no. 3. a. β.—Jos. B. J. 1. 7. 5 *κατὰ τῶν κρημῶν ἐρρίπτουν ἐαυτούς*. ib. 2. 3. 3. Xen. An. 4. 2. 17.

b) Of motion *down upon* a lower place, *upon*, Mark 14, 3 *κατέειπεν αὐτοῦ κατὰ τῆς κεφαλῆς*. So Jos. B. J. 2. 3. 2 *κατὰ κεφαλῆς αὐτῶν ἤφισαν τὰ βέλη*, i. e. *from the porticos*. Æl. V. H. 8. 14. Xen. Cyr. 5. 1. 5.—Trop. ἡ κατὰ βάθους πτωχεία, lit. *poverty down to the very depths*, i. e. *deepest poverty*, 2 Cor. 8, 2. So pr. Strabo 9. p. 419 *ἄντρον κοῖλον κατὰ βάθους*. Winer § 55. 2. f.

c) Genr. of motion or direction *upon*, *towards*, *through*, any place or object. a) Pr. *upon*, *against*, Acts 27, 14 *ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός*. So Hñian. β. 7. 18. Dem. 403. 3. Comp. Matth. l. c. β) Also *through*, *throughout*, where κατὰ c. acc. is more usual. Luke 4, 14 *φῆμὴ ἐξῆλθε κατ' ὅλης τῆς περιχώρου*. 23, 5 *διδάσκων κατ' ὅλης τῆς Ἰουδαίας*. Acts 9, 31. 42. 10, 37. For adv. κατ' ὅλου, see art. καθόλου. So Hom. Od. 6. 102. Æl. V. H. 1. 14. Pol. 1. 17. 10. γ) After verbs of swearing, i. e. *to swear upon or by any thing*, at the same time stretching out the hand *over*, *upon*, *towards* the object. Matt. 28, 63 *ἐφορκίζω σε κατὰ τοῦ θεοῦ*. Heb. 6, 13 bis, *ὤμοσε κατ' ἐαυτοῦ*. v. 16. Sept. for אָמַן אֵלָיו 2 Chr. 36, 13. Is. 45, 23. So Dem. 553. 17. ib. 1268. 24. Thuc. 5. 47.

2. Trop. of the object *towards* or *upon* which any thing tends, aims, is directed, *upon*, *in respect of*; 1 Cor. 15, 15. Jude 15 *ποιῆσαι κρίσιν κατὰ πάντων*. So Plut. de Puer. educ. 4 init. ὁ κατὰ τῶν τεχνῶν καὶ

τῶν ἐπιστημῶν λέγειν εἰώθαμεν. Xen. Cyr. 1. 2. 16. Apol. Socr. 13. Comp. Matth. l. c. Lob. ad Phryn. p. 272.—Spec. *against*, after words of speaking, accusing, warring, and the like; Matt. 5, 11 *πάντες ποιεῖτε ὅμα κατ' ὑμῶν*. v. 23 *ἔχει τὸ κατὰ σοῦ*. 10, 35. 12, 14 *συμβούλιον ἔλαβον κατ' αὐτοῦ*. v. 30 *ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι*. 26, 59. Mark 11, 25. 14, 55 sq. Luke 23, 14 *ὡς κατηγορεῖτε κατ' αὐτοῦ*. John 18, 29. Acts 4, 26. 16, 23. 21, 28. 2 Cor. 13, 8. Gal. 5, 17. al. sæp. So Palæph. 6. 3. Luc. D. Deor. 12. 1. Xen. Mem. 1. 1. 1. Comp. Passow no. 5. [II. 3.]

II. With the ACCUSATIVE, where the primary and general idea is *down upon*, *out over*, *throughout*. See the grammarians as above cited, and Winer § 53. d. p. 476.

1. Of Place, i. e. a) Of motion or extension, *out over*, *through*, *throughout* a place; Luke 8, 39 *κατ' ὅλην τὴν πόλιν κηρύσσων*. 15, 14 *ἐγένετο λιμός κατὰ τὴν χώραν ἐκείνην*. Acts 5, 15. 8, 1. 11, 1 *ὄντες κατὰ τὴν Ἰουδαίαν who were throughout Judea*. 15, 23. 24, 12. So *πορεύεσθαι κατὰ τὴν ὁδὸν to travel through i. e. along the way* Acts 8, 36; and genr. *κατὰ τὴν ὁδὸν along or by the way*, while travelling upon it, Luke 10, 4. Acts 25, 3. 26, 13. So Diod. Sic. 1. 72 οἱ κατὰ τὴν Αἴγυπτον. Xen. Mem. 3. 5. 11 *ἀριστεύοντες καὶ κατὰ γῆν καὶ κ. θάλ.* Thuc. 5. 3 *κατ' ὁδόν*.—From this idea of motion *throughout every part* of a whole, arises the distributive sense of κατὰ, in no. 3 below.

b) Of motion or position *upon*, *at*, *near to*, adjacent to; Luke 10, 32 *γενόμενος κατὰ τὸν τόπον*. v. 33 *ἦλθε κατ' αὐτόν*. Acts 2, 10 *τῆς Λιβύης τῆς κατὰ Κυρήνην*. 16, 7. 27, 2 *τοὺς κατὰ τὴν Ἀσίαν τόπους*, i. e. *places on and near the coast of Asia Minor*. v. 7. —Diod. Sic. 1. 22. Xen. An. 5. 2. 16, 23.

c) Of motion or direction *upon*, i. e. *towards* any place; Acts 8, 26 *πορεύον κατὰ μεσημβρίαν*. 27, 12 *λιμένα βλέποντα κατὰ Λίβα*. Phil. 3, 14 *κατὰ σκοπὸν διώκω*. So Thuc. 7. 6 *ἔπερ κατ' αὐτοὺς ἦν*, i. e. *over against*. Xen. An. 7. 2. 1.—Spec. *κατὰ πρόσωπον ἀντιστήναι to withstand one to (over against) his face*, Gal. 2, 11. So Xen. Hi. 1. 14 *κατ' ὀφθαλμούς*.

d) Of place *where*, i. e. of being *at*, *in*, *within* a place, where sometimes ἐν might be employed though not strictly synonymous; just as in Engl. '*at* a house' and '*in* a house' may be used interchangeably; comp. Winer l. c. p. 476 marg. a) With acc. of place; Rom. 16, 5 *τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν the church AT or IN their*

house, i. e. accustomed to meet there. 1 Cor. 16, 19. Philem. 2. Acts 13, 1 ἦσαν κατά τὴν ἐκκλησίαν προφῆται κτλ. So Luc. D. Deor. 20. 13 κατ' ἄστυ ζῆν. Diod. Sic. 2. 28 τοῖς κατὰ τὴν πόλιν. Palæph. 5. 3 κρύψαι κατὰ γῆν. β) With Acc: of pers. implying place, *in, with, among*; Acts 21, 21 τοὺς κατὰ τὰ ἔθνη Ἰουδαίους *the Jews dispersed among (throughout) the Gentiles*. 26, 3 τῶν κατὰ Ἰουδαίους ἔθων. 17, 28 τινὲς τῶν κατ' ὑμᾶς ποιητῶν, *certain of your own poets*. 18, 15. Eph. 1, 15 τὴν κατ' ὑμᾶς πίστιν. (Diod. Sic. 4. 8 ἐκ τοῦ κατ' αὐτοὺς βίου. Xen. Cyr. 5. 1. 11.) Spec. κατ' ἑαυτὸν *in or with oneself*; pr. in one's own house, *alone*; and hence *genr. by or for oneself, chez soi*; Acts 28, 16 μένειν κατ' ἑαυτόν. Rom. 14, 22. James 2, 17. Comp. Matth. l. c. p. 1155. So Xen. An. 6. 2. 11. Cyr. 7. 4. 15. γ) With acc. of thing implying place, e. g. κατὰ πρόσωπόν τινος *in the presence of, before any one*, Luke 2, 31. Acts 3, 13; and so Acts 25, 16. 2 Cor. 10, 1. Also κατ' ὀφθαλμούς sc. ὑμῶν Gal. 3, 1. Trop. of a state or condition *in which any thing is or is done, thus implying manner*; e. g. κατ' ὄναρ *in or by a dream*, Matt. 1, 20. 2, 12. 13. (Jos. Ant. 1. 19. 1 κατὰ τοὺς ὕπνους.) 1 Cor. 2, 1 ἤλθον οὐ κατ' ὑπεροχὴν λόγου *I came not in excellency of speech*.—Adverbially, Mark 1, 27 κατ' ἐξουσίαν, *see in ἐξουσία no. 3*; so κατὰ κράτος *strongly, vehemently*, Acts 19, 20 (Thuc. 1. 64); κατ' ἰδίαν *in private*, *see in ἴδιος no. 1. b*; κατὰ μόνas, *see art. καταμόνας*. So κατ' ὑπερβολήν, *exceedingly*, Rom. 7, 13. Gal. 1, 13. 2 Cor. 4, 17, *see in ὑπερβολή*; or *excellently, par excellence*, 1 Cor. 12, 31. Also οἱ κατ' ἐξοχὴν *those in distinction, i. q. the distinguished*, Acts 25, 23; comp. Buttm. § 125. 6.

2. Of Time, i. e. of a period or point of time *throughout, during, in or at which, any thing takes place*; e. g. κατὰ τὸ αὐτό, *at the same time, together*, Acts 14, 1; *see in αὐτός no. 3. a. γ.* Rom. 5, 6 κατὰ καιρὸν *in due time*. Acts 12, 1 κατ' ἐκείνον τὸν καιρὸν *during (about) that time*. 19, 23. Rom. 9, 9. Acts 13, 27. 16, 25 κατὰ τὸ μεσονύκτιον *about midnight*. 27, 27. Heb. 1, 10 σὺ κατ' ἄρχας *in the beginning*, of old. 3, 8 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ *during the time of temptation*. 9, 9. Sept. for 2 Gen. 18, 10; comp. Heb. Lex. 2 B. 3. So 2 Macc. 12, 15. Diod. Sic. 4. 9. Thuc. 3. 99.—Also distributively, *see in no. 3. b*.

3. In a distributive sense, derived strictly from the idea of pervading *all the parts of a whole*; e. g. α) Of place: Matt. 24, 7

κατὰ τόπους *throughout all places, in various parts*. Luke 8, 1 διώδευε κατὰ πόλιν καὶ κώμην, *throughout city and village, i. e. every one, generally*. v. 4. 9, 6. 13, 22. Acts 2, 46 κλῶντές τε κατ' οἶκον ἄρτον i. e. *from house to house*. 8, 3. 14, 23. 15, 21. 36. 22, 19. al. So Palæph. 39. 2. Diod. Sic. 2. 28 κατὰ κόμας. Hdot. 1. 196 κατὰ κόμας ἐκάστος. Xen. Hell. 6. 3. 19. b) Of time; e. g. κατ' ἡμέραν *daily, every day*, Matt. 26, 55. Mark 14, 49; also τὸ κατ' ἡμέραν Luke 11, 3. 19, 47; κατ' ἔτος, κατ' ἐνιαυτόν, *yearly, every year*, Luke 2, 41. Heb. 9, 25. 10, 1. 3; κατὰ ἑορτήν *at each passover* Matt. 27, 15. Luke 23, 17; κατὰ καιρὸν *at certain times*, *from time to time*, John 5, 4; κατὰ μίαν σαββάτων *every first day of the week* 1 Cor. 16, 2. Also Acts 17, 17 κατὰ πᾶσαν ἡμέραν. 18, 4. Heb. 3, 13 κατ' ἐκάστην ἡμ. Rev. 22, 2 κ. μήνα ἓνα ἕκαστον. So Sept. 1 Sam. 7, 16. Luc. D. Deor. 24. 2. Xen. An. 3. 2. 12. c) Genr. of any parts, number, or the like; e. g. κατὰ μέρος, *part for part, particularly*, Heb. 9, 5. (2 Macc. 2, 30. Pol. 1. 4. 3. 6.) Of number, κατ' ἓνα *one by one* 1 Cor. 14, 31, *see in εἰς no. 1. b. γ*; as likewise for οἱ κατ' ἓνα, κατ' ἓν, εἰς κατ' εἰς, *see ibid.* Also κατὰ δύο *by twos, two and two*, 1 Cor. 14, 27. Comp. Matth. l. c. Winer l. c. So AEL. V. H. 2. 1. Xen. An. 4. 7. 8.

4. Trop. of fitness, accordance, conformity, expressing the relation of one thing towards another. Thus

a) Of a rule, measure, standard of comparison, *according to, conformably to, after, secundum*, *see Matth. l. c. p. 1153*. Winer l. c. p. 477. α) Genr. Matt. 9, 29 κατὰ τὴν πίστιν ὑμῶν γεννηθήτω ὑμῖν. 23, 3 κατὰ τὰ ἔργα αὐτῶν μὴ ποιείτε. Mark 7, 5. Luke 2, 23 κατὰ τὸν νόμον M. v. 39. 23, 56. John 8, 15 κατὰ τὴν σάρκα κρίνετε, i. e. *from external circumstances*. 19, 7. Acts 22, 12. 23, 31. 26, 5. Rom. 2, 2 ἐστὶ κατὰ ἀλήθειαν, i. q. ἐστὶ ἀληθής. v. 6. 7. 8, 4. 5 κατὰ σάρκα, κατὰ πνεῦμα, i. e. *according to the will of the flesh or of the Spirit*. 10, 2. 14, 15. Gal. 1, 4. Eph. 4, 22. Col. 2, 8. al. sarp. Sept. for 2 Ps. 7, 9. al. (Palæph. 32. 11. Luc. Bis acc. 4. Xen. Cyr. 2. 3. 15, 16. ib. 5. 5. 6.) With the idea of proportion; Matt. 2, 16. 25, 15 ἐκάστω κατὰ τὴν ἰδίαν δύναμιν. Rom. 12, 6. 1 Cor. 3, 8. 2 Cor. 10, 13. So Xen. Mem. 2. 7. 1. β) With acc. of person, i. e. *according to the will of any one*, Rom. 8, 27 κατὰ θεόν. 2 Cor. 7, 9. 10. 11. 1 Pet. 4, 6. Rom. 15, 5. 1 Cor. 12, 8; *by command of any one* 2 Cor. 11, 17; *according to the narrative or writing of any one*,

only in the inscriptions of the Gospels. (2 Macc. 2, 13. Plato Phædr. 1. p. 227. b. κατά Πίνδαρον 'as Pindar says.' Cratyl. 18. p. 401. d.) Gal. 1, 11 οὐκ ἔστι κατά ἄνθρωπον, *is not according to man*, not such as man would have made. γ) Adverbially, Luke 10, 31 κατά συγκυρίαν *by chance*, accidentally. (Hdot. 8. 87 κατά τύχην.) John 10, 3 κατ' ὄνομα. Acts 18, 14 κατά λόγον, *reasonably*. (Luc. Icarom. 18.) 1 Cor. 14, 40. Eph. 6, 6. 1 Pet. 3, 7 κατά γνώσιν, *discreetly*. So κατά τί, *how*? Luke 1, 18.

b) Of an occasion, *by virtue of, because of, for, by, through*, where the idea of accordance, adaptedness, lies at the bottom; comp. Winer l. c. p. 478. Matth. l. c. Matt. 19, 3 ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πάσαν αἰτίαν *for any cause*. Acts 3, 17 κατὰ ἄγνοιαν, *because of ignorance*, ignorantly. Rom. 2, 5. 2 Cor. 8, 8. Gal. 2, 2. Eph. 1, 5. 7. 9. 3. Phil. 2, 3. 4, 11. 2 Thess. 2, 9. 1 Tim. 1, 1. Philem. 14 κατ' ἀνάγκην. Heb. 7, 5. al. sæp.—2 Macc. 6, 11. Luc. D. Deor. 13. 1. Diod. Sic. 20. 40 κατ' ἀνάγκην. Xen. An. 7. 3. 39.

c) Of any general relation, reference, allusion, *in respect to, as to*; Winer and Matth. l. c. α) Genr. Rom. 1, 3 ἐκ σπέρματος Δαβὶδ κατὰ σάρκα. 9. 5. 11, 28. Phil. 3, 5. 6 κατὰ νόμον...κατὰ ζῆλον...κατὰ δικαιοσύνην. Tit. 1, 4. Heb. 9, 9 κατὰ συνέδισιν. 1 Pet. 4, 14. So Jos. B. J. 4. 4. 3 κατ' ἐμάνόν. Palaph. 32. 5 κατὰ γένος Αἰθίοπες. Hdot. 1. 49. Plato Prot. 317. a. 3) Spec. κατὰ c. acc. with a preced. article forms a periphrase for the kindred adjective; e. g. Rom. 11, 21 οἱ κατὰ φύσιν, *natural branches*. Col. 3, 22 τοῖς κατὰ σάρκα κυρίοις. Also τὰ κατὰ τὸν Παῦλον *Paul's affairs*, his cause, Acts 25, 14; τὰ κατ' ἐμέ *my affairs* Eph. 6, 21. Col. 4, 7. So 2 Macc. 3, 16. Diod. Sic. 1. 10 ἡ κατὰ φύσιν βῶλος. Æl. V. H. 2. 42. Xen. Cyr. 7. 1. 16 τὰ κατ' ἡμᾶς. γ) Also in phrases; e. g. κατὰ πάντα *in all respects*, in all things, Acts 3, 22. Heb. 2, 17 (Thuc. 4. 81); κατὰ πάντα τρόπον *in every respect*, every way, Rom. 3, 2; with negat. 2 Thess. 2, 3. Buttm. § 147. n. 1. (2 Macc. 11, 31. Pol. 1. 88. 11.) κατ' ὅσον *by how much*, i. e. *inasmuch*, *quatenus*, Heb. 3, 3. 7, 20; κατὰ τοσοῦτον *by so much* 7, 22. Spec. τὸ κατ' ἐμέ, lit. 'what relates to me,' *so far as in me lies*, Rom. 1, 15. So Dem. 1310. 20 τὸ κατ' ἐμέ. Xen. Hell. 1. 6. 5 τὰ κατ' ἐμέ. Comp. Matth. § 283. Buttm. § 125. n. 8.

5. Of likeness, similitude, manner, *like, after, in the manner of*; 2 Cor. 1, 17 et 10, 2 κατὰ σάρκα, i. e. *like a frail and feeble*

man. Heb. 5, 6. 10 κατά τὴν τάξιν Μελchisedec, i. e. *after the order or rank of Melchisedec*, comp. 7, 15, and see in art. τάξις. Acts 13, 22 see in καρδιά no. 1. a. β. Sept. for 2 Deut. 4, 32. Lam. 1, 12. (Luc. Musc. Enc. 1. Hdot. 2. 92 μέγας κατὰ μῆλον.) With acc. of pers. Gal. 4, 28 κατὰ Ἰσαάκ *like Isaac*, as Isaac. Rom. 3, 5 et Gal. 3, 15 κατὰ ἄνθρωπον λέγω *I speak as a man*; also with the idea of a *common* man, not a believer, 1 Cor. 3, 3. For 1 Cor. 15, 32 see in Σηριομαχῶ. So Luc. Pisc. 12. Arr. Exp. Alex. 3. 27. 40. Xen. Hell. 2. 3. 30. —Adverbially, κατ' ὃν τρόπον lit. 'after what manner,' i. q. *as, even as*, Acts 15, 11; κατὰ ταῦτά, *thus, so*, Luke 17, 30. 6, 23. 26; κατ' ὁμοιότητα, *like, like as*, Heb. 4, 15.

6. Of the end, aim, purpose, *towards* which any thing is directed, *for, in behalf of, by way of*; 2 Cor. 11, 21 κατὰ ἀτιμίαν [ἐμήν] λέγω, *I say it by way of disparagement*, to my own reproach. 1 Tim. 6, 3 ἡ κατ' εὐσέβειαν διδασχῇ, *the doctrine which is for godliness*, tends to promote it. 2 Tim. 1, 1. Tit. 1, 1. See Kühner Ausf. Gr. § 607. 3. a.—Jos. Ant. 3. 11. 4 κατὰ τὴν τιμὴν τοῦ θεοῦ τοῦτο ποίω. Palaph. 43. 4. Thuc. 6. 31 κατὰ θεόν ἤκειν. Hdot. 2. 152.

NOTE. In composition κατά implies:

a) Motion *downtowards*, as καταβαίνω, καζαίρω, καταπίπτω. b) Direction *against*, in a hostile sense, as καταγωνίσκω, κατηγορέω, καταλαλέω. c) Distribution, as κατακληροδοτῶ. d) It serves to strengthen the notion of the simple word, and is then often simply intensive, as κασοπλίζω, καταλαμβάνω. e) Sometimes it gives to an intrans. verb a transitive sense, as καταργέω Comp. Buttm. § 147. n. 6. +

καταβαίνω, f. βήσομαι, (βαίνω,) aor. 2 κατέβην, imper. κατάβηθι and κατάβα Mark 15, 30. Buttm. § 107. n. I. 14. § 114 βαίνο.

1. *to go or come down, to descend*, from a higher to a lower place; e. g. of persons; with ἀπό c. gen. of place whence; Matt. 8, 1 καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους. 17, 9. Mark 9, 9. Matt. 14, 29 ἀπὸ τοῦ πλοίου. Mark 15, 30 κατάβα ἀπὸ τοῦ σταυροῦ. Sept. for בָּרַךְ Ex. 34, 29. Judg. 4, 14. (Xen. Cyr. 5. 5. 6.) With εἰς c. acc. of place whither, Mark 13, 15 μὴ καταβάτω εἰς τὴν οἰκίαν. Acts 8, 38. Eph. 4, 9. Sept. for בָּרַךְ Job 7, 9. Jonah 2, 7. (Hdian. 8. 2. I. Xen. Cyr. 3. 1. 5.) With ἐπὶ c. acc. as ἐπὶ τὴν θάλασσαν *down upon the sea-shore*, sc. from the mountain John 6, 16. (Xen. Ag. 1. 18.) Also πρὸς τινα Acts 10, 21. 14, 11. Sept. for בָּרַךְ Ex. 19, 14. Absol.

Matt. 24, 17. Luke 6, 17. John 5, 7. (Xen. Cyr. 1. 4. 8.) Of those who go from a higher to a lower region of country, e. g. ἀπὸ Ἱερουσαλήμ Mark 3, 22. Luke 10, 30; with εἰς, John 2, 12 εἰς Καπερναούμ. Acts 7, 15 εἰς Αἴγυπτον. 14, 25. 16, 8. al. Absol. Luke 2, 51. John 4, 47. Acts 8, 15. 24, 1. Sept. for ירד Gen. 12, 10. 42, 3. So Hdot. 5. 106 fin. Xen. Hell. 3. 4. 11.—Spoken of those who *descend, come down, from heaven*; e. g. God as affording aid to the oppressed, Acts 7, 34 quoted from Ex. 3, 8 where Sept. for ירד: Of the Messiah, c. ἐκ John 6, 38. 42; c. ἀπὸ 1 Thess. 4, 16. Of the Holy Spirit, c. ἐκ John 1, 32; ἐπὶ τινα Luke 3, 22. John 1, 33. Of angels, ἐξ οὐρανοῦ Matt. 28, 2; ἐν c. dat. of place whither John 5, 4, see in ἐν no. 4; ἐπὶ τινα John 1, 52 see in ἀναβαίνω no. 1 fin. Sept. for ירד Gen. 28, 12. Of Satan as *cast down* from heaven, Rev. 12, 12; comp. v. 9, 10.

2. Of things, e. g. a way leading down from a higher to a lower tract of country, Acts 8, 26 ὁδὸν τὴν καταβ. ἀπὸ Ἱερουσ. εἰς Γάζαν. So ירד Sept. κατὰ γω Prov. 7, 27. Of things *descending from heaven*, i. e. let down or sent down from God; e. g. a vessel Acts 10, 11. 11, 5; spiritual gifts, c. ἀπὸ James 1, 17; the new Jerusalem ἡ καταβ. ἐκ τοῦ οὐρ. ἀπὸ τ. Ξεῦ Rev. 3, 12 in an anacoluthon. So of phenomena from the heavens, the clouds, *to fall*, e. g. ἡ βροχή Matt. 7, 25. 27 (Jos. Ant. 2. 16. 3); λαίλαψ Luke 8, 23; πῦρ. ἀπὸ τοῦ οὐρ. Luke 9, 54; πῦρ ἐκ τοῦ οὐρ. Rev. 13, 13. So Sept. and ירד 2 K. 1, 10. 12.—Genr. i. q. *to fall, to drop*, e. g. sweat, ὥστε Ξρόμοι αἵματος καταβ. ἐπὶ τὴν γῆν Luke 22, 44. So Eccclus. 32 or 35, 15 δάκρυα ἐπὶ σιαγόνα κατὰβαίνει. +

καταβάλλω, f. βαλῶ, (βάλλω.) 1. *to cast down*, e. g. from heaven, Pass. Rev. 12, 10 κατεβλήθη ὁ κατήγωρ. So Pol. 1. 24. 12. Xen. Hell. 5. 2. 41.—Spec. *to prostrate*, 2 Cor. 4, 9. Sept. for ירד Ps. 73, 18. So Luc. D. Deor. 14. 2. Plato Hipp. min. 374. a.

2. Mid. *to lay down*, e. g. a foundation, c. acc. Heb. 6, 1.—Jos. Ant. 15. 11. 3. Pol. 10. 27. 9. Plato Legg. 803. a.

καταβαρέω, ᾧ, f. ἥσω, (βαρέω.) *to weigh down*, as a burden; in N. T. trop. *to burden* in a pecuniary sense, c. acc. 2 Cor. 12, 16; comp. Sept. and כבד 2 Sam. 13, 25.—Genr. Diod. Sic. 19. 24. Pol. 18. 4. 4.

καταβαρύνω, i. q. καταβαρέω, *to weigh down, to oppress*; Pass. of the eyes, Mark

14, 40 οἱ ὀφθ. καταβαρυνόμενοι in some edit. for βεβαρημένοι in Rec.—Pr. Sept. Joel 2. 8. 2 Sam. 14, 26.

κατάβασις, εως, ἡ, (καταβαίνω,) *a going down*, e. g. towards the coast Xen. An. 7. 8. 26.—In N. T. *a descent*, i. e. place of descending, *a declivity*, Luke 19, 37 κατὰβ. τοῦ ὄρους τῶν ἐλαιῶν. Sept. for ירד Josh. 10, 11. Mic. 1, 4. So Pol. 11. 15. 8. Xen. An. 3. 4. 37.

καταβιβάζω, f. ἄσω, (βιβάζω,) *to cause to go down, to bring down*, e. g. ἔως ἄδου, Pass. Matt. 11, 23. Luke 10, 15. Sept. for ירד Ez. 31, 16. 18.—Hdot. 8. 119. Plut. Themist. 4. Xen. Cyr. 7. 5. 18.

καταβολή, ἡς, ἡ, (καταβάλλω,) *a casting down*, i. e.

1. *a laying down, founding, foundation*; in N. T. only in the phrase: καταβολὴ τοῦ κόσμου, *the foundation of the world*, i. e. the creation, beginning of the world, Matt. 13, 35. 25, 34. Luke 11, 50. John 17, 24. Eph. 1, 4. Heb. 4, 3 (see in καίτοι.) 9, 26. 1 Pet. 1, 20. Rev. 13, 8. 17, 8.—Plut. Aq. et Ignis comp. 2 ἅμα τῇ πρώτῃ καταβολῇ τῶν ἀνθρώπων. Diod. Sic. 12. 32. Pol. 13. 6. 2.

2. Of seed, *a casting in*, trop. Heb. 11, 11 δύναμιν ἔλαβεν εἰς καταβολὴν σπέρματος, lit. *strength for the casting in* (implanting) of seed, i. e. strength for conception, procreation.—Hippocr. Aphorism. 4, τὰ κνούμενα ἐν μὲν τῷ πρώτῳ χρόνῳ τῆς καταβολῆς τοῦ σπέρματος. Arr. Epict. 1. 13. 3 υἱὸς ἐκ τῶν αὐτῶν σπερμάτων καὶ τῆς αὐτῆς ἀνωξεν καταβολῆς. So καταβάλλειν σπέρματα, e. g. M. Antonin. 4. 36 σπέρματα εἰς γῆν ἢ μήτραν καταβάλλόμενα. Galen. de Potent. I; comp. Wetst. N. T. in loc.

καταβραβεύω, f. εὔσω, (βραβεύω,) *to give the prize against any one, to deprive of the palm*, Zonar. in Can. 35. Conc. Laod. καταβραβεύω ἐστὶ τὸ μὴ τὸν νικήσαντα ἀξιοῦν τοῦ βραβεῖου, ἀλλ' ἐτέρῳ διδόναι αὐτὸ ἀδικουμένου τοῦ νικήσαντος.—In N. T. trop. *to deprive of a due reward, to defraud*, c. acc. Col. 2, 18. So Dem. 544 ult.

καταγγελεύς, εως, ὁ, (καταγγέλλω,) *an announcer, proclaimer*; Acts 17, 18 ξένων δαιμονίων δοκεῖ κατ. εἶναι.

καταγγέλλω, f. γελῶ, (κατά intens.) Pass. aor. 2 κατηγγέλην Acts 17, 13, see Buttin. § 101. n. 4; pr. *to bring word down to any one*, i. q. *to bring it home to him*; hence, *to announce, to publish, to show forth*, c. acc. Acts 3, 24 τὰς ἡμέρας ταύτας. 1 Cor. 11, 26 θάνατον τοῦ κυρίου. Pass. Acts 13, 38 ὡς ἀφεσις ἁμαρτιῶν καταγγέλλεται.

Rom. 1, 8. So Jos. Ant. 3. 8. 6. Pol. 4. 53. 2. Xen. An. 2. 5. 38.—Spec. *to announce, to set forth, to preach, inculcate*; c. acc. Acts 4, 2 *καταγγέλειν τὴν ἀνάστασιν τὴν ἐκ νεκρῶν*. 13, 5. 15, 36. 16, 17. 21. 17, 3. 23. 26, 23. 1 Cor. 2, 1. 9, 14. Phil. 1, 16 [17] *Χριστὸν καταγγ.* Col. 1, 28. Pass. Acts 17, 13. Phil. 1, 18.

καταγελᾶω, ᾧ, f. ἄσω, (γελᾶω,) *to laugh at in scorn, to deride, c. gen.* Matt. 9, 24 *καὶ κατέγελων αὐτοῦ*. Mark 5, 40. Luke 8, 53; comp. Buttm. § 132. 10. e. Sept. for *עָלַל* Job 21, 3; *עָלַל* Job 30, 1.—Æl. V. H. 9. 37. Xen. An. 2. 6. 23.

καταγινώσκω, f. γινώσσομαι, (γινώσκω,) *to know or note against any one, to his disadvantage, Sept. for קָרָה* Prov. 28, 11. Xen. Mem. 1. 3. 10.—In N. T. *to judge or think ill of, to condemn, to blame, c. gen.* 1 John 3, 20 *ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδιά*. v. 21. Pass. Gal. 2, 11 *ὅτι κατεγνωσμένος ἦν because he had been blamed, sc. by others, prob. by Christians of Antioch; not 'because he was to be blamed;' a sense which the participle does not admit.* So Ecclus. 14, 2. Dem. 1402. 24. Hdian. 5. 2. 12. Plato Dem. 382. e.

κατάγρυμι, f. κατάξω, (ἄγρυμι,) aor. 1 *κατέαξα*, Pass. aor. 2 *κατέγρημι*, both with syll. augm. prob. to distinguish them from the forms of *κατάγω*, see Winer § 12. 2. Buttm. § 84. n. 5. Anom. fut. Att. *κατεάξω* Matt. 12, 20, prob. for the like reason. Passow in *ἄγρυμι*. Buttm. § 114 *ἄγρυμι*. Matth. § 222. p. 429.—*To break down, to break off or in two, c. acc.* Matt. 12, 20 *κἀλαμον συντ. οὐ κατέαξει*. John 19, 32. 33. Pass. John 19, 31 *ἵνα καταγῶσιν αὐτῶν τὰ σκέλη*. Sept. for *עָרַב* Jer. 48, 25. So Pol. 1. 37. 2. Xen. An. 4. 2. 20.

κατάγω, f. ἄξω, (ἄγω,) 1. *to lead down, e. g. persons, to bring or conduct down, from a higher to a lower place or region; with acc. and eis*, Acts 9, 30 *κατήγαγον αὐτὸν εἰς Καισάρειαν*. 23, 20. 28; acc. c. *πρός τινα* 23, 15; acc. simpl. 22, 30. Rom. 10, 6. Sept. for *קָרָה* c. *eis* 1 K. 1, 33; c. *πρός* Gen. 44, 21.—Hdian. 8. 1. 3 *eis*. Luc. D. Deor. 7. 4. Xen. Ag. 1. 18.

2. Spec. as a nautical term, *to bring down a ship to land, c. acc.* Luke 5, 11 *καταγάγοντες τὰ πλοῖα ἐπὶ τὴν γῆν*. So Sext. Empir. adv. Phys. 2. 63 *νῆες εἰς ἐτέρους κατάγονται λιμένας*. Xen. An. 6. 6. 3.—Hence Pass. aor. 1 *κατήχθην*, *to come to land, to land, to touch*, Acts 21, 3. 27, 3. 28, 12. So Jos. Ant. 14. 14. 3 *eis Βρενθήσιον κατέανεται* 'he (Herod) landed at Brundisium.'

καταγωνίζομαι, f. ἴσσομαι, Mid. depon. (*ἀγωνίζομαι*), *to contend against, to prevail against, to subdue, c. acc.* βασιλείας Heb. 11, 33.—Jos. Ant. 7. 2. 2. Æl. V. H. 4. 8. Pol. 2. 45. 4.

καταδέω, f. δῶσω, (δέω,) *to bind down, to bind fast, e. g. ἐν δεσμῷ καταδήσασθαι* Hom. Od. 15. 443. Luc. Asin. 16.—In N. T. *to bind together, to bind up, e. g. wounds, c. acc.* τραύματα Luke 10, 34. Sept. for *עָרַב* Ez. 34, 4. 16. So Ecclus. 27, 21.

κατάδηλος, ου, ό, ή, adj. (*κατά* intens. δηλος,) *very clear, quite evident*, Heb. 7, 15.—Plut. Romul. 29. Xen. Mem. 1. 4. 14.

καταδικάζω, f. ἄσω, (δικάζω,) *to give judgment against, to condemn, c. acc. of pers.* Matt. 12, 7, 37; absol. Luke 6, 37 bis. James 5, 6. Sept. for *עָרַב* Ps. 37, 33.—Jos. Ant. 7. 11. 3. Diod. Sic. 14. 4. In Gr. writers oftener c. gen. Xen. Hell. 7. 4. 33.

κατάδικη, ης, ή, (δίκη,) *judgment against, condemnation*, Acts 25, 15 Lach. for Rec. δίκη.—Luc. D. Mort. 17. 2. Plut. Themist. 21.

καταδιώκω, f. ξω, (*κατά* intens.) *to pursue closely, an enemy* Xen. An. 4. 2. 5. Sept. for *עָרַב* Judg. 7, 25.—In N. T. *to follow closely, in order to find, c. acc.* Mark 1, 36. So Sept. and *עָרַב* Ps. 23, 6.

καταδουλόω, ᾧ, f. ὀσω, (δουλόω,) *to bring down under bondage, to enslave, c. acc.* 2 Cor. 11, 20. Gal. 2, 4 *ἵνα ἡμᾶς καταδουλώσωσιν*, where others *καταδουλώσονται* Mid. depon. Sept. for *עָרַב* Ex. 1, 14. 6, 5.—1 Macc. 8, 10. Luc. Pseudosoph. 12. Thuc. 3. 70.

καταδυναστεύω, f. εῖσω, (δυναστεύω, *δυνάστης*), *to exercise power against any one, i. e. to overpower, to oppress; c. gen.* James 2, 6 *οὐκ οἱ πλούσιοι καταδυναστεύουσιν ἡμῶν*; Pass. part. Acts 10, 38. Sept. c. gen. for *עָרַב* 2 Sam. 8, 11; c. acc. for *עָרַב* Jer. 22, 3.—So c. gen. Diod. Sic. 13. 73; c. acc. Xen. Conv. 5. 8.

κατάδεμα, ατος, τό, in N. T. prob. corrupted for *κατανάδεμα* i. q. *ανάδεμα* but stronger, *a curse*, Rev. 22, 3 in later edit. for *κατανάδεμα* in Rec. Comp. for the sense, Zech. 14, 11.

καταδεματίζω, f. ἴσω, (*κατάδεμα*), *to curse, absol.* Matt. 26, 74 in later edit. instead of *καταναδεματίζω* in Rec. from which it is corrupted.—Chrysost. in Ps. 77. Iren. c. Hær. 1. 13. 4. ib. 1. 16. 3. See Wetst N. T. in loc.

καταισχύνω, f. **νῶ**, (αἰσχύνω,) *to bring down shame upon*, i. e.

1. *to dishonour, to disgrace*, c. acc. **καταισχ. τὴν κεφαλὴν** 1 Cor. 11, 4. 5, i. e. *offends against decorum*.—Ecclus. 22, 5. Hdian. 5. 1. 17. Xen. An. 3. 1. 30.

2. *to shame, to put to shame*, i. q. αἰσχύνω but stronger; c. acc. a) Pr. Luke 13, 17. 1 Cor. 1, 27 bis, ἵνα τοὺς σοφοὺς καταισχύνῃ. 11, 22. 2 Cor. 7, 14. 9, 4. 1 Pet. 3, 16. Sept. for שְׁחַיִן 2 Sam. 19, 5. So Arr. Epict. 2. 8. 21. Xen. Mem. 3. 5. 28. b) From the Heb. by meton. of cause for effect, *to bring to nought* one's hope, *to dis-appoint*, Pass. Rom. 5, 5 ἡ δὲ ἐλπίς οὐ καταισχύνει. 9, 33 et 10, 11 et 1 Pet. 2, 6 πᾶς ὁ πιστευῶν ἐπ' αὐτῷ οὐ καταισχυνθήσεται, quoted from Is. 28, 16 where Sept. for שְׁחַיִן. Sept. for שְׁחַיִן Ps. 22, 6. 44, 8. al. So Ecclus. 2, 10.

κατακαίω, f. **καύσω**, (καίω,) Pass. aor. 2 **κατέαψεν**, fut. 1 **κατακαυθήσομαι**, Rev. 18, 8, and also in the later usage Pass. fut. 2 **κατακαήσομαι** 1 Cor. 3, 15. 2 Pet. 3, 10; comp. Winer § 15. p. 98. Buttm. Ausf. Sprachl. § 114 **καίω**.—*To burn down, to consume utterly*, Engl. *to burn up*, c. acc. Matt. 3, 12 τὸ ἄχυρον κατακαύσει πυρὶ ἀβύσσῳ. 13, 30. 40. Luke 3, 17. Acts 19, 19. 1 Cor. 3, 15. Heb. 13, 11. 2 Pet. 3, 10. Rev. 8, 7 ter. 17, 16. 18, 8. Sept. for שְׁחַיִן Ex. 32, 19. Lev. 6, 30.—Luc. D. Mar. 11. 1. Diod. Sic. 1. 59. Xen. Cyr. 4. 6. 1.

κατακαλύπτω, f. **ψω**, (καλύπτω,) *to cover with a veil which hangs down*, and hence *to veil*; in N. T. only Pass. or Mid. *to be veiled, to wear a veil*, absol. 1 Cor. 11, 6 bis; also c. acc. **τὴν κεφαλὴν** v. 7; comp. Buttm. § 134. 6, or § 135. 5. Sept. for כָּסָה Gen. 38, 15. Is. 6, 2.—Jos. Ant. 7. 10. 5. Hdot. 1. 119. Act. Xen. Cyr. 6. 4. 11.

κατακαυχάομαι, ὦμαι, f. ἵσομαι, Mid. depon. (καυχάομαι,) 2 p. pres. **κατακαυχᾶσαι** Rom. 11, 18; see Buttm. § 103. III. Winer § 13. 2. b.—*To boast oneself against, to glory over*, c. gen. Rom. 11, 18 bis, μὴ κατακαυχῶ τῶν κλάδων κτλ. So c. **κατά James 3, 14**. Hence James 2, 13 **κατακαυχᾷται ἔλεος** [ὁ ἐλεῶν] κρίσεως, i. e. *the merciful man glorieth (rejoiceth) against judgment*, fears not condemnation. So Sept. Jer. 50, 10. 38.

κατάκειμαι, f. **είσομαι**, (κείμεν,) *to lie down, to lie*, intrans. Comp. **κείμεν**, Buttm. § 109. II.

1. Of the sick, foll. by a particip. Mark 1 30 **κατέκειτο πυρέσσουσα**, *she lay sick of a*

fever. Acts 28, 8; with ἐπὶ c. dat. Mark 2, 4. Luke 5, 25. Acts 9, 33; with ἐν John 6, 3; absol. v. 6.—Luc. Icarom. 31 **κατάκειται νοσῶν**. Dem. 1265. 23 **ἡνίκα ἀσθενῶν ἐγὼ κατεκείμεν**.

2. *to recline at table*, see in **ἀνάκειμαι** no. 2. Mark 14, 3. Luke 5, 29; c. ἐν οἰκίᾳ Mark 2, 15. 1 Cor. 8, 10.—Plut. J. Cæs. 63 mid. Xen. Conv. 1. 14; c. ἐν Luc. Tox. 44. Xen. An. 6. 1. 4.

κατακλάω, ᾠ, f. **άσω**, (κλάω,) *to break down, to break off or in pieces*, e. g. **τοὺς ἄρτους** Mark 6, 41. Luke 9, 16.—Jos Ant. 2. 14. 4. Dem. 1251. 23. Plut. Pomp. 48 init.

κατακλείω, f. **είσω**, (κλείω,) *to shut to a door, to close*, Xen. Cyr. 6. 4. 10.—In N. T. of a person, pr. *to shut down* in a subterranean prison; hence, as in Engl. *to shut up, to confine*, e. g. **τινὰ ἐν φυλακῇ** Luke 3, 20. Acts 26, 10 where Rec. c. dat. **φυλακάς**. Sept. c. ἐν for שְׁחַיִן Jer. 32, 3.—Wisdom 17, 2 c. dat. Hdian. 3. 7. 5 c. ἐν. Xen. An. 5. 2. 18 c. **είς**.

κατακληροδοτέω, ᾠ, f. ἵσω, (κληροδοτέω, κληροδοτής,) *to give by lot to each, to distribute by lot*, c. acc. Acts 13, 19 Rec. where others **κατακληρονομέω**. Sept. for שְׁחַיִן Deut. 21, 16 et Josh. 19, 51 in ed. Ald. et Compl.—1 Macc. 3, 36.

κατακληρονομέω, ᾠ, f. ἵσω, (κληρονομέω,) *to let each get by lot, to distribute by lot*, c. acc. Acts 13, 19 in later edit. for **κατακληροδοτέω** in Rec. So Sept. for שְׁחַיִן Josh. 18, 2; שְׁחַיִן Num. 33, 54. Josh. 14, 1.—Used by Greek writers only in the sense *to inherit down* from an ancestor, c. gen. In later writers c. acc. Lob. ad Phryn. p. 129.

κατακλίνω, f. **νῶ**, (κλίνω,) pr. *to make incline, to make lie down*, genr. 1 Macc. 1, 3. Xen. Cyr. 6. 4. 11.—In N. T. only of the posture at meals, *to make recline*, c. acc. Mid. *to recline at a meal*; see in **ἀνάκειμαι** no. 2. Luke 9, 14 **κατακλίνατε αὐτοὺς κλισίας**. Pass. aor. 1 as Mid. Luke [7, 36.] 14, 8. 24, 30. So Act. Æl. V. H. 8. 7. Xen. Cyr. 2. 3. 21. Mid. Xen. Conv. 1. 8.

κατακλύζω, f. **ύσω**, (κλύζω,) *to dash down upon, to overflow, to overwhelm*; Pass. 2 Pet. 3, 6 ὁ τότε κόσμος ὑδατι κατακλυσθεὶς ἀπόλετο. Sept. for שְׁחַיִן Job 14, 19. Jer. 47, 2.—Diod. Sic. 1. 19. Plato Tim. 22. d.

κατακλυσμός, οὗ, ὁ, (κατακλύζω,) *a flood, deluge*, e. g. Noah's flood, Matt. 24, 38. 39. Luke 17, 27. 2 Pet. 2, 5. Sept. for

ἔαυτ Gen. 6, 17. 7, 6 sq.—Jos. Ant. 1. 3. 6. Diod. Sic. 1. 10. Plato Tim. 23. b.

κατακολουθέω, ὦ, f. ἴσω, (κατά intens. ἀκολουθέω,) *to follow closely*, c. dat. Acts 16, 17; absol. Luke 23, 55.—Pol. 6. 42. 2; trop. Jos. Ant. 6. 7. 4. Plut. adv. Colot. 3 fin.

κατακόπτω, f. ψω, (κόπτω,) *to cut or hew down, to cut in pieces*, Pol. 5. 25. 3. Xen. Hell. 1. 5. 3.—In N. T. genr. and intens. *to beat, to cut, to wound*, c. acc. Mark 5, 5 **κατακόπτων** ἐαυτὸν λίθοις. So Diod. Sic. 2. 44. Xen. Mag. Eq. 4. 5.

κατακρημνίζω, f. ἴσω, (κρημνίζω, κρημνός,) *to throw down a precipice, to cast down headlong*, c. acc. Luke 4, 29 ἕως ὁφρύος τοῦ ὄρους ... ὥστε κατακρημνίσαι αὐτόν. Sept. for קָרַע Ps. 2 Chr. 25, 12.—Diod. Sic. 4. 31. Pol. 3. 116. 12. Xen. Cyr. 1. 4. 7.

κατάκριμα, ατος, τό, (κατακρίνω,) *judgment against, condemnation*, Rom. 5, 16. 18. 8, 1.—Hesych. **κατάκριμα**· **κατάκρισις**, **καταδίκη**.

κατακρίνω, f. νῶ, (κρίνω,) *to give judgment against, to condemn*, in Greek writers with a gen. of pers. and acc. of punishment, Matth. 23, 378. p. 694 pen.—In N. T. with acc. of pers. and dat. of punishment; Matt. 20, 18 **κατακρινοῦσιν** αὐτὸν θανάτῳ, *they shall condemn him to death*. Mark 10, 33. 2 Pet. 2, 6; acc. of pers. and infin. Mark 14, 64 **κατέκρινον** αὐτὸν εἶναι ἔνοχον θανάτου. (Hist. of Sus. 41. Xen. Hi. 7. 10.) With acc. of pers. the crime or punishment being implied; John 8, 10 οὐδεὶς σε κατέκρινεν; v. 11. Rom. 2, 1; absol. Rom. 8, 34; Pass. Matt. 27, 3. James 5, 9 Rec. Of the last judgment Mark 16, 16. 1 Cor. 11, 32. Trop. Rom. 8, 3 κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί i. e. hath condemned, passed sentence upon, all carnal lusts and passions, in antith. to v. 1; comp. 6, 1 sq. So Hist. of Sus. 48. Hdtan. 7. 6. 7. Plut. C. Gracch. 18.—Spec. *to condemn by contrast*, i. e. to show by one's conduct that others are guilty of misconduct and deserve condemnation; c. acc. Matt. 12, 41. Luke 11, 31. 32. Heb. 11, 7. Pass. Rom. 14, 23.

κατάκρισις, εως, ἡ, (κατακρίνω,) *condemnation*, 2 Cor. 3, 9; also *censure, blame*, 7, 3.

κατακυριεύω, f. εὔσω, (κυριεύω,) *to lord it against or over any one*, i. e.

1. Genr. *to exercise authority over*, c. gen. Matt. 20, 25 οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν. Mark 10, 42. 1 Pet. 5, 3. Sept. for מָלַךְ Jer. 3, 14; מָשַׁךְ Ps. 19, 14.

—Eccles. 17, 4. Not found in Gr. writers in this sense.

2. Spec. *to get the mastery of, to overpower, to subdue*, c. gen. Acts 19, 16. Sept. for מָלַךְ Gen. 1, 28. Num. 32, 29.—Diod. Sic. 14. 64.

καταλάλέω, ὦ, f. ἴσω, (λαλέω,) *to speak against, to speak evil of, to slander*, c. gen. James 4, 11 ter, μὴ καταλαλεῖτε ἀλλήλων κτλ. 1 Pet. 2, 12 ἐν ᾧ καταλαλοῦσιν ὑμῶν. 3, 16. Sept. for מָלַךְ Ps. 44, 17; מָלַךְ Ps. 78, 19.—Luc. Asin. 12. Diod. Sic. 11. 44; c. acc. Pol. 3. 90. 6.

καταλάλία, ας, ἡ, (καταλάλέω,) *a speaking against, evil speaking, slander*, 2 Cor. 12, 20. 1 Pet. 2, 1.—Wisd. 1, 11. Test. XII Patr. p. 678. A word of the later Greek, Thom. Mag. p. 565.

κατάλαλος, ου, ὁ, ἡ, adj. (καταλάλέω,) *speaking against; as Subst. a slanderer, backbiter*, Rom. 1, 30.

καταλαμβάνω, f. λήσμαι, (κατά intens.) aor. 2 κατέλαβον, *to take, to receive*, with the idea of eagerness or the like. E. g.

1. Pr. *to lay hold of, to seize*, with the idea of eagerness, suddenness, e. g. a criminal, John 8, 3. 4 αὐτὴ ἡ γυνὴ κατειλήφθη ἑπαντοφώρῳ μοιχευομένῃ. (Æl. H. An. 11. 15 quoted in αὐτόφωρος. Luc. Conv. 32.) Of an evil spirit which seizes, takes possession of a demoniac, Mark 9, 18. So Æl. V. H. 3. 9.—Trop. of darkness, evil, to come suddenly upon, John 12, 35 ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. 1 Thess. 5, 4 ἡ ἡμέρα. Sept. for מָלַךְ Gen. 19, 19; מָלַךְ 1 K. 18, 44. So Arr. Exp. Alex. 1. 5. 17. Pol. 9. 18. 3. Plato Rep. 387. e.

2. In allusion to the public games, *to lay hold of, to obtain* the prize, with the idea of eager and strenuous exertion, *to attain to*; c. acc. Rom. 9, 30. 1 Cor. 9, 24 οὕτω τρέχετε, ἵνα καταλάβητε sc. τὸ βραβεῖον. Phil. 3, 12 bis, διώκω δέ, εἰ καὶ καταλάβω ἐφ' ᾧ καὶ κατειλήφην ὑπὸ τοῦ Χριστοῦ, *if also I may lay hold of that for which too I have been laid hold of by Christ*, i. e. τὸ γνῶναι αὐτόν κτλ. in v. 10. So v. 13.—Comp. Hdot. 6. 39. Thuc. 3. 30.

3. Trop. *to seize with the mind, to comprehend*, c. acc. John 1, 5 ἡ δὲ σκοτία οὐ κατέλαβεν αὐτό. (Clem. Alex. Strom. 1. 16 καταλαμβάνειν τὸ μέγεθος τῆς ἀληθείας.) Mid. *to comprehend for oneself, to perceive, to find*, c. ὅτι, Acts 4, 13 καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοι εἰσι. 10, 34; c. acc. et inf. 25, 25; τί indir. Eph. 3, 18.—So c. ὅτι Arr. Epict. 1. 5. 6; c. acc. Plato Ax. 370 a

καταλέγω, f. ξω, (λέγω,) *to lay down*, Mid. *to lie down* for sleep, Hom. Od. 14. 520. ib. 19. 44; *to lay down* or *out*, apart from others, *to pick out*, *to select*, Plut. C. Gracch. 6 init. Plato Legg. 762. e; spec. of soldiers, *to choose*, *to enlist*, *to enrol*, Pol. 2. 24. 14. Xen. Cyr. 3. 4. 11.—Hence in N. T. *genr. to reckon to a number*, *to enrol*, Pass. 1 Tim. 5, 9.

κατάλειμμα, ατος, τό, (καταλείπω,) *a remnant*, *remainder*; Rom. 9, 27 *κατάλειμμα σωθήσεται*, *a remnant only shall be saved*, i. e. a small part, few; quoted from Is. 10, 22 where Sept. for רִשְׁתִּי.—Eccclus. 44, 17, 1 Macc. 3, 35.

καταλείπω, f. ψω, (λείπω,) aor. 1 *κατέλειψα* Acts 6, 2, a later form, Lob. ad Phryn. p. 713 sq. Buttm. Ausf. Sprachl. § 114 *λείπω*. Pr. *to leave down* to one's heirs, *to leave behind* so as to *descend* to them, Hom. Od. 1. 243. Xen. Cyr. 3. 1. 10.—Hence *genr.* and in N. T.

1. *to leave behind*, at one's departure, e. g. a) At death, c. acc. Mark 12, 19 *κατέλιπε γυναῖκα*. Luke 20, 31. So Sept. Deut. 28, 54. Palæph. 32. 7. Plato Legg. 773. e. b) *Genr.* in any place, c. acc. Mark 14, 52 *καταλιπὼν τὴν συνδόνα*. John 8, 9. With *ἐν* c. dat. of place, Luke 15, 4 *οὐ καταλείπει τὰ ἐν. ἐν τῇ ἐρήμῳ*. 1 Thess. 3, 1 *ἐν Ἀθήναις*. Tit. 1, 5; with *αὐτοῦ* *there* Acts 18, 19; with *εἰς* *thence* Acts 2, 31 see in *εἰς* no. 4. So with acc. and predicate of condition, Acts 24, 27 *κατέλιπε τὸν Παῦλον δεδεμένον*. 25, 14. Sept. for בִּיזָה Gen. 39, 12. 13. Josh. 8, 17. So Jos. Ant. 2. 4. 5; *ἐν* Hdian. 3. 14. 17. Xen. Cyr. 1. 4. 17; with pred. Hdian. 8. 8. 16.

2. *to leave*, *to quit wholly*, *to forsake*, i. q. *λείπω* but stronger. a) Of place, c. acc. Matt. 4, 13 *καταλιπὼν τὴν Ναζαρέθ*. Heb. 11, 27. With acc. and predicate, Acts 21, 3. Sept. for בִּיזָה 1 Sam. 31, 7. So Hdian. 8. 2. 10. Xen. An. 4. 2. 7. b) Of persons and things, *to leave*, *to forsake*, so as to have nothing more to do with them, c. acc. Matt. 19, 5 *κ. τὸν πατέρα καὶ τὴν μητέρα*. Mark 10, 7. Eph. 5, 31. Matt. 16, 4. 21, 17; with pred. *μόνος* Luke 10, 40. Of things, Luke 5, 28 *καταλιπὼν πάντα*. Acts 6, 2. 2 Pet. 2, 15. Sept. for בִּיזָה Gen. 2, 24. Deut. 31, 17.—Hdian. 3. 3. 12. Xen. An. 3. 1. 2.

3. *to leave remaining*, *to have left*, *to reserve*, c. acc. Rom. 11, 4 *κατέλιπον ἐναντῷ ἐπτακισχιλίου ἀνδρας*, quoted from 1 K. 19, 18 where Sept. for רִשְׁתִּי. Pass. Heb. 4, 1.—Plut. M. Ant. 65. Xen. Ag. 5. 1. Mem. 1. 1. 8.

καταλίσσας, f. ἄσω, (λίσσας,) *to stone down*, *to stone to death*, c. acc. Luke 20, 6.—Comp. Sept. Ex. 17, 4. Num. 14, 10.

καταλλαγῇ, ἡς, ἡ, (καλλάσσω,) *exchange*, espec. of money Dem. 1216. 18.—In N. T. *a change* from enmity to friendship, *reconciliation*, spec. restoration to the divine favour; Rom. 5, 11 *δι' οὗ νῦν τῆς κατ. ἐλάβομεν*. 2 Cor. 5, 18. 19. Rom. 11 15 *καταλλαγῇ κόσμου*, i. e. the means or occasion of reconciling the world to God. So *genr.* 2 Macc. 5, 20. Dem. 10. 15. Æschyl. Theb. 767.

κατάλλασσω v. -ττω, f. ξω, (ἄλλασσω,) *to change against* any thing, *to exchange for*, e. g. money Hdian. 2. 13. 12. *genr.* Plato Phæd. 69. a.—In N. T. *to change* a person *towards* another, from enmity to friendship, *to reconcile* to any one, (thus differing from διαλλάσσω which implies mutual change, Tittm. de Syn. N. T. p. 101 sq.) c. acc. et dat. 2 Cor. 5, 18. 19 *κόσμον κατάλλασσαν ἑαυτοῖς*. Pass. aor. 2 *κατηλλάγην*, *to be or become reconciled to* any one, c. dat. Rom. 5, 10 bis, *κατηλλάγημεν τῷ θεῷ κτλ.* 1 Cor. 7, 11. 2 Cor. 5, 20.—2 Macc. 1, 5. Æl. V. H. 2. 21. Xen. An. 1. 6. 2.

κατάλοιπος, ου, ό, ἡ, adj. (λοιπός,) *left over*, *remaining*, Plato Tim. 39. e.—In N. T. οἱ *κατάλοιποι* *the rest*, *the residue*, Acts 15, 17 quoted from Am. 9, 12 where Sept. for רִשְׁתִּי; also for רִשְׁתִּי Ezra 3, 8. So Neut. Pol. 2. 11. 6.

κατάλυμα, ατος, τό, (καταλύω,) *a place of halt*, *lodging-place*, *inn*, khân, caravanserai, see in καταλύω no. 2. Bibl. Res. in Palest. III. p. 431. Luke 2, 7 *οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι*. By synecd. Mark 14, 14 et Luke 22, 11 *ποῦ ἐστὶ τὸ κατάλυμα*; i. e. a room where we may sup., a lodging. Sept. for רִשְׁתִּי Ex. 4, 24; רִשְׁתִּי 1 Sam. 9, 22.—Eccclus. 14, 25. Pol. 2. 36. 1. Diod. Sic. 14. 93.

καταλύω, f. ἄσω, (λύω,) *to loosen down*, apart, i. e.

1. *to dissolve*, *to break down*, *to disunite* the parts of any thing; hence spoken of buildings or the like, *to throw down*, *to destroy*, c. acc. Matt. 26, 61 *καταλύσαι τὸν ναόν*, and so 27, 40. Mark 14, 58. 15, 29. Acts 6, 14; also Matt. 24, 2. Mark 13, 2. Luke 21, 6. 2 Cor. 5, 1; trop. Gal. 2, 18. Sept. for Chald. רִשְׁתִּי Ezra 5, 12. So Hdian. 8. 4. 4. Plut. Poplic. 10. Trop. *to destroy*, *to put an end to*, *to render vain*, e. g. τὸν νόμον Matt. 5, 17 bis; ἔργον Acts 5, 38. 39.

dom. 14, 20. So 2 Macc. 2, 22. Diod. Sic. 1.2. 80. Xen. Mem. 4. 4. 14.

2. *to let loose, to unbind*, e. g. τοὺς ἵππους from a chariot Hom. Od. 4. 28. Hence of travellers and caravans, *to halt* for rest or for the night, *to put up for the night*, when the beasts of burden are unloaded, Sept. for קָנַח Gen. 42, 27, 43, 21. Xen. An. 1. 8. 1. —In N. T. genr. *to lodge, to take lodging*, intrans. Luke 9, 12; with παρά τινι, 19, 7 εἰσῆλθε καταλῦσαι κτλ. Sept. for קָנַח Gen. 24, 23. 25. So Luc. Asin. 17; παρά τινι Dem. 252. 24. Plato Prot. 311. a.

καταμανδάνω, f. μαθήσομαι, (κατά intens.) *to learn thoroughly* Xen. CEC. 11. 6.—In N. T. *to note accurately, to observe, to consider*, c. acc. Matt. 6, 28 κ. τὰ κρίνα τοῦ ἀγροῦ. Sept. for קָנַח Gen. 34, 1. Arr. Alex. M. 5. 11. 2. Dem. 660, 22. Xen. Mem. 1. 4. 2.

καταμαρτυρέω, ω, f. ἴσω, (μαρτυρέω,) *to witness against, to testify against*, c. gen. Buttm. §132. 10. g. Matth. §378. Matt. 26, 62, 27, 13. Mark 14, 60, 15, 4. Sept. for קָנַח 1 K. 21, 10, 13; קָנַח Job 15, 6.—Lys. 132. 23. Dem. 836. 25.

καταμένω, f. νῶ, (κατά intens.) *to remain fixedly, to abide, to dwell*, intrans. Acts 13. Sept. for קָנַח Num. 20, 1. Plut. Numa 21. Xen. Cyr. 7. 1. 45.

καταμόνας, adv. (κατά, μόνος,) *alone, by oneself*, Mark 4; 10. Luke 9, 18. Sept. for קָנַח Jer. 15, 17; קָנַח Mic. 7, 14.—Pol. 4. 15. 10. Thuc. 1. 37. Comp. Buttm. §115. n. 5.

κατανάθεμα, ατος, τό, (κατά intens.) *a curse against any one, a curse*, i. q. ἀνάθεμα but stronger, Rev. 22, 3 Rec. Comp. Zech. 14, 11, and see in κατάθεμα.

καταναθεματίζω, f. ἴσω, (κατά intens.) *to utter curses against, to curse*, i. q. ἀναθεματίζω but stronger, Matt. 26, 74 Rec. See in καταθεματίζω.

καταναλίσκω, f. λώσω, (κατά intens.) *to consume utterly*, i. q. ἀναλίσκω but stronger, e. g. of a fire, absol. Heb. 12, 29 πῦρ καταναλίσκον. Sept. for קָנַח Lev. 6, 10.—Pol. 32. 7. 15. Plato Phaed. 72. d. Xen. Mem. 1. 2. 22.

καταναρκάω, ω, f. ἴσω, (ναρκάω,) *to become torpid against any one, to his detriment*, i. q. *to be slothful, heavy, burdensome* to any one, e. g. in a pecuniary sense, c. gen. 2 Cor. 11, 8. 12, 13. 14 οὐ καταναρκήσω ὑμῶν.—Hesych. καταναρκήσα· ἐβάρυνα. b. οὐ κατενάοκησα· οὐ κατεβάρησα. Ac-

cording to Jerome the use of this word is a Cilicium of Paul; Algas. Qu. 10. See Wetstein N. T. ad 1 Cor. 11, 8.

κατανεύω, f. εὔσω, (νεύω,) *to nod or wink towards any one, to make signs* to any one, with the head, eyes, or hands, *to beckon*, c. dat. Luke 5, 7.—Luc. Asin. 48. Pol. 39. 1. 3.

κατανοέω, ω, f. ἴσω, (κατά intens. νοέω.)

1. *to see or discern distinctly, to perceive clearly*, c. acc. Matt. 7, 3 δοκὸν οὐ κατανοεῖς; Luke 6, 41. Acts 27, 39. Trop. Luke 20, 23 κ. τὴν πανουργίαν. Sept. for קָנַח Ps. 91, 8.—Plut. Pyrrh. 34. Xen. Cyr. 3. 2. 2; trop. Xen. An. 7. 7. 45.

2. Trop. *to mind accurately, to observe, to consider*, c. acc. Luke 12, 24 κ. τοὺς κόρακας. v. 27 τὰ κρίνα. Acts 7, 31. 32. 11, 6. Heb. 3, 1. James 1, 23. 24. Sept. for קָנַח Is. 5, 12. Num. 32, 8. 9. So Luc. Demon. 20. Xen. Hi. 1. 22.—Spec. *to have respect to, to regard*, c. acc. Rom. 4, 19 οὐ κατενόησε τὸ ἑαυτοῦ σῶμα κτλ. Heb. 10, 24. Sept. for קָנַח Is. 57, 1.

καταντάω, ω, f. ἴσω, (ἀντάω, ἀντί,) lit. *to come down over against*, i. e. *to come down to or upon, to arrive at a place*; Acts 20, 15 κατηντήσαμεν ἀντικρὺ Χίου *we came over against Chios*. Elsewhere in N. T. with εἰς c. acc. Acts 16, 1 κατηντησε εἰς Δέρβην. 18, 19. 24. 21, 7. 25, 13. 27, 12. 28, 13. (2 Macc. 4, 44. Palæph. 15. 2. Diod. Sic. 3. 34.) Of things, *to come or be brought* to any one, c. εἰς 1 Cor. 14, 36; *to come upon, to happen to*, i. e. in the time of any one, c. εἰς 1 Cor. 10, 11. So Pol. 6. 4. 12.—Trop. *to attain to the possession of any thing, to obtain*, c. εἰς Acts 26, 7 εἰς ἣν (ἐπαγγελίαν) ... ἐλπίζει καταντήσαι. Eph. 4, 13. Phil. 3, 11. So c. πρὸς 2 Macc. 6, 14; εἰς Pol. 4. 34. 2.

κατανύξω, εως, ἡ, (κατανύσσω,) pr. a *piercing through*, trop. *vehement pain, grief*, Hesych. κατανύξις· ἡ λύπη. But Sept. has the verb κατανύσσω for Heb. קָנַח *to be silent, dumb*, Lev. 10, 3. Ps. 4, 5; for קָנַח id. Dan. 10, 15; and for קָנַח *to lie in deep sleep, stupor*, Dan. 10, 9. So also Sept. κατανύξις for Heb. קָנַח *deep sleep, stupor*, Ps. 60, 3. Is. 29, 10.—Hence in N. T. from the Sept. *slumber, stupor*, Rom. 11, 8 ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, quoted from Is. 29, 10 where Sept. for קָנַח as above. Some derive it in this sense from κατανυστάζω.

κατανύσσω v. -τω, f. ξω, (κατά intens.) *to prick through, to pierce*; Pass.

trop. to be greatly pained, to be deeply moved; Acts 2, 37 *κατενύγησαν τῇ καρδίᾳ*. Sept. for כָּתַח Ps. 109, 16.—Ecclus. 14, 1. Hesych. *κατενύγησαν· κατελυπήθησαν*.

καταξιώω, ᾧ, f. ὥσω, (κατά intens.) to count worthy of any thing; in N. T. only Pass. to be counted worthy, c. gen. τῆς βασιλείας τοῦ θεοῦ 2 Thess. 1, 5; c. infin. Luke 20, 35. 21, 36. Acts 5, 41.—So c. gen. Jos. Ant. 15. 3. 8. Diod. Sic. 2. 60; c. inf. Dem. 1383. 11.

καταπατέω, ᾧ, f. ἤσω, (πατέω,) to tread down, to trample down, c. acc. Matt. 5, 13. 7, 6 μήποτε καταπατήσωσιν αὐτοὺς ὑπὸ τοῖς ποσὶν αὐτῶν. Luke 8, 5. 12, 1. Sept. for כָּטַף 2 Chr. 25, 18. Ez. 34, 18. So Pol. 1. 34. 5. Xen. Ag. 1. 15.—Metaph. as a mark of scorn and contempt, Heb. 10, 29 τὸν νῦν τοῦ θεοῦ. So 1 Macc. 3, 51. Hom. Il. 4. 157.

κατάπαυσις, εως, ἡ, (καταπαύω,) a resting down, rest, Sept. for קָנַח 1 Chr. 6, 16 [31]. 2 Macc. 15, 1.—In N. T. from the Heb. a rest, resting-place, dwelling, pr. after wandering and disquiet; comp. in καταπαύω no. 1. b. So Acts 7, 49 τίς τόπος τῆς καταπαυ. μου, and what the place of my rest, abode? i. e. of God in allusion to temples, quoted from Is. 66, 1 where Sept. for קָנַח, as also Ps. 132, 14; comp. Ecclus. 24, 6 sq. Also of the promised land as the rest or abode of the Israelites after their wanderings, Heb. 3, 11. 18 et 4, 3. 5 εἰ εἰσέλουσιν εἰς τὴν κατάπαυσίν μου, my rest, i. e. which I have promised; quoted from Ps. 95, 11 where Sept. for קָנַח, as also Deut. 12, 9; see in καίτοι.—Trop. the rest, quiet abode, of those who shall dwell with God in heaven, in allusion both to the rest of Israel and to the sabbath, Heb. 4, 1. 3. 10. 11. Comp. Wisd. 4, 7. Act. Thom. § 36.

καταπαύω, f. ὦω, (παύω,) to rest or quiet down, i. e.

1. Trans. a) Pr. to cause to cease, to make rest or desist, to restrain, c. acc. Acts 14, 18 μόλις κατέπαυσαν τοὺς ὄχλους. So Sept. Job 26, 12 where Heb. קָנַח; for קָנַח Ps. 85, 4. So Pol. 1. 9. 8. Dem. 808. 14. Plato Polit. 294. e. b) Spec. to cause to rest, to give rest to, i. e. to bring into the rest and happiness of those who dwell with God, Heb. 4, 8; comp. v. 1. 9. The allusion is to Joshua's giving rest, i. e. quiet possession and dwelling, to the Israelites in the promised land after their wanderings. Sept. for קָנַח Josh. 1, 13. 15. 22, 4. So genr. Hom. Il. 16. 618. Xen. Ven. 7. 2.

2. Intrans. to rest from, to cease from, with ἀπό c. gen. Heb. 4, 4 κατέπαυσεν ὁ θεὸς ἀπὸ π. τ. ἔργων αὐτοῦ. v. 10. Sept. for קָנַח Gen. 2, 2. 3; קָנַח Gen. 49, 32.—Test. XII Patr. p. 541 καταπαύσει ἡ γῆ ἀπὸ ταρυχῆς. Eurip. Hec. 908 μολπᾶν δ' ἀπὸ . . . καταπαύσας. The more common Gr. usage is καταπαύεσθαι τινος, Matth. § 355. 4.

καταπέτασμα, ατος, τό, (καταπετάννυμι,) a covering, veil, which hangs down, Act. Thom. § 11 τὸ καταπέτασμα τοῦ νομφῶνος. In Sept. a veil, curtain, of the tabernacle and temple, of which there were two, viz. one at the entrance of the outer sanctuary, Heb. אֹרֶן Sept. καταπέτασμα Ex. 26, 36. 40, 5. Jos. B. J. 5. 5. 4; and the other before the holy of holies separating it from the outer sanctuary, Heb. פָּרֹכֶת Sept. καταπέτασμα Ex. 26, 31. 27, 21. 40, 3. Jos. B. J. 5. 5. 5. Comp. Wetst. N. T. ad Matt. 27, 51.—In N. T. the veil, curtain, of the inner sanctuary, which was rent at Christ's death, τὸ καταπέτασμα τοῦ ναοῦ Matt. 27, 51. Mark 15, 38. Luke 23, 45; comp. Heb. 9, 8. 10, 19. 20. Also τὸ δεῦτερον καταπέτασμα id. Heb. 9, 3. Trop. Heb. 6, 19 τὸ ἐσώτερον τοῦ καταπετάσματος that within the veil, i. e. the inner sanctuary, the holy of holies, in the heavenly temple; comp. v. 20 and 10, 19. So Heb. 10, 26 where it is a symbol of the body and death of Jesus.

καταπίνω, f. πίομαι, (πίνω,) to drink down, to swallow down as in drinking; Engl. often to swallow up.

1. Of persons, c. acc. Matt. 23, 24 τὴν δὲ κάμηλον καταπίνοντες. 1 Pet. 5, 8. Sept. for בָּלַע Jon. 2, 1. So Ael. V. H. 1. 3. Luc. D. Marin. 14, 3. Plato Euthyphr. 6. a.

2. Of things, e. g. the earth, to swallow up, to absorb, c. acc. Rev. 12, 16. (Diod. Sic. 1. 32.) The sea, to overwhelm, to drown, Pass. Heb. 11, 29. (Pol. 2. 41. 7.) Trop. 2 Cor. 5, 4.

3. Trop. to overwhelm, to destroy, c. acc. 1 Cor. 15, 54. Pass. 2 Cor. 2, 7 λύπη καταποζῇ ὁ τοιοῦτος.—Aeschin. 13. 39 κ. τὴν πατρίαν οὐσίαν.

καταπίπτω, f. πεσοῦμαι, (πίπτω,) to fall down, e. g. prostrate, εἰς τὴν γῆν Acts 26, 14; νεκρόν 28, 6. Sept. for בָּרַץ Ps. 145, 14.—Luc. Nigrin. 36. Xen. Cyr. 4. 5. 54. Mem. 3. 3. 5.

καταπλέω, f. εὔσω, (πλέω,) to sail down from the high sea to land (comp. in κατάγω no. 2); hence to sail to any place, to

come by ship to, c. εἰς Luke 8, 26.—Pol. 1. 53. 2. Xen. Hell. 1. 4. 11.

καταπονέω, ὦ, f. ἴσω, (πανέω,) to work down, to wear down by labour, Plut. Alex. M. 4.—In N. T. Pass. trop. to be weary, oppressed, afflicted, Acts 7, 24. 2 Pet. 2, 7. So 2 Macc. 8, 2. AEL. V. H. 3. 27. Diod. Sic. 13. 51.

καταποντίζω, f. ἴσω, (ποντίζω, πόντος,) to cast or sink down in the sea; Mid. or Pass. to sink, to be sunk, to be drowned; Matt. 14, 30. 18, 6 καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης, where only a sure mode of death is pointed out, prob. without allusion to the punishment of drowning (καταποντισμός) practised by the Egyptians, Greeks, and Romans, but not by the Jews; see Casaubon ad Sueton. Octav. c. 67. Wetst. N. T. I. p. 441. Adam's Rom. Ant. p. 274.—Diod. Sic. 16. 35 τοὺς δ' ἄλλους ὡς ἱεροσύλους καταπόντισσε. Plut. Timol. 13 fin. Pol. 2. 60. 8. Dem. 677. 6.

κατάρα, ας, ἡ, (κατά intens. ἀρά,) pr. imprecation against, i. e.

1. Pr. and genr. imprecation, cursing. James 3, 10 ἐκ. τ. α. στόματος ἐξέρχεται εὐλογία καὶ κατάρα. Sept. for כְּלָלָה Gen. 27, 12. 13.—Jos. Ant. 4. 6. 5. Plut. Timol. 5. Plato Alcib. 143. b.

2. From the Heb. a curse, i. e. a devoting or dooming to utter destruction, see in ἀνάθεμα; and hence curse, condemnation, doom; Gal. 3, 10 ὑπὸ κατάραν εἰσὶ ἀρ. subj. to the curse, i. q. ἐπικατάρατοι. v. 13 bis, ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα, i. e. from the curse, doom, which the law threatens, being himself made a curse for us, i. e. meton. accursed, i. q. ἐπικατάρατος. 2 Pet. 2, 14 κατάρας τέκνα, i. e. on whom the curse abides. So Sept. for כְּלָלָה Dan. 9, 11; כְּלָלָה Judg. 9, 57. Deut. 28, 15. 45; כְּלָלָה Prov. 3, 33. Mal. 2, 2.—Also of the earth, Heb. 6, 8 γῆ... κατάρας ἐγγύς near to the curse, almost accursed, doomed to sterility. So Gen. 3, 17 אֶרֶץ חֲרָפָה, Sept. ἐπικατάρατος, comp. 5, 29. 8, 21.

καταράσμαι, ὦμαι, f. ἄσομαι, Mid. dep. (ἀράσμαι, ἀρά,) to wish or pray against any one, to wish evil to, to curse. a) Pr. and c. acc. e. g. opp. to εὐλογεῖν, Matt. 5, 44 τοὺς καταραμένους ὑμᾶς. Luke 6, 28. Rom. 12, 14. James 3, 9. So Sept. for כְּלָלָה Gen. 12, 3. Num. 24, 9. So c. acc. impl. Xen. An. 5. 6. 4 comp. Luc. Asin. 27; oftener c. dat. Luc. D. Mort. 27. 7. Xen. An. 7. 7. 48. b) From the Heb. to curse, to devote to destruction; so a fig-tree Mark 11, 21,

comp. in κατάρα no. 2 ult. Pass. part. κατηραμένος accursed, i. q. ἐπικατάρατος, Matt. 25, 41; comp. Buttm. § 113. n. 6. Sept. for כְּלָלָה Deut. 21, 23; כְּלָלָה Job 24, 18. So Wisd. 12, 11. Ecclus. 3, 16.

καταργέω, ὦ, f. ἴσω, (ἀργέω,) to let be idle, unemployed, e. g. the hands Eurip. Phæn. (758) 765.—In N. T. to make idle, useless; to bring to nought.

1. Pr. e. g. land, to spoil, c. acc. Luke 13, 7 ἵνατι καὶ τὴν γῆν καταργεῖ. Comp. ἀργός of land, Aristot. Œc. 2. Diod. Sic. 19. 42.—Trop. to make without effect, to make vain, void, fruitless, c. g. τὴν πίστιν τοῦ θεοῦ Rom. 3, 3; νόμον v. 31. Eph. 2, 15; ἐπαγγελίαν Rom. 4, 14. Gal. 3, 17. Spec. to bring to nought, to debase, c. acc. 1 Cor. 1, 28; and so Pass. 1 Cor. 2, 6.

2. Genr. to make to cease, to do away, to put an end to; 1 Cor. 13, 11 κατήργηκα τὰ τοῦ νηπίου I put away childish things. (Sept. for Chald. כְּלָלָה to make desist, Ezra 4, 21. 23.) Hence to abolish, to destroy, Rom. 6, 6 τὸ σῶμα τῆς ἀμαρτίας. 1 Cor. 6, 13. 15, 24 ὅταν καταργήσῃ πᾶσαν ἀρχὴν κτλ. v. 26. 2 Thess. 2, 8. 2 Tim. 1, 10. Heb. 2, 14. So Test. XII Patr. p. 731 καταργήσει Βελίαι καὶ τοὺς ὑπερεπὸντας αὐτῶν. Just. Mart. de Resurr. p. 242.—Pass. καταργέομαι, οὔμαι, to cease, to be done away, 1 Cor. 13, 8 bis, εἴτε προφητεῖαι, καταργηθήσονται κτλ. v. 10. 2 Cor. 3, 7. 11. 13. 14. Gal. 5, 11. So καταργέομαι ἀπὸ τινος, to cease from, to cease being under or connected with any person or thing; e. g. ἀπὸ τοῦ νόμου to be freed from a law Rom. 7, 2. 6, i. q. ἐλευθέρω ἐστιν ἀπὸ τοῦ νόμου in v. 3; also Gal. 5, 4 καταργήθητε ἀπὸ τοῦ Χριστοῦ ye have ceased (withdrawn, apostatized) from Christ. Theophyl. well, οὐδεμίαν κοινωνίαν ἔχετε μετὰ τοῦ Χριστοῦ.

καταριθμέω, ὦ, f. ἴσω, (ἀριθμέω,) to number under or among; Pass. Acts 1, 17 καταριθμημένος ἦν ἐν ἡμῖν. Sept. for כְּלָלָה 2 Chr. 31, 19.—Diod. Sic. 4. 85. Plato Polit. 266. a.

καταρτίζω, f. ἴσω, (ἀρτίζω, ἄρτιος,) to make quite ready, to put fully in order, to make complete.

1. Pr. of what is broken, injured, to refit, to repair, to mend, and this is the more common classic usage; c. acc. e. g. τὰ δίκτυα Matt. 4, 21. Mark 1, 19. Sept. for Chald. כְּלָלָה Ezra 4, 12. 13. 16. So Arr. Epict. 3. 20. 10. Diod. Sic. 12. 3. Hdot. 5. 106.—Trop. of a person in error, to restore, to set right, c. acc. Gal. 6, 1. So Plut. Marcell. 10.

2. Spec. *to furnish fully, to make perfect*, i. e. such as one should be, deficient in no part; so of persons, c. acc. 1 Pet. 5, 10 ὁ δὲ θεὸς . . . καταρτίσει ὑμᾶς. Pass. or Mid. 2 Cor. 13, 11 καταρτίξετε *be ye perfect*. Luke 6, 40 καταρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκ. αὐτοῦ, *every one completed (perfect-ed) shall be as his master*, not more. Also with ἐν τινι *in any thing*, Heb. 13, 21 καταρτίσαι ὑμᾶς ἐν π. ἔργῳ ἀγαθῷ. Pass. 1 Cor. 1, 10. Of things, e. g. τὰ ὑστερήματα, *to fill out, to supply*, 1 Thess. 3, 10.—Comp. Pol. 5. 2. 11 Μακεδόνες ταῖς ἐρεσίαις καταρτισμένοι.

3. Genr. *to prepare, to set in order, to frame*; in N. T. only in Pass. and Mid. Rom. 9, 22 σκεύη ὀργῆς καταρτισμένα εἰς ἀπώλειαν. Matt. 21, 16 κ. αἶνον, from Ps. 8, 3 where Sept. for רָפָר. Heb. 10, 5 σῶμα δὲ καταρτίσω μοι, *a body hast thou prepared for me*, as a sacrifice to thee, quoted from Ps. 40, 7 Sept. where the Heb. is different. Heb. 11, 3 καταρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, *were framed*, were created and set in order; comp. Sept. Ps. 74, 16 σὺ καταρτίσω ἡλίον καὶ σελήνην for Heb. הַיָּרֵךְ. Ps. 89, 38.—Diod. Sic. 11. 75. Pol. 1. 21. 4.

κατάρτισις, εὖς, ἡ, (καταρτίζω,) *perfection*, i. e. the being made or becoming perfect, 2 Cor. 13, 9; comp. in καταρτίζω no. 2.—Plut. Alex. M. 7.

καταρτισμός, οὗ, ὁ, (καταρτίζω,) *a perfecting*, i. e. the act of making perfect, Eph. 4, 12.

κατασεῖω, f. εἶσω, (σεῖω,) *to shake down*, e. g. buildings Ael. V. H. 3. 16. Thuc. 2. 76.—In N. T. *to shake the hand at any one, to wave the hand, to beckon*, as a sign for silence, c. acc. Acts 19, 33 κατασεῖσας τὴν χεῖρα *waving the hand*; c. dat. Acts 13, 16 κατασεῖσας τῇ χειρὶ *waving with the hand*. Also c. dat. of pers. 21, 40 κ. τῇ χ. τῷ λαῷ. 12, 17. So τῇ χ. Philo Leg. ad Cai. 1018. b; τῇ χ. Jos. Ant. 8. 11. 2. Pol. 1. 78. 3; c. dat. of pers. Xen. Cyr. 5. 4. 4.

κατασκάπτω, f. ψω, (σκάπτω,) *pr. to dig down, to undermine*; and hence *to overthrow, to destroy, to rase*, e. g. cities, buildings, Jos. Ant. 4. 8. 46. Hadian. 8. 4. 24. Xen. Hell. 2. 2. 23.—So in N. T. as quoted from Sept. e. g. Rom. 11, 3 τὰ θεοσυστήριά σου κατέσκαψαν, *they have digged down thine altars*, destroyed them, quoted from 1 K. 19, 10 where Sept. for הָרַס. Part. Pass. Acts 15, 16 τὰ κατεσκαμμένα, *the ruins*, from Am. 9, 11 where Sept. for הָרַסוּ.

κατασκευάζω, f. ὄσω, (κατά intens.) *to prepare fully, to put in readiness*, c. acc. e. g. a way before an oriental monarch, τὴν ὁδὸν Matt. 11, 10. Mark 1, 2. Luke 7, 27, quoted from Mal. 3, 1 where Heb. הִכָּן, Sept. ἐπι-βλέπομαι; see in ἐτοιμάζω no. 1. a. Luke 1, 17 λαὸν κατεσκευασμένον *a people fully prepared*, for the coming of the Messiah. (Genr. Diod. Sic. 1. 1. Dem. 14. 26. Xen. Mem. 3. 11. 4.) Spoken of buildings, i. q. *to build, to construct*, e. g. οἶκον Heb. 3, 3. 4; σκηνήν 9, 2. 6; κιβωτόν *the ark* of Noah 11, 7. 1 Pet. 3, 20. So Jos. Ant. 8. 8. 4. Hadian. 5. 6. 14. Xen. Cyr. 6. 1. 27.—Of God, *to create*, e. g. τὰ πάντα Heb. 3, 4. Sept. for בָּרָא Is. 40, 28. 43, 7. So Wisd. 9, 2.

κατασκηνώ, ὦ, f. ὄσω, (σκηνώ,) *to fix down a tent, to pitch tent, to encamp*, Diod. Sic. 14. 62. Xen. Cyr. 6. 2. 2.—In N. T. genr. *to sojourn, to dwell*, and spoken of birds, *to haunt*; so ἐν τοῖς κλάδοις Matt. 13, 32. Luke 13, 19; ὑπὸ τὴν σκίαν Mark 4, 32. Sept. for שָׁכַן Ps. 104, 12. So Jos. Ant. 3. 8. 5. Diod. Sic. 19. 94 ult. πλὴν τοῦ κατασκηνοῦν ἐν οἰκίαις. Pol. 35. 2. 4.—Trop. *to rest, to remain*; Acts 2, 26 ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι, quoted from Ps. 16, 9 where Sept. for שָׁכַן.

κατασκηνώσις, εὖς, ἡ, (κατασκηνώ,) *the pitching of a tent, building*, Sept. for מִנְיָן 1 Chr. 28, 2; *a tent pitched, quarters*, Diod. Sic. 17. 95.—In N. T. *a lodging, dwelling, abode*, and spoken of birds, *a haunt*, Matt. 8, 20. Luke 9, 58. In Sept. only of the dwelling of God, for דְּבַר 2 Chr. 6, 21. Symm. for מִנְיָן Ps. 46, 5. So Tob. 1, 4. 2 Macc. 14, 35. Comp. Pol. 11. 26. 5. Plut. Demetr. 26.

κατασκιάζω, f. ὄσω, (σκιάζω,) *to shadow down upon*, i. e. *to overshadow, to cover*, c. acc. Heb. 9, 5.—Plut. Artax. 18 fin. Plato Tim. 74. d.

κατασκοπέω, ὦ, f. ἴσω, (σκοπέω,) *to view accurately, to contemplate*, Xen. Mem. 2. 1. 22; *to inspect*, Pol. 10. 20. 2; *to reconnoitre*, Plut. Aem. Paul. 16.—In N. T. with sinister intent, *to spy out, to explore*, c. acc. Gal. 2, 4 κατασκοπήσαι τὴν ἐλευθερίαν ὑμῶν So Sept. for רָגַל 2 Sam. 10, 3. 1 Chr. 19, 3

κατασκοπός, οὗ, ὁ, (κατασκοπέω,) *a scout, spy*, Heb. 11, 31. Sept. for מַגִּלָּה Gen. 42, 9. 11.—Pol. 14. 3. 7. Xen. Cyr. 3. 3. 25.

κατασφίζομαι, f. ἴσομαι, Mid. depon. (σφίζω,) *pr. to be wise against any one*, i. e. *to deal subtly with, insidiously, deceitfully*, c. acc. Acts 7, 19 κατασφισσόμενος τὸ

γένος ἡμῶν, in allusion to Ex. 1, 10 where Sept. for **עַרְרָהּ**.—Judith 5, 11. Luc. D. Deor. 1. 2. Diód. Sic. 15. 74.

καταστέλλω, f. ἐλῶ, (στέλλω,) to put or let down, to lower, e. g. τὰς ῥάβδους the fasces Dion. Hal. 8. 44.—In N. T. trop. to put down, to quell, to appease, c. acc. τὸν ὄχλον Acts 19, 35. 36. So 2 Macc. 4, 31. Jos. Ant. 14. 9. 1. Plut. Moral. II. p. 95.

κατάστημα, ατος, τό, (καΐστημι,) position, i. e. condition, character, deportment; Tit. 2, 3 ἐν καταστήματι ἱεροπρεπεῖς.—3 Macc. 5, 45. Jos. B. J. 1. 1. 4. Plut. Marcell. 23 pen.

καταστολή, ἡς, ἡ, (καταστέλλω,) a letting down, i. e. the letting fall of a garment, the adjustment of it, on and around one's person, κ. περιβολῆς Plut. Pericl. 5.—In N. T. meton. dress, raiment, apparel, 1 Tim. 2, 9 ἐν καταστολῇ κοσμίῳ. Sept. for **כְּעֶבְרָה** Is. 61, 3. So Jos. B. J. 2. 8. 4.

καταστρέφω, f. φῶ, (στρέφω,) to turn down, to turn under, e. g. with a plough Xen. Ec. 17. 10.—In N. T. to overturn, to overthrow, to upset, c. acc. Matt. 21, 12 τὰς τραπέζας τῶν κολλυβιστῶν. Mark 11, 15. Sept. for **הִפְכֵּהוּ** Job. 28, 9. Hag. 2, 22. So Anthol. Gr. III. p. 38. Also κ. τὰς πολεῖς to destroy Plut. Pericl. 23. Hdt. 8. 4. 22.

καταστηνιάω, ῶ, f. ἄσω, (στηνιάω,) to revel against; to run riot against any one, c. gen. 1 Tim. 5, 11 ὅταν γὰρ καταστηνιάσωσι τοῦ Χριστοῦ, against Christ, i. e. they lead a life of voluptuous luxury in neglect of Christ, to the detriment of his cause.—Basil. Ep. ad Amphil. III. p. 28. c. Nicet. Annal. XIX. 4. 368. d. Comp. Lob. ad Phryn. p. 381; see more in στηνιάω.

καταστροφὴ, ἡς, ἡ, (καταστρέφω,) catastrophe, i. e. overthrow, destruction, of cities; 2 Pet. 2, 6 ἄς πολεῖς . . . καταστροφῇ κατέκρινε. Sept. for **הִפְכֵּהוּ** Gen. 19, 29; **הִפְכֵּהוּ** Job 15, 21. So Plut. Institut. Lacon. 42. Thuc. 1. 15.—Trop. subversion, opp. τὸ χρήσιμον, 2 Tim. 2, 14.

καταστρώννυμι, f. στρώσω, (στρώννυμι,) to spread down, to strewn down, e. g. persons, Pass. 1 Cor. 10, 5 κατεστρώθησαν ἐν ἐρήμῳ, they were strewn as corpses in the desert, they were destroyed. Sept. for **הִפְכֵּהוּ** Num. 14, 16.—Judith 14, 4. Ael. H. An. 7. 2. Xen. Cyr. 3. 3. 64 οἱ Πέρσαι . . . πολλοὺς κατεστρώννυσαν.

κατασύρω, f. ρῶ, (σύρω,) to drag down, to force along, e. g. as a torrent τὸν λίθου, ξύλα, τὴν ἄμμου Test. XII Patr. p. 643.

Plut. Symp. 1. 9. 3; τὸ δίκτυον Alciph. Ep. 1. 1.—In N. T. of a person, to drag or haul along, c. acc. τινὰ πρὸς κριτὴν Luke 12, 58. So Philo Leg. ad Cai. p. 1010 διὰ μέσης κατέσυρον ἄγορας. Comp. detrahere in judicium, Cic. pro Milon. 14.

κατασφάζω v. ἄπτω, f. ἀζω, (σφάζω, σφάπτω,) to slaughter down, i. e. genr. to butcher, to kill, c. acc. τοὺς ἐχθρούς Luke 19, 27. Sept. for **הִפְכֵּהוּ** Zech. 11, 5.—Ael. V. H. 13. 2. Xen. An. 4. 1. 23.

κατασφραγίζω, f. ἰσῶ, (κατὰ intens.) to seal up, c. acc. e. g. τὸ βιβλίον a book or roll, Rev. 5, 1. Sept. for **הִפְכֵּהוּ** Job 9, 7.—Wisd. 2, 5. Luc. Alex. 49. Plut. de Defect. Orac. 45.

κατάσχεσις, εως, ἡ, (κατέχω,) a holding fast, possession; in N. T. meton. a possession, thing possessed, e. g. a dwelling, land. Acts 7, 5 δοῦναι εἰς κατάσχεσιν αὐτὴν sc. τὴν γῆν. v. 45 ἐν τῇ κατάσχεσει, see in ἐν no. 4. Sept. for **הִפְכֵּהוּ** Gen. 17, 8. Ps. 2, 8.—Judith 9, 13. Jos. Ant. 9. 1. 2.

κατατίδῃμι, f. τίσω, (τίδῃμι,) 1. to put or lay down, to deposit, e. g. in a tomb, c. acc. Mark 15, 46 κατέθηκεν αὐτὸν ἐν μνημείῳ.—Ael. V. H. 13. 2. Plut. Lysand. 29; genr. Xen. Eq. 6. 7.

2. Mid. to deposit for oneself, to lay up for use, genr. Xen. Cyr. 7. 5. 34. An. 7. 6. 34.—In N. T. trop. κατατίθεσθαι χάριν v. χάριτας, c. dat. to lay up favour with any one, to win his favour, to curry favour with; Acts 24, 27 θέλω τε χάριτας κατατίθεσθαι τοῖς Ἰουδαῖοις. 2 Φίλιπ. 25, 9. So 1 Macc. 10, 23. Dem. 416. 5. Xen. Cyr. 8. 3. 26.

κατατομή, ἡς, ἡ, (κατατέμνω,) concision, i. e. a cutting off, mutilation; so Phil. 3, 2, contemptuously for the Jewish circumcision, in contrast with the true spiritual circumcision in v. 3. Comp. in ἀποκόπτω.

κατατοξέω, f. εἴσω, (τοξέω,) to shoot down with an arrow or dart; Pass. c. dat. βολίδι Heb. 12, 20, in allusion to Ex. 19, 13 where Sept. for **הִפְכֵּהוּ**.—Luc. D. Deor. 19. 2. Hdot. 3. 36.

κατατρέχω, aor. 2 κατέδραμον, (τρέχω,) to run down from a higher to a lower place; Acts 21, 32 κατέδραμεν ἐπ' αὐτοὺς he ran down upon them, from the fortress Antonia. Sept. for **הִפְכֵּהוּ** 1 K. 19, 20.—Hdot. 7. 192. Xen. An. 7. 1. 20. In a hostile sense Sept. Lev. 26, 37. Xen. Cyr. 7. 2. 5.

καταφέρω, see in κατεσθίω.

καταφέρω, f. κατοίσω, (φέρω,) Pass. aor. 1 κατηνέχην, to bear or carry down from

a higher to a lower place, Palæph. 10. 2. Dem. 1158. 15; *to bring down* with violence, as a blow, Luc. Tim. 53; *to throw down* Jos. Ant. 2. 9. 7. Hdian. 4. 15. 9.—Hence in N. T.

1. Pass. καταφέρεσθαι, *to be borne or thrown down*; Acts 20, 9 κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσε, *being borne down from the sleep*, i. e. he sunk down from sleep, lost his balance and fell. (Æl. V. H. 3. 4. Hdian. 1. 11. 3.) Trop. *to be borne down, oppressed*, e. g. with sleep, ὕπνῳ Acts 20, 9. So Symm. for כָּנַח Ps. 76, 7; εἰς ὕπνον Jos. Ant. 2. 5. 5. Diod. Sic. 3. 57.

2. Spec. καταφέρω ψῆφον (κατά intens.) *to bring down or deposit a vote, to vote*, i. q. φέρω ψῆφον but stronger, implying alacrity, zeal. Acts 26, 10 κατήνεγκα ψῆφον I gave my vote, assented; comp. 22, 20.—So φέρω ψῆφον Dem. 271. ult. Plut. Coriol. 15 τῆς ἡμέρας ἐν ᾗ τὴν ψῆφον ἔδει φέρειν ἐνστάσης.

καταφεύγω, f. φομαι, (φεύγω,) *to flee down to any place, to flee for refuge*, e. g. εἰς τὰς πόλεις Acts 14, 6; trop. c. inf. Heb. 6, 18. Sept. for כָּנַח Num. 35, 26. Deut. 4, 42.—Hdian. 7. 11. 12. Xen. Hell. 4. 8. 28.

καταφθείρω, f. ἐρω, (κατά intens.) *to spoil utterly, to corrupt*, c. acc. Luc. Tim. 36; καταφθ. τὴν χώραν *to lay waste*, Diod. Sic. 1. 56. Pol. 2. 64. 3.—Hence in N. T.

1. Trop. *to corrupt, to deprave*; Pass. 2 Tim. 3, 8 καταφθαρμένοι τὸν νοῦν, Buttm. § 131. 7. Comp. Sept. καταφθ. τὴν ὁδὸν for כִּי־נִשְׁחָתָה Gen. 6, 12.

2. *to destroy*, Pass. *to perish*, 2 Pet. 2, 12. Sept. for כָּנַח Ex. 18, 18; כִּי־נִשְׁחָתָה Gen. 6, 17.—2 Macc. 5, 14. Æschyl. Pers. 345. Diod. Sic. 1. 16.

καταφιλέω, ὦ, f. ἥσω, (κατά intens.) *to kiss tenderly, deosculator*, stronger than φιλέω, c. acc. Matt. 26, 49 comp. v. 48. Mark 14, 45. Luke 7, 38. 45. 15, 20. Acts 20, 37. Sept. for כָּנַח Gen. 31, 28. 55. Ruth 1, 9. 14.—Luc. Asin. 51. Xen. Mem. 2. 6. 33.

καταφρονέω, ὦ, f. ἥσω, (φρονέω,) pr. *to think down upon*, i. q. *to look down upon any one, to think lightly of, to despise*, c. gen. Buttm. § 132. 10. e. Matt. 18, 10 μὴ καταφρονήσητε ἐνδὸς τῶν μικρῶν τούτων. Rom. 2, 4. 1 Cor. 11, 22. 1 Tim. 4, 12. Heb. 12, 2. 2 Pet. 2, 10. So Wisd. 14, 30. Diod. Sic. 1. 67. Xen. Mem. 3. 4. 12.—Spec. *to neglect, not to care for*, Matt. 6, 24 et Luke 16, 13 opp. *to ἀνέχεσθαι*. 1 Tim. 6, 2. So Hdian. 5. 4. 3. Xen. Mem. 3. 12. 3.

καταφρονητής, οὗ, ὁ, (καταφρονέω,) a *despiser, contemner*, Acts 13, 41, quoted from Sept. Hab. 1, 5 where Heb. כִּי־יִבָּז. Sept. for כָּנַח Hab. 2, 5.—Jos. Ant. 6. 14. 4. Plut. Brut. 12 init.

καταχέω, f. εὔσω, (χέω,) *to pour down upon*, and γενν. *to pour upon*, e. g. ἐπὶ τὴν κεφ. Matt. 26, 7; κατὰ τῆς κεφ. Mark 14, 3.—Sept. Job. 41, 15. Hdian. 8. 4. 26. Plato Rep. 398. a.

καταχθόνιος, ἰου, ὁ, ἡ, adj. (χθών,) *under-ground, subterranean*, put for ἀδης and its inhabitants, Phil. 2, 10.—Anthol. Gr. IV. p. 257. Dion. Hal. Ant. 2. 10. Hom. Il. 9. 457.

καταχράομαι, ὦμαι, f. ἡσομαι, Mid. depon. (κατά intens.) *to use overmuch, to over-use*, and so *to misuse, to abuse*, c. dat. 1 Cor. 7, 31 οἱ χρώμενοι τῷ κόσμῳ ὡς μὴ καταχρώμενοι. 9, 18.—Æl. V. H. 3. 13. Hdian. 8. 4. 22. Plato Menex. 247. a.

καταψύχω, f. ξω, (ψύχω,) *to cool down, to cool*, *to refresh by cooling*, c. acc. τὴν γλῶσσαν Luke 16, 24.—Sept. Ez. 26, 19. Diod. Sic. 3. 8 pen. Theophr. C. Pl. 4. 12. 9.

κατείδωλος, ου, ὁ, ἡ, adj. (κατά intens. εἶδωλον,) *full of idols, given to idolatry*; Acts 17, 16 κατείδωλον οὖσαν τὴν πόλιν.—Comp. the forms τόπος κατάδενδρος Diod. Sic. 16. 31; τόπος κατάφυτος Pol. 18. 3. 1.

κατέναντι, adv. (έναντι,) pr. *down over against*; hence genr. i. q. *over against, opposite to*, c. gen. a) Genr. Mark 11, 2 κώμην τὴν κατέναντι ἡμῶν. 12, 41. 13, 3. [Matt. 21, 2. 27, 24.] Also with art. ὁ, ἡ κατέναντι, adj. *opposite*, Luke 19, 30 εἰς τὴν κατέναντι κώμην. Buttm. § 125. 6. Sept. for כָּנַח Ex. 19, 2; כָּנַח 1 Chr. 5, 11; כָּנַח־בְּזֶכֶךְ Zech. 14, 4. So Ecclus. 22, 18. b) Spec. *before, in the sight of*, Rom. 4, 17 κατέναντι οὗ ἐπίστευσε θεοῦ, by attract. for κατέναντι θεοῦ ὃ ἐπίστευσε, comp. in art. ὁ II. A. 3. b. 8. Buttm. § 143. 14. Winer § 24. 2. n. Sept. for כָּנַח־בְּזֶכֶךְ Ex. 32, 10; כָּנַח־בְּזֶכֶךְ 2 Chr. 2, 6. Ex. 32, 5.

κατενώπιον, adv. (ένώπιον,) pr. *down in the presence of*, in the very presence of; hence genr. *before, in the sight of*, c. gen. 2 Cor. 2, 17 κατενώπιον τοῦ θεοῦ. 12, 19. Eph. 1, 4. Col. 1, 22. Jude 24 κατ. τῆς δόξης αὐτοῦ, *before, in the presence of*. Sept. for כָּנַח־בְּזֶכֶךְ Lev. 4, 17; כָּנַח־בְּזֶכֶךְ Josh. 21, 46; כָּנַח־בְּזֶכֶךְ Josh. 1, 5.

κατεξουσιάζω, f. ἀσω, (ἐξουσιάζω,) *to exercise authority against or over any one*, c. gen. Matt. 20, 25. Mark 10, 42.

κατεργάζομαι, f. ἀσσομαι, Mid. depon. (κατά intens. ἐργάζομαι,) Pass. aor. 1 κατεργάσθην with Pass. signif. 2 Cor. 12, 12, comp. Butt. § 113. n. 6.

1. *to work out, to bring about*, e. g. a) Of persons, i. q. *to work, to effect, to accomplish, to do*; so of Christ, c. acc. Rom. 15, 18. (Xen. Mem. 3. 5. 11.) So actions, conduct, c. acc. Rom. 1, 27 τὴν ἀσχημοσύνην κατεργάζομενοι. 2, 9 κ. τὸ κακόν. 7, 15. 17. 18. 20. 1 Cor. 5, 3. 1 Pet. 4, 3. (Xen. Hiero 1. 32.) Also miracles, σημεῖα, Pass. 2 Cor. 12, 12; so Hdt. 9. 108. Spec. *to form, to make*; so of God, c. acc. et dat. 2 Cor. 5, 5. Sept. for בָּנָה Ex. 15, 17. b) Of things, *to cause, to produce, to work, to be the cause or author of*, c. acc. Rom. 4, 15 ὁ νόμος ὁργὴν κατεργάζεται. 5, 3. 7, 8. 13. 2 Cor. 4, 17. 7, 10 bis. 11. 9, 11. Phil. 2, 12. James I, 3. 20. So Plato Legg. 791. a.

2. *to work out to the end, to bring to an end*, Hdian. 3. 12. 12, Plut. M. Crass. 10.—Hence in N. T. *to make an end of, to vanquish*, c. acc. πάντα Eph. 6, 13. So Jos. Ant. 2. 4. 2. Hdian. 1. 9. 3. Xen. Cyr. 4. 6. 4 τὸν Λέοντα.

κατέρχομαι, aor. 2 κατέλθον, (ἐρχομαι,) *to go or come down, to descend*, e. g. of persons going from a higher to a lower region of country, to the sea-coast, or the like; with εἰς c. acc. of place Luke 4, 31. Acts 8, 5. 13, 4. [21, 3]; ἀπὸ c. gen. of place Luke 9, 37. Acts 15, 1. 18, 5. 21, 10; with εἰς and ἀπὸ Acts 11, 27. 12, 19; with πρὸς c. acc. of pers. Acts 9, 32. (So c. εἰς Ael. V. H. 4. 25. Hdian. 1. 16. 3.) Of persons coming from the high sea down to land, c. εἰς Acts 18, 22. 27, 5. So Hdian. 4. 8. 1.—Trop. of divine gifts, James 3, 15 σοφία ἄνωθεν κατερχομένη, see in ἄνωθεν no. 1.

κατεσθίω, aor. 2 κατέφαγον, (ἐσθίω,) *to eat down, to devour*, Engl. usually *to eat up*.

1. Pr. as animals, c. acc. so κατέφαγον, Matt. 13, 4 ἤλθε τὰ πετεινὰ καὶ κατέφαγεν αὐτό. Mark 4, 4. Luke 8, 5. Rev. 12, 4. Sept. for בָּנָה Gen. 37, 19. Ex. 10, 15. (Palaeoph. 4. 1 κατεσθ.) Of persons, e. g. βιβλαρίδιον καταφαγεῖν, *to devour a book*, as emblematic of an eager and full knowledge of its contents, Rev. 10, 9. 10; comp. Ez. 3, 1. 3, where Sept. for בָּנָה. So Xen. Lac. 15. 4 καταφ. Diod. Sic. 1. 90 κατεσθ.—Trop. καταφαγεῖν τὸν βίον, *to devour one's substance, to squander*, Luke 15, 30. So Hom. Od. 15. 12. Aeschin. 13. 38 καταφαγεῖν τὴν πατρίαν οὐσίαν.

2. Trop. e. g. of things, as fire, *to consume*, Rev. 11, 5 κατεσθ. 20, 9 κατέφ. Sept. for בָּנָה, κατεσθ. Is. 29, 6. Joel 2, 5; κατεφ. Lev. 10, 2. Of zeal, John 2, 17 ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με, quoted from Ps. 69, 10 where Sept. for בָּנָה. So Test. XII Patr. p. 538 ὁ ζῆλος αὐτὸν κατεσθίει. Jos. Ant. 7. 8. 1.—Of persons, e. g. Gal. 5, 15 ἀλλήλους κατεσθίειν, i. q. *to consume or destroy one another*. (Comp. Sept. for בָּנָה Is. 9, 12. Xen. An. 4. 8. 14.) In the sense *to pillage, to plunder*, by extortion, oppression, as κατεσθ. τινά 2 Cor. 11, 20; τὰς οἰκίας τῶν χρωῶν Matt. 23, 13. Mark 12, 40. Luke 20, 47. Comp. Hom. Od. 2. 237.

κατευδύω, f. νύω, (εὐδύω,) *to guide straight towards or upon any thing*; hence genr. *to guide, to direct*, e. g. one's way or journey to a place, c. acc. 1 Thess. 3, 11 ὁ κύριος κατευδύει (optat.) τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς. So Plut. Alex. M. 33 init. Plato Tim. 44. b.—Trop. τοὺς πόδας εἰς τὴν ὁδὸν τῆς εἰρήνης Luke 1, 79; τὰς καρδίας εἰς τι 2 Thess. 3, 5. Sept. κ. τὴν ὁδὸν for רָצָה Hiph. Ps. 5, 9; κ. τὴν καρδίαν for רָצָה 2 Chr. 12, 14. 19, 3. So Plut. ad Princ. in-erud. 2. Plato Legg. 847. a.

κατευλογέω, ᾠ, f. ἤσω, (κατά intens.) *to bless much*, c. acc. Mark 10, 16 in Mass.—Plut. de Adul. et Amic. 25.

κατεφίστημι, f. στήσω, (ἐφίστημι,) in N. T. only in aor. 2 κατεφίστην, intrans. *to stand forth against*; hence in a hostile sense i. q. *to rush upon, to assault*, c. dat. τῷ Παύλῳ Acts 18, 12. Comp. ἐφίστημι no. 2.

κατέχω, f. κατέξω, (κατά intens.) aor. 2 κατέσχον, *to have and hold fast, to hold firmly*.

1. Genr. in various senses. a) *to hold fast or back, to retain, to detain a person*, c. acc. Luke 4, 42 καὶ κατέχον αὐτὸν τοῦ μὴ πορεύεσθαι. Philem. 13. Sept. for רָצָה Pi. Gen. 24, 56. (Jos. Ant. 7. 4. 1. Xen. Mem. 2. 6. 9, 11.) In the sense *to hinder, to repress*, 2 Thess. 2, 6. 7; some also Rom. 1, 18, see in lett. b. So Plut. Pericl. 18. Xen. Cyr. 4. 6. 4 bis. b) *to have in possession, to possess*, c. acc. 1 Cor. 7, 30 καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες. 2 Cor. 6, 10. Rom. 1, 18 τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων, *holding the truth in unrighteousness*, i. e. having a knowledge of the truth but living in idolatry and unrighteousness, as is explained in the next verses. Sept. for Chald. Aph. רָצָה Dan. 7, 18. 22. So Ael. V. H. 7. 1. Pol. 1. 2. 3. Xen. Mem. 3. 5. 26. c) Trop. *to hold fast in one's mind and heart, to keep in mind*, c. acc. e. g.

τὸν λόγον Luke 8, 15; τὰς παραδόσεις 1 Cor. 11, 2; τὸ καλόν 1 Thess. 5, 21; also Heb. 3, 6. 14. 10, 23; in memory 1 Cor. 15, 2. So Dion. Hal. Ant. 4. 29. Theophr. Char. 26, or 8 ed. Tauchn. d) Pass. *to be held fast*, i. e. trop. *to be bound* by a law, ἐν ᾧ κατειχόμεθα Rom. 7, 6; comp. Sept. for רָבַח Gen. 39, 20. Of disease, John 5, 4 ὃς δὴποτε κατειχέτο νοσήματι *by whatever disease he was held bound*. Sept. and תִּשָּׁח Jer. 13, 21. So Hdn. 1. 12. 1. ib. 1. 4. 19. Xen. Conv. 1. 10. e) As a nautical term, κατέχειν [τὴν ναῦν] εἰς τὸν αἰγιαλόν, *to hold a ship firm towards the land*, i. e. *to steer towards the land*, Acts 27, 40. So Hdot. 7. 188 κατίσχε... εἰς τὸν αἰγιαλόν. Plut. Thes. 21. Thuc. 8. 23; fully Hom. Od. 11. 455.

2. Spec. *to lay fast hold of, to get possession of, to seize*, ἑ. acc. Matt. 21, 38 κατὰσχομεν τὴν κληρονομίαν. *So to take eagerly, τὸν ἔσχατον τόπον* Luke 14, 9. Sept. for תִּשָּׁח 2 Sam. 4, 10. 20, 9.—Hdot. 5. 72. Diod. Sic. 12. 82. Xen. Hell. 2. 1. 2.

κατηγορέω, ὦ, f. ἴσω, (κατά, ἀγορεύω,) *to speak against*, espec. before judges, *to accuse*.

1. Pr. in a judicial sense, with gen. of person; Matt. 12, 10 ἵνα κατηγορήσωσιν αὐτοῦ. Mark 3, 2. Luke 11, 54. 23, 2. 10. John 8, 6. Acts 24, 2. 25, 5. Rev. 12, 10; gen. impl. Acts 24, 19. (1 Macc. 7, 6. Luc. Neeom. 11. Xen. An. 5. 8. 1.) With gen. of pers. and acc. of thing, Matth. 23, 37. n. 2. Mark 15, 3 κατηγοροῦν αὐτοῦ πολλά. [v. 4.] Acts 28, 19. (1 Macc. 7, 25. Xen. Hell. 1. 7. 14.) Or with gen. of thing by attract. Acts 24, 8. 25, 11. With περί c. gen. of thing Acts 24, 13. (Xen. Hell. 1. 7. 2.) With κατά c. gen. of pers. and gen. of thing by attract. Luke 23, 14.—Pass. where the subject is a person, Acts 25, 16 ὁ κατηγορούμενος κτλ. and with ὑπό τινος Matt. 27, 12. (Hdot. 7. 205.) Where the subject is a thing, c. παρά τινος, Acts 22, 30 τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδ. So Thuc. 1. 95.

2. Genr. *to accuse, to complain of*, c. gen. of pers. John 5, 45 bis, μὴ δοκέιτε ὅτι ἐγὼ κατηγορήσω ὑμῶν κτλ. Rom. 2, 15.—Hdn. 6. 9. 1. Xen. Hi. 1. 14.

κατηγορία, as, ἡ, (κατηγορέω,) *an accusation*, e. g. judicial, Luke 6, 7 ἵνα εὐρωσι κατηγορίαν αὐτοῦ. John 18, 29. 1 Tim. 5, 19. So Jos. Ant. 2. 4. 3. Ael. V. H. 11. 10. Plato Apol. 19. a.—Also i. q. *complaint*; Tit. 1, 6 ἐν κατηγορίᾳ ἀσωτίας. So Xen. Hell. 2. 1. 31.

κατήγορος, ου, ὁ, (κατηγορέω,) *an accuser*, John 8, 10. Acts 23, 30. 35. 24, 8. 25, 16. 18; of Satan Rev. 12, 10 Rec. comp. in διάβολος.—2 Macc. 4, 5. Xen. Mem. 1. 2. 9.

κατήγορος, ορος, ὁ, (κατηγορέω,) *an accuser*, i. e. Satan, Rev. 12, 10 in later editions for κατήγορος q. v. Not found in Gr. writers, but expressed by the Rabb. רִבְּעִי an accuser, Buxtorf Lex. 2009.

κατήφεια, as, ἡ, (κατηφής, φάος,) *dejection, sadness*, James 4, 9.—Plut. de vit. Pudore 1. Thuc. 7. 75.

κατηχέω, ὦ, f. ἴσω, (ἡχέω,) *to sound out towards* any one, in his ears, Luc. Jup. Trag. 39.—Hence trop. and in N. T.

1. *to teach, to instruct*, orally, by the sound of the living voice; spoken of the oral instruction, preaching, of the apostles and early christian teachers; with acc. of pers. 1 Cor. 14, 19 ἵνα καὶ ἄλλους κατηχέσω. So c. acc. impl. Gal. 6, 6. (Act. Thom. 2. 16.) Pass. c. acc. of thing, Buttm. 2. 134. 6. Acts 18, 25 κατηχημένος τὴν ὁδὸν τοῦ κυρίου. Gal. 6, 6. Also with περί c. gen. Luke 1, 4; ἐκ c. gen. Rom. 2, 18.—Jos. de Vit. 65 ult. Luc. Asin. 48.

2. Genr. *to inform, to apprise of*; Pass. *to be informed of, to hear by report*; with περί c. gen. Acts 21, 21; τὴν περί τινος v. 24.—So κατηχηθεῖς περὶ τῶν συμβεβηκότων Plut. de Fluv. 17. 1. ib. 21. 4.

κατ' ἰδίαν, see in ἴδιος no. 1. b.

κατιόω, f. ὴσω, (ἰώω, ἰός,) *to cause to rust, to corrode with rust*; Pass. *to rust out, to be corroded*, hyperbol. James 5, 3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται. Comp. Ep. of Jer. 24. Lam. 4, 1.—Arr. Epict. 4. 16. 14 ὥς ὀπλάρια ἐπικείμενα κατίωται.

κατισχύω, f. ἴσω, (ισχύω,) *to be strong against* any one, e. g. a) In a hostile sense, *to prevail against or over, to overcome, to vanquish*, c. gen. Matt. 16, 18 οὐ κατίσχοῦσιν αὐτῆς. So Wisd. 7, 30 Alex. Ael. V. H. 12. 9. Diod. Sic. 1. 24. b) Genr. *to prevail, to get the upper hand*, absol. Luke 23, 23. So Jos. Ant. 16. 3. 1. Pol. 6. 51. 6.

κατοικέω, ὦ, f. ἴσω, (οἰκέω,) *to house down in* a place, *to dwell*.

1. Pr. with an accus. of place, *to dwell fixedly in, to inhabit*; Acts 1, 19 τοῖς κατοικοῦσιν Ἱερουσαλὴμ. 2, 9. 14. 4, 16. 9, 32. 35 τοὺς κατοικοῦντας Λύδαν. 19, 10. 17. Rev. [12, 12.] 17, 2. Sept. for יָשָׁב Rev. 13, 7. 34, 29. So Luc. D. Deor. 18. 1. Diod. Sic. 5. 16. Xen. Hell. 2. 4. 38.—Trop.

of God as manifesting his constant presence in the temple, Matt. 23, 21.

2. Intrans. *to dwell fixedly, to inhabit, to reside*; so with εἰς c. acc. see in εἰς no. 4; Matt. 2, 23 ἐλθὼν κατοικήσεν εἰς πόλιν λεγ. Ναζαρέτ. 4, 13. Acts 7, 4. With ἐν c. dat. Luke 13, 4 κατοικοῦντας ἐν Ἱερουσαλὴμ. Acts 1, 20. 2. 5. 7. 2. 4. 9, 22. 11, 29. 13, 27. Heb. 11, 9. Rev. 13, 12. With ἐπὶ c. gen. ἐπὶ τῆς γῆς Rev. 3, 10. 6, 10. 8, 13. 11, 10 bis. 13, 8. 14 bis. [14, 6.] 17, 8; c. acc. ἐπὶ πάντων τῶν προσώπων τῆς γῆς Acts 17, 26. With τοῦ, ὅπου, Rev. 2, 13 bis. With ἐκεῖ Matt. 12, 45. Luke 11, 26; impl. Acts 22, 12. Sept. for כָּשָׁ c. ἐν Gen. 13, 12. 19, 29; c. ἐπὶ Lev. 20, 22. 25, 18. 19; ἐκεῖ Gen. 11, 2. So c. ἐν Diod. Sic. 4. 58. Xen. An. 5. 3. 7; αὐτοῦ Palaeoph. 31. 11.—Trop. of God, see above in no. 1; c. ἐν Acts 7, 48. 17, 24. (Sept. and כָּשָׁ Ps. 2, 4. 9, 12. Test. XII Patr. p. 652.) Of Christ as being ever present by his Spirit in the hearts of Christians, ἐν ταῖς καρδίαις ὑμῶν Eph. 3, 17; and so τὸ πλήρωμα τῆς θεότητος which was in Jesus, c. ἐν Col. 2, 9. 1, 19. Of the spirit or disposition of mind, James 4, 5. Also ἡ δικαιοσύνη 2 Pet. 3, 13; comp. Sept. Jer. 32, 16.

κατοίκησις, εὐς, ἡ, (κατοικέω,) *a dwelling, habitation, abode*, Mark 5, 3. Sept. for כָּשָׁ Gen. 10, 30.—Plut. Lysand. 28 med. Plato Tim. 71. b.

κατοικητήριον, ον, τό, (κατοικέω,) *a dwelling-place, dwelling*, e. g. τοῦ θεοῦ, as being ever present by his Spirit in the hearts of Christians, Eph. 2, 22; κ. δαμόνων Rev. 18, 2. Sept. for כָּשָׁ Nah. 2, 11; כָּשָׁ Ex. 12, 20; כָּשָׁ 2 Chr. 6, 30.

κατοικία, ας, ἡ, (κατοικέω,) *a dwelling, habitation, abode*, Acts 17, 26. Sept. for כָּשָׁ Ex. 35, 3. Lev. 3, 17.—Pol. 5. 78. 5. Plut. M. Anton. 16 bis.

κατοπτρίζω, f. ἴσω, (κάπτρον, comp. ἔσπτρον,) *to show as in a mirror*, Plut. de placit. Philosoph. 3. 5 ult. Mid. *to look in a mirror, to behold as in a mirror*, Diog. Laert. de Plat. 3. 39 τοῖς μεζύουσι συνεβούλευε κατοπτρίζεσθαι. Artemid. 2. 7.—In N. T. Mid. *to behold as in a mirror*, c. acc. 2 Cor. 3, 18 τὴν δόξαν κυρίου κατοπτριζόμενοι, i. e. beholding the glory of the Lord as reflected and radiant in the gospel, in antith. to v. 15. So Philo 2 Alleg. p. 79. e, μηδὲ κατοπτρισάμενη ἐν ἄλλῃ οὐκ τὴν σὴν ἰδῆαν ἢ ἐν σοὶ τῷ θεῷ. Laesner Obss. p. 304.

κατόρθωμα, ατος, τό, (κατορθάω,) *any thing rightly done, a right action*, Lat. recte

factum, Plut. de Stoic. repugn. 11, 15. Cic. de Fin. 3. 7.—In N. T. *any thing successfully done or arranged, a worthy deed or measure*; Acts 24, 3 κατορθωμάτων γινόμενων τῷ εὖναι τούτων κτλ. *many excellent arrangements having been made for this nation*, i. e. in reference to the government and institutions, spoken in flattery to Felix. So 3 Macc. 3, 23 καταστρέφαι τὰ κατορθώματα.—Offener of military deeds, achievements, Pol. 1. 19. 12. Diod. Sic. 5. 20. Plut. Camill. 37 bis. Not used by earlier writers, Lob. ad Phryn. p. 250 sq.

κατώ, adv. (κατά,) *down, downwards*. Comparat. κατωτέρω Matt. 2, 16.

1. Of place. a) Place whither, implying motion *down*; Matt. 4, 6 βάλε στανὸν κατώ. Luke 4, 9. John 8, 6. 8. Acts 20, 9. Sept. for כָּשָׁ Ecc. 3, 21. Is. 37, 31.—Hdian. 3. 11. 5. Xen. An. 4. 8. 20.

b) Place where, *below, underneath*; Mark 14, 66 ἐν τῇ αὐτῇ κατώ. Acts 2, 19. Matt. 27, 51. Mark 15, 38. Sept. for כָּשָׁ Ez. 1, 27; כָּשָׁ Ez. 31, 16. So Hdian. 8. 3. 1. Xen. Mem. 3. 1. 7.—With art. ὁ, ἡ, τὸ κατώ, as adj. that *which is below, the low, earthly*, John 8, 23. Buttm. § 125. 6. So Jos. B. J. 5. 4. 1 ἡ κατώ πόλις. Diod. Sic. 1. 49. Thuc. 1. 120.

2. Of time, comparat. Matt. 2, 16 ἀπὸ διέτους καὶ κατωτέρω of two years old and under, q. d. lower down. Sept. κατώ for כָּשָׁ 1 Chr. 27, 23.—Diod. Sic. 1. 3 κατωτέρω. Ael. V. H. 3. 17 κατώ.

κατώτερος, α, ον, comparat. (κατώ,) *lower down, lower*. Eph. 4, 9 κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς he descended into the lower parts of the earth, i. e. to ἄδης, ἵναψ, implying that Christ became subject to death; comp. 1, 20. Sept. εἰς τὰ κατώτατα τῆς γῆς for כָּשָׁ כָּשָׁ כָּשָׁ, i. e. Sheol, Ps. 63, 10; comp. Ez. 26, 20. Also Sept. κατώτερος for כָּשָׁ 1 K. 9, 17.

κατωτέρω, see in κατώ.

Καῦδα, ας, ἡ, Vulg. Cauda, pr. n. of an island near Crete, Acts 27, 16 Lachm. for Rec. Κλαῦδη, where see more.

καῦμα, ατος, τό, (καίω,) *a burning, glow, heat*, Rev. 7, 16. 16, 9. Sept. for כָּשָׁ Gen. 8, 22.—Epict. Ench. 29. 2. Xen. Mem. 4. 3. 9.

καυματίζω, f. ἴσω, (καῦμα,) *to burn, to scorch*, c. acc. Rev. 16, 8; Pass. Matt. 13, 6. Mark 4, 6. Rev. 16, 9.—Arr. Epict. 1. 6. 26. Plut. conjug. Præc. 12.

καῦσις, εὐς, ἡ, (καίω,) *a burning, burning up*. Heb. 6, 8 ἡς τὸ τέλος εἰς καῦσιν,

i. e. the end of which is to be burned. Sept. for עָרָה Pi. inf. Is. 40, 16. 44, 15.—Plut. de tuend. Sanit. Præc. 9. Plato Rep. 406. d.

κανσόομαι, $\sigma\upsilon\mu\alpha\iota$, (καύω,) only Pass. to be set on fire, to burn, 2 Pet. 3, 10. 12.—Trop. of a fever, Gal. et Dioscor.

καύσων, $\omega\nu\omicron\varsigma$, δ , (καίω, καύσω,) a burning, heat, e. g. of the sun, Matt. 20, 12. Luke 12, 55. James 1, 11. So Ecclus. 18, 16. Luc. Philops. 25. Artemid. III. p. 73. b.—Others in James i. e. a scorching wind, i. e. the wind from the Arabian desert, as Sept. for קָרִים Job 27, 21; also ἀνεμος καύσων for קָרִים רוּחַ Jer. 18, 17. Ez. 17, 10. The Arabs also call this wind *Shurkiyeh* (Sirocco) pr. 'east wind,' though it comes mostly from the southern quarter; see Heb. Lex. art. קָרִים . Bibl. Res. in Palest. I. p. 305, comp. p. 287.

καυτηριάω, ῥ. ἄωω , (καυτήριον, καίω,) to cauterize, to brand with a hot iron; Pass. 1 Tim. 4, 2 $\text{κεκαυτηριασμένοι τὴν ἰδίαν συνείδησιν}$ branded in their own consciences, having the marks, stigmata, of their guilt burnt in upon their consciences; i. e. being ever conscious of their guilt like branded criminals.—Hesych. $\text{κεκαυτηριασμένοι· μὴ ἔχοντες τὴν συνείδησιν ὑγιή.}$ Comp. Diod. Sic. 20. 54 $\text{ταῖς ψυχαῖς τῶν ἔνδον ὥσπερ καυτηρία τινα προσήγε.}$ Cic. de Off. 3. 21, 'qui conscientiae labe et vulnera in animo habent.'

καυχάομαι, $\omega\mu\alpha\iota$, ῥ. ἡσομαι , Mid. depon. (kindr. αὔξω,) 2 pers. pres. καυχᾷσαι Rom. 2, 17. 23; see Buttm. § 103. III. 1, marg. Winer § 13. 2. b. Lob. ad Phryn. p. 360.—To boast, to vaunt oneself, to glory, to exult, to rejoice, both in a good and bad sense; e. g. absol. 1 Cor. 1, 29. 31 $\delta\ \text{καυχώμενος.}$ 4, 7. [13, 3.] 2 Cor. 10, 13. 17. 11, 18. 30. 12, 1. 6. 11. Gal. 6, 14. Eph. 2, 9. With accus. of thing as to which or of which one boasts, comp. Buttm. § 131. 7, 8. 2 Cor. 9, 2 $\text{ἡν. . . καυχῶμαι Μακεδόσιν.}$ 11, 30; acc. of degree 11, 16. With ἐν c. dat. of that in which one glories, e. g. of things Rom. 2, 23 $\text{ὅς ἐν νόμῳ καυχᾷται.}$ 5, 3. 2 Cor. 5, 12. 10, 15. 16. 11, 12. 12, 9. Gal. 6, 13. James 1, 9. 4, 16; of persons, Rom. 2, 17 ἐν ἑαυτῷ. 5, 11. 1 Cor. 1, 31. 3, 21. 2 Cor. 10, 17. Phil. 3, 2 Thess. 1, 4. With ἐπὶ c. dat. Rom. 5, 2 ἐπ' ἐλπίδι. So with κατὰ c. acc. as to any thing, 2 Cor. 11, 18; περί c. gen. 2 Cor. 10, 8; ὑπέρ c. gen. 2 Cor. 7, 14 $\text{ὑπὲρ ὑμῶν κ. 9. 2. 12, 5 bis.}$ Sept. absol. for הִתְרַבֵּץ 1 Sam. 2, 3; for הִתְרַבֵּץ c. acc. Prov. 27, 1; c. ἐν Jer. 9, 22. 23; c. ἐπὶ Prov. 25, 14.—Pind. Ol. 9. 58; c.

$\text{ἐπὶ Ecclus. 30, 2. Diod. Sic. 16. 70; c. acc. Lucian. Oecyp. 120; c. dat. Hdot. 7. 39.}$

καύχημα, $\alpha\tau\omicron\varsigma$, τό, (καυχάομαι,) a boasting, glorying, exulting, rejoicing. i. e.

1. Pr. the act of glorying, exulting, rejoicing, in any thing; c. gen. Heb. 3, 6 $\text{τὸ καύχημα τῆς ἐλπίδος,}$ i. e. the hope in which we rejoice. So ὑπὲρ τινος 2 Cor. 5, 12. 9, 3; absol. 1 Cor. 5, 6.—Plut. Agesi. 31. Pind. Isth. 5. 65.

2. Meton. boast, object of boasting; ground of glorying, of exultation, of rejoicing; Rom. 4, 2 ἔχει καύχημα. 1 Cor. 9, 15. 16. 2 Cor. 1, 14. Gal. 6, 4. Phil. 1, 26. 2, 16. Sept. for הִתְרַבֵּץ Deut. 10, 21. Jer. 17, 14; הִתְרַבֵּץ Prov. 17, 6.—Ecclus. 10, 22.

καύχησις, $\epsilon\omega\varsigma$, ἡ, (καυχάομαι,) a boasting, glorying, exulting, rejoicing, i. q. καύχημα, but found only in late writers.

1. Pr. the act of glorying, exulting, rejoicing, in any thing; 2 Cor. 7, 14 $\text{ἡ καύχησις ἡμῶν ἡ ἐπὶ τίτῳ.}$ 2 Cor. 7, 4. 9, 4. 11, 17. 1 Thess. 2, 19 $\text{στέφανος καυχήσεως,}$ i. e. the crown in which we glory, rejoice. James 4, 16. So ὑπὲρ τινος 2 Cor. 8, 24. Sept. στέφ. καυχήσεως for הִתְרַבֵּץ Prov. 16, 31. Ez. 16, 12. 23, 42.

2. Meton. boast, object of boasting; ground of glorying, of exultation, of rejoicing; Rom. 3, 27 $\text{ποῦ οὖν ἡ καύχησις;}$ 2 Cor. 1, 12. 11, 10; ἐν Χριστῷ Rom. 15, 17; ὑπὲρ ὑμῶν 2 Cor. 7, 4. So 1 Cor. 15, 31 $\text{ὡς τὴν ὑμῶν καύχην ἡν ἔχω,}$ i. q. τὴν καύχην $\text{ὑπὲρ ὑμῶν v. ἐν ὑμῖν.}$ —Sept. Jer. 12, 13. Etymol. Mag. 400. 38.

Καφαρναούμ, see Καπερναούμ.

Κεγχρεά, $\omega\nu$, αἱ, Cenchrea, the eastern port of Corinth, about 70 stadia from the city; Acts 18, 18. Rom. 16, 1. Comp. Strabo 8. p. 380.

κέδρος, $\omega\nu$, ἡ, the cedar, Heb. עֵדֶן , i. e. *cedrus coniferus* or *pinus cedrus*, a tree celebrated in O. T. and growing chiefly on Mount Lebanon; at the present day the number is greatly reduced; see Bibl. Res. in Palest. III. p. 440. (Hom. Od. 5. 60. AEl. V. H. 5. 6.) Not found in N. T. except in the false reading $\text{τοῦ χειμάρρου τῶν κέδρων}$ John 18, 1 Rec. See in Κεδρών.

Κεδρών, δ , indec. Cedron, Heb. קִדְרֹן (the turbid) *Kidron*, Josephus Κεδρών, $\omega\nu\omicron\varsigma$. Ant. 8. 1. 5; pr. n. of a winter-torrent (χειμάρρος) which begins a little northwest of Jerusalem, and flows through the valley of Jehoshaphat between the city and the mount of Olives, $\text{φάραγξ τοῦ Κεδρώνος}$ Jos. Ant. 9. 7. 3. B. J. 5. 4. 2. The valley continues

some distance directly south and then south eastwardly by the convent of St. Saba to the Dead Sea. It is always dry except in the rainy season after very heavy rains. See Bibl. Res. in Palest. I. p. 396-402.—In N. T. John 18, 1 ὁ χεῖμαρρος τοῦ Κεδρών, *the brook (torrent) of Cedron*. So Sept. ὁ χεῖμα. Κεδρών for Heb. יְרֵדָה 2 K. 15, 13, 23, 6. 12. 2 Chr. 29, 10. al. Jos. Ant. 3 χεῖμα. Κεδρώνος Ant. 8. 1. 5.—Out of this name, later transcribers unacquainted with the Hebrew have made ὁ χεῖμαρρος τῶν κεδρών, *the brook of cedars*, John 18, 1 Rec. and also in Sept. 2 Sam. 15, 23. 1 K. 15, 13.

κείμει, f. κείσονται, *to lie*; also *to be laid*, i. q. Perf. Pass. of τίθημι, see Buttm. § 109. II. 4.

1. *to lie, to recline*, of persons, e. g. an infant ἐν τῇ φάτῃ Luke 2, 12, 16; a dead body Matt. 28, 6. Luke 23, 53. John 11, 41. 20, 12. (Hdian. 2. 1. 19. Xen. An. 1. 8. 27.) Of things, Luke 24, 12 τὰ ὀνόματα κείμενα μόνα. John 20, 5. 6. 7. 21, 9; with ἐπὶ c. acc. 2 Cor. 3, 15. So c. ἐν Palæph. 46. 3. Luc. Pisc. 41.

2. As Perf. Pass. of τίθημι, *to be laid, set, placed*, e. g. as a foundation 1 Cor. 3, 11; a throne Rev. 4, 2; vessels John 2, 6, 19, 29. (Xen. An. 7. 3. 23.) With πρὸς τι *to be laid to or at*, as the stroke of an axe, Matt. 3, 10. Luke 3, 9. Also *to be laid up, deposited*, Luke 12, 19. (Xen. Cte. 7. 36.) Of a place, *to be set, situated, to lie*, Rev. 21, 16 πόλις τετράγωνος κεῖται. Matt. 5, 14. So 2 Macc. 4, 33. Hdian. 3. 1. 11. Xen. An. 5. 4. 15.—Trop. of persons, *to be set, appointed*, c. eis final, for any thing Luke 2, 34. Phil. 1, 16. 1 Thess. 3, 3. Of laws, *to be given, made*, c. dat. 1 Tim. 1, 9. So Xen. Mem. 4. 4. 16.

3. *to be laid, situated*, in any state or condition durably, i. q. *to lie, to be*; c. ἐν, 1 John 5, 19 ὁ κόσμος κεῖται ἐν τῷ πονηρῷ, is wholly given to wickedness.—2 Macc. 3, 11. 4, 31. Hdot. 2. 171; comp. Hom. Ξεὼν ἐν γούνασι κεῖται Od. 1. 267, 400.

κεῖρλα, as, ἡ, a band, bandage, for swathing infants or dead bodies, Moscoph. κεῖρλα ὁ τῶν νηπίων δεσμός, ἡγουν ἡ κοινὴ φασκία, καὶ ἡ δεσμοῦσι τὸν νεκρὸν.—In N. T. only of a dead body, Plur. John 11, 44; comp. τὰ ὀνόματα John 20, 5. So Origen ad Joh. 1. c. κεῖρλα νεκρῶν εἰσι δεσμοί.

κείρω, f. κερῶ, pr. *to shear, to clip*, c. acc. e. g. a sheep Acts 8, 32, from Is. 53, 7 where Sept. for יָרִי. Spec. the head, *to cut off the hair*, Acts 18, 18 κείραμενος τὴν κεφαλὴν *having shorn his head*, i. e. having

had it shorn. 1 Cor. 11, 6 bis. So Sept. for יָרִי Job 1, 20. Jer. 7, 28; יָרִי 2 Sam. 14, 26.—Æl. V. H. 3. 19. Xen. Hell. 1. 7. 8.

κέλευσμα, ατος, τό, (κελεύω,) a call, cry, shout, of command, incitement, urging on; 1 Thess. 4, 16 ὁ κύριος ἐν κελύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι Θεοῦ, καταβήσεται ἀπ' οὐρανοῦ.—Of the shout of sailors at the oar Luc. Catapl. 19; of soldiers rushing to battle Thuc. 3. 14; of a multitude Diod. Sic. 3. 15; of a huntsman to his dogs Xen. Ven. 6. 20.

κελεύω, f. εὐώω, pr. *to urge or drive on, máστινι κελύειν* Hom. Il. 23. 642; comp. Passow s. v.—In N. T. and genr. *to exhort, to command, to order* something to be done; so with acc. and infin. aor. Matt. 14, 19 κελύσας τοὺς ὄχλους ἀνακλιθῆναι. γ. 28. 18, 25. 27, 58. 64. Luke 18, 40. Acts 4, 15. 8, 38. 22, 30. 23, 10. 25, 6. 17; acc. impl. Matt. 8, 18. 14, 9. Acts 5, 34. 12, 19. 21, 33. (Judith 12, 1. Xen. Cyr. 2. 2. 9; acc. impl. Diod. Sic. 4. 61.) With acc. and inf. pres. Acts 21, 34 ἐκέλευσε ἀγεσθαι αὐτόν. 22, 24. 23, 3. 35. 24, 8. 25, 21. 27, 43; acc. impl. Acts 16, 22. (Xen. Cyr. 1. 4. 17; c. acc. impl. Hdian. 2. 3. 8. Xen. Cyr. 2. 2. 2.) With dat. and inf. aor. Matt. 15, 35 καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν. Absol. Acts 25, 23. So Xen. Cyr. 1. 3. 9; absol. 1. 4. 18.

κενοδοξία, as, ἡ, (κενόδοξος,) vain-glory, empty pride, Phil. 2, 3.—Wisd. 14, 14. Luc. D. Mort. 10. 8. Pol. 3. 81. 9.

κενόδοξος, ου, ὁ, ἡ, adj. (κενός, δόξα,) vain-glorious, full of empty pride and ambition, Gal. 5, 26.—Pol. 27. 6. 12. ib. 39. 1. 1.

κενός, ἡ, ὁ, empty, opp. to πλήρης full, e. g. πόλις ἀνθρώπων κενή Hdian. 8. 1. 9. Xen. An. 1. 8. 20.—In N. T.

1. Pr. as αὐτὸν... ἀπέστειλαν κενόν, i. e. with empty hands, having nothing, Mark 12, 3. Luke 1, 53. 20, 10. 11. Sept. for יָרִי Gen. 31, 42. Deut. 15, 13.—Judith 1, 11. Plut. Camill. 11. Plato Rep. 370. e.

2. Trop. empty, vain, i. e. a) fruitless, without utility or success, Acts 4, 25 καὶ λαοὶ ἐμελέτησαν κενά. 1 Cor. 15, 10 ἡ χάρις οὐ κενὴ ἐγενήθη. 15, 14 bis. 58. 1 Thess. 2, 1. So εἰς κενόν in vain 2 Cor. 6, 1. Gal. 2, 2. Phil. 2, 16 bis. 1 Thess. 3, 5. Sept. for יָרִי Is. 55, 11; שָׁח Job 7, 6; εἰς κ' for יָרִי Jer. 6, 29. 18, 15. So Plut. de aud. Poet. 1 pen. Dem. 306. ult. εἰς κ. Diod. Sic. 19. 9. b) Of that in which there is nothing of truth or reality, empty, false, fallacious, e. g. κενοὶ λόγοι Eph. 5, 6;

κ. ἀπάτη Col. 2, 8. Sept. for קרשׁ Ex. 5, 9; קרשׁ Hos. 12, 1. (Dem. 19. 11. Plato Legg. 683. e.) Of persons, *vain, foolish*, James 2, 20. So Arr. Epict. 2. 19. 8.

κενοφωνία, ας, ἡ, (κενός, φωνή,) *empty words, vain babblings*, fruitless disputation, 1 Tim. 6, 20. 2 Tim. 2, 16. Some Mss. read καινοφωνία.—Hesych. κενοφωνίας· ματαιολογίας.

κενῶω, ὦ, f. ὠσω, (κενός,) *to empty, to make empty*, Pass. Jer. 14, 2. Luc. Alex. 36 αἱ οἰκίαι ἐκενώθησαν.. Thuc. 8. 57.—In N. T. only trop.

1. In the phrase κενῶν ἑαυτὸν, *to empty oneself*, i. e. to lay aside rightful dignity and attributes by descending to an inferior condition, *to humble oneself*; Phil. 2, 7 ἐκένωσε ἑαυτὸν, i. q. ἐταπεινώσεν ἑαυτὸν in v. 8. So Sept. κενός for קרשׁ Neh. 5, 13. Orig. Homil. in Jer. 1, 7.

2. *to make empty, vain, fruitless*; Pass. Rom. 4, 14 κεκένωται ἡ πίστις. 1 Cor. 1, 17. Hence *to make void, to falsify*, i. e. to show to be without ground, fallacious, e. g. κἀνχημα 1 Cor. 9, 15. Pass. 2 Cor. 9, 3.—Hesych. κενῶν· μάταιος ἀποφανθῆναι.

κέντρον, ου, τό, (κεντέω,) *a point, prick, sting*, e. g.

1. *a sting*, as of locusts, scorpions, Rev. 9, 10. So of bees, Ael. V. H. 1. 60. Plato Phaed. 91. c.—Trop. as a thing of venom, venomous weapon, ascribed to death personified; 1 Cor. 15, 55. 56 τοῦ σου, θάνατε, τὸ κέντρον; ... τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, i. e. *the sting*, that by which death destroys, viz. *sin*; quoted laxly from Sept. Jos. 13, 14 where Heb. קֶזֶב plague, pestilence; comp. Hos. 5, 12.

2. *a goad, stimulus*, i. e. a rod or staff with an iron point for urging on horses, oxen, etc. pr. Hom. Il. 23. 387, 430. Xen. Cyr. 7. 1. 29.—In N. T. only in the proverbial expression πρὸς κέντρα λακτίζειν, *to kick against the goads*, i. e. to offer vain and rash resistance, Acts 9, 5. 26, 14. So in Greek and Rom. writers, Aeschyl. Agam. 1624. Pind. Pyth. 2. 174. Lat. *adversum stimulum calcare* Terent. Phorm. 1. 2. 28; *contra acumina calcitrare* Amm. Marc. 18. 5.

κεντυρίων, ὄνος, ὁ, Lat. *centurio, a centurion*, originally the commander of a hundred foot-soldiers, i. q. ἐκατόνταρχος, Mark 15, 39. 44. 45. See Adam's Rom. Act. p. 370. Dict. of Antt. art. *Exercitus*, p. 504.

κενώς, adv. (κενός,) *vainly, in vain*, to no purpose, James 4, 5. Sept. for קרשׁ

Is. 49, 4.—Arr. Epict. 2. 17. 6. Plut. de rect. rat. audiend. 6.

κεραία, ας, ἡ, (κέρας,) pr. *a little horn*; hence *a point, extremity*, e. g. of a sail-yard Luc. Navig. 4. Pol. 14. 10. 11; of an island Philostr. Vit. Sophist. 1. 21. 2.—In N. T. *a point, apex* of a letter, e. g. of כ, ר, י, ב, ר, put for *the least particle, title*, Matt. 5, 18. Luke 16, 17.—Philo in Flacc. p. 984. b. Plut. non posse suav. viv. sec. Epic. 18 ζυγομαχεῖν περὶ συλλαβῶν καὶ κεραίων.

κεραμεύς, ἑως, ὁ, (κέραμος,) *a potter*, Matt. 27, 7. 10. Rom. 9, 21. Sept. for קרמז Is. 29, 16.—Pol. 15. 35. 2. Plato Rep. 421. a.

κεραμικός, ἡ, ὄν, (κεραμεύς,) *of or made by a potter*; Rev. 2, 27 σκεῖν τὰ κεραμικά *a potter's vessels*, quoted from Ps. 2, 9 where Sept. σκεῦος κεραμῆος for קרמז קלי.—Plut. de genio Socr. 20 mid. κεραμικοὶ τροχοί. Comp. Lob. ad Phryn. p. 147.

κεράμιον, ου, τό, (pr. neut. of adj. κεράμιος earthen Xen. An. 3. 4. 7,) *an earthen vessel*, i. e. *a pot, pitcher, jar*; e. g. κεράμιον ὕδατος, *a jar of water*, Mark 14, 13. Luke 22, 10. Sept. for קרמז Jer. 35, 5.—Plut. Cato Min. 46. Xen. An. 6. 1. 15.

κέραμος, ου, ὁ, (perh. κεράννυμι,) pr. *potter's clay*, Hdian. 3. 9. 10; *an earthen vessel* i. q. κεράμιον Hdot. 3. 6.—In N. T. *a tile*, of burnt clay, for covering roofs, Luke 5, 19. So Hdian. 7. 12. 11. Xen. Mem. 3. 1. 7.

κεράννυμι, f. κεράσω, Pass. perf. κεκέρασμα Butt. § 114. Lob. ad Phryn. p. 582; *to mix, to mingle*, genr. Diod. Sic. 2. 26. Xen. Ath. 2. 8; spec. wine with water or spices, Sept. for קרשׁ Is. 5, 22. Prov. 9, 2. 5. Xen. An. 1. 2. 13.—In N. T. trop. of the wine of God's wrath, which is *mingled*, prepared, *poured out* in a cup; see in θυμός and Heb. Lex. art. כּוֹס; so Rev. 18, 6 bis, ἐν τῷ ποτηρίῳ, ᾧ ἐκέρασε, κεράσατε αὐτῇ διπλοῦν, comp. 17, 2. 4.—Spec. *to pour out, to fill* a cup, with the wine already prepared; Pass. Rev. 14, 10 πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ, τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ κτλ. Comp. Hom. Od. 5. 93 κέρασσε δὲ νέκταρ ἐρυθρόν, where Eustath. οὐ δηλοὶ κρᾶμα τι, ἀλλ' ἀντὶ τοῦ ἐνέχεε κείται.

κέρας, ατος, τό, Plur. τὰ κέρατα uncontracted, Butt. § 54. n. 1; *a horn*.

1. Pr. of a beast, Rev. 5, 6. 12, 3. 13, 1 bis. 11. 17, 3. 7. 12. 16. Sept. for קרן Gen. 22, 13. Dan. 7, 7. 8. So Ael. H. An. 12. 19, 20. Xen. Cyr. 2. 3. 9.—From the

Heb. a *horn* is put as the symbol of *strength*, *power*, the figure being taken from the bull and other animals that push with the horns, Sept. and קֶרֶן Jer. 48, 25. Ps. 75, 11. Ecclesi. 47, 5. 7. 11. Hence meton. Luke 1, 69 *κέρας σωτηρίας* a *horn of deliverance*, i. q. a *strong deliverer*. Sept. and Heb. קֶרֶן רִשְׁמִי Ps. 18, 3. 2 Sam. 22, 3. See Heb. Lex. קֶרֶן.

2. Trop. of any *extremity*, *projecting point*, resembling a horn, e. g. upon the four corners of the Jewish altars, Rev. 9, 13. Comp. Ex. 27, 2 sq. where Sept. and קֶרֶן; see Heb. Lex. קֶרֶן c.—Of the *wing* of an army 2 Macc. 15, 20. Xen. Cyr. 2. 4. 29.

κεράτιον, ου, τό, (dimin. of *κέρας*.) pr. a *little horn*; in N. T. a *pod*, *carob-pod*, Luke 15, 16, i. e. the fruit of the carob tree, Rabb. תְּרִיב, Arab. *kharûb*, Gr. *κεραρεία* (horn-tree), the *ceratonia siliqua* of Linn. Germ. *Johannisbrod-baum*. This tree is common in Syria and in the southern parts of Europe, and sometimes grows very large. It produces long slender pods shaped like a horn or sickle, containing a sweetish pulp and several small brown shining seeds like beans. These pods are sometimes eight or ten inches long and a finger broad. They are eaten with relish by the poorer classes in the East; and swine are often fed with them. See Buxtorf. Lex. 821. Bibl. Res. in Pal. III. p. 58. Celsii Hierob. I. p. 226.—Galen. de fac. Aliment. II.

κερδαίνω, f. αἶω, (κέρδος,) later fut. κερδήσομαι, aor. 1 ἐκέρδησα, Buttm. § 114. Lob. ad Phryn. p. 740; Pass. fut. 1 κερδηθήσομαι. For the anom. 3 plur. fut. Subj. κερδηθήσονται 1 Pet. 3, 1 in some editions, a corrupt form of the later Greek, see Wiener § 13. 1. e. Lob. ad Phryn. p. 721.—To *gain*, to *acquire* as *gain*, to *win*.

1. Pr. of things, c. acc. e. g. τὸν κόσμον ὅλον, the *wealth of the whole world*, Matt. 16, 26. Mark 8, 36. Luke 9, 25. In trade, c. acc. Matt. 25, [16.] 17. 20. 22; absol. James 4, 13. So Ael. V. H. 2. 19. Xen. Mem. 2. 9. 4.—Spoken of avoiding any loss or evil, to *gain*, i. e. to *save*, to be *spared from*, to *avoid*, c. acc. Acts 27, 21 κερδήσαι (ἐθεῖ) τὴν ὕβριν ταύτην κτλ. and so to *have saved* (avoided) *this loss*. So Jos. Ant. 2. 3. 2. Heliodor. 4. 10. Luc. Tyrann. 8.

2. Trop. of persons, to *gain*, to *win* any one, i. e. a) As a friend or patron, e. g. Χριστόν Phil. 3, 8; τὸν ἀδελφόν Matt. 18, 15. b) to *gain over* to one's side; in N. T. to *win over* to Christ and thus bring to

salvation, 1 Cor. 9, 19. 20 bis. 21. 22, where it is i. q. σώζω in v. 22. 1 Pet. 3, 1, comp. 1 Cor. 7, 16 where it is σώζω.

κέρδος, εος, ους, τό, *gain*, *profit*, Phil. 1, 21. 3, 7. Tit. 1, 11.—Luc. de Merc. cond. 40. Plato Legg. 835. b.

κέρμα, ατος, τό, (κείρω,) pr. a *small piece*, *bit*; hence collect. *small coin*, *change*, John 2, 15.—Jos. B. J. 2. 14. 6. Dem. 549. 27.

κερματιστής, οὔ, ὁ, (κερματίζω, κέρμα,) a *money-changer*, *broker*, John 2, 14, i. q. κολλυβιστής in Matt. 21, 12. The annual tribute of each Jew to the temple was a Jewish half-shekel, Ex. 30, 13 sq. and this the money-changers, sitting in the porticos of the outer court, furnished to the people as they came up, in exchange for Greek and Roman coins. At the present day, in oriental cities, money-changers are found in the most public places, sitting at little tables covered with various coins. Comp. art. *τραπεζίτης*, also Buxtorf. Lex. Rab. 2032.

κεφάλαιον, ου, τό, (κεφαλαίος, κεφαλή,) a *small head*, *capitulum*, e. g. of a bird Diod. Sic. 3. 28.—In N. T. and genr. trop. the *head*, i. e.

1. the *chief thing*, *main point*. Heb. 8, 1 κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, i. e. the great and essential point in what is now said. So Suidas in reference to this passage, κεφάλαιον ἐκεῖ τὸ μέγιστον λέγεται.—Luc. Vit. Auct. 23. Dem. 520. 27. Plato Legg. 643. c, κεφάλαιον δὲ παιδείας λέγομεν τὴν ὀρθὴν τροφήν.

2. the *sum*, *amount*, in computing, summing up, Theophr. Char. 25 [14]. Thuc. 1. 36. Xen. Cyr. 6. 3. 18.—Hence of money, a *sum*, *capital*; Acts 22, 28 πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. Sept. and וְשָׂרָא Lev. 5, 24 [6, 5]. So Jos. Ant. 12. 2. 3 med. Aeschin. 68. 26.

κεφαλαῖω, ᾧ, f. ὥσω, (κεφάλαιον,) to *sum up*, Thuc. 3. 67.—In N. T. i. q. κεφαλίζω, to *smite* or *wound on the head*, c. acc. Mark 12, 4 κἀκεῖνον λιθοβολήσαντες ἐκεφαλαῖωσαν, comp. Luke 20, 13 where it is τραυματίσαντες. See Lob. ad Phryn. p. 95.

κεφαλή, ἧς, ἡ, the *head*. 1. Pr. of man, Matt. 6, 17. 8, 20. 27, 30. Luke 7, 38; as cut off Matt. 14, 11. Mark 6, 27; of animals Rev. 9, 17. 19. 12, 3. al. Sept. for וְרֹאשׁ Gen. 3, 15. 40, 19. So Hadian. 4. 8. 4. Xen. An. 2. 6. i.—Synecd. as the principal part, put emphatically for the whole person, Acts 18, 6 τὸ αἶμα ὑμῶν

ἐπὶ τὴν κεφαλὴν ὑμῶν, *your blood be on your own heads*, the guilt of your destruction rest upon yourselves. Sept. and שָׂר 2 Sam. 1, 16. 1 K. 2, 33. 38. Also Rom. 12, 20, quoted from Prov. 25, 22 where Sept. and שָׂר. So Aristoph. Plut. 526 εἰς κεφαλὴν σοι for εἰς σέ. Comp. Hom. Il. 11. 55. Od. 1. 343. Æl. V. H. 12. 8.—Trop. of things, *the head, the foremost, chief*, e. g. κεφαλὴ γωνίας, *the head of the corner*, i. e. the chief corner-stone, the main foundation, Matt. 21, 42. Mark 12, 10. Luke 20, 17. Acts 4, 11. 1 Pet. 2, 7, all quoted from Ps. 118, 22 where Sept. for כֶּן שָׂר; see in ἀκρογωνιαίος. Heb. Lex. שָׂר no. 4.

2. Trop. of persons, i. e. *the head, the chief*, one to whom others are subordinate; e. g. a husband in relation to a wife, 1 Cor. 11, 3 κεφαλὴ γυναικὸς ὁ ἀνὴρ. Eph. 5, 23. Of Christ in relation to his church, which is his body, σῶμα, and its members his members, μέλη, (comp. 1 Cor. 12, 27,) 1 Cor. 11, 3. Eph. 1, 22. 4, 15. 5, 23. Col. 1, 18. 2, 10. 19. Of God in relation to Christ 1 Cor. 11, 3. Sept. and שָׂר Judg. 11, 8. 11. 2 Sam. 22, 24. +

κεφαλῆς, ἴδος, ἡ, (κεφαλῇ,) pr. *a little head*, e. g. a bulb of garlic Luc. Dial. Me-retr. 14, 3; *the head, knob*, of a column, etc. Philo de Vit. Mos. II. p. 146. 50. Jos. Ant. 12. 2. 8.—In N. T. *the head, knob* of the wooden rod on which Hebrew manuscripts are rolled; and hence meton. for a roll, volume; Heb. 10, 7 κεφαλῆς βιβλίου, quoted from Ps. 40, 8 where Sept. for שָׂר-כֶּן.

κημόω, ὦ, f. ὥσω, (κημός,) *to muzzle*, i. q. φιμώω for which it stands in some Mss. 1 Cor. 9, 9.—Xen. Eq. 5. 3.

κῆνσος, οὐ, ὁ, Lat. census, in Greek ἀπογραφὴ q. v. pr. an enumeration of the people and valuation of property, see Adam's Rom. Ant. p. 79, 128 sq. Dict. of Antt. art. Census.—In N. T. *tribute, poll-tax*, paid by each person whose name was taken in the census, Matt. 17, 25. 22, 17 et Mark 12, 14 δοῦναι κῆνσον Καίσαρι. Matt. 22, 19 νόμισμα τοῦ κήνσου, *the tribute-coin*, i. q. δηνάριον in Mark 12, 15.—Hesych. κῆνσος· εἶδος νομίσματος, ἐπικεφάλαιον.

κῆπος, οὐ, ὁ, *a garden*, any place planted with herbs and trees, Luke 13, 19. John 18, 1. 26. 19, 41 bis. Sept. for 12 Deut. 11, 10. Am. 4, 9.—Luc. Asin. 1. Xen. CEC. 4. 13.

κηπουρός, οὐ, ὁ, (κῆπος, οὖρος,) *a garden-keeper, gardener*, John 20, 15.—Pol. 17. 6. 4. Plato de Legg. 316. e.

κηρίον, ου, τό, (κηρός,) *a honey-comb*, full of honey, Luke 24, 42. Sept. for כֶּן Prov. 24, 13. 19, 11.—Diod. Sic. 5. 26. Xen. An. 4. 8. 20.

κήρυγμα, ατος, τό, (κηρύσσω,) *proclamation* by a herald, Dem. 917. 24; Xen. Cyr. 4. 5. 57.—In N. T. *preaching, public discourse*.

1. Of prophets, e. g. *the denunciation* of Jonah against Nineveh, τὸ κήρυγμα Ἰωνᾶ Matt. 12, 41. Luke 11, 32. Sept. for כֶּן Jon. 3, 2.

2. Of Christ and his apostles, *the preaching* of the gospel, public instruction, 1 Cor. 1, 21. 2, 4. 15, 14. Tit. 1, 3. Meton. for the gospel preached, Rom. 16, 25. 2 Tim. 4, 17.—Clem. Alex. Strom. 6. 5, 6.

κήρυξ, υκος, ὁ, *a herald, public crier*, Diod. Sic. 18. 8. An. 5: 7. 3, 4.—In N. T. *a preacher*, public instructor, e. g. of the divine will and precepts, as Noah, 2 Pet. 2, 5; of the gospel, as Paul, 1 Tim. 2, 7. 2 Tim. 1, 11.

κηρύσσω V. -ττω, f. ξω, (κήρυξ,) *to be a herald or public crier*, Hom. Il. 17. 325. Luc. D. Deor. 24. 1; *to make proclamation* by a herald, Diod. Sic. 17. 109. Xen. Hell. 7. 2. 23.—In N. T. *to proclaim, to announce publicly, to publish*.

1. Genr. e. acc. Matt. 10, 27 κηρύξατε ἐπὶ τῶν δωματίων. Luke 12, 3. Acts 10, 42. Rev. 5, 2. Sept. for כֶּן Ex. 32, 5. Esth. 6, 9. 11: כֶּן Joel 2, 1. So Hadian. 1. 7. 2. Æschin. 75. 30.—Also *to publish abroad, to laud publicly*; Mark 1, 45 ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν. 5, 20. 7, 36. Luke 8, 39. So Pol. 30. 20. 6. Xen. Cyr. 8. 4. 4.

2. Espec. *to publish, to announce, to preach* religious truth, the gospel with its privileges and obligations, the gospel dispensation. a) Pr. e. g. of John the Baptist, Matt. 3, 1 κηρύσσω ἐν τῇ ἐρήμῳ καὶ λέγων. Mark 1, 4. 7. Luke 3, 3. Acts 10, 37. Of Jesus, Matt. 4, 17. 23. 9, 35. 11, 1. Mark 1, 14. 38. 39. Luke 4, 44. 8, 1. 1 Pet. 3, 19. Of apostles and teachers, Matt. 10, 7. 24, 14. 26, 13. Mark 3, 14. 6, 12. 13, 10. 14, 9. 16, 15. 20. Luke 9, 2. 24, 47. Acts 20, 25. 28, 31. Rom. 10, 8. 14. 15. 1 Cor. 9, 27. 15, 11. Gal. 2, 2. Col. 1, 23. 1 Thess. 2, 9. 2 Tim. 4, 2 κ. τὸν λόγον. (Act. Thom. § 1, τὸν λόγον.) So τὸν Χριστὸν κηρύσσειν, *to preach Christ*, i. e. to announce him as the Messiah, and exhort to the reception of his gospel, Acts 8, 5. 9, 20. 19, 13. 1 Cor. 1, 23. 15, 12. 2 Cor. 1, 19. 4, 5 οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστόν. 11,

4 bis. Phil. 1, 15. 1 Tim. 3, 16. b) In allusion to the Mosaic and prophetic institutions, *to preach, to teach*; Acts 15, 21 *Μωϋσῆς . . . τοὺς κηρύσσοντας αὐτὸν ἔχει*. Rom. 2, 21 *ὁ κηρύσσων μὴ κλέπτειν*. Gal. 5, 11 *εἰ περιτομὴν ἔτι κηρύσσω*. Luke 4, 18. 19, quoted from Is. 61, 1 where Sept. for *נָחֵם*.

κῆτος, εὖς, οὖς, τό, *a huge fish, sea-monster*, Matt. 12, 40. Sept. for *לִיָּהּ* Jon. 2, 1.—Palæph. 38. 1. Diod. Sic. 4. 42.

Κηφᾶς, ᾱ, ὁ, *Cephas*, later Heb. *כִּפְּי* (a rock, Buxt. Lex. 1032,) a surname of Simon Peter, i. q. Gr. Πέτρος, John 1, 43. 1 Cor. 1, 12. 3, 22. 9, 5. 15, 5. Gal. 2, 9. [1, 18. 2, 11. 14.]

κιβωτός, οὖ, ἡ, *an ark*, i. e. a wooden chest, coffer, Æl. V. H. 9. 13. Lysias 121. 5.—In N. T. spoken of the ark of the covenant, Heb. 9, 4. Rev. 11, 19. Sept. for *אֲרֹן* Ex. 25, 10. Lev. 16, 2. al. (Jos. Ant. 4. 8. 44.) Of Noah's ark, Matt. 24, 38. Luke 17, 27. Heb. 11, 7. 1 Pet. 3, 20. Sept. for *תֵּבָה* Gen. 6, 14 sq. 7, 1 sq. In like manner Josephus calls the latter *λάβρα*, Ant. 1. 3. 2 sq.

κithára, ας, ἡ, (*κίθαρις*), whence Lat. *cithara*, Ital. *ghitara*, Engl. *guitar*, though the modern instrument is different. The ancient *cithara* and *lyre* were on the same plan, a sounding base or bottom, (larger in the lyre,) from which rose two horns as from the head of a stag. A cross-bar connected the two horns near the top; between which and the base the strings were stretched. The lyre was larger, and when played stood upright between the knees; while the *cithara* stood upon the knees of the player. Both were held with the left hand, and played with the right, sometimes with a plectrum or key. See Dict. of Ant. art. *Lyra*. Æl. V. H. 14. 23. Luc. Imag. 14. Plato Rep. 399. d.—In N. T. *cithara*, q. d. *a lyre, harp*, 1 Cor. 14, 7. Rev. 5, 8. 14, 2. 15, 2. Sept. for *כִּנּוֹר* Gen. 31, 27. 1 Chr. 9, 11. Josephus describes the Heb. *כִּנּוֹר*, *κιnúpa*, as having ten strings and as struck with a key, Ant. 7. 12. 3. Comp. Heb. Lex. art. *כִּנּוֹר*.

κitharízō, f. ἴσω, (*κίθαρις*), *to play upon the cithara*, i. e. genr. *to play the lyre, to harp*, 1 Cor. 14, 7. Rev. 14, 2. Sept. for *נָנֵה* Is. 23, 16.—Æl. V. H. 3. 32. Xen. Mem. 3. 1. 4.

κitharphódos, οὖ, ὁ, (*κithára, doúdós, phódós*), *a lyrist, harper*, one who plays on the lyre or harp and accompanies it with song, Rev. 14, 2. 18, 22.—Æl. V. H. 3. 43. Plato Conv. 179. d.

Κιλικία, ας, ἡ, *Cilicia*, a province of Asia Minor, bounded N. by Cappadocia, Lycaonia, and Isauria; S. by the Mediterranean; E. by Syria; and W. by Pamphylia. The western part was called *τραχεία*, *aspera*, and the eastern *πεδινή*, *campestris*. This country was the province of Cicero when proconsul, and its chief town Tarsus was the birthplace of Paul. Acts 6, 9. 15, 23. 41. 21, 39. 22, 3. 23, 34. 27, 5. Gal. 1, 21. See Rosenm. Bibl. Geogr. I. ii. p. 196. Winer Realw. art. *Cilicia*.

κινάμωμον, ου, τό, *cinnamon*, the aromatic bark of the *Laurus cinnamomum*, which grows in Arabia, India, and especially in the island of Ceylon. The ancients employed it in their incense and perfumes. Rev. 18, 13. Sept. for *קִנְמֹן* Ex. 30, 23; *קִנְיָה* Jer. 6, 20.—Diod. Sic. 2. 49. Hdot. 3. 111. Comp. Plin. H. N. 12. 42.

κινδυνεύω, f. εὔσω, (*κίνδυνος*), *to be in danger, in peril*, absol. Luke 8, 23: 1 Cor. 15, 30; c. inf. Acts 19, 27. 40.—Ecclus. 31 [34], 12. Pol. 4. 12. 13. Xen. Hell. 1. 4. 15.

κίνδυνος, ου, ὁ, (perh. *κινέω*), *danger, peril*, Rom. 8, 35. 2 Cor. 11, 26 octies. Sept. for *כִּיָּץ* Ps. 116, 3.—Hdian. 3. 3. 6. Xen. Cyr. 1. 4. 8.

κινέω, ᾱ, f. ἴσω, (*κίω*), *to move, to put in motion*, c. acc. Matt. 23, 4 *οὐ βέλονται κινήσαι αὐτὰ* sc. τὰ φορτία. Sept. Pass. for *נָנֵה* Is. 41, 7; *נָנֵה* Job 13, 25. (Xen. Conv. 2. 22.) So *κινεῖν τὴν κεφαλὴν* *to move or shake the head*, in derision, Matt. 27, 39. Mark 15, 29. Sept. for *נָנֵה* 2 K. 19, 21. Ps. 22, 8. (Ecclus. 12, 18. 13, 7.) Mid. *to move oneself, to move, intrans.* Acts 17, 28 *ζώμεν καὶ κινούμεθα*. (Sept. Gen. 7, 21. Æl. V. H. 1. 6. Xen. Cyr. 1. 4. 19.) Trop. *to move, to stir up, to excite*, e. g. *στάσω* Acts 24, 5. 21, 30 *ἐκινήθη ἡ πόλις* δηλ. So Hdian. 7. 3. 4. Xen. Ag. 1. 37.—With *ἐκ τοῦ τόπου*, i. q. *to move away, to remove*, c. acc. Rev. 2, 5. 6, 14. So c. *ἀπὸ* Xen. An. 3. 4. 28; absol. Hdian. 6. 1. 6.

κίνησις, εὖς, ἡ, (*κινέω*), *movement, motion*, John 5, 3 *τὴν τοῦ ὕδατος κίνησιν*.—Diod. Sic. 1. 7. Xen. Ven. 10. 12.

Κίς, ὁ, indec. *Kis*, Heb. *כִּישׁ* *Kish*, pr. n. of the father of king Saul, Acts 13, 21; comp. 1 Sam. 9, 1.

κίχρημι, f. χρήσω, (*χράω*), (see Butt. § 114.), *to supply with, to lend*, c. acc. et dat. Luke 11, 5 *χρήσόν μοι τρεῖς ἄρτους*.—Sept. Ex. 12, 36. Æl. V. H. 14. 10. Xen. Mem. 3. 11. 18.

κλάδος, ου, ό, (κλάω,) *a shoot, sprout, branch*, pr. young and easily broken off. Matt. 24, 32 ὅταν ᾗδῃ ὁ κλάδος αὐτῆς γένηται ἀπάλος καὶ τὰ φύλλα ἐκφύῃ. 13, 32. 21, 8. Mark 4, 32. 13, 28. Luke 13, 19. Sept. for כִּלְבָּי Jer. 11, 16. Ez. 31, 7. So Ael. V. H. 2. 14. Theophr. H. Pl. 1. 8. 5.—Trop. and allegor. οἱ κλάδοι *branches for offspring, posterity*, Rom. 11, 16. 17. 18. 19. 21. So Theophr. Char. 5 or 21 κλάδος Μεταίτας.

κλάζω, see κλάω.

κλαίω, f. κλαύσομαι Buttm. § 114; in N. T. fut. κλαύσω Luke 6, 25, comp. Winer § 15; *to weep, to wail, to lament*, implying not only the shedding of tears, but also every external expression of grief.

1. Intrans. and absol. Matt. 26, 75 ἔκλαυσεν πικρῶς. Mark 14, 72. Luke 6, 21. 7, 13. 3, 52. John 11, 31. 33. 1 Cor. 7, 30. al. With ἐπί c. dat. *to weep for or over* any one, Luke 19, 41; ἐπί c. acc. Luke 23, 28 μὴ κλαίετε ἐπ' ἐμέ κτλ. Joined with ἀλαλάζειν Mark 5, 38; with σορβεῖν Mark 5, 39; σκηνοῦν John 16, 20; κόπτεσθαι Rev. 18, 9; ὀλοῦν James 5, 1; πεινᾶν Mark 16, 10. Luke 6, 25. Rev. 18, 15. 19; so ἐπ' αὐτῇ v. 11. Sept. for כִּלְבָּי Gen. 33, 4. Num. 14, 1; ἐπὶ τῷ Judg. 14, 17. 2 Sam. 19, 1.—Ael. V. H. 12. 1 init. Xen. Cyr. 2. 2. 13.

2. Trans. c. acc. *to bewweep, to bewail, to weep or lament for*, e. g. the dead, Matt. 2, 18 Παχὴλ κλαίονσα τὰ τέκνα αὐτῆς. Sept. for כִּלְבָּי Gen. 37, 34. Deut. 34, 8.—Ael. V. H. 6. 1. Xen. Cyr. 5. 2. 32. +

κλάσις, εως, ῆς, (κλάω,) *a breaking*, i. e. act of breaking, e. g. ἐν τῇ κλάσει τοῦ ἄρτου Luke 24, 35. Acts 2, 42.—Theophr. Caus. Pl. 2. 14. 4 κλάσις ἀμπέλων. Plato Tim. 43. d.

κλάσμα, ατος, τό, (κλάω,) *a fragment, bit*, e. g. of food, Matt. 14, 20. 15, 37. Mark 6, 43. 8, 8. 19. 20. Luke 9, 17. John 6, 12. 13. Sept. for כִּלְבָּי Lev. 2, 6. Judg. 19, 5.—Diod. Sic. 17. 13. Xen. Ven. 10. 5.

Κλαύδη, ης, ῆς, *Claudia* or *Claude*, now *Gozzo*, a small island off the S. W. coast of Crete, Acts 27, 16; see Καῖδα.—It is also called Κλαύδος Ptol. 3. 7; and *Gaudos*, Mela 2. 7. Plin. H. N. 4. 20. See Pococke Descr. of the East, II. i. p. 240.

Κλανδία, ας, ῆς, *Claudīa*, pr. ἡ. of a christian female, 2 Tim. 4, 21.

Κλαύδιος, ου, ό, *Claudius*, pr. n.

1. *Tiberius Claudius Nero Drusus Germanicus*, the fourth Roman emperor, successor of Caligula, r. A. D. 41–54. Acts

11, 28. 18, 2. In the fourth year of his reign occurred the famine foretold by Agabus Acts 11, 28; see Jos. Ant. 20. 2. 6. ib. 20. 5. 2. Dion Cass. 60. 11. Tac. Ann. 12. 43. Sueton. in Claud. 28. Krebs Obs. in N. T. p. 210. At first he was favourable to the Jews, Jos. Ant. 20. 1. 2; but in his ninth year he banished all the Jews from Rome, Acts 18, 2; comp. Sueton. in Claud. 25.

2. *Claudius Lysias*, a Roman tribune, χιλάρχος, commanding in Jerusalem, Acts 23, 26.

κλαύθμος, ου, ό, (κλαίω,) *a weeping, wailing*, Matt. 2, 18. 8, 12. 13, 42. 50. 22, 13. 24, 51. 25, 30. Luke 13, 28. Acts 20, 37. Sept. for כִּלְבָּי Gen. 45, 2. Ezra 3, 13.—Aeschyl. Agam. 1554. Plut. Romul. 19. Comp. Lob. ad Phryn. p. 325.

κλάω, f. κλάσω, *to break*; i. e. to break off or in two, Hom. Il. 11. 584. Diod. Sic. 4. 35. Plut. Romul. 28 mid.—In N. T. only in the phrase κλάσαι τὸν ἄρτον, *to break bread*, i. e. for distribution as preparatory to a meal, the Jewish bread being in the form of thin cakes; also genr. Matt. 14, 19. 15, 36. Mark 8, 6. 19. Luke 24, 30. Acts 27, 35. Sept. and Heb. כִּלְבָּי כִּרְסָא Jer. 16, 7; comp. Is. 58, 7. Also in the Lord's supper and the *agape*, Matt. 26, 26. Mark 14, 22. Luke 22, 19. Acts 2, 46. 20, 7. 11. 1 Cor. 10, 16. 11, 24. (Act. Thom. § 27, 29.) Metaph. of the body, σώμα, of Christ, as typically broken in the eucharist; 1 Cor. 11, 24 τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλάμενον, where the allusion is to the death on the cross. So pr. Jos. B. J. 2. 8. 10.

κλειώ, κλειδός, ῆς, acc. κλείν and κλείδα, Plur. acc. κλείδας and contr. κλείς, Buttm. § 44. § 58. Winer § 9. 2. n; *a key*, for locking and unlocking, in N. T. as the symbol of power and authority. Matt. 16, 19 δώσω σοι τὰς κλείς τῆς βασιλείας τοῦ θεοῦ, i. e. the power of opening or shutting, of admitting to or excluding from, the kingdom of God. Rev. 3, 7 ὁ ἔχων τὴν κλείν τοῦ Δαβὶδ, in a like sense, in allusion to Is. 22, 22 where Sept. τὴν κλείδα οἴκου Δαβὶδ for כִּלְבָּי בֵּית דָּוִד. Rev. 1, 18 τὰς κλείς τοῦ ἄδου. 9, 1. 20, 1. Trop. Luke 11, 52 τὴν κλείδα τῆς γνωσέως, *the key of knowledge*, i. e. the means of attaining to the knowledge of the kingdom of God, the way of salvation; comp. Matt. 23, 13.—Pr. Sept. for כִּלְבָּי Judg. 3, 25. Luc. Tim. 13. Plato Ax. 371. b.

κλείω, f. σω, Pass. perf. κέκλεισμαι, aor. 1 ἐκλείσθην, for the σ see Buttm. § 98 n. 6. § 112. 20. c.

1. *to shut, to shut up, to close*, c. acc. Matt. 6, 6 κλείσας τὴν θύραν σου. 25, 10. Luke 11, 7. John 20, 19. 26. Acts 5, 23. 21, 30. Rev. 20, 3. 21, 25. Sept. for רָצַח Gen. 7, 16. Josh. 2, 7. (Hdian. 7. 11. 12. Xen. Cyr. 7. 5. 27.) So the heavens, τὸν οὐρανόν, i. e. the windows of heaven so that no rain can fall, Luke 4, 25. Rev. 11, 6; comp. Gen. 7, 11. 8, 2. Job 38, 37.

2. Trop. a) Matt. 23, 13 [14] κλείετε τὴν βασ. τῶν οὐρ. *to shut up the kingdom of heaven*, i. e. willingly to prevent men from entering; comp. in κλείς. So of authority to exclude or admit, Rev. 3, 7 bis. 8. b) 1 John 3, 17 κλείσαι τὰ σπλάγχνα ἀπὸ τινος, *to shut up one's bowels from any one*, i. e. not to let one's compassion flow out, to be hard-hearted; comp. in σπλάγχνον no. 2. a.

κλέμμα, ατος, τό, (κλέπτω) *theft*, Rev. 9, 21.—Dem. 736. 5. Xen. Œc. 14. 5.

Κλέοπας, α, ὁ, Cleopas, one of the two disciples to whom Jesus appeared on the way to Emmaus, Luke 24, 18. Contracted for Κλεόπατρος Plut. Arat. 40; like Ἀντίπας for Ἀντίπατρος. Different from Κλωπᾶς q. v.

κλέος, έους, τό, (κλέω, καλέω), pr. *report, rumour*, Hom. Il. 2. 486. Od. 13. 415.—In N. T. and genr. *fame, renown, glory*, 1 Pet. 2, 20. Sept. for שָׁרָץ Job 28, 22. So Œc. V. H. 2. 32. Plato Legg. 625. a.

κλέπτης, ου, ὁ, (κλέπτω), *a thief*, Matt. 6, 19. 20. 24, 43. Luke 12, 33. 39. John 10, 1. 12, 6. 1 Cor. 6, 10. 1 Thess. 5, 2. 4. 1 Pet. 4, 15. 2 Pet. 3, 10. Rev. 3, 3. 16, 15. Sept. for כָּזָב Ex. 22, 2. Joel 2, 9. So Dem. 1120. 14. Xen. Mem. 3. 1. 6.—Trop. of false teachers, deceivers, who *steal* men away from the truth, John 10, 8. 10. Sept. and כָּזָב Hos. 7, 1.

κλέπτω, f. κλέψω Matt. 19, 18. Rom. 13, 9, instead of the more usual fut. κλέψομαι Butt. § 113. 5, and n. 7. Winer § 15.—*To steal*, absol. Matt. 6, 19. 20 θρούσσουνσι καὶ κλέπτουνσι. Mark 10, 19. Luke 18, 20. John 10, 10. Rom. 2, 21 bis. Eph. 4, 28 bis. Fut. οὐ κλέψεις as imperat. Matt. 19, 18. Rom. 13, 9; see Winer § 44. 3. Matth. § 498. c. Sept. for כָּזָב Ex. 20, 15. Deut. 5, 19. (Dem. 422. 9. Xen. Mem. 4. 2. 15.) Spec. *to steal away, to take by stealth*, c. acc. e. g. a dead body, Matt. 27, 64. 28, 13. Sept. and כָּזָב 2 Sam. 21, 12. So Hdian. 2. 1. 5.

κλήμα, ατος, τό, (κλάω), *a shoot, sprout, branch*, i. q. κλάδος, pr. such as are easily broken off; in N. T. only of the vine, a

shoot, tendril, John 15, 2. 4. 5. 6. Sept. for תִּיבָּה Ez. 12, 6. 7; וְתִבָּה Ez. 15, 2.—Luc. D. Deor. 18. 2. Xen. Œc. 19. 8.

Κλήμης, εντος, ὁ, Clement, pr. n. of a Christian Phil. 4, 3; not improbably Clemens Romanus.

κληρονομέω, ᾶ, f. ἥσω, (κληρονόμος), *to have and hold a portion by lot*, Sept. for לָקַח Num. 26, 55. Josh. 16, 4. Hence, as an inheritance might also be distributed by lot (Ecclus. 14, 15), *to inherit, to be heir* to any person or thing; in Gr. writers c. gen. e. g. of pers. Luc. D. Mort. 9. 4. ib. 11. 3; of thing Dem. 171. 25. Comp. Lob. ad Phryn. p. 129.—In N. T. genr.

1. *to inherit, to be heir*, absol. Gal. 4, 30 οὐ γὰρ μὴ κληρονομήσῃς ὁ υἱὸς τῆς παιδείας μετὰ κτλ. quoted from Gen. 21, 10 where Sept. for יָרַח; as also Gen. 15, 4. Num. 27, 11.—Plato Legg. 923. e.

2. In later usage simply *to obtain, to acquire, to possess*; in N. T. only trop. of the friends of God as receiving admission to the kingdom of heaven and its privileges; c. acc. Matt. 5, 5 κληρονομήσουσι τὴν γῆν *they shall possess the land*, i. e. primarily the land of Canaan, but here put in a spiritual sense for the Messiah's kingdom; comp. Sept. and Heb. אָרֶץ יִרְשׁ Ps. 37, 9. 11. 22. 29. 25, 13.—Also κλ. τὴν βασιλείαν τοῦ θεοῦ Matt. 25, 34. 1 Cor. 6, 9. 10. 15, 50. Gal. 5, 21; κλ. ζωὴν αἰώνιον Matt. 19, 29. Mark 10, 17. Luke 10, 25. 18, 18; ἀφ' αὐτοῦ 1 Cor. 15, 50; also Heb. 1, 4. 14. 6, 12. 12, 17. 1 Pet. 3, 9. Rev. 21, 7. Sept. for יָרַח Gen. 15, 7. Deut. 1, 21.—So genr. c. acc. Jos. Ant. 8. 13. 8 κλ. τοῦ Ναβοῦζου ἀμπελῶνα προίκα. Diod. Sic. 1. 24. Pol. 2. 27. 5. See Lob. ad Phryn. p. 129.

κληρονομία, ας, ἡ, (κληρονομέω), *a portion by lot, an inheritance*.

1. Pr. from one's ancestors, *a patrimony*, Matt. 21, 38. Mark 12, 7. Luke 12, 13. 20. 14. Sept. for לָקַח Num. 27, 7. 8. 9. 10. 11.—Isocr. 393. a. Hdian. 5. 1. 13.

2. Genr. *a portion, possession*, espec. the land of Canaan as the possession of the Israelites, Acts 7, 5. Heb. 11, 8. Sept. and יִרְשָׁה Deut. 4, 38. Josh. 11, 23.—Hence trop. of admission to the kingdom of God and its privileges, Acts 20, 32. Gal. 3, 18. Eph. 1, 14. 18. 5, 5. Col. 3, 24. Heb. 9, 15. 1 Pet. 1, 4.

κληρονόμος, ου, ὁ, (κληρος, νόμομαι), pr. *having and holding a portion by lot*, hence in N. T. and genr. *an heir*, see above in κληρονομέω.

1. Pr. Matt. 21, 38. Mark 12, 7. Luke 20, 14. Gal. 4, 1. Sept. for שְׁרֵי Jer. 8, 10. 2 Sam. 14, 7. So Æl. V. H. 13. 10. Lysias 907. 5. Plato Rep. 331. d.—Trop. κληρονόμος Θεοῦ, *an heir of God*, i. e. a partaker of the blessings which God bestows upon his children, implying admission to the kingdom of heaven and its privileges, Rom. 8, 17 bis. Gal. 4, 7. So Gal. 3, 29 κληρονόμοι (τοῦ Ἀβραάμ), i. e. heirs of the blessings promised to Abraham.

2. Genr. *a possessor*, sc. of any thing received as a portion or possession, e. g. the kingdom of heaven, Rom. 4, 13. 14 εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι κτλ. Tit. 3, 7. Heb. 1, 2. 6, 17. 11, 7. James 2, 5.

κλήρος, ου, ὁ, (perh. κλάω,) *a lot*, i. e.

1. Pr. *a lot*, *die*, any thing used in determining chances, comp. Potter's Gr. Antt. I. p. 333. Dict. of Antt. art. *Sortes*. E. g. κλήρον βάλλειν, Engl. *to cast lots*, Matt. 27, 35 bis. Mark 15, 24. Luke 23, 34. John 19, 24. Acts 1, 26 bis, ἔδωκαν κλήρους . . . καὶ ἔπεσεν ὁ κλήρος. Sept. for שְׁרֵי Ps. 22, 19. Jon. 1, 7.—Luc. Hermot. 40. Plut. M. Crass. 16 bis. Plato Legg. 946. b.

2. Meton. *a lot*, i. e. *a part*, *portion*, assigned by lot, Acts 8, 21 οὐκ ἔστι σοι μερίς οὐδὲ κλήρος ἐν τῷ λόγῳ τούτῳ. Sept. and שְׁרֵי Deut. 10, 9. 12, 12. Of an office to which one is appointed by lot or otherwise; Acts 1, 17. 25 λαβεῖν τὸν κλήρον τῆς διακονίας, comp. v. 26.—Hence genr. *a portion*, *possession*, *heritage*, trop. Acts 26, 18 κλήρον ἐν τοῖς ἡγιασμένοις. Col. 1, 12. Plur. id. 1 Pet. 5, 3 μηδ' ὥς κατακυριεύοντες τῶν κληρῶν, *not as lordling it over the possessions, heritage*, of God or Christ, the church. So Wisd. 5, 5. Pr. of an estate, farm, Æl. V. H. 12. 61. Plato Crit. 118. e; also Plur. Hdot. 1. 76. Plato Crit. 119. a.

κληρώω, ᾧ, f. ὠσω, (κληρος,) *to lot*, *to choose by lot*, Hdot. 1. 94. Isocr. 144. a. Mid. *to obtain by lot*, Æschin. 26. 36; genr. *to obtain*, *to receive*, Æl. H. An. 1. 13.—In N. T. only Pass. aor. 1 ἐκληρώσθη, *to be allotted*, *to be chosen by lot*, and so genr. *to be chosen*, *appointed* of God, absol. Eph. 1, 11 ἐν ᾧ καὶ ἐκληρώσθημεν . . . εἰς τὸ εἶναι ἡμᾶς κτλ. *in whom we have been allotted, chosen*, etc. Comp. Eurip. Hec. 98 [102] ἵν' ἐκληρώσθην . . . δοῦλη.

κλήσις, εως, ἡ, (καλέω,) *a call*, *summons*, Xen. Cyr. 3. 2. 14; *an invitation* to a banquet, 3 Macc. 5, 14. Xen. Conv. 1. 7.—In N. T. trop. *a call*, *calling*, *invitation*, to the kingdom of God and its privileges, i. e. that divine cal. by which Christians are introdu-

ced into the privileges of the gospel; Rom. 11, 29 ἡ κλήσις τοῦ Θεοῦ. Eph. 4, 1. Phil. 3, 14. 2 Thess. 1, 11. 2 Tim. 1, 9. Heb. 3, 1. 2 Pet. 1, 10. Eph. 1, 18 et 4, 4 ἡ ἐλπίς τῆς κλήσεως, i. e. the glorious hope of him whom God has called. (Clem. Alex. Strom. 6. 17.) So 1 Cor. 1, 26 βλέπετε τὴν κλήσιν ὑμῶν, i. e. the manner of your call, *how ye were called*. 1 Cor. 7, 20 ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω, i. e. as he was called, so let him remain.

κλητός, ῥή, ὄν, (καλέω,) *called*, *invited*, e. g. to a banquet, Sept. for מְקֻיָּם 1 K. 1, 41. 49. Æschin. 50. 1.—In N. T. trop. *called*, *invited*, to the kingdom of heaven and its privileges; genr. Matt. 20, 16 et 22, 14 πολλοὶ γὰρ εἰσι κλητοί, ὁλγοὶ δὲ ἐκλεκτοί. Emphat. of those who have obeyed this call, the *called*, i. q. saints, Christians; Rom. 1, 6. 7 κλητοὶ Ἰησοῦ Χρ. . . κλητοὶ ἄγιοι. 8, 28. 1 Cor. 1, 2. 24. Jude 1. Rev. 17, 14. Comp. Heb. מְקֻיָּם Is. 48, 12.—Spec. *called*, *appointed*, *chosen*, of God as an apostle; Rom. 1, 1 et 1 Cor. 1, 1 κλητὸς ἀπόστολος, comp. Gal. 1, 15.

κλίβανος, ου, ὁ, *an oven*, for baking bread, Matt. 6, 30. Luke 12, 28. Sept. for Heb. מִנְיָה Ex. 8, 3. Lev. 26, 26. So Hdot. 2. 92. Artemid. 2. 10. The Attic form was κρίβανος, Lob. ad Phryn. p. 179.—The Heb. מִנְיָה, Gr. κλίβανος, was a large round pot of earthen or other materials, two or three feet high, narrowing towards the top; this being first heated by a fire made within, the dough or paste was spread upon the sides to bake, thus forming thin cakes. See Niebuhr's Arabien p. 51. D'Arvieux Mem. III. p. 270 sq. Jerome on Lam. 5, 10 "Clibanus est coquendis panibus aenei vasculi ducta rotunditas, quæ sub urentibus flammis ardet intrinsecus."

κλίμα, ατος, τό, (κλίνω,) *inclination*, *slope*, Pol. 2. 16. 3 κλίμα τῶν ὀρῶν. Also of the supposed *inclination* of the earth towards the poles in ancient geography, whence the northern hemisphere was divided into κλίματα, *climates* or *zones*, by lines parallel to the equator, according to the different lengths of the longest day; Vitruv. 1. 1. Dict. of Antt. art. *Clima*.—Hence in N. T. and genr. *a climate*, *a climate*, *region*, Gal. 1, 21 εἰς τὰ κλίματα τῆς Συρίας. Rom. 15, 23. 2 Cor. 11, 10. So Pol. 5. 44. 6. Hdian. 2. 11. 8. Plut. Æmil. Paul. 5.

κλινάριον, ου, τό, (dim. κλίνη,) *a small bed*, *couch*; Acts 5, 15 Lachm. ἐπὶ κλιναρίων, Vulg. *in lectulis*, for Rec. ἐπὶ κλινῶν.—Aristoph. Fr. 33.

κλίση, ης, ἡ, (κλίνω,) *a bed, couch*, on which one lies, reclines, rests. In the east, the poor sleep on mats or on the ground wrapped in their outer garment; those more wealthy on quilts or mattresses filled with cotton, which are spread on the floor or on the low sofas (divans) around the room, bedsteads being now unknown. See Bibl. Res. in Pal. III. p. 32. Russell's Aleppo I. p. 144.—In N. T.

1. *a bed*, in N. T. only as used for the sick, Mark 7, 30 et Rev. 2, 22, see in βάλω no. 1. f. Sept. and כִּשְׁבִי Gen. 48, 2. 49, 3; genr. 2 Sam. 4, 7. 1 K. 17, 19. So Luc. Asin. 3. Isæus 59. 39. Xen. Cyr. 5. 2. 15.—Of a bed in which the sick are borne, prob. a quilt or mattress, perh. on a light frame or bedstead, Matt. 9, 2. 6. Luke 5, 18. Acts 5, 15. So Lys. 101. 24 ἐν κλίῃ περιφερόμενος. Comp. Sept. and כִּשְׁבִי Cant. 3, 7. See Dict. of Antt. art. *Lectus*.

2. *a couch, sofa, divan*, for sitting or reclining; Luke 17, 34 ἔσονται δύο ἐπὶ κλίνης μιᾶς, i. e. two persons shall be sitting or reclining together; comp. the expression in Matt. 24, 40. Sept. and כִּשְׁבִי Am. 6, 4, comp. 3, 12. So Luc. Alex. 15 ἐπὶ κλίνης καθεζόμενος. Xen. Cyr. 8. 8. 16. Plato Prot. 317. d, e.—Spec. *a triclinium*, i. e. the couch on which they reclined at meals, see in ἀνίκεμαι no. 2; Mark 7, 4 βαπτισμούς ποτηρίων . . . καὶ κλινῶν. Prob. Mark 4, 21 et Luke 8, 16 ὁ λύχνος . . . ὑπὸ τὴν κλίσην. Sept. and כִּשְׁבִי Esth. 7, 8. Ez. 23, 41. So Luc. Catapl. 16. Plato Rep. 373. a; also Luc. Tox. 28 ὑπὸ κλίῃ. Dem. 609. 15 ὑπὸ κλίῃν.

κλινίδιον, ον, τό, (dimin. κλίση,) *a little bed*, Luke 5, 19. 24; comp. v. 18 where it is κλίη q. v.—Luc. Asin. 2. Plut. Coriolan. 24. Comp. Lob. ad Phryn. p. 180.

κλίνω, f. νῶ, perf. κέκλικα, *to incline*, to bend any thing from a straight position, whether downwards or horizontally.

1. *to incline, to bow, to bow down*, c. acc. e. g. τὸ πρόσωπον εἰς τὴν γῆν, in reverence, Luke 24, 5; τὴν κεφαλὴν, as one dying, John 19, 30; also genr. τὴν κεφαλὴν, *to recline or lay the head*, for rest, Matt. 8, 20. Luke 9, 58. Comp. Sept. and כִּשְׁבִי 2 K. 19, 16. So Diod. Sic. 15. 32. Xen. Eq. 5. 5.—Intrans. *to incline, to decline*, spoken of the day, Luke 9, 12. 24, 29 κέκλικεν ἡ ἡμέρα. So Sept. for כִּשְׁבִי Judg. 19, 11; כִּשְׁבִי Judg. 19, 8; כִּשְׁבִי Jer. 6, 4. So Pol. 3. 93. 7; also ἐγκλίνω Arr. Alex. M. 3. 4. 4.

2. *to turn aside, to turn to flight*, Lat. *inclinare aciem*, c. acc. Heb. 11, 34 παρεμβο-

λὰς ἀλλοτρίων ἔκλιναν.—Jos. Ant. 14. 15. 4 Hom. Il. 5. 37; intrans. Pol. 1. 27. 8.

κλισία, ας, ἡ, (κλίνω,) pr. *place for reclining*; hence *a hut, cot, tent*, Hom. Od. 16. 1. Il. 1. 322; *a triclinium, couches*, for reclining at a meal, Pind. Pyth. 4. 237; *a table-party*, a company reclining around a table, Jos. Ant. 12. 2. 11.—In N. T. accus. κλισίας adverbially, *by table-parties, in companies*; Luke 9, 14 κατακλίνετε αὐτοὺς κλισίας ἀνὰ πενήκοντα. Comp. Buttm. §115. 4.

κλοπή, ἡς, ἡ, (κλέπτω,) *theft*, Matt. 15, 19. Mark 7, 22. Sept. for inf. of כָּלַף Gen. 40, 15. Hos. 4, 2.—Dem. 1113. 17. Xen. Cyr. 1. 2. 6.

κλύδων, ονος, ὁ, (κλύζω,) *a dashing of the sea, surge, billows*, Luke 8, 24. James 1, 6. Sept. for כָּלַף Jon. 1, 4. 11. 12.—Pol. 1. 27. 4. Diod. Sic. 3. 21; trop. Plato Legg. 758. a.

κλυδωνίζομαι, Pass. depon. (κλύδων,) *to surge, to be tossed in billows*; trop. *to fluctuate*. Eph. 4, 14 κλυδωνιζόμενοι παντὶ ἀνέμῳ διδασκαλίας. Sept. for כָּלַף Is. 57, 20.—Jos. Ant. 9. 11. 3 ὁ δῆμος ταρασσόμενος καὶ κλυδωνιζόμενος. Aristæn. 1. ep. 27.

Κλωπας, ᾱ, ὁ, *Clopas*, pr. n. John 19, 25; elsewhere called *Alpheus*, see in Ἀλφαῖος no. 1.

κνήθω, f. κνήσω, (κνάω,) on this form see Buttm. §112. 12. Lob. ad Phryn. p. 254; *to rub, to scratch*; Mid. κνήσασθαι τὸ οὖς *to scratch one's own ear*, Luc. bis Acc. 1; τὴν κεφαλὴν Plut. Pomp. 48 ult. Hence *to tickle*, Anthol. Gr. III. p. 86. 8, εἰς γὰρ ἀμοιβήν, ὡς λέγεται, κνήσειν οἶδεν ὄνος τὸν ὄνον.—In N. T. only Pass. *to be tickled, to feel an itching*, trop. 2 Tim. 4, 3 κνηζόμενοι τὴν ἀκοήν, lit. *being tickled, itching, as to the ears*, i. e. having an itching to hear something pleasing; for the accus. see Buttm. §131. 7. Winer §32. 5. So Hesych. κνηζόμενοι τὴν ἀκοήν· ζητοῦντες τι ἀκοῦσαι κατ' ἡδονήν. Comp. κνήσις ὥτων Plut. de Superst. 5.

Κνίδος, ον, ἡ, *Cnidus* or *Gnidus*, a town and peninsula of Doris in Caria, jutting out from the southwestern part of Asia Minor between the islands of Rhodes and Cos, celebrated for the worship of *Venus*. Acts 27, 7. See Strabo 14. p. 653. Plin. H. N. 36. 4. 5.

κοδράντης, ον, ὁ, Lat. *quadrans*, q. d. *a farthing*, the fourth part of an *as*, ἀσσάριον, q. v. It was a small brass coin, equal to two *λέπτα*, i. e. nearly to two-fifths of one cent, or three-fourths of one farthing

sterling; Matt. 5, 26. Mark 12, 42. See in ἀσφάλιον. Adam's Rom. Ant. p. 492.

κοιλία, as, ἡ, (κοῖλος,) the belly, e. g. the exterior, Sept. for כִּבְדִּי Judg. 3, 21. Pol. 39. 2. 7.—In N. T.

1. Genr. *the belly, the bowels*, as the receptacle of food; often as in Engl. for *the stomach*, either in men or animals, Matt. 12, 40 ἐν τῇ κοιλίᾳ τοῦ κήτους. 15, 17. Mark 7, 19. Luke 15, 16 γεμίσει τὴν κοιλίαν αὐτοῦ. Rom. 16, 18. 1 Cor. 6, 13 bis, βρώματα τῇ κοιλίᾳ κτλ. Phil. 3, 19. Rev. 10, 9. 10. Sept. for כִּבְדִּי Jon. 2, 2. Num. 5, 22.—Luc. Cynic. 6. Hdian. 1. 17. 23. Thuc. 2. 49.

2. From the Heb. by synecd. *the womb*; Matt. 19, 12 ἐκ κοιλίας μητρός. Luke 1, 15. 41. 42. 44. 2, 21. John 3, 4. Acts 3, 2. 14. 8. Gal. 1, 15. Personified, for the woman herself, Luke 11, 27. 23, 29. So Sept. and כִּבְדִּי Gen. 25, 24. Is. 44, 2; כִּבְדִּי Gen. 25, 23. Ruth 1, 11; כִּבְדִּי Job 3, 11. 10, 18.

3. Trop. from the Heb. for *the inward parts, the inner man*, as in Engl. the breast, the heart. John 7, 38 ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ κτλ. So Sept. and כִּבְדִּי Job 15, 35. Prov. 20, 27; כִּבְדִּי Ps. 40, 9.

κοιμάω, ὦ, f. ἤσω, (kindr. κείμαι,) to make sleep, to put to sleep, Hom. Il. 14. 236; trop. ib. 12. 281.—In N. T. and genr. Pass. **κοιμάομαι**, ὦμαι, with fut. Mid. ἤσομαι.

1. *to be put to sleep, to fall asleep, to sleep*, intrans. Matt. 28, 13. Luke 22, 45 κοιμώμενος ἀπὸ τῆς λύπης. John 11, 12. Acts 12, 6. Sept. for כִּבְדִּי Is. 5, 27; כִּבְדִּי 1 Sam. 3, 15.—Æl. V. H. 9. 24. Xen. Mem. 4. 5. 9.

2. *to sleep the sleep of death*, i. q. *to die, to be dead*; Matt. 27, 52. John 11, 11. Acts 7, 60 τοῦτο εἶπὼν ἐκοιμήθη. 13, 36. 1 Cor. 7, 39. 11, 30. 15, 6. 18. 20. 51. 1 Thess. 4, 13. 14. 15. 2 Pet. 3, 4. So Sept. often for כִּבְדִּי 1 K. 2, 10. 11, 43. Is. 43, 17.—2 Macc. 12, 45. Hom. Il. 11. 241. Soph. Electr. 509.

κοιμήσις, εως, ἡ, (κοιμάω,) a sleeping, sleep; meton. rest, repose, John 11, 13.—Plut. Symp. 8. 7. 4. Plato Conv. 183. a.

κοινός, ἡ, ὅν, 1. *common, shared alike by all*; Acts 2, 44 εἶχον ἅπαντα κοινά. 4, 32: Tit. 1, 4. Jude 3.—Wisd. 7, 3. Hdian. 7. 8. 13. Xen. An. 3. 1. 43.

2. In the Levitical sense, *common*, not set apart and sacred; hence ceremonially i. q. *unlawful, unclean, profane*. Mark 7, 2 κοινὰς χεῖρας, τοὺς ἔστιν ἀνόμους. [v. 5.] Acts 10, 14 οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. v. 28. 11, 8. Rom. 14, 14 ter. So 1 Macc.

1, 47. 62. Jos. Ant. 13. 1. 1 κοινὸν βίον.—Trop. under the gospel dispensation, *unholy, unconsecrated*; Heb. 10, 29 τὸ αἷμα τῆς διαθήκης κοινὸν ἡγῆσάμενος, i. e. unconsecrated, common, and therefore having no atoning efficacy. Rev. 21, 27 in later edit.

κοινῶω, ὦ, f. ὥσω, (κοινός,) to make common, to communicate with others, Pol. 8. 18. 1. Thuc. 1. 39.—In N. T. in the Levitical sense, *to make common*, i. e. *to render unlawful, unclean, to defile*, ceremonially, c. acc. Matt. 15, 11 bis. 18. 20 bis, τὰ κοινοῦντα τὸν ἄνθρ. κτλ. Mark 7, 15 bis. 18. 20. 23. Heb. 9, 13. Also *to regard as common, to call unclean*, Acts 10, 15. 11, 9. (Hesych μὴ κοῖνον· μὴ ἀκάθαρτον λέγει.) Hence genr. *to profane, to desecrate, to pollute*, c. acc. Acts 21, 28 τὸν ἅγιον τόπον. Absol. Rev. 21, 27 Rec.

κοινωνέω, ὦ, f. ἤσω, (κοινωνός,) to have in common with others, to partake of or in a thing or person.

1. Of things, c. genr. *to partake of any thing*; Heb. 2, 14 κεκοινῶθηκε σαρκὸς καὶ αἵματος. (2 Macc. 5, 20. Hdian. 3. 10. 15. Xen. Mem. 2. 6. 22.) With dat. *to partake in any thing*; Rom. 15, 27 εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινῶνησαν τὰ ἔσθνη. 1 Tim. 5, 22. 1 Pet. 4, 13. 2 John 11. Rom. 12, 13 ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, *sharing in the necessities of the saints*, i. e. aiding them. So Wisd. 6, 23. Plut. Arat. 8. Dem. 1436. 11.

2. Of persons, *to partake with any one*, c. dat. et ἐν, Gal. 6, 6 κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι ἐν πᾶσιν ἀγαθοῖς, *let him that is taught share with his teacher in all good things*, i. e. let him communicate to his teacher of his good things. With eis Phil. 4, 15.—So dat. of pers. and genr. Pol. 2. 42. 5. Æl. V. H. 3. 17; dat. and eis Act. Thom. § 26.

κοινωνία, as, ἡ, (κοινωνέω,) a partaking, sharing, i. e.

1. *participation, communion, fellowship*, Acts 2, 42. 1 Cor. 1, 9. 10, 16 bis, οὐχὶ κοινωνία τοῦ αἵματος... κ. τοῦ σώματος τοῦ Χρ. 2 Cor. 6, 14. 8, 4 κ. τῆς διακονίας, a part, share, in transmitting this alms. 13, 13 κ. τοῦ ἁγίου πνεύματος. Gal. 2, 9 δεξιὰ κοινωνίας the right hand of fellowship, the pledge of communion. Eph. 3, 9 Rec. Phil. 1, 5 κ. ὑμῶν εἰς τὸ εὐαγγέλιον, i. e. your participation in the gospel, accession to it. 2, 1. 3, 10. Philem. 6. 1 John 1, 3 bis. 6. 7.—Jos. Ant. 2. 5. 1 κ. τῆς ὁμοίας συμφορᾶς. Hdian. 8. 2. 11. Plato Soph. 252. b.

2. *communication to others, distribution*

genr. Hdian. 1. 10. 3.—In N. T. meton. a *contribution*, a collection of money in behalf of poorer churches, Rom. 15, 26. 2 Cor. 9, 13. Heb. 13, 16. So Phavor. κοινωνία· ἡ ἐλεημοσύνη.

κοινωνικός, ὁ, ὄν, (κοινωνός,) *communicative, social*, Pol. 2. 41. 1.—In N. T. *communicating, ready to give, liberal*, 1 Tim. 6, 18. So Luc. Tim. 56 πρὸς ἄνδρα, οἶόν σε, ἀπλοῦκόν καὶ τῶν ὄντων κοινωνικόν. M. Antonin. 7. 52.

κοινωνός, οὗ, ὁ, ἡ, (κοινός,) a *partaker, partner, companion*, absol. 2 Cor. 8, 23 ὑπὲρ Τίτου, κοινωνός ἐμός. Philem. 17. So Ecclus. 41, 18. Hdian. 2. 8. 5. Plato Rep. 333. b.—With gen. of pers. of whom one is the companion, *with* whom he partakes in any thing, Matt. 23, 30. 1 Cor. 10, 20. Heb. 10, 33. (Sept. for חֵבֶר Is. 1, 23. Hdian. 4. 14. 4.) With dat. of pers. *to* or *with* whom one is partner, Luke 5, 10 κοινωνοὶ τῷ Σίμωνι. Comp. Xen. Mem. 2. 6. 24.—With gen. of thing, 1 Cor. 10, 18 κοινωνοὶ τοῦ θυσιαστηρίου, i. e. of the victims sacrificed. 2 Cor. 1, 7. 1 Pet. 5, 1. 2 Pet. 1, 4. So Ecclus. 6, 10. Hdian. 1. 8. 6. Xen. Mem. 2. 6. 26.

κοίτη, ης, ἡ, (κεῖμαι,) a *lying down*, for rest or sleep, Hdot. 1. 10 ὥρη τῆς κοίτης bed-time.—Hence genr. and in N. T.

1. a *place of repose, a bed*; Luke 11, 7 τὰ παῖδια μετ' ἐμοῦ εἰς τὴν κοίτην. So Jos. Ant. 6. 4. 2. Pol. 4. 57. 9. Xen. Cyr. 2. 3. 1.—Spec. the *marriage-bed*, and meton. for *marriage* itself, Heb. 13, 4. So Jos. Ant. 2. 4. 5. Plut. de Fluv. p. 18 μὴ βέλων μαινεῖν τὴν κοίτην τοῦ γεννήσαντος. Eurip. Med. 152.

2. a *lying with* a woman, *cohabitation*, whether lawful or unlawful. Rom. 13, 13 περιπατήσωμεν... μὴ κοίταις, i. e. not in lewdness. Sept. for מִשְׁכָּב Lev. 18, 22. Num. 31, 17. 18. 35. So Wisd. 3, 13. 16. Pind. Pyth. 11. 39. Eurip. Hippol. 154.—Hence from the Heb. meton. *emissio seminis* as necessary for conception; Rom. 9, 10 ἐξ ἐνός κοίτην ἔχουσα, *having conceived* by one. So Sept. εἰ ἔδωκέ τις τὴν κοίτην αὐτοῦ ἐν σοὶ for Heb. בְּחֵבֶר נָתַן Num. 5, 20. Lev. 18, 23; comp. Lev. 18, 20.

κοιτῶν, ὧνος, ὁ, (κοίτη,) a *bed-chamber*; Acts 12, 20 δ' ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, the *king's chamberlain*, his chamber attendant, valet-de-chambre; see in Βλάστος. Sept. for מִשְׁכָּב Ex. 8, 3; מִשְׁכָּב הָרַר 2 Sam. 4, 7.—Luc. Asin. 2. Diod. Sic. 11. 69. Not used by the best writers, Lob. ad Phryn. p. 252 sq.

κόκκινος, η, ον, adj. (κόκκος,) pr. referring to the *coccus ilicis* of Linn. or *kermes*, a small insect found adhering to the shoots of a species of oak, *quercus coccifera*, in Spain and western Asia, in the form of smooth reddish-brown or blackish grains, about the size of a pea. These grains or berries, as they were thought to be, were used by the ancients for dyeing a crimson or deep rose color; but have been superseded in modern times by the cochineal insect, *coccus cacti*, which gives a more brilliant but less durable colour; see Rosenm. Bibl. Alterthumsk. IV. ii. p. 447. Plin. H. N. 9. 65. ib. 16. 12.—Hence κόκκινος, *coccused, crimson*; Matt. 27, 28 χλαμύδα κοκκίνην, for which in Mark 15, 17 πορφύραν. Heb. 9, 19. Rev. 17, 3. 4. 18, 12. 16. Sept. for חֲזָזִיחַ Ex. 25, 4. 28, 5; חֲזָזִי Josh. 2, 18. 21. So Plut. Fab. Max. 15.

κόκκος, ου, ὁ, α *kernel, grain, seed*. Matt. 13, 31 κ. σιναπίσεως. 17, 20. Mark 4, 31. Luke 13, 19. 17, 6. John 12, 24 κ. τοῦ σίτου. 1 Cor. 15, 37.—Hdot. 4. 143. Plut. Mor. II. p. 3. See also in κόκκινος.

κολάζω, f. ἄσομαι, (kindr. κόλος, κολούω,) pr. *to curtail, to prune*, e. g. τὰ δένδρα Theophr. Caus. Pl. 5. 9. 11; trop. *to correct, to moderate*, Æl. V. H. 11. 3. Xen. Æc. 20. 12.—Hence in N. T. and genr. *to chastise, to punish*, c. acc. Acts 4, 21 πῶς κολάσονται αὐτούς. 2 Pet. 2, [4.] 9 κολαζομένους τηρεῖν i. e. to reserve as subject to punishment, see Winer § 46. 5. n. So 2 Macc. 6, 14. Hdian. 3. 5. 13. Xen. Mem. 3. 13. 4.

κολακεία, as, ἡ, (κόλαξ,) *flattery*, 1 Thess. 2, 5.—Jos. B. J. 4. 4. 1. Dem. 1099. 9. Plato Gorg. 466. a.

κόλασις, εως, ἡ, (κολάζω,) a *curtailing, pruning*, e. g. κόλασις τῶν δένδρων Theophr. Caus. Pl. 2. 4. 4.—In N. T. *punishment*, Matt. 25, 46 εἰς κόλασιν αἰώνιον. 1 John 4, 18 see in ἔχω no. 2. d. a. So Wisd. 16, 2. 24. Æl. V. H. 7. 15. Plato Rep. 380. b.

Κολασσαί, see Κολοσσαί.

κολαφίζω, f. ἴσω, (κολαφος, κολάπτω,) *to smite with the fist, to buffet*, c. acc. Matt. 26, 67 et Mark 14, 65 ἐκολάφισαν αὐτόν. Genr. *to buffet, to maltreat*, c. acc. 2 Cor. 12, 7. Pass. 1 Cor. 4, 11. 1 Pet. 2, 20.—Test. XII Patr. 708 κολαφίζει τὰ τέκνα. Unknown to the Attics, who used κονδυλίζω, Lob. ad Phryn. p. 175.

κολλάω, ῶ, f. ἴσω, (κόλλα glue,) *to glue together, to make cohere*, Luc. Hist.

consecr. 51. Plato Tim. 82. d.—In N. T. Mid. κολλάομαι, ὦμαι, and Pass. aor. 1 ἐκολλήσθην with Mid. signif. Buttm. § 136. 1, 2; to adhere, to cleave to, pr. of things, c. dat. Luke 10, 11 τὸν κονιορτὸν τὸν κολληθέντα ὑμῖν. Prægn. in later edit. Rev. 18, 5 ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ. Sept. for קָרַב Ps. 102, 6. Job 29, 10. (Anthol. Gr. I. p. 231.) Trop. of persons, to join oneself unto, c. dat. of thing, e. g. ἄρματι, to follow, to accompany, Acts 8, 29; τῷ ἀγαθῷ, to cleave to, Rom. 12, 9. Sept. and קָרַב 2 K. 3, 3. With dat. of pers. to join oneself to any one, to become his servant, Luke 15, 15; to follow, to cleave to, e. g. to a wife, so Iachin. Matt. 19, 5; also τῇ πόρῃ 1 Cor. 6, 16 (Ecclus. 19, 2); τῷ κυρίῳ v. 17 (Sept. and קָרַב 2 K. 18, 6); to follow the side or party of any one, to associate with, Acts 5, 13, 9, 26, 10, 28, 17, 34. Sept. and קָרַב 2 Sam. 20, 2. So 1 Macc. 3, 2. Plut. de Amicor. mult. 4.

κολλούριον v. κολλύριον, οὐ, τό, (dim. of κολλῆρα coarse bread, cake,) pr. a small cake, cracknel, Sept. for קָרַב 1 K. 14, 3 Alex.—In N. T. collyrium, eye-salve, made up in small cakes, κολλῆραι, Rev. 3, 18. So Arr. Epict. 3. 21. 21. Luc. Alex. 21 κολλυρίον· σκευαστὸν δὲ τοῦτό ἐστιν ἐκ πίττης Βρυτίας, καὶ ἀσφάλτου, καὶ λίθου τοῦ διαφανοῦς τετριμμένου, καὶ κηροῦ, καὶ μαστίχης, κτλ. Other kinds are described in Cels. de Med. 6. 2 sq. ib. 7. 4. Dioscor. 1. 2.

κολλυβιστής, οὐ, ὁ, (κόλλυβος a small coin, Aristoph. Pax 1196, 1200,) a money-changer, broker, i. q. κερματιστής, Matt. 21, 12. Mark 11, 15. John 2, 15. They had their seats in the porticos of the outer court of the temple; see more in κερματιστής. Comp. in art. τραπεζίτης, and Adam's Rom. Ant. p. 501; also Rabb. קֹבֵץ Buxt. Lex. 2032.—Lysias Fragn. 34 ult. The grammarians condemn this word, Lob. ad Phryn. p. 440.

κολλύριον, see κολλούριον.

κολοβῶω, ᾶ, f. ᾶσω, (κολοβός, κόλος,) to dock, to cut off, as members of the body, c. acc. Sept. 2 Sam. 4, 12. Diød. Sic. 1. 78 fin.—In N. T. trop. of time, to cut off, to make short, Pass. Matt. 24, 22 bis, et Mark 13, 20 bis, κολοβωθήσονται αἱ ἡμέραι. So Heb. קָצַר Prov. 10, 27, Sept. ὀλιγοθήσονται.

Κολοσσαί or Κολασσαί, ᾶν, αἱ, Colosse, a city of Phrygia Major, situated near the Lycus some distance above (S. E.) of

its junction with the Meander; and not far from Hierapolis and Laodicea, east of the latter; Col. 1, 2. With these cities it was destroyed by an earthquake about A. D. 62. A modern village near the site is called Konos or Chonæ. See Rosenm. Bibl. Geogr. I. ii. p. 204, 228. Pococke Deser. of the East, II. ii. p. 78. Hamilton's Res. in Asia Minor, I. p. 508, 510.

Κολοσσαείς, εὼς, ὁ, ἃ Colossian; Plur. Κολοσσαείς, Colossians, only in the spurious subscription to the epistle.

κόλπος, οὐ, ὁ, the bosom, the lap, e. g.

1. Genr. the bosom, breast, of a man; John 13, 23 ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, reclining on Jesus' bosom, i. e. next to him on the triclinium at supper, so that his head was near to Jesus' bosom; comp. in ἀνάκειμαι no. 2. Adam's Rom. Ant. p. 436. So Lat. in sinu recumbo Plin. Ep. 4. 22.—Trop. to be in or on the bosom of any one, i. q. to be in his embrace, to be cherished by him as the object of strong affection and care; comp. in Engl. bosom-friend, etc. John 1, 18 ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, i. q. ὁ μονογενὴς υἱός. So Luke 16, 22 εἰς τὸν κόλπον τοῦ Ἀβραάμ, and v. 23 Ἀβραὰμ ἐν τοῖς κόλποις αὐτοῦ, i. e. in intimate communion with Abraham, as one of his beloved children; for the Plur. see Æl. V. H. 13. 30. Winer § 27. 3; comp. Engl. embraces. So Josephus de Macc. § 13 [4 Macc. 13, 16] οὕτω γὰρ θανόντας, ἡμᾶς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ὑποδέχονται εἰς τοὺς κόλπους αὐτῶν. Comp. Lightfoot Hor. Heb. in loc. Sept. ἡ γυνὴ ἐν τῷ κόλπῳ σου for Heb. קָרַבָּהּ נָפְשָׁהּ Deut. 13, 7, 28, 54. 56; comp. 2 Sam. 12, 3. 8. Is. 40, 11. So Ecclus. 9, 1. Plut. Cato Min. 33 ult. Γαβίνιον, ἐκ τῶν Πομπηίου κόλπων ἀνέρωπον. Cic. ad Div. 14. 4 "tu vero sis in sinu semper et complexu meo."—Others refer Luke 1. c. to a banquet in the kingdom of heaven, comp. Matt. 8, 11. Luke 13, 29; see in ἀνακλίνω no. 2. But the scene is here laid in αἶδης, and not in the Messiah's kingdom.

2. Spec. the bosom of an oriental garment, which falls down over the girdle, and is used for carrying things, as a sort of pocket. Luke 6, 38 δώσουσι εἰς τὸν κόλπον ὑμῶν. Sept. and קָרַב Is. 65, 6. Jer. 32, 18.—Luc. D. Mar. 12. 1. Pol. 3. 33. 2. Hdor. 6. 125. Comp. Hor. Sat. 2. 3. 172. Liv. 21. 18 "tunc Romanus, sinu ex toga facto."

3. Put for a bay, gulf, inlet of the sea, Acts 27, 39.—Jos. Ant. 3. 1. 5. Hdan. 8. 1. 12. Xen. Hell. 6. 2. 9.

κολυμβάω, ὦ, f. ἴσω, *to dive, to swim*, absol. Acts 27, 43.—Hierocl. Facet. 1. Plut. Quæst. nat. 1. Plato Lach. 193. c.

κολυμβήθρα, ας, ἡ, (κολυμβάω,) *pr. a swimming-place*, hence *a pool, pond*, any reservoir of water for swimming, bathing, fish, or the like; *genr. ἡ κολ. τοῦ Σιλωάμ* John 9, 7, 11; *a healing bath or pool*, see Βηθεσδά, John 5, 2. 4. 7. Sept. for בִּרְכָּה 2 K. 18, 17. Is. 7, 3.—Diod. Sic. 11. 25. Plato Rep. 453. d.

κολωνία, ας, ἡ, Lat. *colonia*; i. e. *a Roman colony*, Acts 16, 12; see Adam's Rom. Ant. p. 72 sq. Dict. of Antt. art. *Colonia*. Philippi is here so called, because Augustus had colonized thither many of the partisans of Antony, Dion Cass. 51. 4. p. 445.

κομάω, ὦ, f. ἴσω, (κόμη,) *to have long hair, to wear the hair long*, 1 Cor. 11, 14. 15.—Jos. Ant. 4. 4. 4. Luc. D. Deor. 15. 1. Xen. Lac. 11. 3.

κόμη, ης, ἡ, *the hair, head of hair*, 1 Cor. 11, 15. Sept. for כֶּרֶךְ Num. 6, 5.—Hdian. 1. 7. 9. Xen. Cyr. 1. 3. 2.

κομίζω, f. ἴσω, Att. f. ἰῶ, (κομέω,) *to take care of, to provide for*, Hom. Il. 24. 541; *so of one fallen in battle, to take up and bear away* Hom. Il. 13. 196; hence *genr. to take up, to carry off*, e. g. as booty Hom. Il. 2. 875. ib. 11. 738.—In N. T. *genr.*

1. *to bear, to bring*, trans. Luke 7, 37 κομίσασα ἀλάστρον μύρον.—1 Esdr. 4, 5. Arr. Alex. M. 7. 22. 8. Xen. Cyr. 3. 3. 2.

2. *Mid. κομίζομαι*, Att. f. κομοῦμαι, *to bear or bring to oneself, to take for oneself*, i. e. *to acquire, to obtain, to receive*; c. acc. Matt. 25, 27 ἐκομίσαντες ἅν τὸ ἐμόν. 2 Cor. 5, 10. Col. 3, 25 κομίζεται ὁ ἡδίκησε. Heb. 10, 36 κ. τὴν ἐπαγγελίαν. 11, 39. 1 Pet. 1, 9. 5, 4. 2 Pet. 2, 13; with παρά c. gen. Eph. 6, 8. So 2 Macc. 8, 33. Arr. Alex. M. 5. 27. 3. Xen. Cyr. 1. 5. 10.—Spec. *to receive back, to recover*, c. acc. Heb. 11, 19. Sept. for קָבַץ Gen. 38, 20. So 2 Macc. 10, 1. Diod. Sic. 12. 80.

κομψότερον, adv. compar. (κόμψως,) *better*, in the phrase κομψότερον ἔχειν, *se melius habere, to be better, to mend*, John 4, 52; see in ἔχω no. 5.—Arr. Epict. 3. 10. 13 κόμψως ἔχειν. Cic. ad Div. 16. 15 belle habere.

κοιναίω, ὦ, f. ἴσω, (κονία,) *to whitewash, to whiten*, with lime, Pass. Matt. 23, 27 τάφοις κεκοιναμένους, *whited sepulchres*, in accordance with an annual custom of the Jews on the 25th day of the month Adar; see Wetst. N. T. in loc. Acts 23, 3 τοῖχε

κεκοιναμένε, *thou whited wall*, i. e. *thou hypocrite, fair without and foul within*. Sept. for חָזָק Deut. 27, 2. 4.—Diod. Sic. 19. 94. Plut. Cato Maj. 4 pen.

κοινορτός, οὔ, ὁ, (κονία, ὄρνυμι,) *dust*, *pr. as excited, flying*, Matt. 10, 14. Luke 9, 5. 10, 11. Acts 13, 51. 22, 23. Sept. for כֶּבֶד Nah. 1, 3; כֶּבֶד Deut. 9, 21.—Pol. 5. 85. 1. Xen. An. 1. 8. 8.

κοπάζω, f. ἴσω, (κόπος,) *pr. 'to be beat out, weary'*, i. q. *κοπιάω*; hence *to relax, to abate, to cease*, intrans. e. g. of the wind, Matt. 14, 32. Mark 4, 39. 6, 51. Sept. for קָבַץ Gen. 8, 1; קָבַץ Jon. 1, 11. 12.—Ecclus. 23, 17. Hdor. 7. 191.

κοπετός, οὔ, ὁ, (κόπτομαι,) *lamentation, wailing*, as accompanied with beating the breast, and the like; Acts 8, 2. Sept. for קָבַץ Gen. 50, 10. Zech. 12, 10. 11.—Dion. Hal. Ant. 11. 31. Plut. Fab. Max. 17.

κοπή, ης, ἡ, (κόπτω,) *slaughter, carnage*, Heb. 7, 1; in allusion to Gen. 14, 17 where Sept. for inf. הִכּוּת; Sept. for קָבַץ Josh. 10, 20.—Judith 15, 7.

κοπιάω, ὦ, f. ἴσω, (κοπία, κόπος,) *pr. as Engl. to be beat out*, i. e.

1. *to be weary, tired, to faint*, absol. Matt. 11, 28 δεῦτε πρὸς με πάντες οἱ κοπιῶντες. Rev. 2, 3; c. ἐκ John 4, 6 κ. ἐκ τῆς ὁδοπορίας. Sept. for קָבַץ Is. 40, 31.—Jos. B. J. 3. 10. 2. Aristoph. Thesm. 795. Athen. 10. p. 416.

2. *Spec. in N. T. to weary oneself with labour*, like Heb. קָבַץ, i. e. *to labour, to work hard, to toil*, absol. Luke 5, 5 δι' ὁλης τῆς νυκτὸς κοπιῶντες οὐδὲν ἐλάβομεν. Matt. 6, 28 et Luke 12, 27 τὰ κρίνα ... οὐ κοπιᾷ οὐδὲ νήθει. Acts 20, 35. 1 Cor. 4, 12. Eph. 4, 28. 2 Tim. 2, 6. Trop. of a teacher who labours in the gospel, John 4, 38 bis. 1 Cor. 15, 10. 16, 16. Sept. for Heb. קָבַץ Josh. 24, 13; קָבַץ Ps. 127, 1. (Anthol. Gr. IV. p. 134. 2 μὴ τρέχε, μὴ κοπία.) With ἐν *to labour in*, trop. ἐν λόγῳ 1 Tim. 5, 17; ἐν κυρίῳ i. e. in the work of the Lord, Rom. 16, 12 bis; ἐν ὑμῖν among you, 1 Thess. 5, 12. (Comp. Ecclus. 6, 19.) With εἰς c. acc. of pers. upon or for whom, εἰς ἡμᾶς Rom. 16, 6; εἰς ὑμᾶς Gal. 4, 11. (Ecclus. 24, 34.) With εἰς final, as εἰς τοῦτο ὅτι 1 Tim. 4, 10; εἰς ὃ Col. 1, 29; εἰς κενόν in vain Phil. 2, 16. Sept. κ. εἰς κενόν for קָבַץ Is. 65, 23. Jer. 51, 53.

κόπος, ου, ὁ, (κόπτω,) *pr. a beating, then wailing, grief*, as accompanied with beating the breast, i. q. *κοπετός*, Sept. for קָבַץ Jer. 45, 3; also *the being beat out, weary*

riñess, Xen. An. 5. 8. 3.—Hence in N. T. *toil*, *labour*, wearisome effort, *genr.* John 4, 38 ὑμεῖς εἰς τὴν κόπον αὐτῶν εἰσέλθυσθε. 1 Cor. 3, 8. 15, 58 ὁ κόπος ὑμῶν ἐν Χριστῷ. 2 Cor. 6, 5. 10, 15. 11, 23. 27. 1 Thess. 1, 3 ὁ κόπος τῆς ἀγάπης, *the labour of love*, work of beneficence, 2, 9. 3, 5. 2 Thess. 3, 8. Heb. 6, 10. Rev. 2, 2. 14, 13. Sept. for כָּוֶה Gen. 31, 42. So Eccles. 14, 15. Arr. Epict. 2. 14. 2. Plut. de Superst. 7 mid.—Spec. *trouble*, *vexation*, in the phrase κόπους παρέχειν τινί, i. q. *to trouble*, *to vex* any one, Matt. 26, 10. Mark 14, 6. Luke 11, 7. 18, 5. Gal. 6, 17. Sept. κόπος for כָּוֶה Job 5, 6. Jer. 20, 18. So κόπους παρέχειν Aristot. Probl. sect. 5. 38. Comp. πόνον παρέχειν Eccles. 29, 4. Hdot. 1. 177; πράγματα παρέχειν Hdot. 1. 155, 175.

κοπρία, *as*, ἡ, (κόπος), *pr. a dung-hill* Sept. for כֶּשֶׁת 1 Sam. 2, 8. Arr. Epict. 2. 4. 4 sq.—In N. T. *dung*, *manure*, Luke 14, 35. 13, 8 Rec. Sept. for כֶּשֶׁת 2 K. 9, 37. Jer. 25, 33. So Arr. Epict. 1. c. Artemid. 2. 9.

κόπριον, *ov*, τό, (κόπριος, κόπος), *dung*, *manure*; Plur. *κόπρια* Luke 13, 8 Grb.—Arr. Epict. 2. 4. 5. Plut. Pomp. 48 init. *κοπρίων κόφινος*.

κόπτω, *f*. ψω, *to strike*, *to beat*, *to cut* by a blow.

1. *to cut off* or *down*, e. g. branches of trees, c. acc. Matt. 21, 8. Mark 11, 8. Sept. for כָּרַת Num. 13, 24.—Plut. Pericl. 33 mid. Xen. An. 4. 8. 2.

2. Mid. *κόπτομαι*, *to beat* or *cut oneself*, i. e. the breast and body in the loud expression of grief; hence, i. q. *to lament*, *to wail*, *to bewail*, absol. Matt. 11, 17. 24, 30. Luke 23, 27; c. acc. Luke 8, 52; with ἐπὶ τινα Rev. 1, 7; ἐπὶ τινι 18, 9. Sept. for כָּפַר absol. 2 Sam. 1, 12; c. acc. Gen. 23, 2. 50, 10; ἐπὶ τινα for כָּל כָּפַר 2 Sam. 11, 26; ἐπὶ τινι Zech. 12, 10.—So absol. Hdot. 6, 58. Jos. Ant. 7. 1. 6. Plato Phæd. 60. a. Act. *κόπτειν τὴν ζύραν* Luc. Nigr. 2. Dem. 1156. 18.

κόραξ, *akos*, ὁ, *a raven*, Luke 12, 24. Sept. for כָּרַב Gen. 8, 7.—Æl. H. An. 1. 35, 47. Hdot. 1. 15.

κοράσιον, *iov*, τό, (dim. κόρη), *a girl*, *maiden*, *damsel*, Matt. 9, 24. 25. 14, 11. Mark 5, 41. 42. 6, 22. 28 bis. Sept. for נַעֲרָה Ruth 2, 8. 22. 1 Sam. 25, 42.—Arr. Epict. 3. 2. 8. Luc. Asin. 6, 36. The word belongs rather to the style of familiar discourse, like Germ. *Mädel*, Lob. ad Phryn. n. 73 sq.

κορβάν, ὁ, indec. and *κορβανῶς*, ἁ, ὁ, *corban*, Heb. קֶרְבָּן, i. e. *an offering*, *oblation*, *gift to God*; so Lev. 2, 1. 4. 13, where Sept. δῶρον.—In N. T.

1. Pr. *κορβάν*, something devoted to God, Mark 7, 11 *κορβάν, ὃ ἐστὶ δῶρον, κτλ.*—Jos. Ant. 4. 4. 4. οἱ *κορβάν* αὐτοὺς ὀνομάσαντες τῷ θεῷ, δῶρον δὲ τοῦτο σημαίνει κτλ.

2. Spec. *κορβανῶς*, spoken of money offered in the temple, *the sacred treasure*; hence by meton. *the treasury*, i. q. γαζοφυλάκιον q. v. Matt. 27, 6.—Jos. B. J. 2. 9. 4 τὸν ἱερόν *θησαυρόν*, καλεῖται δὲ *κορβανῶς*.

Κορέ, ὁ, indec. *Core* or *Kore*, Heb. קֹרֶה (ice) *Korah*, pr. n. of a Levite who rebelled against Moses, Jude 11; see Num. c. 16.

κορέννυμι, *f*. κορέσω, Pass. perf. κεκόρεσμαι, aor. 1 ἐκορέσθη, *to sate*, *to satisfy*, *to fill* with food and drink; Pass. or Mid. *to be sated*, *to be full*, i. e. *to have eaten* and drunk enough; with gen. of thing, Pass. Acts 27, 38 *κορεσθέντες δὲ τροφῆς*. Xen. absol. 1 Cor. 4, 8.—Æl. V. H. 4. 9. P. Mem. 3. 11. 13; trop. Hdian. 1. 13. 10.

Κορίνθιος, *a*, *ov*, *Corinthian*, *a Corinthian*, Acts 18, 8. 2 Cor. 6, 11.

Κόρινθος, *ov*, ἡ, *Corinth*, a celebrated Grecian city, the capital of Achaia proper, situated on the isthmus between the Peloponnesus and the main land, and hence called *bimaris*, Hor. Od. 1. 7. 2. It lay between the gulfs of Lepanto and Egina, on each of which it had a port, Lechaëum on the former and Cenchrea on the latter. A lofty rock bore the citadel, called *Akrocorinth*. The city was famous for the worship of Venus and for every species of expensive debauchery; whence the Horatian proverb: *Non cuivis homini contingit adire Corinthum*, Hor. Ep. 1. 17. 36. Corinth was destroyed by L. Mummius during the Achaian war, about 146 B. C. It was restored by Julius Cæsar, and became the capital of the Roman province Achaia and the seat of the proconsul, Acts 18, 12. Here Paul resided for more than 18 months (Acts 18, 11. 18) and gathered a large church, which was afterwards not wholly exempt from Corinthian vices. See Cellarius Not. Orb. I. 949 sq. Neander Gesch. d. Apost. Zeitalters I. p. 270 sq. 311 sq. edit. 3.—Acts 18, 1. 19, 1. 1 Cor. 1, 2. 2 Cor. 1, 1. 23. 2 Tim. 4, 20.

Κορινθίος, *ov*, ὁ, *Cornelius*, pr. n. of a Roman centurion at Cesarea, the first convert from the Gentiles, Acts 10, 1. 3. 7. 17. 21. 22. 24. 25. 30. 31.

κόρος, ου, ὁ, *corus*, Heb. כֹּר cor, the largest Hebrew dry measure, equal to the כֹּרֶת, i. e. to ten baths or ephahs, Ez. 45, 14; and therefore containing about 11½ bushels or 88½ gailons; see in βάτος II, and comp. Bæckh's Metrol. Untersuch. p. 259 sq.—Luke 16, 7 ἐκατὸν κόρους σίτου. Sept. for כֹּר 2 Chr. 2, 10. 27, 5; for כֹּרֶת Ez. 45, 13.

κοσμέω, ὦ, ῥ. ἴσω, (κόσμος,) *to order, to arrange*, as an army, *to set in array*, *to draw up* Hom. II. 14. 388.—In N. T.

1. *to put in order, to prepare*, e. g. lamps, *to trim*, c. acc. Matt. 25, 7 ἐκόσμησαν τὰς λαμπάδας. So Sept. κοσμεῖν τὴν τράπεζαν for כִּתְּרָא Ez. 23, 41.—Xen. Cyr. 8. 2. 6 ῥάπτεσθαι.

2. *to decorate, to adorn, to garnish*, c. acc. e. g. τὸν οἶκον as for a new dweller Matt. 12, 44. Luke 11, 25; a bride, νύμφην Rev. 21, 2; genr. 1 Tim. 2, 9. Luke 21, 5. Rev. 21, 19; Sept. for כִּתְּרָא Jer. 4, 30. Ez. 16, 11. (Hdian. 5. 3. 12. Xen. Mem. 3. 11. 4.) Also Matt. 23, 29 κοσμεῖτε τὰ μνημεῖα, *ye decorate the sepulchres*, i. e. with garlands and flowers, or by adding columns or other ornaments. So Diod. Sic. 11. 33. Xen. Hell. 6. 4. 7. Comp. Ael. V. H. 12. 7 Ἀλέξανδρος τὸν Ἀχιλλέως τάφον ἐστεφάνωσε.—Trop. *to adorn, to dignify*, *to display the worth and dignity of*; c. acc. Tit. 2, 10 τὴν διδασκαλίαν. 1 Pet. 3, 5 αἱ ἄγμαι γυναῖκες... ἐκόσμουσαν ἑαυτάς. So Ecclus. 48, 11. Hdian. 6. 3. 5. Xen. Conv. 8. 38.

κοσμικός, ῥ, ὢν, (κόσμος,) *worldly, terrestrial*, opp. ἐπουράνιος. Heb. 9, 1 ἅγιον κοσμικόν, comp. v. 23. So Plut. Consol. ad Apoll. 34 κοσμικὴ διάταξις.—Trop. *worldly*, as conformed to this world, belonging to the men of this world; Titus 2, 12 ἐπιθυμίας κοσμικαῖς *worldly lusts*. So Clem. Alex. Pæd. 1. 1 ὁ λόγος... τῆς κοσμικῆς συνηθείας ἐξαρπάξων τὸν ἄνθρωπον.

κόσμιος, ου, ὁ, ῥ. adj. (κόσμος,) *well-ordered, decorous, modest*, in a moral respect, 1 Tim. 2, 9 γυναῖσας ἐν κυσταστολῇ κοσμίῳ. 3, 2 τὸν ἐπίσκοπον... κόσμιον.—Pol. 8. 11. 7. Xen. Hi. 5. 1.

κοσμοκράτωρ, ορος, ὁ, (κόσμος, κρατίς,) *pr. lord of the world*, Schol. in Aristoph. Nub. 397 Σεσάγχωσις ὁ βασιλεὺς τῶν Αἰγυπτίων, κοσμοκράτωρ γεγονώς κτλ.—In N. T. of Satan, *the prince of this world*, i. e. of worldly men; Plur. Eph. 6, 12 πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, i. e. Satan and his angels; comp. John 12, 31. 2 Cor. 4, 4. So Ignat. 1. 1 διάβολον, ὃν καὶ κοσμοκράτορα κα-

λοῦσιν. The Rabbins also have the epithet, כֹּרֶת כִּתְּרָא; see Buxt. Lex. Ch. 2006.

κόσμος, ου, ὁ, (prob. κομῆς,) *order*, i. e. regular disposition and arrangement, Hom. Od. 13. 77 κόσμῳ κατίζειν. Pol. 1. 21. 11. Xen. CEC. 8. 20.—Hence in N. T.

1. *decoration, ornament*, 1 Pet. 3, 3 οὐχ ὁ ἔξωθεν... κόσμος. Sept. for כִּתְּרָא Ex. 33, 4. 5. 6.—Hdian. 3. 6. 19. Xen. Cyr. 8. 4. 24.

2. *order of the universe, the world*, Lat. *mundus*, first so used by Pythagoras and then as a technical term of philosophy, see Passow in voc. So Plato Gorg. 63. p. 508. α, φασὶ δὲ οἱ σοφοί, καὶ οὐρανὸν καὶ γῆν καὶ θεοὺς καὶ ἀνθρώπους τὴν κοινωνίαν συνέχειν καὶ φιλίαν καὶ κοσμότητα καὶ σωφροσύνην καὶ δικαιοσύνην, καὶ τὸ ὅλον τοῦτο διὰ ταῦτα κόσμον καλοῦσι. Plin. H. N. 2. 3, "nam quem κόσμον Græci, nomine ornamenti, appellaverunt, eum nos a perfecta absoluteque elegantia *mundum*." Comp. Cic. de Nat. Deor. 2. 22.—Hence

a) Genr. *the world, the universe*, the heavens and earth, Matt. 13, 35 ἀπὸ καταβολῆς κόσμου. 24, 21 ἀπ' ἀρχῆς κόσμου. Luke 11, 50. John 17, 5. 24. Acts 17. 24. Rom. 1, 20. Heb. 4, 3. (2 Macc. 7, 23. Ael. V. H. 8. 11. Luc. Icarom. 4. Xen. Mem. 1. 1. 11 ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος ἔχει.) Meton. *the universe*, for the inhabitants of the universe, 1 Cor. 4, 9 ζέατρον ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλοις καὶ ἀνθρώποις.—Trop. as in Engl. *a world* of any thing, for an aggregate, congeries, James 3, 6 ἡ γλῶσσα... κόσμος ἀδικίας, *a world of iniquity*. Comp. Sept. Prov. 17, 6 τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων, τοῦ δὲ ἀπίστου οὐδὲ ὀβολός.

b) Synecd. *the earth*, this lower world, as the abode of man. a) Pr. Mark 16, 15 πορευθέντες εἰς τὸν κόσμον ἅπαντα. John 16, 21. 28. 21, 25. 1 Tim. 3, 16. 1 Pet. 5, 9. 2 Pet. 3, 6 ὁ τότε κόσμος. So ἐρχεσθαι εἰς τὸν κόσμον and the like, *to come or be sent into the world*, i. e. to be born John 1, 9; or to go forth into the world, to appear before men, John 3, 19. 6, 14. 1 Tim. 1, 15. Heb. 10, 5; also 1 John 4, 1. 2 John 7. John 3, 17. 1 John 4, 9. Hyperbolically, Matt. 4, 8 πάσας τὰς βασιλείας τοῦ κόσμου. Rom. 1, 8. Comp. Luc. de Astrol. 12. β) Meton. *the world*, for the inhabitants of the earth, men, mankind; Matt. 5, 14 ἡμεῖς ἐσμεν τὸ φῶς τοῦ κόσμου. 13, 38 ὁ δὲ ἀγρός ἐστὶν ὁ κόσμος. John 1, 29. 3, 16 οὕτω γὰρ ἡγάπησεν ὁ θεὸς τὸν κόσμον. Rom. 3, 6. 19. 1 Cor. 4, 13. 2 Cor. 5, 19. Heb. 11, 7. 2 Pet. 2, 5 ἀρχαῖον κόσμον. 1 John 2, 2.

(Wisd. 10, 1. 14, 6. 14.) So nyperb. *the world for the multitude, every body*, Fr. *tout le monde*. John 7, 4 φανέρωσον σεαυτὸν τῷ κόσμῳ, opp. ἐν κρυπτῷ. 12, 19. 14, 22. 18, 20. 2 Cor. 1, 12. 2 Pet. 2, 5 κόσμος ἀσεβῶν. Put also for *the heathen world*, i. q. τὰ ἔθνη, Rom. 11, 12. 15; comp. Luke 12, 30.

c) In the Jewish mode of speaking, *the present world, the present order of things*, as opposed to the kingdom of Christ; and hence always with the idea of transientness, worthlessness, and evil both physical and moral, the seat of cares, temptations, and irregular desires. It is thus nearly i. q. ὁ αἰὼν οὗτος, ἡτῆ ἐξῆς, see fully in αἰὼν no. 2. b. a) Genr. and with οὗτος, John 12, 25 ὁ μισθὸν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, opp. εἰς ζωὴν αἰώνιον. 18, 36 bis, ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου κτλ. 1 Cor. 5, 10. Eph. 2, 2. 1 John 4, 17. Without οὗτος, 1 John 2, 15. 16. 17. 3, 17. Spec. the wealth and enjoyments and cares of this world, this life's goods; Matt. 16, 26 τί γὰρ ὠφελεῖται ἄνθρωπος, εἰδὼν τὸν κόσμον ὅλον κερδῆσαι; Mark 8, 36. Luke 9, 25. 1 Cor. 3, 22. 7, 31. 33. 34. Gal. 6, 14. James 4, 4. 1 John 2, 17. β) Meton. for *the men of this world, worldlings*, as opp. to those who seek the kingdom of God; so with οὗτος, John 12, 31 ἡ κρίσις τοῦ κ. τούτου. 1 Cor. 1, 20 σοφία τοῦ κ. τούτου. 3, 19. Gal. 4, 3. Col. 2, 8; as subject to Satan, John 12, 31 ὁ ἄρχων τοῦ κ. τούτου. 14, 30. 16, 11. Without οὗτος, John 7, 7 οὐ δύναται ὁ κόσμος μισεῖν ἡμᾶς. 14, 17. 19. 27. 31. 16, 8. 17, 6. 9. 1 Cor. 1, 21. 2 Cor. 7, 10. Phil. 2, 15. James 1, 27. +

Κουάρτος, ου, ὁ, Lat. *Quartus*, pr. n. of a Christian at Rome, Rom. 16, 23.

κοῦμι, cumi, Heb. imperat. fem. קומי *arise*, expressed in Greek letters, Mark 5, 41.

κουστωδία, as, ἡ, Lat. *custodia, custody*; in N. T. meton. *a watch, guard*, sc. of Roman soldiers at the sepulchre of Jesus, Matt. 27, 65. 66. 28, 11.—Hesych. *κουστωδία*: βοήθεια στρατιωτική.

κουφίζω, f. ἴσω, (κοῦφος), *to be light*, intrans. Hes. Op. 461. Soph. Philoct. 735.—In N. T. trans. *to lighten*, e. g. a ship by throwing things overboard, c. acc. Acts 27, 38. Sept. for קומי Jon. 1, 5. So Pol. 1. 39. 4 κ. τὰς ναῦς. Xen. Mem. 2. 7. 1.

κόφινος, ου, ὁ, a basket, wicker-basket, Lat. *cophinus*; Matt. 14, 20 δώδεκα κοφίνους πληρεῖς. 16, 9. Mark 6, 43. 8, 19.

Luke 9, 17. John 6, 13. Sept. for קומי Ps. 81, 5; קומי Judg. 6, 19. So Aristoph. Av. 1310. Plut. Pomp. 48 init. Xen. Mem. 3. 8. 6.—The *κόφινος* was proverbially the Jewish travelling-basket; comp. Juv. Sat. 3. 15 "Judæis, quorum cophinus fœnumque supellex." 6. 542.

κράββατος, ου, ὁ, Lat. *grabatus*, a small couch, bed, bedstead, which might easily be carried about, or for travelling; called by the Greeks σκίμπους, ικιμπόδιον. Mark 2, 4. 9. 11. 12. 6, 55. John 5, 8. 9. 10. 11. 12. Acts 5, 15. 9, 33. Comp. Mark 1. c. with Luke 5, 18. 24.—Act. Thom. § 50, 51. Arr. Epict. 1. 24. Poll. Onom. 10. 35. A Macedonian word, used only by very late writers, Sturz de Dial. Alex. p. 175. Lob. ad Phryn. p. 62. See in κλίνη and Dict. of Antt. art. *Lectus*.

κράζω, f. κεκράξομαι, aor. 1 ἔκραξα, perf. 1 κέκραγα with the signif. of the present, Butt. § 113. 7, and n. 13. § 114 κράζω. Passow s. voc. This is strictly an onomatopætic verb imitating the hoarse cry of the raven, to croak, Germ. *krächzen*; hence genr. and in N. T.

1. *to cry, to cry out*, intrans. e. g. of inarticulate cries, clamour, exclamation; so from fear, ἀπὸ τοῦ φόβου Matt. 14, 26; from pain Matt. 27, 50. Mark 15, 39 comp. v. 37. Rev. 12, 2; from abhorrence Acts 7, 57. Of demoniacs Mark 1, 26. 5, 5. 9, 26. Luke 9, 39. (Sept. for קומי 2 Sam. 13, 19. Jer. 25, 34.) Also in joy, by hyperb. Luke 19, 40 οἱ λίθοι κεκράζονται. Sept. for קומי Josh. 6, 16. Ps. 65, 14. So Arr. Epict. 3. 4. 4 κώρας ὅταν μὴ αἰσίων κεκράγη. Luc. Tim. 11. Xen. An. 7. 8. 15.

2. Of any thing uttered with a loud voice, *to cry, to exclaim, to call aloud*; so followed by the words uttered, Mark 10, 48 ὁ δὲ πολὺ μάλλον ἔκραξεν· οὐδὲ Δαβὶδ κτλ. 15, 13. 14. Luke 18, 39. John 12, 13 καὶ ἔκραζον ὡσαννά. Acts 19, 32. 34. 23, 6. al. So with φωνῇ μεγάλῃ Acts 7, 60; ἐν φωνῇ μεγάλῃ Rev. 14, 15. Followed by a tense or particip. of λέγω or the like; e. g. ἔκραξε λέγων Matt. 14, 30. Mark 3, 11. John 1, 15; ἔκραξαν λέγοντες Matt. 8, 29. 27, 23; κράζων καὶ λέγων Mark 5, 7. Luke 4, 41; κράζοντες καὶ λέγοντες Matt. 9, 27. 21, 15; κράξας καὶ εἶπε Mark 9, 24; so with φωνῇ μεγάλῃ Rev. 6, 10. 7, 2. 10. 19, 17.

3. Of urgent prayer, entreaty, imprecation, *to cry, to cry out*; Rom. 8, 15 ἐν φῇ κρίζομεν· ἀββᾶ, ὁ πατήρ. Gal. 4, 6. Trop. James 5, 4 ὁ μισθὸς τῶν ἐργατῶν... κρίζει (πρὸς κύριον) i. e. for vengeance.

Sept. for פִּזְזָּ Ps. 28, 1. 30, 9; פִּזְזָּ 2 Sam. 19, 28. Jer. 11, 11. 12. +

κραπάλη, ης, ἡ, (prob. ἀρπάλη, ῥαπάλη, ἀρπάω,) pr. a seizure of the head; hence intoxication, debauch, and its consequences, giddiness, headache, nausea, Lat. *crapula*. Luke 21, 34 ἐν κραπάλῃ καὶ μέθῃ in revelling and drunkenness.—Hdian. 1. 17. 7, 22. Plut. de Adulat. et Amic. 20.

κρανίον, ου, τό, (dim. κῤῆνον,) a skull, Lat. *cranium*, Matt. 27, 33. Mark 15, 22. Luke 23, 33. John 19, 17. Sept. for קְרָנִיָּה Judg. 9, 53. 2 K. 9, 35.—Luc. D. Mort. 23. 3. Hdian. 7. 7. 8. Plato Euthyd. 299. e.

κράσπεδον, ου, τό, (kindr. κροσσός, κρόσσαι,) the edge, margin, skirt, c. g. of a mountain Xen. Hell. 4. 6. 8; of a garment Theocr. 2. 53.—In N. T. a fringe, Heb. צִיָּצִי Num. 15, 38 sq. where the Jews are directed to wear fringes on the corners of the outer garment; Matt. 9, 20. 14, 36. 23, 5. Mark 6, 56. Luke 8, 44. Sept. for צִיָּצִי Num. 1. c.

κραταίος, ά, όν, (κράτος,) strong, mighty, e. g. ἡ κ. χεὶρ τοῦ θεοῦ 1 Pet. 5, 6. So Sept. and פִּזְזָּ Ex. 3, 19. Deut. 3, 24.—Esdr. 8, 47. Pol. 2. 69. 8. Plut. M. Crass. 24.

κραταιόω, f. όσω, (κραταίος,) to make strong, to strengthen, found only in Sept. the N. T. and later writers, for the earlier κρατύω, Passow s. v. Act. Sept. for פִּזְזָּ 1 Sam. 23, 16. 2 K. 15, 19.—In N. T. only Pass. to become strong, to grow strong, Luke 1, 80 et 2, 40 ἐκραταιούτο πνεύματι. Eph. 3, 16. 1 Cor. 16, 13. Sept. for פִּזְזָּ intr. 2 Sam. 10, 12. 2 Chr. 21, 4; פִּזְזָּ Ps. 31, 25. So 1 Macc. 1, 62.

κρατέω, ώ, f. ήσω, (κράτος,) to be strong, mighty, powerful; hence to hold sway, to rule, absol. Hom. Od. 13. 275; c. gen. to rule over, Hom. Il. 1. 79, 288.—In N. T. genr. to be or become master of, i. e.

1. to lay hold of, to lay hands on, to take, to seize. a) Genr. and c. acc. e. g. a person, Matt. 14, 3 ó γάρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔθηκεν αὐτόν. 18, 28. 21, 46. 22, 6. 26, 4. 48. 50. 55. 57. Mark 3, 21. 6, 17. 12, 12. 14, 1. 44. 46. 49. 51. Acts 24, 6. Rev. 20, 2. So of an animal, Matt. 12, 11. Sept. genr. for יָרַח Cant. 3, 4. 2 Sam. 6, 6. So Palæph. 2. 7, 9. ib. 32. 2. Xen. An. 4. 7. 15; animals Arr. Epict. 2. 7. 12. Xen. Ven. 5. 29. b) Spec. to lay hold of, to take by the hand or other member; with acc. of pers. and also gen. of the part, Buttm. § 132. 5. e, and n. 10. Mark 9, 27 Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς κτλ. (Test.

XII Patr. p. 590.) So with the acc. of pers. suppressed, κρατεῖν τῆς χειρὸς τινος, to take the hand of any one, to take by the hand, Matt. 9, 25. Mark 1, 31. 5, 41. Luke 8, 54; comp. Buttm. l. c. So Sept. and פִּזְזָּ Gen. 19, 16. 2 Sam. 1, 11. Once c. acc. of the part, Matt. 28, 9 ἐκράτησαν αὐτοῦ τοὺς πόδας. So Sept. for פִּזְזָּ Judg. 16, 26. c) Trop. c. gen. of thing, to lay hold of, to obtain, to win; Acts 27, 13 τῆς προσέσεως. Heb. 6, 18 κρ. τῆς προκειμένης ἐλπίδος. So Sept. Prov. 14, 18. Diod. Sic. 16. 20 κρ. τῆς προσέσεως.

2. to hold, to hold fast, not to let go, i. e. a) Of things, c. acc. Rev. 2, 1 ó κρατῶν τοὺς ἐπτά ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, comp. 1, 16 where it is ἔχων. Rev. 7, 1 κ. τοὺς τεσσ. ἀνέμους ἵνα μὴ κτλ. Pass. Luke 24, 16 οἱ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο. So Plut. Cato Min. 13. Luc. Amor. 44; c. gen. τῆς γλώττης Plut. de Lib. educ. 14. p. 22. b) Of persons, to hold in subjection, Pass. Acts 2, 24 καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ sc. θανάτου. (Comp. Plut. Mor. II. p. 99.) So to hold one fast, i. e. to hold fast to him, to cleave to him, c. acc. e. g. in person Acts 3, 11 κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον κτλ. or in faith Col. 2, 19 τὴν κεφαλὴν i. e. Christ. c) Trop. e. g. of sins, to retain, not to remit, c. acc. John 20, 23 bis, see in δέω. Also to keep to oneself, e. g. τὸν λόγον Mark 9, 10. (Sept. κρατούμενα for enigmas Dan. 5, 12. Test. XII Patr. p. 683 ἐν ψυχῇ σου μὴ κρατήσης δόλου.) Genr. to hold fast in mind, to observe, c. acc. Mark 7, 3 κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων. v. 4. 8. 2 Thess. 2, 15. Rev. 2, 13. 14. 15. 25. 3, 11. (Test. XII Patr. p. 665 κρατεῖν τὸ βέλημα τοῦ θεοῦ.) Once c. gen. Heb. 4, 14 κρατῶμεν τῆς ὁμολογίας, let us hold fast our profession, not swerve from it; so Plut. de vit. Pudor. 18 κρατῶν τῆς παρανέσεως κτλ.

κράτιστος, η, ον, adj. superl. (κρατός, κράτος,) used as superl. of ἀγαθός, Buttm. § 68. 1. § 69. n. 1; most excellent, most noble, in addressing persons of rank and authority, Luke 1, 3 κράτιστε Θεόφιλε. Acts 23, 26. 24, 3. 26, 25.—Jos. Vit. 76. Longin. 39 init. So genr. Plut. de Tranq. An. 1. Xen. Cyr. 8. 3. 3.

κράτος, eos, ους, τό, strength, physical Hom. Il. 16. 524. ib. 24, 293.—In N. T.

1. might, vigour, power; Acts 19, 20 κατὰ κράτος, mightily, vehemently, see in κατὰ II. 1. d. γ. (Xen. Ag. 2. 3.) Eph. 1, 19 κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, of his mighty power. Eph. 6, 10. Col.

1. 11. Sept. for קָרָאִים Is. 40, 26; comp. Sept. for קָרָאִים Ps. 89, 10.—Meton. *mighty*, collect. *mighty deeds*, Luke 1, 51 ἐποίησε κράτος ἐν βραχίονι κτλ. Comp. Heb. הָיָה לְיָ. Sept. ποιεῖν δύναμιν Ps. 118, 16.

2. Spec. *power*, *dominion*. 1 Tim. 6, 16 φτιμὴ καὶ κράτος αἰώνιον. Heb. 2, 14. 1 Pet. 4, 11. 5, 11. Jude 25. Rev. 1, 6. 5, 13.—Jos. Ant. 1. 19. 1. Hdian. 7. 7. 12. Plato Legg. 713. a.

κραυγάζω, f. ἄσω, (κραυγή,) *to cry, to cry out*, i. q. *κράζω*, absol. Matt. 12, 19 οὐκ ἐρίσει, οὐδὲ κραυγάσει, see in ἐρίω. 15, 23. John 11, 43 φωνὴ μεγ. ἐκραύγ. 18, 40. 19, 6. 15. Acts 22, 23. Sept. for קָרָאִים Ezra 3, 13.—Arr. Epict. 3. 4. 4. Dem. 1258. 26. Comp. Lob. ad Phryn. p. 337.

κραυγή, ἡς, ἡ, (κράζω,) *a cry, out-cry*, e. g. as giving public notice, Matt. 25, 6. Rev. 14, 18. (Xen. An. 2. 2. 17.) Of tumult or controversy, *clamour*, Acts 23, 9. Eph. 4, 31. (Pol. 2. 70. 6.) Of sorrow, *wailing*, Rev. 21, 4. Sept. for קָרָאִים Ex. 12, 30. (Xen. Hell. 6. 4. 16.) Of supplication, Heb. 5, 7; and so Sept. for קָרָאִים Job 34, 28.

κρέας, ατος, aos, τό, Plur. τὰ κρέατα, contr. κρέα Butt. § 54; *meat, flesh*, sc. of animals slaughtered, Rom. 14, 21. 1 Cor. 8, 13. Sept. for קָרָאִים Ex. 12, 8. Deut. 12, 15.—Luc. Prom. v. Cauc. 10. Xen. Mem. 4. 3. 10.

κρείσσων v. -ττων, onos, ό, ἡ, compar. (pr. κραιίσσων, κραύς,) used as comparat. of ἀγαθός, *better*, Butt. § 68. 1. Passow s. v. Comp. in κράτιστος.

1. *better, more useful, more profitable*, only Neut. τὸ κρείσσον, 1 Cor. 7, 9. 11, 17. 12, 31. Phil. 1, 23. Heb. 11, 40. 12, 24. 2 Pet. 2, 21. As adv. 1 Cor. 7, 38. Sept. for קָרָאִים Ex. 14, 12. Prov. 25, 25.—Arr. Epict. 1. 29. 13. Thuc. 4. 10.

2. *better in value or dignity, nobler, more excellent*; Heb. 1, 4 τοσοῦτω κρείττων γενόμενος. 6, 9. 7, 7. 19. 22. 8, 6 bis. 9, 23. 10, 34. 11, 16. 35. 1 Pet. 3, 17. Sept. for קָרָאִים Judg. 8, 2. Prov. 8, 11.—Hdian. 3. 2. 6. Xen. Ag. 11. 15.

κρεμάννυμι, f. κρεμάσω, Pass. aor. 1 ἐκρεμάσθην, *to hang up, to suspend*; Mid. κρέμαμαι after the form ἵσταμαι, *to hang, to be suspended*, intrans. A pres. form κρεμάω is found only in very late writers, Passow s. v. Butt. § 114.

1. Act. with acc. impl. and with ἐπὶ c. gen. Acts 5, 30 et 10, 39 κρεμάσαντες (αὐτὸν) ἐπὶ ξύλου. Pass. c. εἰς Matt. 18, 6.

Absol. Luke 23, 39. Sept. c. ἐπὶ for קָרָאִים, Act. Gen. 40, 19. 22. Pass. Esth. 5, 14. 7, 10.—Luc. Asin. 39. Xen. An. 1. 2. 8. Pass. Xen. Eq. 10. 9.

2. Mid. Acts 28, 4 κρεμάνμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, *hanging from his hand*. With ἐπὶ ξύλου Gal. 3, 13. Trop. c. ἐν, Matt. 22, 40 see in ἐν no. 3. c. a. Sept. κρεμάνμενος for קָרָאִים Deut. 21, 23. 2 Sam. 18, 10; trop. Deut. 28, 66.—Jos. Ant. 7. 10. 2. Hdian. 1. 14. 1; c. ἐκ Xen. Mem. 3. 10. 13. Trop. Philo T. II. ed. Mang. p. 420 ὡν αἱ τὸν ἔξωθεν ἐλπιδες ἐκρεμάντο.

κρημνός, οὔ, ό, (κρεμάννυμι,) *a steep place, precipice*, pr. overhanging, Matt. 8, 32. Mark 5, 13. Luke 8, 33. Sept. for קָרָאִים 2 Chr. 25, 12.—Diod. Sic. 1. 33. Plato Legg. 944. a.

Κρής, ητός, ό, a Cretan, Acts 2, 11. Tit. 1, 12 Κρήτες δὲ ψεύσται, quoted from Epimenides, see in γαστήρ; comp. Pol. 4. 8. 11.—Æl. V. H. 1. 10 οἱ Κρήτες εἰσι τοξεύειν ἀγαθοί. Xen. An. 1. 2. 9.

Κρήσκης, ητος, ό, Crescens, pr. n. of a Christian at Rome, 2 Tim. 4, 10.

Κρήτη, ης, ἡ, Crete, now Candia, a celebrated island of the Mediterranean, opposite to the Egean Sea. It was anciently celebrated for its hundred cities, whence the epithet ἐκατόμπολις, Hom. Il. 2. 649. The Cretans were celebrated archers, robbers, and liars; see in Κρής and espec. Pol. 4. 8. 11. Here a Christian church was left by Paul in charge of Titus. Tit. 1, 5. Acts 27. 7. 12. 13. 21.

κριθῆ, ἡς, ἡ, barley, Rev. 6, 6. Sept. for קָרָאִים Deut. 8, 8.—Palæph. 4. 1. Xen. An. 1. 2. 22.

κριθίνος η, on, (κριθῆ,) of barley, as ἄρτοι κρίζουι barley loaves John 6, 9. 13, Sept. for קָרָאִים 2 K. 4, 42.—Pol. 54. 9. 15. Xen. An. 4. 5. 26, 31.

κρίμα, ατος, τό, (κρίνω,) *judgment*, i. e.

1. The act of judging, giving judgment, i. q. κρίσις, spoken only in reference to future reward and punishment. John 9, 39 εἰς κρίμα ἐγὼ εἰς τὸν κόσμον ἦλθον for *judgment am I come into the world*, i. e. in order that the righteous may be approved and the wicked condemned, as is figuratively said in the next clause. 1 Pet. 4, 17. So of the judgment of the last day, Acts 24, 25 τὸ κρίμα τὸ μέλλον ἔσσεσθαι. Heb. 6, 2. Meton. for the office or power of judgment Rev. 20, 4. So Heb. מִשְׁפָּט Sept. κρίσις Lev. 19, 15. Deut. 1, 17. Heb. Ez 21, 32.

2. *judgment rendered, decision, award*.

a) Genr. Matt. 7, 2 ἐν ᾧ γὰρ κρίματι κρίνετε, κρίσησθε. Rom. 5, 16. Plur. Rom. 11, 33 τὰ κρίματα αὐτοῦ, the judgments of God, his ordinances, acts of his providence, parall. with αἱ ὁδοὶ αὐτοῦ. Sept. for מִשְׁפָּטֵי Zech. 8, 16. Ps. 17, 2. Plur. of God Ps. 19, 10. 119, 75. So Pol. 24. 1. 12 ἐγκαλοῦντες τοῖς κρίμασιν ὡς παραβεβραβευμένοις. Plut. de Stoic. repugn. 27. b) Often-er, *condemnation, sentence*, implying also *punishment* as a certain consequence, Matt. 23, 13 διὰ τοῦτο λήψετε περισσώτερον κρίμα. Mark 12, 40. Luke 20, 47. 23, 40. 24, 20. Rom. 2, 2. 3 τὸ κρίμα τοῦ Θεοῦ. 3, 8. 13, 2. 1 Cor. 11, 29. 34. Gal. 5, 10. 1 Tim. 3, 6. 5, 12. James 3, 1. 2 Pet. 2, 3. Jude 4. Rev. 17, 1. 18, 20 see in ἐκ no. 1. b. Sept. and מִשְׁפָּטֵי Deut. 21, 22. Jer. 4, 12. So Eccles. 21, 5.

3. From the Heb. a *law-suit, cause*, something to be judged, e. g. κρίματα ἔχειν, to have law-suits, to go to law, 1 Cor. 6, 7. Sept. and מִשְׁפָּטֵי Job 23, 4. 31, 13.

κρίνον, ov, τό, a lily, Matt. 6, 28. Luke 12, 27. Sept. for לָחֵץ Cant. 2, 16. 4, 5. —Theophr. C. Pl. 6. 6. 3. Plut. de rect. rat. aud. 15.

κρίνω, f. ἠώ, aor. 1 ἔκρινα, perf. κέκρι-κα, Pass. aor. 1 ἐκρίνη, i. q. Lat. cerno by transp. of the vowel, pr. to *separate*, Hom. Il. 2. 362. ib. 5. 501; to *distinguish, to discriminate* between good and evil, Xen. Mem. 3. 1. 9. ib. 4. 8. 11; to *select, to choose out* the good, Xen. An. 1. 9. 30.—Hence genr. and in N. T. to *decide, to judge*, i. e. to form or give an opinion after separating and considering the particulars of a case.

1. to *judge* in one's own mind, as to what is right, proper, expedient, i. q. to *decide, to determine*; so with the infin. Acts 15, 19 διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς κτλ. 3, 13 κρίναντος ἐκείνου ἀπολύειν, i. e. having decided in his own mind, not judicially. 20, 16. 25, 25. 1 Cor. 2, 2. 5, 3. Tit. 3, 12. With τοῦ c. inf. Acts 27, 1 ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς κτλ. (3 Macc. 1, 6. Xen. An. 3. 1. 7.) With acc. and infin. Acts 21, 25 κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτούς. So infin. εἶναι impl. comp. Matth. 5. 34. n. 1. Acts 13, 46 καὶ οὐκ ἄξιους κρίνετε ἑαυτοὺς τῆς αἰ. ζωῆς, and judge yourselves unworthy of eternal life. 16, 15. 26, 8. Rom. 14, 5 bis, ὃς μὲν κρίνει ἡμέραν [εἶναι] παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν, one man judgeth one day to be above another; another judgeth every day sc. to be alike, for so we must supply from the force of the antithesis, comp. Matth. 5. 34. 3. (So c. inf. Arr.

Epict. 3. 29. 50. Xen. An. 1. 9. 5, 20; inf. impl. Wisd. 3, 22. Jos. Ant. 4. 8. 2 κρίσει-ητι εὐδαιμονέστατοι. Xen. An. 3. 1. 12.) With acc. of thing, to *determine on, to de- cree*, Rev. 16, 5 ὅτι ταῦτα ἔκρινας. Acts 16, 4 τὰ δόγματα τὰ κεκριμένα. (Isocr. Paneg. p. 50. a. Pol. 3. 6. 7.) With accus. τοῦτο as introducing the infin. c. art. τό, Rom. 14, 13 ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι κτλ. 2 Cor. 2, 1. 1 Cor. 7, 37 τοῦτο κέκρι-κεν, τούτο τηρεῖν κτλ. So τοῦτο ὅτι, 2 Cor. 5, 14.

2. to *judge*, i. e. to form and express a judgment, opinion, as to any person or thing, more commonly unfavourable; so with acc. of pers. John 8, 15 ἐγὼ οὐ κρίνω οὐδένα. Rom. 2, 1. 3. 3, 7. 14, 3. 4. 10. 13. Col. 2, 16; with acc. of thing, 1 Cor. 10, 15. (Xen. Vect. 5. 11.) Absol. Matt. 7, 1 bis. 2 bis. Luke 6, 37 bis. John 8, 16. 26. Rom. 2, 1 bis. 1 Cor. 4, 5. Pass. 1 Cor. 10, 29. With interrog. e. g. εἰ, Acts 4, 19; genr. 1 Cor. 11, 13. (So εἰ Thuc. 4. 130; πότε-ρον Xen. Cyr. 4. 1. 5.) With an adjunct of manner, e. g. κρίνειν κρίσιν John 7, 24, comp. Buttm. § 131. 4; κρ. τὸ δίκαιον Luke 12, 57; ὁρῶς Luke 7, 43 (Arr. Epict. 2. 15. 6); κατ' ὄψιν John 7, 24; κατὰ σάρκα 8, 15.—Spec. to *condemn*, c. acc. Rom. 2, 27. 14, 22. James 4, 11 ter. 12. So Sept. and יִהְיֶי Job 10, 2.

3. to *judge*, in a judicial sense, viz. a) to *sit in judgment* on a person, to *put on trial, to try*, c. acc. John 18, 31 κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Acts 23, 3. 24, 6. 1 Cor. 5, 12 bis. (Pol. 5. 29. 6. Xen. An. 6. 6. 16.) Pass. κρίνομαι, to *be judged, to be tried, to be on trial*; Acts 25, 10 οὐ με δεῖ κρίνεσθαι. Rom. 3, 4. (Sept. for מִשְׁפָּטֵי Ps. 51, 6.) With περί τινος for any thing Acts 23, 6. 24, 21; ἐπί τινι for, Acts 26, 6; ἐπὶ τινος before any one Acts 25, 9. 20. So Dem. 407. 20. Xen. Hell. 1. 7. 7; c. περί ib. 3. 5. 25; c. ἐπὶ τινος comp. Max. Tyr. 9. 4. Wetstein N. T. II. p. 120.—Spoken in reference to the gospel dispensation, to the judgment of the great day, e. g. of God as judging the world through Christ, John 5, 22. 8, 50. Acts 17, 31 κρίνειν τὴν οἰκουμένην. Rom. 3, 6 πῶς κρίνει ὁ Θεὸς τὸν κόσμον. 2, 16 τὰ κρυπτά 1 Cor. 5, 13. James 2, 12. 1 Pet. 1, 17. 2. 23. Rev. 11, 18. 20, 12. 13. Of Jesus as the Messiah and Judge, John 5, 30. 16, 11. 2 Tim. 4, 1 Ἰ. Χρ. τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς. 1 Pet. 4, 5. Rev. 19, 11. Figuratively of the apostles, Matt. 19, 28. Luke 22, 30. 1 Cor. 6, 2. 3; ἐν ὑμῖν κρί-νεται ὁ κόσμος 1 Cor. 6, 2; comp. in βασι-

λέω no. 2. a. Wisd. 3, 8. Eccles. 4, 15. So c. ἐν Diod. Sic. 19, 51. b) In the sense to *pass judgment upon, to condemn*, c. acc. John 7, 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρ. κτλ. Luke 19, 22. Acts 13, 27. As implying also *punishment* 1 Cor. 11, 31. 32. 1 Pet. 4, 6. (Genr. Ael. V. H. 8. 3. Dem. 215. 4. Xen. An. 5. 6. 33.) So of the *condemnation* of the wicked and including the idea of *punishment* as a certain consequence, i. q. to *condemn, to punish*, c. acc. e. g. of God as judge, Acts 7, 7 καὶ τὸ ἔθνος . . . κρίνω ἐγώ, quoted from Gen. 15, 14 where Sept. for יִרְי. Rom. 2, 12. 2 Thess. 2, 12. Heb. 13, 4 καὶ μοιχοὺς κρίνει ὁ θεός. Rev. 6, 10. 18, 8. ib. v. 20 see in ἐκ no. 1. b. 19, 2. Of Jesus, John 3, 17 οὐ . . . ἵνα κρίνῃ τὸν κόσμον. v. 18 bis. 12, 47 bis. 48 bis. James 5, 9. Sept. and וְשִׁפְטֵם Is. 66, 16. Ez. 38, 22. c) Once from the Heb. i. q. to *vindicate, to avenge*, Heb. 10, 30 κύριος κρίνει τὸν λαὸν αὐτοῦ, the Lord will avenge his people i. e. by punishing their enemies, quoted from Deut. 32, 26 or Ps. 135, 14 where Sept. for יִרְי; also Gen. 30, 6. Ps. 54, 3.

4. Mid. or Pass. κρίνομαι, to have a controversy with any one, to contend, e. g. a) Genr. c. dat. Matt. 5, 40 τῷ ἐξελοντί σοι κρινῆναι. Sept. for יִרְי Jer. 2, 9. Job 9, 3; Mic. 6, 1. So Hdot. 3. 120. Aristoph. Nub. 66. b) Before a court, i. q. to go to law, to have a law-suit; so c. μετὰ τινας with 1 Cor. 6, 6; ἐπὶ τινας before any one 1 Cor. 6, 1. 6. Sept. c. μετὰ τινας for Heb. עִם יִרְי Job 31, 13. Comp. Eurip. Med. 609. Plut. Symp. 1. 2. 3.

κρίσις, εως, ἡ, (κρίνω,) pr. separation, trop. division, dissension, Hdot. 5. 5. ib. 7. 26; decision, i. e. the decisive moment, crisis, turn of affairs, Pol. 9. 5. 4. ib. 16. 4. 8. —In N. T. judgment, i. e.

1. Genr. judgment, opinion; formed and expressed. John 7, 24 τὴν δικαίαν κρίσιν κρίνατε. 8, 16. Comp. in κρίνω no. 2.—Jos. c. Ap. 1. 24 οἱ ὑγιαίνοντες τῇ κρίσει. Pol. 17. 14. 10. Xen. Mem. 3. 5. 10.

2. judgment in a judicial sense, i. e. a) The act of judging, in reference to the final judgment, e. g. ἡ ἡμέρα κρίσεως the day of judgment, Matt. 10, 15. 11, 22. 24. 12, 36. Mark 6, 11. 2 Pet. 2, 9. 3, 7. 1 John 4, 17; ὥρα κρίσεως Rev. 14, 7; κρίσις μεγάλῃς ἡμέρας Jude 6; also simply κρίσις for κρίσις μεγ. ἡμ. Matt. 12, 41. 42. Luke 10, 14. 11, 31. 32. Heb. 9, 27. So John 12, 31 νῦν κρίσις ἐστὶ τοῦ κόσμου, now is this

world judged. 16, 8. 11. John 5, 27 et Jude 15 κρίσιν ποιεῖν i. q. κρίνειν, comp. John 5, 30 and in κρίνω no. 3. a. Metoh. for the office and power of judgment, John 5, 22. Sept. for וְשִׁפְטֵם Lev. 19, 15. Deut. 1, 17. Is. 28, 6.—Luc. Abdic. 11. Hdian. 1. 11. 12. Xen. An. 6. 6. 20.

b) judgment given, sentence pronounced, genr. John 5, 30. 2 Pet. 2, 11 βλάσφημον κρίσιν, also Jude 9 κρίσις βλασφημίας (Dem. 322. 15.) Spec. sentence of punishment, condemnation, e. g. to death Acts 8, 33, quoted from Is. 53, 8 where Sept. for וְשִׁפְטֵם as also Jer. 39, 5; see in αἶρω no. 4. b. (Ael. V. H. 13. 37. Diod. Sic. 1. 82 pen.) Usually implying also *punishment*, as a certain consequence, e. g. from God, δίκαιαι αἱ κρίσεις αὐτοῦ, his judgments, punishments, Rev. 16, 7. 19, 2. 18, 10 comp. v. 8. 2 Thess. 1, 5 comp. v. 6. So Sept. and וְשִׁפְטֵם Jer. 1, 16. Of Christ as Judge of the world condemning the wicked, judgment, condemnation, e. g. Matt. 23, 33 κρίσις τῆς γενένης. Mark 3, 29. John 5, 29 ἀνάστασις κρίσεως. John 3, 19. 5, 24. Heb. 10, 27. James 2, 13 bis, see in καταναχάομαι. 5, 12 comp. v. 9. 2 Pet. 2, 4.—Trop. of moral judgment, condemnation; 1 Tim. 5, 24 τῶν ἀνθρώπων αἱ ἀμαρτίαι προδηλοῖ εἶσι, προάγουσαι εἰς κρίσιν, i. e. some men's sins are manifest, leading on to condemnation, i. e. accusing them, crying for condemnation; in others, they follow after, are only known afterwards.

3. Meton. a judgment-seat, tribunal, put for a court of justice, judges, i. e. the smaller tribunals established in the cities of Palestine, subordinate to the Sanhedrim; comp. Deut. 16, 18. 2 Chr. 19, 5. According to the Rabbins they consisted of 23 judges; but Josephus expressly says the number was seven, Ant. 4. 8. 14, 38. B. J. 2. 20. 5; see Krebs. Obs. p. 19.—Matt. 5, 21. 22 ἐνοχος ἐστί τῇ κρίσει. Comp. Sept. and וְשִׁפְטֵם Job 9, 33. 22, 4.

4. From the Heb. right, rectitude, justice, what is just and conformable to law, Matt. 23, 23. Luke 11, 42 παρέρχεσθε τὴν κρίσιν. So Sept. and וְשִׁפְטֵם Deut. 32, 4. Gen. 18, 25. Jer. 22, 15.—Spec. the law, statutes, i. e. the divine law, the religion of Jehovah as revealed in the Gospel, Matt. 12, 18. 20, quoted from Is. 42, 1. 3. 4, where Sept. and וְשִׁפְטֵם. See Gesen. Comm. on Is. 1. c.

Κρίσπος, ου, ὁ, Crispus, pr. n. of the ruler of a synagogue at Corinth, Acts 18, 8. 1 Cor. 1, 14.

κριτήριον, ου, τό, (κριτής,) a criterion, rule of judging, Arr. Epict. 1. 11. 9 sq.—In N. T. a judgment-seat, tribunal, put for a court of justice, judges. a) Genr. James 2, 6 ἔλκουσιν ὑμᾶς εἰς κριτήρια. So Sept. Judg. 5, 10. Susann. 49. Pol. 16. 27. 2. Plato Legg. 767. b. b) Meton. a *lan-suit*, cause, before a tribunal, 1 Cor. 6, 2. 4. Others take it as in lett. a.

κριτής, ου, ὁ, (κρίνω,) a judge, i. e. one who decides or gives an opinion in respect to any person or thing.

1. Genr. James 2, 4 κριταὶ διαλογισμῶν ποιηρῶν, see in διαλογισμός. Matt. 12, 27. Luke 11, 19. In an unfavourable sense James 4, 11. Sept. for קריט 1 Sam. 24, 16. Pol. 9. 33. 12. Xen. Conv. 5. 1, 9, 10.

2. In a judicial sense, one who sits to dispense justice, diff. from ὁ δικαστής where see fully; Matt. 5, 25 bis. Luke 12, [14.] 58 bis. 18, 2. 6. Acts 18, 15. 24, 10. Of Christ the final Judge, Acts 10, 42 κριτὴς τῶν ζώντων καὶ νεκρῶν. 2 Tim. 4, 8. James 5, 9 comp. v. 8. Of God, κριτὴ ἑφ' πάντων Heb. 12, 23. James 4, 12. Sept. for קריט Ezra 7, 4; עריט Deut. 16, 18. Job 9, 24; of God Ps. 7, 12. 50, 6.—Diod. Sic. 1. 92. Xen. Hell. 4. 4. 3.

3. From the Heb. i. q. a leader, ruler, chief, Heb. עריט, spoken of the Hebrew judges so called, from Joshua to Samuel, Acts 13, 20. Comp. Judg. 2, 16 sq. Heb. Lex. art. עריט no. 2.—Jos. Ant. 6. 5. 4.

κριτικός, ὁ, ὄν, (κριτής,) skilled in judging, quick to discern and judge of any thing, c. gen. Heb. 4, 12 κριτικός ἐνζημήσεων κτλ.—Luc. de Saltat. 74. Plato Polit. 292. b.

κρούω, f. σω, to knock, to rap, e. g. at a door for entrance, c. acc. τὴν θύραν Linke. 13, 25. Acts 12, 13; absol. Matt. 7, 7. 8. Luke 11, 9. 10. 12, 36. Acts 12, 16. Rev. 3, 20. Sept. for עריט Judg. 19, 22. Cant. 5, 13.—Judith 14, 14; κ. τὴν θύραν Aristoph. Eccl. 317. Plato Prot. 310. a. Xen. Conv. 1. 11. The more usual Attic phrase was κόπτειν τὴν θύραν, Lob. ad Phryn. p. 177.

κρυπτή, ἡς, ἡ, (κρυπτός,) a crypt, vault, secret cell; Luke 11, 33 εἰς κρυπτήν τιθήσιν.—Athen. 5. p. 205. a. Juvenal. 5. 106 crypta.

κρυπτός, ὁ, ὄν, (κρύπτω,) hidden, concealed, and therefore secret, Matt. 10, 26 οὐδὲν ἐστί ... κρυπτόν ὃ οὐ γνωσθήσεται. Mark 4, 22. Luke 8, 17. 12, 2; ἐν τῷ κρυπτῷ, in secret, where one cannot be seen of others, Matt. 6, 4 bis. 6 bis. 18 bis;

ἐν κρυπτῷ, in secret, privately, John 7, 4. 10. 18, 20. 1 Cor. 4, 5 τὰ κρυπτά τοῦ σκότους, the secret works of darkness. 2 Cor. 4, 2 see in αἰσχύνῃ no. 3. Sept. for קריט Jer. 49, 9. (Hdian. 5. 6. 7. Xen. Mag. Eq. 4. 10.) Trop. τὰ κρυπτά τινος, the secrets of one's heart, secret thoughts, Rom. 2, 16. 1 Cor. 14, 25. 1 Pet. 3, 4 ὁ κρυπτός τῆς καρδίας ἄνθρωπος, i. e. the internal man. Rom. 2, 29 ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, a Jew at heart.—Eccles. 1, 30. 4, 18.

κρύπτω, f. ψω, to hide, to conceal; Mid. or Pass. to hide oneself, to be hid; Pass. aor. 2 ἐκρύβην as Pass. to be hid, Matt. 5, 14. Luke 19, 42; and with Mid. signif. to hide oneself John 8, 59. 12, 36. Buttm. § 113. n. 6. § 136. 1, 2. Comp. Lob. ad Phryn. p. 317 sq.—Matt. 5, 14 οὐ δύναται πόλις κρυβῆναι. 13, 35. v. 44 ὃν εὐρὼν ἔκρυψε. [25, 18.] 1 Tim. 5, 25. Heb. 11, 23. Rev. 2, 17 τοῦ μάννα τοῦ κεκρυμμένου, of the hidden manna, as symbolical of the enjoyments of the kingdom of heaven; in allusion to the manna laid up in the ark, of which the antitype is in the true temple in heaven, Ex. 16, 33 sq. Rev. 11, 19; comp. Heb. 9, 4. 11. Others unnecessarily suppose an allusion to the Jewish tradition, that the ark with the pot of manna was hidden by order of king Josiah, and will again be brought to light in the reign of the Messiah; comp. Wetst. N. T. and Schœttg. Hor. Heb. in loc. With ἐν τινι, Matt. 13, 44 θησαυρὸς κεκρυμμένος ἐν τῷ ἀγρῷ. 25, 25; trop. Col. 3, 3. With εἰς τι Rev. 6, 15; ἀπό τοῦ σκηνώματος, John 12, 36 Ἰησοῦς ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν, hid himself from them. Luke 18, 34. 19, 42. Rev. 6, 16; so John 8, 59 Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, i. e. Jesus hid himself and afterwards went out of the temple; or we may render ἐκρύβη adverbially, he secretly went out, comp. in ἀποτολήμα. Part. perf. κεκρυμμένος, hidden, as adv. secretly, John 19, 38, see Buttm. § 123. 6. Sept. for קריט Gen. 3, 8. 10; קריט Gen. 4, 13.—Hdian. 1. 14. 7. Plato Legg. 958. e; c. ἐν Hdian. 3. 4. 14; εἰς Diod. Sic. 4. 33; ἀπό Hom. Od. 23. 110.

κρυσταλλίζω, f. ἴσω, (κρύσταλλος,) to be as crystal, clear and sparkling, Rev. 21, 11.

κρύσταλλος, ου, ὁ, ἡ, (κρύος, κρυσταῖνα to freeze,) crystal, pr. any thing congealed and pellucid, e. g. ice Sept. for קריט Job 6. 16. Plato Tim. 59. e.—In N. T. prob. rock-crystal, Rev. 4, 6 23, 1. So Diod. Sic. 2. 52 init. Strabo 15. p. 717. Comp. Plin. H. N. 37. 9.

κρυφαῖος, α, ον, (κρύπτω,) *hidden, secret*, Matt. 6, 18 bis Lachm. ἐν τῷ κρυφαίῳ, for ἐν τῷ κρυπτῷ Rec. Sept. for כְּסִיבִי Jer. 23, 24.—Xen. Hi. 10. 6.

κρυφή, adv. (κρύπτω,) *secretly*, not openly, Eph. 5, 12. Sept. for כְּסִיבִי Deut. 28, 57.—Soph. Ant. 85. Xen. Conv. 5. 8. Comp. Buttm. § 115. n. 3.

κτάομαι, ὦμαι, f. ἴσομαι, Mid. depon. *to get for oneself, to acquire, to procure*, by purchase or otherwise; perf. κέκτημαι as pres. *to have got, to possess*, see Buttm. § 113. 7; so c. acc. Matt. 10, 9. Luke 18, 12 πάντα ὅσα κτῶμαι. 1 Thess. 4, 4 τὸ ἐάν-του σκεύος κτᾶσθαι, *to acquire his own vessel* i. e. a wife, in the oriental manner by purchase; see in σκεύος no. 3. With an adjunct of price, e. g. gen. Acts 22, 28; διά c. gen. 8, 20; ἐκ c. gen. 1, 18 οἷτος ἐκτήσατο χωρίον ἐκ τοῦ μισθοῦ κτλ. i. e. was the occasion of purchasing; comp. Rom. 14, 15. 1 Tim. 4, 16. With ἐν c. dat. trop. Luke 21, 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν, *through your patience gain your own souls*, secure your salvation; comp. Matt. 10, 22 et 24, 13. Sept. for קָנִיתָ Gen. 4, 1. 25, 10.—Ecclus. 51, 28. Ael. V. H. 5. 9. Xen. Mem. 1. 6. 3.

κτῆμα, ατος, τό, (κέκτημαι,) *a possession, property*, any thing acquired and possessed, *estate*; Matt. 19, 22 et Mark 10, 22 ἦν γὰρ ἔχων κτήματα πολλά. Acts 2, 45. 5, 1 comp. v. 3 where is χωρίον. Sept. for קָנִיתָ Job 20, 29; קָנִיתָ Prov. 23, 10.—Luc. Tox. 62. Hdian. 7. 12. 13. Xen. Mem. 3. 11. 5.

κτῆνος, εος, ουσ, τό, (κτάομαι,) pr. i. q. κτῆμα, *a possession, property*; spec. in Plur. *flocks and herds* of every kind, Pol. 12. 4. 14. Xen. An. 4. 5. 25.—In N. T. *a beast, domestic animal*, e. g. as bought or sold Rev. 18, 13; as yielding meat 1 Cor. 15, 39; as used for riding or burden Luke 10, 34. Acts 23, 24. Sept. for קָנִיתָ Ex. 9, 20; בָּעִיר Num. 20, 8; בָּעִיר Gen. 13, 2. 7; צֶאֱן Gen. 30, 44.—Hdian. 4. 15. 13 of horses and camels. Luc. Asin. 13.

κτῆτωρ, ορος, ὅ, (κτάομαι,) *a possessor, owner*, Acts 4, 34 κτήτορες χωρίων.—Diod. Sic. VI. p. 196.

κτίζω, f. ἴσω, (kindr. κτάομαι,) pr. *to people and till a land*, Hom. Il. 20. 216; *to found a city*, Hom. Od. 11. 263. Diod. Sic. 1. 12. Plato Prot. 322. b.—In N. T. *to found, to create, to form*, e. g. of God as creating the universe or any of its parts, c. acc. Mark 13, 19 ἥς ἔκτισε ὁ θεός. Eph. 3, 9.

Col. 3, 10. 1 Tim. 4, 3. Rev. 4, 11. 10, 6; absol. Rom. 1, 25; Pass. 1 Cor. 11, 9. Rev. 4, 11. Of Christ, Pass. Col. 1, 16 bis. Sept. for בָּרָא Deut. 4, 32. Ps. 89, 13. (Wisd. 11, 17. Ecclus. 17, 1. Aeschyl. Suppl. 172.) Trop. of a moral creation, renovation, Eph. 2, 10 κτισθέντες ἐν Χ. ἰ. ἐπὶ ἔργοις ἀγαθοῖς v. 15. 4, 24. So Sept. and בָּרָא Ps. 51, 12.

κτίσις, εως, ἡ, (κρίζω,) *a founding of cities* Jos. c. Ap. 1. 2. Diod. Sic. 2. 4. Thuc. 1. 18.—In N. T. *creation*, i. e.

1. The act of creating, Rom. 1, 20 ἀπὸ κτίσεως κόσμου.—Psalt. Salom. 8, 7.

2. Genr. *a created thing*, and collect. *created things*; Rom. 1, 25 ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα. 8, 39. Heb. 4, 13. So Wisd. 2, 6. Ecclus. 49, 16.—Spec. and collect. a) *creation* in general, the universe, e. g. ἀπ' ἀρχῆς κτίσεως Mark 10, 6. 13, 19. 2 Pet. 3, 4. Col. 1, 15 πρωτότοκος πάσης κτίσεως. Rev. 3, 14. So Rom. 8, 19. 20. 21. 22. Spec. the visible creation, Heb. 9, 11. So genr. Judith 9, 12. 16, 14. b) Meton. for *man, mankind*, Mark 16, 15 κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. Col. 1, 23. Trop. 2 Cor. 5, 17 et Gal. 6, 15 καινὴ κτίσις *a new creature* in a moral sense, i. q. καινὸς ἄνθρωπος in Eph. 4, 24.

3. Spec. *an ordinance, institution*, 1 Pet. 2, 13 ὑποτάγτε οὖν πάσῃ ἀνθρωπίνῃ κτίσει, i. e. every institution among men, as government, magistrates, etc.

κτίσμα, ατος, τό, (κρίζω,) *a place founded, a colony*, Strabo 7. p. 315.—In N. T. *a created thing, creature*, 1 Tim. 4, 4. James 1, 18. Rev. 5, 13. 8, 9. So Wisd. 9, 2. 13, 5.

κτίστης, ου, ὁ, (κρίζω,) *the founder of a city*, Diod. Sic. 11. 66 fin. Plut. Camill. 1.—In N. T. *a creator*, spoken of God, 1 Pet. 4, 19. So Ecclus. 24, 8. 2 Macc. 1, 24.

κυβεία, ας, ἡ, (κύβος cube, die,) *dice-playing*, Athen. 10. p. 445. a. Xen. Mem. 1. 3. 2. OEc. 1. 20.—In N. T. trop. *gambling, sleight, artifice*; e. g. ἐν κυβείᾳ ἀνθρώπων, *through the sleight of men*, Eph. 4, 14. So Rabb. קִיבּוּץ Buxt. Lex. Chald. 1984. Theodoret. κυβείαν γὰρ τὴν πανουργίαν καλεῖ.

κυβέρνησις, εως, (κυβερνάω,) pr. *a steering, pilotage*, Plato Rep. 488. b.—In N. T. *a governing, direction*, put for concr. *governors, directors*, in the primitive churches, 1 Cor. 12, 28. Sept. for מְדַבְּרֵי הַקֶּהָל Prov. 11, 14. So Plut. Phocion 2 pen. Pind. Pyth. 10. 112.

κυβερνήτης, ου, ὁ, (κυβερνάω, Lat. gubernō,) *the governor of a ship*, i. e. *the steersman, pilot*, Lat. gubernator, who had the

sole direction of the ship; Acts 27, 11. Rev. 18, 17. See Potter's Gr. Antt. II. p. 144. Adam's Rom. Ant. p. 406. Sept. for כִּי־יִזְכֹּר Ez. 27, 8. 27. 28.—Pol. 1. 37. 4. Xen. Mem. 1. 7. 3.

κυκλεύω, f. **εύσω**, (κύκλος,) *to encircle, to surround, to compass*, as besiegers a city or camp, c. acc. Rev. 20, 9 Lachm. for Rec. κυκλώ.—Strabo 6. p. 283.

κυκλόθεν, adv. (κύκλος,) *from around, round about*, Rev. 4, 3. 4. 8; c. gen. Rev. 5, 11 Rec. Sept. for כִּי־יִזְכֹּר Judg. 8, 34. 1 K. 4, 24.—Lys. 283. 14. Dio Chrys. Or. 6. 216. Comp. Lob. ad Phryn. p. 9.

κύκλος, ου, ό, *a circle*, in N. T. only in dat. κύκλῳ as adv. *around, round about*, comp. Butt. § 115. 4. Mark 3, 34 περιβλεψάμενος κύκλῳ. 6, 6. 36. Luke 9, 12. Rom. 15, 19; c. gen. Rev. 4, 6 κύκλῳ τοῦ θρόνου. 5, 11 Grb. 7, 11. Sept. for כִּי־יִזְכֹּר Gen. 23, 17. Ex. 30, 3; c. gen. for inf. חֲקֹךְ Josh. 6, 3.—Hdian. 1. 15. 5. Xen. Hell. 6. 5. 17; c. gen. Xen. Cyr. 4. 5. 5.

κυκλόω, ὦ, f. **ώσω**, (κύκλος,) *to encircle, to surround*, c. acc. John 10, 24. Acts 14, 20. Of besiegers, *to surround, to compass*, c. acc. Rev. 20, 9. Pass. Luke 21, 20 κυκλομήσῃ ἐπὶ στρατοπέδων τὴν Ἱερουσ. Heb. 11, 30. Sept. for כִּי־יִזְכֹּר 1 K. 7, 15; חֲקֹךְ Is. 29, 3.—Pol. 1. 17. 13. Acl. H. An. 2. 8. Thuc. 4. 32.

κυλίω, f. **ίσω**, a later form i. q. **κλίνδω**, Butt. § 114; *to roll*, c. acc. e. g. λίσσους Sept. for כִּי־יִזְכֹּר Josh. 10, 18; πίσει Luc. Hist. conser. 2.—In N. T. Mid. *to roll oneself, to wallow*, Mark 9, 20 ἐκυλίετο ἀφρίζων. So Arr. Epict. 4. 11. 29. Diod. Sic. 1. 87.

κύλισμα, ατος, τό, (κυλίω,) pr. something *rolled*, a wheel, Symm. for כִּי־יִזְכֹּר Ez. 10, 13.—In N. T. *a wallowing-place*, i. q. **κλίστρα**, 2 Pet. 2, 22 ὡς... εἰς κύλισμα βορβόρου, see in βόρβωρος. So Poll. Onom. I. 183; comp. **κλίστρα** Xen. Eq. 5. 3.

κυλλός, ή, όν, (kindr. κοίλος,) pr. *bent, crooked*, e. g. the hand as held out in begging, Aristoph. Eq. 1083; also of the limbs, as κυλλοποδίων of Vulcan, Hom. Il. 18. 371.—Hence genr. and in N. T. *crippled, lame*, espec. in the hands, Matt. 15, 30. 31. 18. 8. Mark 9, 43. So Aristoph. Av. 1379. Hipp. de Off. med. 6. p. 14. Poll. On. 4. 183. See Kypke I. p. 79.

κύμα, ατος, τό, (κύω,) *a wave, billow*, Matt. 8, 24. 14, 24. Mark 4, 37. Acts 27, 41. Jude 13. Sept. for כִּי־יִזְכֹּר Job 38, 11. Is. 48, 18.—Pol. 10. 10. 3. Plato Tim. 43. b.

κύμβαλον, ου, τό, (κύμβος,) *a cymbal*, 1 Cor. 13, 1. Sept. for כִּי־יִזְכֹּר 1 Chr. 13, 8.—Luc. Alex. 9. Xen. Eq. 1. 3.

κύμινον, ου, τό, *cummin, cuminum sativum* Linn. Heb. כִּמְזִי, Germ. Kümmel, an umbelliferous plant with aromatic seeds of a warm and bitterish taste, very similar to caraway-seeds; they were used by the ancients as a condiment, as they still are by the common people of Germany; Matt. 23, 23. Sept. for כִּי־יִזְכֹּר Is. 28, 25. 27.—Theophr. H. Pl. 7. 3. 2, 3. Comp. Plin. H. N. 20. 57. Celsii Hierob. I. p. 516 sq.

κυνάριον, ου, τό, (dim. κύων,) *a little dog, puppy*, Matt. 15, 26. 27. Mark 7, 27. 28.—Arr. Epict. 2. 22. Plato Euthyd. 27. p. 298. d. Xen. Cyr. 8. 4. 20. Comp. Lob. ad Phryn. p. 180.

Κύπριος, ου, ό, *a Cyprian, Cypriot*, from Cyprus, Acts 4, 36. 11, 20. 21, 16.

Κύπρος, ου, ή, *Cyprus*, a large and celebrated island of the Mediterranean, not far from the coasts of Syria and Asia Minor, extremely fertile, and abounding in wine, oil, alhenna, and mineral productions. The inhabitants were luxurious and effeminate. The presiding divinity of the island was Venus, who had a famous temple at Paphos, and is hence often called the Paphian goddess. Of the Cyprian cities, Salamis and Paphos, are mentioned in N. T. It was governed by a proconsul; see in ἀντίπατος. Acts 11, 19. 13, 4. 15. 39. 21, 3. 27, 4. Comp. Cellar. Notit. Orb. II. p. 225 sq. Pococke Descr. of the East, II. i. p. 210 sq. Rosenm. Bibl. Geogr. III. p. 378 sq.

κύπτω, f. **ψω**, *to bend forwards, to stoop down*, absol. Mark 1, 7. John 8, 6. 8. Sept. for כִּי־יִזְכֹּר 1 Sam. 24, 9. 1 K. 1, 16. 31.—Plut. Agesil. 12 med. Xen. Mem. 3. 9. 7.

Κυρηναίος, ου, ό, *a Cyrenian*, from Cyrene in Africa, spoken of Jews born or residing there, Matt. 27, 32. Mark 15, 21. Luke 23, 26. Acts 6, 9. 11, 20. 13, 1.

Κυρήνη, ης, ή, *Cyrene*, a large and powerful city of Libya Cyrenaica in northern Africa, situated in a plain a few miles from the Mediterranean coast. It was the resort of great numbers of Jews, who were here protected by the Ptolemies and by the Roman power. Acts 2, 10. See 1 Macc. 15, 23. Jos. Ant. 14. 7. 2. ib. 16. 6. 5. c. Ap. 2. 4. Rosenm. Bibl. Geogr. III. p. 367.

Κυρήνιος, ου, ό, *Cyrenius*, Lat. Quirinius, Luke 2, 2, i. e. Publius Sulpitius Quirinus, a Roman senator, of an obscure

family, but raised to the highest honours by Augustus, Tacit. Ann. 3. 48. He was sent as governor or proconsul to Syria; and as such took a census of the whole province with a view to taxation, which was completed in A. D. 8, according to the usual chronology, Acts 5, 37. Jos. Ant. 18. 1. 1. ib. 18. 2. 1.—The census spoken of in Luke l. c. was perhaps a mere enrolment of persons (see in ἀπογραφῇ), and is therefore mentioned by no other historian; but how could it have been made by Cyrenius, who first came as proconsul several years later? and when too at the time specified by Luke, Saturninus or Varrus and not Cyrenius was proconsul of Syria? Not improbably Cyrenius may have been at that time joined with Saturninus, either as a commissioner, or as his procurator, and is therefore called ἡγέμων, just as Volumnius had before been procurator and was called ἡγέμων, Jos. Ant. 16. 9. 1. ib. 16. 10. 8; and just as Coponius afterwards was joined as procurator with Cyrenius himself, and so was called ἡγέμων, Jos. Ant. 18. 1. 1. Profane history does not indeed assert that Quirinus had thus been procurator of Syria at a period some years before he was sent thither as proconsul; but it does relate that he had been before sent into the east as imperial commissioner; Tacit. l. c. comp. 2. 42, and Jos. Ant. 18. 1. 1. The hypothesis is therefore a probable one, and is favoured also by the mode of expression in Luke: *This census took place FIRST (as the first) under Cyrenius.* See Ideler Chronol. II. p. 394 sq. Credner Beitr. z. Einl. in N. T. I. p. 230 sq. Münster Stern d. Weisen 88 sq.—Others take πρώτη for compar. πρότερα, and render *before Cyrenius*; but without sufficient authority; see Tholuck Glaubwürdigk. p. 182 sq. Huschke ü. d. Census, p. 89 sq.

κυρία, as, ἡ, (fem. of κύριος,) *mistress, lady*, used as an honorary title of address to a female, as in English, 2 John 1. 5; comp. in κύριος I. 3. So Epict. Ench. 40 αἱ γυναῖκες κυριαὶ καλοῦνται ἀπὸ τεσσαρεσκαίδεκα ἐτών. Genr. Sept. for צַרְיָה Gen. 16. 4. 2 K. 5. 3. Xen. Hell. 3. 1. 12.—Others regard it as a fem. pr. n. *Cyria*, which was not unusual among the Greeks; comp. Gruteri Inscript. p. 1127. no. XI. Lücke Comm. in Joh. III. p. 351. ed. 2.

κυριακός, ἡ, ὁ, (κύριος,) *pertaining to the Lord*, to the Lord Jesus Christ; e. g. κυριακὸν δεῖπνον *the Lord's supper* 1 Cor. 11, 20; κυρ. ἡμέρα *the Lord's day* Rev. 1,

10.—Act. Thom. § 31. Clem. Alex. Strom. 7. 10.

κυριεύω, f. εὔσω, (κύριος,) *to be lord over any person or thing, to have dominion over*, c. gen. Luke 22, 25 οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν. Rom. 14, 9. 2 Cor. 1, 24. Part. ὁ κυριεύων, a *lord, potentate*, 1 Tim. 6, 15 κύριος τῶν κυριούντων *Lord of lords*; comp. in βασιλεῖς no. 1. Trop. of things, Rom. 6, 9, 14 ἀμαρτία γὰρ ὑμῶν οὐ κυριεύσει. 7, 1. Sept. for בָּשָׁב Judg. 9, 2. Is. 19, 4.—Pol. 5. 34. 6. Xen. Mem. 3. 5. 11.

κύριος, ου, ὁ, (κύριος,) *lord, master, owner*.

I. Generally: 1. The *possessor, owner, master*, e. g. of property, Matt. 20, 8 ὁ κύριος τοῦ ἀμπελῶνος. 21, 40. Gal. 4, 1. Sept. ὁ κύριος τοῦ ταύρου Heb. בַּיָּד Ex. 21, 28. 29. 34. (Pol. 3. 98. 10. Xen. Cyr. 3. 3. 44.) So the *master or head* of a house, Mark 13, 35 κύριος τῆς οἰκίας. Matt. 15, 27. (Sept. and בַּיָּד Ex. 22, 7.) The *master or possessor* of persons, servants, slaves, Matt. 10, 24. 24, 45 δούλος . . . ὃν κατέστησεν ὁ κύριος αὐτοῦ κτλ. v. 46. 48. 50. Acts 16, 16. 19. Rom. 14, 4. Eph. 6, 5. 9. Col. 3, 22. 4, 1. al. Sept. for יְיָיִךְ Judg. 19, 11. Gen. 24, 9 sq. (Luc. Nigr. 26. Diod. Sic. 4. 63. Xen. Conv. 6. 1.) Spoken of a *husband*, 1 Pet. 3, 6 ὡς Σάρρα ὑπήκουσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα. Sept. for יְיָיִךְ Gen. 18, 12. So Plut. Mor. II. p. 210.—With gen. of thing, and without the art. *lord, master* of any thing, as having absolute authority over it, e. g. κύριος τοῦ θείου Matt. 9, 38. Luke 10, 2; κ. τοῦ σαββάτου Matt. 12, 8. Mark 2, 28. So Jos. Ant. 4. 8. 19 κύριος εἶναι τὰ φυτὰ καρποῦσθαι. Dem. 36. 27. Xen. Cyr. 8. 5. 22.

2. Of a *supreme lord, sovereign*, e. g. the Roman emperor Acts 25, 26. So Philo Leg. ad Cai. II. p. 587. 42. Arr. Epict. 4. 1. 12. Plut. Brut. 30.—Of the heathen gods, 1 Cor. 8, 5 ὡς περ εἰσὶ θεοὶ πολλοὶ καὶ κύριοι πολλοί, i. e. gods superior and inferior. So Pind. Isth. 5. 67 Ζεὺς ὁ πάντων κύριος. Diod. Sic. 1. 65.

3. As an honorary title of address, especially to superiors, as Engl. *Master, Sir*, Fr. *Sieur, Monsieur*; Germ. *Herr*; e. g. from a servant to his master Matt. 13, 27. Luke 13, 8; a son to his father Matt. 21, 30; to a teacher, master, Matt. 8, 25. Luke 9, 54, (comp. in ἐπιστάτης,) and so doubled Matt. 7, 21. 22. Luke 6, 46; to a person of dignity and authority, Mark 7, 28. John 4, 11. 15. 19. 49; to the Roman procurator Matt. 27, 63. Also in the respectful inter course of common life, John 12, 21. 20, 15

Acts 16, 30. Comp. Sêneca Ep. 3, 'obvius, si nomen non succurrit, dominos appellamus.' Sept. and אֲדֹנָי Gen. 19, 2. 23, 6. 11. 15. al.—Arr. Epict. 2. 20. 30. ib. 3. 10. 15. Pol. 7. 9. 5.

II. Spec. of God and Christ.

1. Of God as the *Supreme Lord* and sovereign of the universe, usually in Sept. for Heb. יְהוָה *Jehovah*. With the art. *ὁ κύριος*, Matt. 1, 23. 5, 33. Mark 5, 19. Luke 1, 6. 28. Acts 7, 33. Heb. 8, 2. 10. James 4, 15. al. sêp. Without the art. *κύριος* Matt. 27, 10. Mark 13, 20. Luke 1, 58. Acts 7, 49. Rom. 4, 8. Heb. 7, 21. 1 Pet. 1, 25. al. sêp. So Sept. for יְהוָה, *ὁ κύρ.* Job 1, 7; *κύρ.* Gen. 11, 5. 18, 33; אֲדֹנָי, *ὁ κύρ.* Is. 49, 14; *κύρ.* 1 K. 22, 6; יְהוָה אֲדֹנָי, *ὁ κύρ.* Ps. 73, 28; *κύρ.* 1 K. 2, 26; אֱלֹהִים, *ὁ κύρ.* 1 Sam. 23, 7; *κύρ.* Gen. 21, 2. 6; אֱל, *ὁ κύρ.* Job 8, 3; *κύρ.* Num. 23, 8; שֵׁפִי, *κύρ.* Job 6, 4. 14.—With adjuncts, without the art. e. g. *κύριος ὁ θεός τινος* Matt. 4, 7. 10. 22. 37. Luke 1, 16. al. Sept. for יְהוָה אֲדֹנָי Is. 26, 8. Ez. 4, 14; (so Judith 8, 14. 16.) *κύριος σαβαώθ* Rom. 9, 29. James 5, 4. Sept. and Heb. יְהוָה צְבָאוֹת 1 Sam. 15, 2. Is. 1, 9. So *κύριος παντοκράτωρ* 2 Cor. 6, 18, and *κύριος ὁ θεός ὁ παντοκράτωρ* Rev. 4, 8. 11, 17. al. Sept. for יְהוָה צְבָאוֹת 2 Sam. 7, 8. Nah. 2, 14. Also *κύριος τῶν κυριεύοντων* *Lord of lords* 1 Tim. 6, 15, comp. in βασιλεύς no. 1. Further, *κύριος οὐρανοῦ καὶ γῆς* Acts 17, 24; and so applied also to God as the *Father* of our Lord Jesus Christ, Matt. 11, 25 πατέρ, κύριε τοῦ οὐρανοῦ κατλ. Luke 10, 21. Comp. Heb. הַשֵּׁמִי אֱלֹהֵי יְהוָה Sept. *κύριος ὁ θεός τοῦ οὐρανοῦ* 2 Chr. 36, 23. Ezra 1, 2. Neh. 1, 5.

2. Of the *Lord Jesus Christ*. a) In reference to his abode on earth as a *master* and *teacher*, where it is i. q. μαρβί, and ἐπιστάτης, comp. Matt. 17, 4 with Mark 9, 5 and Luke 9, 33; comp. also John 13, 13. 14. So chiefly in the evangelists before the resurrection of Christ, and with the art. *ὁ κύριος* THE *Lord* emphat. Matt. 21, 3 *ὁ κύριος αὐτῶν χρειαν ἔχει*. 28, 6. Luke 7, 13. 10, 1. John 4, 1. 20, 2. 13. Acts 9, 5. 1 Cor. 9, 5. al. sêp. With adjuncts, e. g. *ὁ κύριος καὶ ὁ διδάσκαλος* John 13, 13. 14; *ὁ κύριος Ἰησοῦς* Luke 24, 3. Acts 1, 21. 4, 33. al. b) As the *Supreme Lord* of the gospel dispensation, *Head* over all things to the church Eph. 1, 22; *Lord* of all, *ὁ γὰρ αὐτός κύριος πάντων* Rom. 10, 12; comp. 9, 5. 1 Cor. 15, 25 sq. Heb. 2, 8. 1. Rev. 17, 14. With the art. *ὁ κύριος* Mark 16,

19. 20. Acts 8, 25. 19, 10. 2 Cor. 3, 17. Eph. 5, 10. Col. 3, 23. 2 Thess. 3, 1. 5. 2 Tim. 4, 8. James 5, 7. al. sêp. So c. gen. of pers. *ὁ κύριός μου*, Matt. 22, 44. Eph. 6, 9. Heb. 7, 14. Rev. 11, 8. Without the art. *κύριος* Luke 1, 76. 2 Cor. 3, 16. 17. Col. 4, 1. 2 Pet. 3, 10. For *ἐν κυρίῳ* see below.—With adjuncts, c. art. *ὁ κύριος Ἰησοῦς* or *Ἰησοῦς ὁ κ.* 1 Cor. 5, 5. 11, 23. Rom. 4, 24; *ὁ κύρ. ἡμῶν Ἰησοῦς* Heb. 13, 20; *ὁ κ. ἡμῶν Χριστός* once Rom. 16, 18; *ὁ κ. Ἰησοῦς Χριστός*, or *ἰ. Χρ. ὁ κύρ.* Acts 16, 31. Rom. 13, 14. al. Rom. 1, 4. 1 Cor. 1, 9. al. *ὁ κύρ. ἡμῶν* *ἰ. Χρ.* 1 Cor. 1, 2. 10. Gal. 6, 18. al. sêp. *ἰ. Χρ. ὁ κύρ. ἡμῶν* Eph. 3, 11. 1 Tim. 1, 2. 2 Pet. 1, 2. So without the art. *κύριος Ἰησοῦς* Rom. 10, 9. 1 Cor. 12, 3. Phil. 2, 19. al. *Χριστός κύριος*, the Messiah, Luke 2, 11; *κύριος Ἰησοῦς Χριστός*, or *ἰ. Χρ. κύριος*, Rom. 1, 7. 2 Cor. 1, 2. Phil. 1, 2. al. 2 Cor. 4, 5; *κύριος ἡμῶν ἰ. Χρ.* Gal. 1, 3.—Spec. in the phrase *ἐν κυρίῳ*, *in the Lord*, without the art. found only in the usage of Paul except once Rev. 14, 13, and to be explained from the fact, that believers are represented as *one* with Christ; as members of his body Eph. 5, 30, comp. 1 Cor. 12, 27; or also of one spiritual body of which Christ is the Head Col. 3, 19, comp. Eph. 2, 20; and are therefore in Christ; see espec. in *ἐν* no. 1. c. a. Hence *ἐν κυρίῳ* is: a) *in the Lord*, after verbs of rejoicing, trusting, and the like, genr. Phil. 3, 1. 1 Cor. 1, 31. Phil. 2, 19. β) *in or by the Lord*, by his authority, Eph. 4, 17. 1 Thess. 4, 1. γ) *in or through the Lord*, through his aid and influence, by his help, 1 Cor. 15, 58. 2 Cor. 2, 12. Gal. 5, 10. Eph. 2, 21. Col. 4, 17. δ) *in the work of the Lord*, in the gospel-work, Rom. 16, 8. 13. 1 Cor. 4, 17. 9, 2. Eph. 6, 21. 1 Thess. 5, 12. ε) As marking condition, one *in the Lord*, i. e. united with him, his follower, a Christian, Rom. 16, 11. Phil. 4, 1. Philem. 16. ζ) As denoting manner, *in the Lord*, i. e. as becomes those who are in the Lord, Christians, Rom. 16, 2. 22. 1 Cor. 7, 39. Eph. 6, 1. Phil. 2, 29. Col. 3, 18. +

κυριότης, τητος, ἡ, (κύριος,) lordship, dominion, for concr. lords, princes, rulers, Eph. 1, 21. Col. 1, 16. 2 Pet. 2, 10. Jude 8.—Not found in classic writers.

κυρώω, ᾤ, ῥωσω, (κύρος,) to make valid, sure, to confirm, c. acc. e. g. διαθήκην Gal. 3, 15. 2 Cor. 2, 8 *κυρώσαι εἰς αὐτὸν ἀγάπην*. Sept. Pass. for קָנָה Gen. 23, 20.—Jos. Ant 10. 11. 6. Pol. 1. 11. 1, 3. Thuc. 8. 69.

κύων, κυνός, ὁ, ἡ, *a dog*; Plur. οἱ κύνες, *dogs*; Luke 16, 21. 2 Pet. 2, 22. Sept. for כִּלְבָּי Ex. 22, 31. Judge. 7, 5. (Æl. H. An. 8. 9. Xen. Mem. 2. 7. 13.) In the east dogs are mostly without masters; they wander at large in the streets and fields, often in troops, and feed upon offal and even corpses; comp. 1 K. 14, 11. 16, 4. 21, 19. Ps. 59, 6. 14 sq. They are held as unclean, and to call one a dog is a stronger expression of contempt than even with us; 1 Sam. 17, 43. 2 K. 8, 13. The Jews called the heathen *dogs*, just as Mohammedans do Christians at the present day; comp. Schœttingen Hor. Heb. p. 1145. See Rosenm. Bibl. Alterthk. IV. ii. p. 95. —Trop. for an impudent, shameless person, including the idea of uncleanness; so Phil. 3, 2, where it is spoken of Judaizing teachers, comp. Is. 56, 11. (Hom. Il. 6. 344, 356. Od. 22. 35.) So in the proverb, Matt. 7, 6 μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, lit. *give not that which is holy unto dogs*, i. e. genr. proffer not good and holy things to those who will spurn and pervert them.—Plur. also for Sodomites, catamites, Rev. 22, 15; so Sept. and כִּלְבָּי Deut. 23, 19, comp. v. 18.

κῶλον, ον, τό, (perh. κέλλω,) *a limb, member*, of the human body Eurip. Phœn. 1185 [1201]. Apollodor. Bibl. 3. 5; of an animal Diod. Sic. 3. 28.—In N. T. Plur. τὰ κῶλα, *the limbs*, for *the carcass, corpse*, as in Engl. *the bones*, Heb. 3, 17. So Sept. for כִּלְבָּי Num. 14, 29. 32. Is. 66, 24.

κωλύω, f. ὕσω, (κῶλος, kindr. κολάζω, κολούω,) pr. *to cut short*; hence genr. *to hinder, to prevent, to restrain*, pr. with acc. of pers. and gen. of thing, Acts 27, 43 ἐκώλυσεν αὐτοὺς τοῦ βουλήματος. So Sept. for יָצַק 1 Sam. 25, 26. (Pol. 2. 8. 8. Xen. Ag. 2. 2.) With acc. of pers. and inf. Acts 8, 36 τί κωλύει με βαπτισθῆναι. 16, 6. 24, 23. 1 Thess. 2, 16. Heb. 7, 23; acc. impl. Luke 23, 2. 1 Tim. 4, 3. Matt. 19, 14; inf. impl. Mark 9, 38. 39. 10, 14. Luke 9, 49. 11, 52. 18, 16. Acts 11, 17. Rom. 1, 13. 3 John 10; absol. Luke 9, 50. (Hdian. 1. 12. 5. Xen. Mem. 4. 5. 4; acc. impl. Jos. c. Ap. 1. 22 κωλύουσι οἱ νόμοι ξενικούς ὅρκους ὀμνύνειν. Xen. Mem. 2. 6. 26; inf. impl. Xen. Hell. 7. 5. 26; absol. Xen. An. 4. 2. 25 ult.) With acc. of thing, 1 Cor. 14, 39 καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. 2 Pet. 2, 16. (Hdian. 3. 1. 13. Xen. Mem. 4. 5. 5.) With acc. of thing and τοῦ c. inf. Acts 10, 47 μήτι τὸ ὕδωρ κωλύσαι . . . τοῦ μὴ βαπτισθῆναι τούτους, comp. Buttm. § 140. n. 10. Winer § 45. 4. b.—By Hebr. with acc.

of thing and ἀπό c. gen. of pers. Luke 6, 29 ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσης. So Sept. for יָצַק Gen. 23, 6; יָצַק 2 Sam. 13, 13.

κῶμη, ης, ἡ, (κείμαι, κοιμάω,) *a village, hamlet, country-town*, without walls, opp. to a fortified city.

1. Genr. e. g. τὰς πόλεις καὶ τὰς κώμας Matt. 9, 35. 10, 11. Luke 8, 1. 13, 22; ἀγροὶ καὶ κῶμαι *fields and villages* Mark 6, 36. Luke 9, 12; κῶμαι ἢ πόλεις ἢ ἀγροὶ Mark 6, 56; ἡ κῶμη, αἱ κῶμαι, simply, Matt. 14, 15. 21, 2. Mark 6, 6. 11, 2. Luke 5, 17. 9, 6. 52. 56. 10, 38. 17, 12. 19, 30. 24, 13. 28. John 11, 1. 30. So John 7, 42 of Bethlehem, i. e. before the time of Rehoboam, who fortified it, 2 Chr. 11, 6. Meton. *villages* for the inhabitants of villages Acts 8, 25. Sept. for יָצַק 1 Chr. 27, 25. Cant. 7, 12. So Pol. 2. 17. 9 φέκουν κατὰ κώμας ἀτειχίστους. Xen. Cyr. 3. 3. 28.—Spec. Mark 8, 27 αἱ κῶμαι Καισαρείας, *the villages of Caesarea*, i. e. lying around and dependent upon it. Sept. Plur. for כִּנְיֹה Josh. 15. 45. 17, 11; חֲצֵה Josh. 15, 31 sq. 19, 6 sq.

2. Apparently of a large *town* or *city* perhaps without walls, or partly in ruins e. g. the northern Bethsaida (Julias), Mark 8, 23. 26 bis; comp. v. 22. Sept. for יָצַק Josh. 10, 37. 15, 9.—Hdian. 3. 6. 19 οἱ Byzantium, πᾶσά τε ἡ πόλις κατεσκάφη καὶ . . . παντὸς τε κόσμου καὶ τιμῆς ἀφαιρέσεν τὸ Βυζάντιον κῶμη δουλεύειν Περνισίους δῶρον ἐδόθη.

κωμόπολις, εως, ἡ, (κῶμη, πόλις,) *a village-city, town*, i. e. a large village or town like a city, but without walls, Mark 1, 38.—Strabo 13. p. 887. b, καὶ τὸ Ἰλιον δὲ νῦν ἐστὶ, κωμόπολις τις ἦν.

κῶμος, ον, ὁ, *a revel, carousal*, Lat. *comissatio*, a merry-making or rioting after supper, the guests often sallying into the streets with torches, music, frolic, and songs in honour espec. of Bacchus; Rom. 13, 13. Gal. 5, 21. 1 Pet. 4, 3.—2 Macc. 6, 6. Diod. Sic. 17. 72. Xen. Cyr. 7. 5. 25. Comp. Adam's Rom. Ant. p. 434. Dict. of Antt. art. *Comissatio*.

κῶνωψ, ωπος, ὁ, ἡ, *a gnat, culex*, as found in acid wine and vinegar, Matt. 23, 24; see in κῆμλος.—Aristot. H. An. 5. 19 οἱ δὲ κῶνωπες ἐκ σκαλῆκων, οἱ γίνονται ἐκ τῆς περὶ τὸ ὄξος ἰλίδος. Plut. adv. Stoic. 28; genr. Hdol. 2. 95. Comp. Buxt. Lex. 1516.

Κῶς, ἡ, gen. Κῶ, acc. Κῶν and Κῶ, Buttm. § 37. n. 2; *Cos* or *Co*, now *Stanko* or *Stanchio*, a small and fertile island of

the Egean sea, near the coast of Caria in Asia Minor, almost between the promontories on which the cities Cnidus and Halicarnassus were situated. It was celebrated for its wine, silks, and cotton of a beautiful texture. Acts 21, 1 *εἰς τὴν Κῶν*.—1 Macc. 15, 23 *εἰς Κῶ*. Jos. Ant. 14. 7. 2. See Strabo 14. p. 657.

Κωσάμ, ὁ, indec. *Cosam*, prob. Heb. קוֹסָם, pr. n. of a man Luke 3, 28.

κωφός, ὁ, ὄν, (κόπω,) pr. *blunted*, *dull*, e. g. a weapon comp. Hoin. Il. 11. 390.—In N. T. trop. of the senses and faculties.

1. As to the tongue, the speech, *blunted*, *lame*, *dumb*; Matt. 9, 32. 33 *ἐλάλησεν ὁ κωφός*. 12, 22 bis. 15, 30. 31. Luke 1, 22. 11, 14 bis, *δαιμόνιον κωφόν*, comp. in ἄλλος. Sept. for קוֹפִיָּה Hab. 2, 18.—Hdot. 1. 34 comp. 85. Xen. Cyr. 7. 2. 20.

2. As to the hearing, *blunted*, *dull*, *deaf*; Matt. 11, 5 *καὶ κωφοὶ ἀκούουσι*. Mark 7, 32 comp. v. 33. v. 37 *τοὺς κωφούς ποιεῖ ἀκούειν*. 9, 25 *πνεῦμα ἀλαλον καὶ κωφόν*, see in ἄλλος. Luke 7, 22. Sept. and קוֹפִיָּה Ps. 38, 14. Is. 35, 5. 43, 8.—Luc. Vitar. Auct. 27 Xen. Cyr. 3. 1. 19.

A.

λαγχάνω, f. λήξομαι, aor. 2 *ἐλαχον*, perf. *ἐλῄχα*.

1. *to obtain by lot*, *to have fall to one's lot*; c. gen. Luke 1, 9 *ἐλαχε τοῦ θυμῶσαι*, the different portions of the daily service being assigned by lot, see Wetst. N. T. in loc. Matth. § 328. So c. gen. Plut. de Fac. in orbe Lun. 20; absol. Jos. B. J. 3. 8. 7. Diod. Sic. 4. 63. Xen. Cyr. 6. 3. 34.—Spec. *to lot*, *to distribute by lot*, *to cast lots*, with περί c. gen. John 19, 24 *λάχωμεν περὶ αὐτοῦ, τίνας ἔσται*. So absol. Diod. Sic. 4. 63 *ἐλαχον, καὶ συνέβη τῷ κλήρῳ λαχεῖν Θησεία*.

2. Genr. *to obtain*, *to receive*, c. acc. Acts 1, 17 *ἐλαχε τὸν κλῆρον*, see in κλῆρος no. 2. 2 Pet. 1, 1. Comp. Matth. l. c. p. 637.—3 Macc. 6, 1. Luc. Hermot. 57. Xen. An. 4. 5. 24.

Λάζαρος, ου, ὁ, *Lazarus*, pr. n. a) The brother of Mary and Martha of Bethany, raised by Jesus from the dead, John 11, 1. 2. 5. 11. 14. 43. 12, 1. 2. 9. 10. 17. b) The poor man in our Lord's parable, Luke 16, 20. 23. 24. 25. Hence the modern *Lazarillo*.

λάθρα, adv. (λαθεῖν, λαωάνα,) *secretly*, *privately*; Matt. 1, 19 *λάθρα ἀπολύσαι*. 2, 7. John 11, 28. Acts 16, 37. Sept. for לָחַץ Deut. 13, 7; חָצַב 1 Sam. 18, 22.—Diod. Sic. 14. 75. Xen. Hell. 4. 8. 16.

λαίλαψ, απος, ἡ, *a storm*, *tempest*, of wind with rain, Mark 4, 37. Luke 8, 23. 2 Pet. 2, 17. Sept. for רָעַב Jer. 35, 32; רָעַב Job 21, 18.—Pol. 30. 14. 6. Plut. Timol. 28.

λάκω, see λάσκο.

λακίζω, f. ἰσω, (λάξ,) *to kick*, *to strike* with the heel, e. g. *πρὸς κέντρα* Acts 9, 5.

26, 14; see in κέντρον no. 2.—Luc. Hermot. 33. Xen. Mem. 2. 2. 7.

Καλέω, ὦ, f. ἦσω, *to speak*, *to talk*, pr. to use the voice, without any necessary reference to the words spoken, and thus differing from εἰπεῖν and λέγειν; see Tittm. de Syn. N. T. p. 79, 80. So espec. of children, *to talk much*, *to prattle*, Germ. *lallen*, Xen. Cyr. 1. 4. 12 *παιδάριον ὦν, δεινότητος λαλεῖν ἐδόκουν εἶναι*. Plut. de Garrul. 1; also of monkeys, *to chatter*, *to babble*, Plut. de Placit. Philosophor. 5. 20; of birds, *to twitter*, *to chirp*, Mosch. 3. 113. Theocr. 5. 34. Comp. Heb. קָרַח וקָרַח, Gesen. Lex.—In N. T. genr. *to speak*, *to talk*; less frequent in profane writers.

1. Pr. of persons, *to speak*, absol. Matt. 9, 33 *ἐλάλησεν ὁ κωφός*. 12, 22. 15, 31. Mark 5, 35 *ἔτι αὐτοῦ λαλοῦντος*. Luke 7, 15. Acts 18, 9. James 1, 19. al. sæp. Sept. for קָרַח 1 Sam. 3, 9. 10. Is. 1, 2. (Luc. de Domo 3 ult. Hdian. 2. 4. 14 *ἔτι λαλοῦντα τὸν... φωνεῖν*.) With an adv. John 18, 23 *εἰ κακῶς ἐλάλησα*. 1 Cor. 13, 11 *ὡς νήπιος ἐλάλουν*. So ὁρῶς Mark 7, 35; οὕτως Acts 7, 6. Heb. 6, 9; στόμα πρὸς στόμα *mouth to mouth*, i. e. face to face, 2 John 12. (Sept. for קָרַח קָרַח Num. 12, 8; ἡδέως Dem. 578. 16.) With other adjuncts of manner, e. g. with dat. *παρρησία* *boldly*, *openly*, John 7, 26. Acts 2, 6 *ἰδίᾳ διαλέκτῳ*. 6, 10. 1 Cor. 13, 1; genr. *γλώσσῃς* *λαλεῖν* see in γλώσσα no. 2. d. Also with a prep. e. g. *εἰς αἶρα* 1 Cor. 14, 9 see in ἄηρ; ἐκ c. gen. of manner *cr source* Matt. 12, 34; ἐκ τῶν ἰδίων *λαλεῖ*, John 8, 44; ἐν c. dat. 1 Cor. 12, 3 *ἐν πνεύματι* 3. *λαλῶν*. With a particip. of manner, Luke 1, 64 *καὶ ἐλάλει εὐλογῶν*. 2 Cor. 11, 23.—In various constructions marking the person (or thing)

to or of whom one speaks, e. g. a) With dat. of pers. *to speak to or with any one*, Matt. 12, 47 *ζητούντές σοι λαλῆσαι*. Luke 1, 22. John 9, 29. 19, 10. Acts 7, 38. Rom. 7, 1. (Sept. and *לָּבֵן* Gen. 18, 33. Arr. Epict. 3. 13. 7. Dem. 578. 16.) With an adjunct of manner added, e. g. dat. *παρρησία* John 7, 13. Eph. 5, 19 *λαλούντας ἑαυτοῖς ψαλμοῖς*, i. e. singing together; *ἐν* c. dat. 1 Cor. 14, 6. 21; *περί τινος* Luke 2, 38. With particip. *λέγων*, giving definiteness to the idea of *λαλεῖν*, Matt. 14, 27 *ἐλάλησεν αὐτοῖς ὁ Ἰ. λέγων*. 23, 1. 28, 18. Luke 24, 6. al. sēp. So Sept. for *לָּבֵן* *לָּבֵן* Gen. 17, 3. 34, 8; *לָּבֵן* *לָּבֵן* Gen. 22, 42. See Heb. Lex. art. *לָּבֵן* no. 1. b) With *μετά τινος*, *to speak with*, John 4, 27. 9, 37 *ὁ λαλῶν μετὰ σοῦ*. With *λέγω*, Mark 6, 50 *ἐλάλησε μετ' αὐτῶν καὶ λέγει*. Rev. 21, 9 *λέγων*. Sept. for *לָּבֵן* *לָּבֵן* Num. 11, 17; *לָּבֵן* *לָּבֵן* Gen. 35, 13. c) With *πρός τινος*, *to speak to*, found only thrice except in Luke's writings (1 Thess. 2, 2. Heb. 5, 5. 11, 18; see below). Acts 4, 1 *λαλούντων δὲ αὐτῶν πρὸς τὸν λαόν*. 21, 39. Sept. for *לָּבֵן* *לָּבֵן* Gen. 18, 27. 29. (Luc. Asin. 5. Plut. de Garrul. 1.) Followed by *εὐαγγελίζομαι* Luke 1, 19. Acts 11, 20; *λέγων* Acts 8, 26. 26, 31. 28, 25. With *λέγων* impl. Heb. 5, 5. 11, 18. So Sept. for *לָּבֵן* *לָּבֵן* c. *לָּבֵן* impl. 1 K. 21, 5. 2 K. 1, 1; comp. Gen. 41, 17. Ex. 32, 7. See Heb. Lex. art. *לָּבֵן* Piel no. 1. c. d) With *περί τινος*, *to speak about or of any one*, John 8, 26. 12, 41. Sept. for *לָּבֵן* *לָּבֵן* Ez. 33, 30. e) With acc. of a kindred noun or of a pronoun, in a general or adverbial sense, and thus differing from *λέγειν* c. acc. which implies a definite object or is followed by the express words spoken; see Buttm. § 131. 4 and 8; comp. in Engl. *to talk nonsense*, i. e. foolishly, *to talk strange things*, i. e. strangely. Matt. 12, 34 *ὡς δύνασθε ἀγαθὰ λαλεῖν*. John 8, 20 *ῥήματα βλασφ.* John 8, 44 *τὸ ψεύδος*. Jude 15. 16. Sept. and *לָּבֵן* Ex. 4, 12. (Luc. Demonax 51 *ὅλγα μὲν λαλῶν, πολλὰ δὲ ἀκούων*. Plut. de Garrul. 23. Xen. Cyr. 1.4. 1.) With other adjuncts added, e. g. acc. et dat. of pers. Matt. 9, 18. John 14, 25. 15, 11. (Sept. Gen. 28, 15.) Or also dat. of manner, Mark 8, 32 *τὸν λόγον παρρησία ἐλάλει*. 1 Cor. 14, 2; *διὰ* c. gen. of manner 1 Cor. 14, 9; *ἐν* c. dat. of manner 2 Cor. 11, 17; *ἐν Χριστῷ* i. e. by his authority 2 Cor. 12,

19. Also *τὸ κατὰ τινος* i. e. according to 2 Cor. 11, 17; *τὸ μετὰ τινος* Eph. 4, 25 (Sept. Gen. 31, 29); *τὸ περί τινος* Luke 2, 33; *τὸ πρὸς τινος* Acts 11, 14. Luke 24, 44; *πρὸς τὸ οὗς* Luke 12, 3. Sept. for *לָּבֵן* *לָּבֵן* Gen. 18, 19.

2. As modified by the context, where the sense lies not so much in *λαλεῖν* as in the adjuncts, e. g. a) Of one teaching, for *to teach, to preach*, absol. Luke 5, 4. 1 Cor. 14, 34. 35. 1 Pet. 4, 11; with an adv. John 12, 50. Acts 14, 1. Eph. 6, 20; with *ἀπό* v. *ἐκ* c. gen. of source or occasion John 7, 17. 18. 12, 49; *ἐκ* c. gen. of manner, John 3, 31; with a dat. of manner, *γλώσσας λαλεῖν*, Mark 16, 17. Acts 2, 4. al. see in *γλώσσα* no. 2. d. Also with an adjunct of pers. *to whom*, e. g. dat. John 15, 22. 1 Cor. 3, 1; adv. *παρρησία* John 18, 20; *ἐν* c. dat. of manner Matt. 13, 10 *διὰ ἐν παραβολαῖς λαλεῖς αὐτοῖς*. 13, 34; *ἐπὶ τῷ ὀνόματί τινος* Acts 4, 17. 5, 40, see in *ἐπὶ* II. 3. c. β. So *περί τινος* Luke 9, 11; *πρὸς τινος* Acts 11, 20. Further, with an acc. of the thing taught; absol. John 3. 11. 8, 30. 40. 18, 20. Acts 16, 14. 20, 30. Tit. 2, 1; and so in reference to the doctrines of Jesus, John 8, 28. 38. 12, 50. Acts 5, 20. 17, 19. 1 Cor. 2, 6. 7; *λαλεῖν καὶ διδάσκειν* Acts 18, 25. With pers. *to whom*, e. g. dat. Mark 2, 2 *ἐλάλει αὐτοῖς τὸν λόγον*. 4, 33. John 6, 63. Acts 8, 25; also with *ἐν* c. dat. of manner John 16, 25; *λέγων* Matt. 13, 3; *τὸ πρὸς τινος* Acts 3, 22. 1 Thess. 2, 2 *λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον*. b) Of those who *tell, relate, declare, announce* any thing, John 1, 37; *πρὸς τινος* et adv. Luke 2, 20; *περί τινος* John 9, 21. (So c. dat. Theophr. Char. 7 or 24.) With acc. of thing, Acts 4, 20. Matt. 26, 13; acc. of thing and dat. of pers. Acts 23, 28, and with *λέγων* impl. Matt. 13, 33. Also *περί τινος* Luke 2, 17. Acts 22, 10; *καθ' ὃν τρόπον* 27, 25; *παρά τινος* Luke 1, 45. c) Of prophecy, predictions, for *to foretell, to declare*, 2 Pet. 1, 21. James 5, 10. Acts 3, 24. 26, 22; *πρὸς τινος* Acts 28, 25; with acc. of thing, Luke 24, 25 *οἷς* by attr. for *διὰ*. Acts 3, 21; acc. et dat. of pers. John 16, 1. 4. So of a divine promise, Luke 1, 55. 70. d) Of what is said with authority, for *to direct, to charge, to prescribe*, c. dat. Mark 16, 19; acc. et dat. John 15, 11; acc. et *εἰς* et *περί* Heb. 7, 14. For *to publish, to promulgate*, authoritatively, Heb. 3, 5. 9, 19. e) Trop. *to speak* by writing, by letter, 2 Cor. 11, 17 bis. Heb. 2, 5. 2 Pet. 3, 16 *ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς*. Of one

dead who *speaks, exhorts*, by his example and faith, Heb. 11, 4.

3. Meton. of things as speaking, e. g. a) Of a law, to *speak, to prescribe*, Rom. 3, 19. b) Of the expiatory blood of Jesus, Heb. 12, 24 *κρείττον λαλοῦντι παρά τὸν Ἀβελ*, speaking better than the blood of Abel, since this latter cried only for vengeance, Gen. 4, 10. c) In the imagery of the Apocalypse, spoken of a voice, Rev. 1, 12, 4, 1. 10, 4; of thunders, which are said λαλεῖν τὰς ἐαυτῶν φωνάς Rev. 10, 3, 4; of a beast, Rev. 13, 5. 11. 15. So Heb. *דַּבֵּר*, Sept. *ειπεν*, of the serpent, Gen. 3, 1. 4. +

λαλιά, *as, ἡ, (λαλῶ), a talking, gossip*, Aristoph. Nub. 931; *talkativeness*, Plut. de rect. rat. aud. 18. Plato Def. 416.—In N. T. *speech, utterance*, i. e. a) A manner of speaking, a *dialect*, Matt. 26, 73. Mark 14, 70. Sept. for *דַּבֵּר* Cant. 4, 3. b) Meton. what is uttered, a *saying, words*, John 4, 42. 8, 43. Sept. for *דַּבֵּר* Job 33, 1; comp. Sept. Is. 11, 3. So Pol. 32. 9. 4.

λαμά or *λαμμά*, *lama*, i. e. Heb. *מַה* or *מַה־*, *why? wherefore?* Matt. 27, 46 et Mark 15, 34, from Ps. 22, 2 where Sept. *inani*.

λαμβάνω, f. *λήψομαι*, aor. 2 *ἔλαβον*, perf. *ἔληφα*; to *take*, and also to *receive*.

1. to *take, to lay hold of, to grasp, to seize*, to take and keep hold of.

a) Pr. with the hand, to or with oneself; c. acc. expr. or impl. a) Genr. c. acc. Matt. 14, 19 *καὶ λαβὼν τοὺς πέντε ἄρτους*. 27, 1 *λαβοῦσαι τὰς λαμπάδας*. 26, 26. 52. 25, 6. 30. 48. Mark 9, 36. Luke 22, 17. John 12, 3. 13. 13, 4. 12. 30. 1 Cor. 11, 23. Rev. 5, 8. 22, 17; with *ἐκ τινος* added, John 16, 14. Rev. 5, 7. Sept. for *קָבַץ* Gen. 18, 8. Num. 16, 17. 18; *קָבַץ* Josh. 6, 4. Is. 2, 4. (Hdian. 8. 8. 15. Xen. Cyr. 6. 4. 4.) Trop. *τιμὴν ἐάντῳ* λ. Heb. 5, 4; *δύναμιν* Rev. 11, 17. (Xiphilin. Galb. p. 187 *νομίζων οὐκ εἰληφέναι τὴν ἀρχήν, ἀλλὰ δεδόσθαι αὐτῷ*.) Part. *λαβών* is often used before other verbs by a species of pleonasm, in order to express the idea more fully and graphically, comp. in *ἀνίστημι* II. 1. a. Passow in *λαμβάνω* ult. Matt. 13, 31 *ὃν λαβὼν ἄνθρωπος ἔσπειρεν*. v. 33; acc. impl. Luke 24, 43. Acts 16, 3. So Sept. Josh. 2, 4. Luc. Scyth. 6. Xen. Cyr. 8. 3. 6, 7. β) Of taking food or drink, c. acc. John 19, 30. Acts 9, 19 *καὶ λαβὼν τροφήν*. 1 Tim. 4, 4; absol. Mark 15, 23. So Heb. *קָבַץ*, see Heb. Lex. also Plut. Pomp. 2 pen. γ) to *take to or with any one*, c. acc. e. g.

Matt. 16, 5 *ἐπελάθοντο ἄρτους λαβεῖν*. v. 7 25, 4. John 18, 3; also c. *μετ' ἐαυτῶν* Matt. 25, 3. (Xen. Cyr. 2. 4. 22.) Spec. *λαμβάνειν γυναῖκα* to *take a wife, to take as a wife*, Mark 12, 19. 20. 21. 22. Luke 20, 28 sq. Sept. for *קָבַץ* Gen. 6, 2. 11, 29. So Jos. Ant. 1. 16. 3. Plut. T. Gracch. 1. Xen. Cyr. 8. 4. 16. δ) to *take upon oneself, to bear*, trop. Matt. 10, 38 *τὸν σταυρόν*. 8, 17 *τὰς ἀσθενείας ἡμῶν*, quoted from Is. 53, 4 where Heb. *קָבַץ*; Sept. *φέρειν*. ε) to *take up, to gather up*, Matt. 16, 9. 10 *πόσους κοφίνους ἔλαβετε*, comp. Mark 8, 19. 20. Trop. *λαβεῖν τὴν ψυχὴν*, opp. *τίσῃμι*, John 10, 17. 18. So pr. Xen. CEC. 8. 2. ib. 9. 10.

b) to *take out from a number, to choose*, c. acc. Acts 15, 14 *λαβεῖν ἐξ ἑξῶν λαόν*. Pass. Heb. 5, 1.—Sept. Amos 2, 11. Pol. 5. 63. 1. Xen. An. 1. 1. 6.

c) to *take, i. e. to seize, to lay hold of*, with the idea of force, violence. a) Pr. c. acc. Matt. 21, 35 *καὶ λαβόντες τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν κτλ.* v. 39. Mark 12, 3. 8. John 19, 1; absol. 2 Cor. 11, 20. (Luc. D. Deor. 21. 2. Xen. Cyr. 2. 4. 23.) So in hunting or fishing, to *take, to catch*, Luke 5, 5; trop. 2 Cor. 12, 16 *δόλω ὑμᾶς ἔλαβον* comp. Matt. 4, 19. So Palaeoph. 28. 3. Xen. Cyr. 1. 4. 9. β) Trop. of any strong affection or emotion, to *seize, to come or fall upon any one*, c. acc. e. g. *ἔκστασις ἔλαβεν ἅπαντας* Luke 5, 26; *φόβος* 7, 16; *πειρασμός* 1 Cor. 10, 13. Sept. for *קָבַץ* Ex. 15, 15. (2 Macc. 9, 5. Jos. Ant. 2. 6. 8. Xen. Conv. 1. 15.) So of an evil spirit, demon, Luke 9, 39; comp. Jos. Ant. 4. 6. 5.

d) to *take away*, e. g. from any one by force, c. acc. Matt. 5, 40 *καὶ τὸν χιτῶνά σου λαβεῖν*. Rev. 3, 11 *ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου*. 6, 4 *ἐκ v. ἀπὸ τῆς γῆς*. Sept. for *קָבַץ* Gen. 27, 35. 31, 1.—Pol. 4. 3. 11. Xen. An. 2. 1. 10.

e) to *take up a person*, i. e. to *receive him as a friend or guest into one's house or society*, i. q. *δέχομαι*. a) Genr. c. acc. John 19, 27 *ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια*. 2 John 10 *εἰς οἰκίαν*. John 6, 21 *εἰς τὸ πλοῖον*. (Hom. Od. 7. 255.) Trop. of a teacher or the like, to *receive, to acknowledge*, to embrace and follow his instructions, John 1, 12. 5, 45. 13, 20. 14, 17. So of doctrine, to *receive, to embrace*, e. g. *τὸν λόγον* Matt. 13, 20. Mark 4, 16; *τὴν μαρτυρίαν* John 3, 11. 32. 33. 1 John 5, 9; *τὰ ρήματα* John 12, 48. 17, 8. β) From the Heb. *λαμβάνειν πρόσωπόν τινος*, to *accept the person of any one*, Heb. *קָבַץ* *קָבַץ*, pr.

spoken of a king or judge who *receives* or admits the visits of those who bring him salutations and presents, and favours their cause, see espec. Job 13, 10; hence to *favour any one*, both in a good and bad sense, see Heb. Lex. art. נָשָׂא no. 3. b. In N. T. only in a bad sense, to *accept one's person*, i. q. to *be partial* towards him, absol. Luke 20, 21; c. gen. Gal. 2, 6 πρόσωπον Θεός ἀνθρώπου οὐ λαμβάνει. So Sept. for נָשָׂא יְהוָה Ps. 82, 2. Lev. 19, 15.

f) Trop. in phrases, where λαμβάνειν with its accus. is often equivalent to the verb corresponding to the accus. e. g. ἀρχὴν λαμβάνειν i. q. to *begin*, Heb. 2, 3. (Æl. V. H. 2. 28. Hdian. 7. 11. 1.) ἀφορμὴν λαμβ. to *take occasion*, Rom. 7, 8, 11. (Diod. Sic. 4. 32 καίρον.) θάρσος λαμβ. to *take courage*, i. q. θάρρῶ, see in θάρσος, Acts 28, 15; ἴκανον λαμβ. to *take security*, Acts 17, 9; λήσῃν λ. to *forget*, 2 Pet. 1, 9. (Æl. V. H. 3. 18. Jos. Ant. 2. 9. 1.) μορφὴν τιнос λ. to *take the likeness* or form of any one, to *liken oneself* to him, Phil. 2, 7; πείραν λαμβ. to *make trial of*, i. e. to *attempt*, Heb. 11, 29; (Hdian. 1. 8. 10. Xen. Cyr. 6. 1. 54;) or also i. q. to *have trial of*, to *experience*, Heb. 11, 36. (Xen. Œc. 17. 1.) συμβούλιον λαμβ. to *take counsel*, i. q. to *consult*, Matt. 12, 14. 27, 1. 7. 28, 12; ὑπόδειγμα τινα λαμβ. to *take any one as an example*, James 5, 10; ὑπόμνησιν λαμβ. to *recollect*, to *remember*, 2 Tim. 1, 5; χάραγμα τιнос λαμβ. to *take* or *adopt the mark of* any one, Rev. 14, 11; and with ἐπὶ c. gen. 14, 9. 20, 4.

2. to *have given me*, to *receive*, to *obtain*, to *partake of*.

a) Genr. and absol. Matt. 7, 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει. 10, 8. John 16, 24. 1 Cor. 4, 7; with acc. Matt. 20, 9 ἔλαβον ἀνὰ θηνάριον. v. 10. 25, 16 πέντε τάλαντα λαβόν. Mark 10, 30. 11, 24. John 4, 36. Acts 3, 3. Rom. 4, 11. 1 Cor. 9, 24. Gal. 3, 14. Phil. 3, 12 comp. in καταλαμβάνω no. 2. Heb. 11, 35. James 1, 12. 1 Pet. 4, 10. Rev. 4, 11. (Æl. V. H. 9. 31. Xen. Cyr. 3. 3. 7.) With ἐκ τιнос partitively, see in ἐκ no. 1. d. John 1, 16. Rev. 18, 4 ἐκ τῶν πηλῶν αὐτῆς ἵνα μὴ λάβῃτε. (Palæph. 52. 3.) With an adjunct of the source added, e. g. ἀπὸ c. gen. *from*, 1 John 2, 27; παρά c. gen. *from any one* Acts 2, 33. James 1, 7. Rev. 2, 27; (Hdian. 4. 7. 3;) or spoken de co-natu, John 5, 34. 41 θόξαν παρὰ ἀνθρώπου οὐ λαμβάνω. v. 44; ὑπὸ c. gen. 2 Cor. 11, 24 ὑπὸ Ἰουδαίων . . . ἔλαβον (πληγὰς), comp. Luc. Cronos. 16. Xen. Cyr. 1. 3. 16.

b) Of an office or dignity, to *receive*, to

obtain, either as committed or transmitted, c. acc. e. g. ἐπισκοπὴν Acts 1, 20; κληρὸν v. 25; ἱερατείαν Heb. 7, 5; βασιλείαν Luke 19, 12. 15; c. παρά τιнос Acts 20, 24. So Hdian. 3. 15. 8. Xen. Cyr. 1. 5. 2.—Also of a successor in office, λαβεῖν διάδοχον Acts 24, 27, comp. διαδέχομαι. So Lat. *successorem accipere* Plin. Ep. 9. 13.

c) Spec. to *receive* tribute, rent, i. q. to *collect*, to *exact*, c. acc. Matt. 17, 24 οἱ τὰ διδραχμα λαμβάνοντες, i. e. the receivers, collectors. 21, 34. Heb. 7, 8; so c. ἀπὸ τιнос Matt. 17, 25. 3 John 7.—Xen. Mem. 1. 6. 3; παρά τιнос Luc. D. Mort. 22. 1. Xen. Mem. 1. 5. 6.

d) Trop. to *receive* instruction, i. q. to *be instructed*, to *learn*, absol. Rev. 3, 3 μνημόνευε οὖν πῶς εἰληφάς καὶ ἤκουσας.—Diod. Sic. 2. 29 βεβαίως ἕκαστα λαμβάνουσιν, i. e. *μανθάνουσιν*.

e) Trop. in phrases, comp. above in no. 1. f. E. g. ἐντολὴν λαμβάνειν, to *receive commandment*, παρά τιнос John 10, 18. 2 John 4; περί τιнос Col. 4, 10; πρὸς τινα Acts 17, 15. (Act. Thom. § 36.) καταλλαγὴν λαμβ. i. q. to *be reconciled*, Rom. 5, 11; κρίμα λαμβ. to *receive condemnation*, i. q. to *be condemned*, Matt. 23, 13. James 3, 1; c. dat. reflex. Rom. 13, 2; οἰκοδομὴν λαμβ. to *receive edification*, i. q. to *be edified*, 1 Cor. 14, 5; παραγγελίαν λαμβ. to *receive a charge* Acts 16, 24; περιτομὴν λαμβ. i. q. to *be circumcised* John 7, 23. +

Λάμεχ, ὁ, indec. Lamech, Heb. לֶמֶךְ, pr. n. of a patriarch, the father of Noah, Luke 3, 36; see Gen. 5, 25 sq.

λαμπά, see λάμα.

λαμπάς, ádos, ἡ, (λάμπω, Heb. לָמַח,) a *light*, e. g. a torch, lamp, or lantern; genr. Acts 20, 8 λαμπάδες ἱκαναί. Luke 4, 5. (Sept. for לָמַח Gen. 15, 17. Ex. 20, 18.) Prob. a torch, Rev. 8, 10. John 18, 3. Sept. and לָמַח Judg. 15, 4. 5. So Hdian. 4. 2. 20. Plato Ax. 372. a.—Also a lamp, fed with oil, Matt. 25, 1. 3. 4. 7. 8. Sept. and לָמַח Judg. 7, 16. 20. On the form of ancient lamps see Dict. of Antt. art. *Lucerna*.

λαμπρός, á, óν, (λάμπω,) *shining*, *bright*, *radiant*, e. g.

1. Pr. of a star, Rev. 22, 16 ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός. So Ep. Jer. 51. Hom. Il. 4. 77. Xen. Mem. 4. 7. 7.—Of raiment, *radiant*, and hence *white*, spoken of angels Acts 10, 30. Rev. 15, 6. 19, 8. Of the robe put by Herod upon Christ in mockery, as Pilate's soldiers afterwards put on him a purple robe, Luke 23, 11; comp. Mark 15,

17. etc. (Pol. 10. 4. 8. Diod. Sic. 1. 91.) Hence *splendid*, *sumptuous*, of raiment, James 2, 2. 3 ἐσθῆς λαμπρά. Also *genr.* Rev. 18, 14 τὰ λαμπρά, *costly things*. So Diod. Sic. 20. 7. Xen. Conv. 1. 4.

2. Spec. *clear, limpid*, Rev. 22, 1 ποταμὸν λαμπρόν ὡς κρύσταλλον.—Æschyl. Eum. 695. Xen. Hell. 5. 3. 19.

λαμπρότης, *τητος, ἡ*, (λαμπρός,) *brightness, splendour*, λ. τοῦ ἡλίου Acts 26, 13. Sept. for מִנִּי Is. 60, 3; דָּוִד Dan. 12, 3.—Pol. 11. 9. 1. Xen. An. 1. 2. 18.

λαμπρῶς, *adv.* (λαμπρός,) *splendidly, sumptuously*, Luke 16, 19.—Jos. Ant. 6. 1. 3. Plut. Pomp. 46. Plato Tim. 27. b.

λάμπω, *f.* ψω, (comp. Heb. נָצַץ, see Heb. Lex.) *to give light, to shine, to be bright*; c. dat. Matt. 5, 15 λάμψει πάσι τοῖς ἐν τῇ οἰκίᾳ. Absol. 17, 2 ἔλαμψε τὸ πρόσωπον αὐτοῦ. Luke 17, 24. Acts 12, 7. 2 Cor. 4, 6 ἐκ σκότους φῶς λάμψαι. Trop. Matt. 5, 16. 2 Cor. 4, 6. Sept. for מִנִּי Prov. 4, 18; דָּוִד Dan. 12, 3.—Plut. Symp. 6. 7. 2 pen. Xen. Mem. 4. 7. 7.

λανθάνω, *f.* λήσω, *aor.* 2 ἔλαθον, *to be hid, concealed, unknown*; absol. Mark 7, 24 οὐκ ᾔδυνήζη λαθεῖν. Luke 8, 47. (Æl. V. H. 4. 20 init.) With acc. of pers. *to be hid as to any one*, i. e. *from him, to escape his notice*, Lat. *latere aliquem*; Acts 26, 26 ὅτι οὐκ ἔλαθε γὰρ αὐτόν τι τοῦτων. 2 Pet. 3, 5. 8; see Matth. § 412. 5, comp. Butt. § 131. 2. So Hdi. 5. 8. 8. Xen. Mem. 2. 1. 13.—Joined with the participle of another verb it has the force of an adverb, i. q. *secretly, unawares*; Heb. 13, 2 ἔλαθόν τινες ξενίσαντες ἄγγελους. Butt. § 144. n. 6. Winer § 58. 4. So Hdi. 5. 8. 6. Xen. An. 1. 1. 9.

λαξευτός, *ἡ, ὄν*, (λαξεύω; λᾶς, ξέω,) *stone-hewn, rock-hewn*, of a sepulchre hewn in the rock, Luke 23, 53; comp. in λατομέω.—Sept. Deut. 4, 49. Aquil. Num. 21, 20. 23, 14.

Λαοδίκεια, *as, ἡ*, *Laodicea*, the chief city of Phrygia Pacatiana in Asia Minor, situated on the river Lycus some distance above its junction with the Meander, south of Hierapolis and west of Colosse. Its earlier name was Diospolis; it was enlarged by Antiochus II, and called by him Laodicea after his wife. About A. D. 62 it was destroyed by an earthquake, along with the two cities just named; but was rebuilt by Marcus Aurelius. It is now in ruins, and the place bears the name of *Eski-hissar*. See Strabo 12. p. 578. ° Plin. H. N. 5. 29. Rosenm. Bibl. Geogr. I. ii. p. 205, 228.

O. v. Richter p. 521. Hamilton's Res. in Asia Minor, I. 514 sq.—Col. 2, 1. 4, 13. 15. 16. Rev. 1, 11. [3, 14.]

Λαοδικεύς, *ἑως, ὁ, α* *Laodicean*, Col. 4, 16. Rev. 3, 14.

λαός, *οὐ, ὁ, people*, the people at large, the mass, not like δῆμος a body politic.

1. Pr. and *genr.* a people, nation, tribe, i. e. the mass of any people; Luke 2, 10 ἥτις ἔσται παντὶ τῷ λαῷ. Rev. 5, 9. Plur. Luke 2, 31. Acts 4, 25 quoted from Ps. 2, 1 where Sept. for עַם. Sept. for עַם Job 36, 31. Ez. 20, 41. So Hom. Od. 6. 194. Hdt. 5. 42. Strabo 14. p. 984. a.—Spec. of the Jews as the people of God's choice, only Sing. Matt. 1, 21. 2, 4. 6. Mark 7, 6. Luke 2, 32. John 11, 50. Heb. 7, 5. al. sēp. So Sept. and עַם Ex. 1, 20. 8, 1. Deut. 2, 4. al. sēp.—Trop. of Christians as God's spiritual Israel, Sing. Tit. 2, 14. Heb. 2, 17. 4, 9. 13, 12.

2. In a more limited sense, *the people*, i. e. *the many, the multitude, the public*, either indefinitely or of a multitude collected in one place. Luke 7, 29 καὶ πᾶς ὁ λαὸς ἀκούσας. 8, 47. 9, 13 εἰς πάντα τὸν λαὸν τοῦτον *for all this multitude*. 18, 43. 23, 27 πληθος τοῦ λαοῦ καὶ γυναικῶν. Acts 3, 9. 11. 12. 5, 37. 18, 10. So Hom. Il. 18. 502. ib. 23. 728.—Spec. *the common people, the populace*, the inhabitants of any city or territory, e. g. Jerusalem Acts 2, 47. 21, 30. 36; of Galilee Matt. 4, 23. 9, 35. Sept. and עַם Gen. 19, 4. 23, 7. 12, 13. (Hom. Od. 13. 156. Plut. Romul. 26.) As distinguished from magistrates and the higher classes, Matt. 26, 5 ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ. 27, 25. 64. Mark 11, 32. Luke 19, 48. 20, 6. 23, 13. Acts 6, 12. al. Sept. and עַם Ex. 18, 22. 26. Josh. 6, 8. 10. +

λάρυγξ, *υγγος, ὁ*, *larynx*, the throat, gullet, as an organ of the voice, Rom. 3, 13, quoted from Ps. 5, 10 where Sept. for לָרִיץ.—Eccles. 6, 5. Aristoph. Ran. 575 [583]. Eurip. Cycl. 157. On the diff. between λάρυγξ and φάρυγξ, see Lob. ad Phryn. pp. 65, 470.

Λασαία, *as, ἡ*, *Lasea*, a maritime city of Crete, on the southern coast, not mentioned in profane writers. Acts 27, 8.

λάσκω, *f.* λακίσω, *to sound, to ring*, Hom. Il. 14. 25. ib. 20. 277; in *aor.* 2, *to crack, to knock, to snap*, in breaking, Hes. Theog. 694. Hom. Il. 13. 616.—In N. T. and later, *to crack open, to burst*, intrans. Acts 1, 18 ἐλάκῃσε μέσος, *he burst asunder in the midst*, i. e. Judas having hanged him-

self (Matt. 27, 5), the rope broke and the fall caused the bursting of the abdomen. So Act. Thom. § 33 δὲ δράκων φυνσηεῖς ἐλάκησε. Zonar. Lex. 691 ἀντὶ τοῦ ἐσχίσθη.

λατομέω, ὦ, f. ἴσω, (λαῖς, τέμνω,) to cut stone, to hew in stone, e. g. μνημεῖον, ὃ ἐλατόμηνεν ἐν τῇ πέτρᾳ Matt. 27, 60. Mark 15, 46. Sept. and 𐤋𐤁𐤍 Is. 22, 16. Deut. 6, 11. —Jos. Ant. 12. 7. 6. Diod. Sic. 5. 39.

λατρεία, ας, ἡ, (λατρεύω,) service, pr. for hire, or as a slave, Ael. V. H. 3. 9. Soph. Ajax 503.—In N. T. service of God, worship, John 16, 2. Rom. 9, 4. 12, 1. Heb. 9, 1. 6. Sept. and 𐤋𐤁𐤍 Ex. 12, 25. 26. Josh. 22, 27.—Plut. de Adulat. et Amic. 12. Plato Phædr. 49. p. 244. e.

λατρεύω, f. εὔσω, (λατρίς one hired,) to work for hire or as a slave, to serve, Palæph. 45. 1, 4. Xen. Cyr. 3. 1. 36; i. q. δουλεύειν ib. § 41.—In N. T. in respect to God, to serve, to worship. a) Genr. c. dat. Matt. 4, 10 et Luke 4, 8 κύριον τὸν Θεόν . . . αὐτῷ μόνῳ λατρεύσεις. Luke 1, 74. 2, 37. Acts 7, 42. 24, 14. 27, 23. Rom. 1, 9. Phil. 3, 3. 2 Tim. 1, 3. Heb. 9, 14. 12, 28. Rev. 22, 3; absol. Acts 26, 7. Sept. and 𐤋𐤁𐤍 Deut. 6, 13. 10, 12. Josh. 24, 15. Once of idol-worship, Rom. 1, 25 ἐλάτρευον τῇ κτίσει κτλ. Sept. and 𐤋𐤁𐤍 Deut. 4, 28. Judg. 2, 11. 13. So Eurip. Ion 152. Plut. de Pyth. orac. 26. b) Spec. of an external ritual worship, i. q. to serve as priest, to officiate, c. dat. τῇ σκηνῇ Heb. 8, 5. 13, 10; and so in the celestial temple Rev. 7, 15. Also genr. for to offer sacrifice, to worship, absol. Heb. 9, 9. 10, 2; comp. Sept. and 𐤋𐤁𐤍 Ex. 3, 12. 7, 16.

λάχανον, ου, τό, (λαχαίνω,) pr. 'a plant in tilled ground'; hence a garden-plant, herb, vegetable. Matt. 13, 32 μέζον τῶν λαχάνων πάντων. Mark 4, 32. Luke 11, 42. Rom. 14, 2. Sept. for 𐤋𐤁𐤍 1 K. 21, 2; 𐤋𐤁𐤍 Gen. 9, 3.—Luc. Philopseud. 8. Plato Rep. 372. c.

Λεββαῖος, ου, ὁ, Lebbeus, a name of the apostle Jude, also called Thaddeus, Matt. 10, 3; see in Ἰουδας no. 4.

λεγεών, ὄνος, ὁ, Lat. legio, a legion, the largest division of troops in the Roman army, varying greatly in number at different periods, as 3000, 4200, 5000, 6600, etc. See Adam's Rom. Ant. p. 366 sq. Dict. of Antt. art. Legio.—In N. T. a legion, for an indefinitely great number, e. g. of angels Matt. 26, 53; of demons Mark 5, 9. 15. Luke 8, 30. So Rabb. 𐤋𐤁𐤍, Buxt. Lex. Chald. 1123.

λέγω, f. ξω, primarily to lay, Germ. legen; Pass. or Mid. to lie, Germ. liegen. E. g. to lay or let lie down for sleep Hom. Il. 24. 635, and Mid. to lie down for sleep Od. 17. 102; to lay together, to collect. Lat. lego, colligo, Hom. Il. 23. 239. Od. 24. 72; Mid. to gather for oneself, to choose, to pick out, Hom. Il. 21. 27. Od. 24. 108. Also to lay down or before, i. e. to relate, to recount; and hence the prevailing Attic and later signif. to say, to speak, i. e. to utter definite and connected words, to discourse; thus differing from λαλεῖν q. v. and also from εἰπεῖν in so far as this latter refers only to words spoken and not to their connected sense; see Tittm. de Synon. N. T. p. 79, 80 sq. Sept. usually for 𐤋𐤁𐤍.—In N. T.

1. to lay before, to relate, e. g. παραβολήν, to put forth, to propound, with acc. and dat. of pers. Luke 18, 1 ἔλεγε δὲ καὶ παραβολήν αὐτοῖς. 13, 6; with πρὸς τινα Luke 12, 41. 14, 7. So of events or the like, to narrate, to tell, e. g. τοῦτο, ταῦτα, c. dat. Luke 9, 21; πρὸς τινα 24, 10.—Palæph. 7. 2. Hdian. 1. 11. 2. ib. 7. 12. 20 τὰ δὲ ἐπόμενα ἐν τοῖς ἔξῃς λεχθήσεται. Xen. Mem. 3. 6. 13.

2. to say, to speak, to discourse, see above; genr. and construed:

a) With an adjunct of the object, i. e. the words spoken, the thing or person spoken of, etc. a) Followed by the words uttered, Matt. 1, 20 ἄγγελος . . . ἐφάνη αὐτῷ, λέγων Ἰωσήφ κτλ. 8, 2. Mark 6, 2. Luke 2, 13. 12, 54. John 1, 29 καὶ λέγει ἵδε ὁ ἀμνὸς τοῦ Θεοῦ. v. 36. Acts 4, 16. Rom. 9, 25. Heb. 1, 6. 8, 13. James 3, 23. al. sarp. (Xen. Conv. 4. 1.) So with ὅτι before the words quoted, Matt. 9, 18. Mark 2, 12 λέγοντας ὅτι οὐδέποτε οὕτως εἶδομεν. 3, 21. Luke 4, 41. 23, 5. John 8, 33. Acts 2, 13. 6, 11. Rom. 3, 8. al. sarp. Comp. Butt. § 139. m. 58, 61. (Palæph. 6. 7. Hdian. 8. 3. 4.) Hence particip. λέγων, λέγοντες, saying, is often put after other verbs or nouns implying speech, like Heb. 𐤋𐤁𐤍, as introducing the exact words, q. d. in these words, e. g. Matt. 5, 2 ἐδίδασκεν αὐτοὺς, λέγων μακάριοι κτλ. 6, 31 μὴ οὖν μεριμνήσητε, λέγοντες τί φάγωμεν κτλ. 9, 30. 12, 38. 16, 7. Mark 1, 7. 24. 11, 31. Luke 4, 35. 36, 7. 39. 20, 5. John 4, 31. 51. Acts 2, 13. 40. 24, 2. Heb. 12, 26. Rev. 6, 10. al. sarp. but not found in the acknowledged epistles of Paul. Sept. and 𐤋𐤁𐤍 Gen. 1, 22. 2, 16. Lev. 1, 1. al. sarp. So Palæph. 7. 7. β) With acc. of thing or person, e. g. the thing spoken, Matt. 21, 16 ἀκούετε τί οὗτοι λέγουσιν; Mark 11, 23. Luke 8, 8 ταῦτα λέγων. John 5, 34. Rom. 10, 8. Eph.

δ, 12 al. ssep. Hence τὰ λέγομενα Luke 18, 34. Acts 8, 6. (Hdian. 4. 14. 7 ἔλεξε τοιαύδε. Xen. An. 7. 7. 43.) With acc. of person spoken of, but only in attraction with *ὅτι*, see Butt. § 151. I. 6. Winer § 63. 4. a. John 8, 54 ὁ πατήρ... ὃν ὑμεῖς λέγετε, ὅτι θεὸς ὑμῶν ἐστίν. 9, 19. Comp. Xen. Conv. 4. 46 λέγειν τε τοὺς φίλους, οἰκνῶν εἰσι. γ) With acc. and inf. comp. Matth. § 537. p. 1056. John 12, 29 ἔλεγε βροντὴν γεγενῆσθαι. Matt. 16, 13. Luke 11, 18. Acts 4, 32. 5, 36. Rom. 15, 8. 2 Tim. 2, 18; εἶναι impl. Rev. 2, 20. So Hdian. 1. 7. 9. Xen. Cyr. 1. 2. 1. δ) With *ὅτι* instead of the accus. and inf. comp. in *ὅτι* no. 3. Butt. § 141. n. 2. Winer § 45. 2. Mark 9, 11. Luke 9, 7. John 4, 20 καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱερὺς. ἐστὶν ὁ τόπος κτλ. 1 Tim. 4, 1. So with *ὅτι* and the apodosis impl. in the phrase σὺ λέγεις, Matt. 27, 11. John 18, 37; comp. Luke 22, 70 ὑμεῖς λέγετε, ὅτι ἐγὼ εἰμι. So Xen. Cyr. 1. 3. 17. ε) With an adv. or adverbial phrase, John 13, 13 καὶ καλῶς λέγετε. (Xen. Mem. 2. 7. 11.) Rom. 3, 5 et Gal. 3, 15 λ. κατ' ἀνθρώπων. Metaph. Rev. 18, 7 ἐν τῇ καρδίᾳ αὐτῆς λέγει, and Matt. 3, 9 λέγειν ἐν ἑαυτοῖς, *to say in one's heart, in or among themselves*, i. e. *to think*, comp. in εἶπον, no. 1. ζ. Heb. Lex. 𐤇𐤁𐤍 no. 2.

b) With a further adjunct of the person to whom one speaks, in the dat. or with *μετά*, *πρός*, and also *of* whom, with *εἰς*, *περί*, *ὑπέρ*. The adjunct of the object is then always present or implied, in some one of the preceding constructions. a) With dat. of pers. e. g. with the words uttered, Matt. 8, 26 καὶ λέγει αὐτοῖς· τί δεῖλοί ἐστε κτλ. 14, 4. Mark 2, 5. 14. 2 John 10, 11. al. ssep. So with dat. of thing personified Matt. 21, 19. Rev. 6, 16. Also with *ὅτι* before the words quoted, comp. above in lett. a. δ. Luke 8, 49. John 4, 42. So too καὶ ἔλεγε αὐτῷ or the like is put after other verbs of speaking, like λέγων, comp. in lett. a. α. Mark 9, 31. 14, 61 ἐπρωτὰ αὐτὸν καὶ λέγει αὐτῷ· σὺ εἶ ὁ Χρ. κτλ. With an acc. of thing, John 16, 7. 2 Thess. 2, 5. Rev. 2, 7; acc. of pers. *of* whom, as object, John 8, 27. Phil. 3, 18. With *ὅτι* instead of acc. et inf. Matt. 16, 18. John 16, 26. With an adverbial construction of manner, as Mark 3, 23 ἐν παραβολαῖς ἔλεγεν αὐτοῖς. 4, 2. 12, 33. With *περί* τινος Matt. 11, 7. β) With *μετ'* ἀλλήλων, *with one another*, followed by the words spoken, John 11, 56. γ) With *πρός* c. acc. of pers. *to* whom, e. g. with the words uttered, Mark 10, 26. Luke 14, 7. John 4, 15. Heb. 7, 21. (Xen. Cyr.

1. 3. 14.) With *ὅτι* citation, Luke 4, 21; with an acc. of thing, 11, 53; with *περί* τινος 7, 24.—Further with an adjunct of person of whom one speaks: δ) With *εἰς* c. acc. *of*, concerning any one, gen. Eph. 5, 32; with the words uttered, Acts 2, 25; with an acc. of thing Luke 22, 65. So Xen. Mem. 1. 5. 1. ε) With *περί* c. gen. of pers. with the words uttered, John 1, 48. Matt. 11, 7; with acc. of thing Acts 8, 34. John 1, 22. 9, 17. Tit. 2, 8; with *ὅτι* for inf. Luke 21, 5. ζ) With *ὑπέρ* σεαυτοῦ, *to speak for oneself*, Acts 26, 1.

c) Meton. of things, e. g. a) A voice, φωνὴ λέγουσα Matt. 3, 17. Rev. 6, 6; c. dat. Acts 9, 4. Rev. 16, 1; dat. of manner Acts 26, 11. β) A writing, scripture, ἡ γραφή, with the words quoted John 19, 37. James 4, 5. 6; τί Rom. 4, 3. Gal. 4, 30; with ἡ γραφή impl. Gal. 3, 16. Eph. 4, 8. So Hdot. 1. 124. ib. 8. 22. γ) A law, ὁ νόμος, c. acc. 1 Cor. 9, 8; absol. v. 10. 14, 34. δ) Genr. ὁ χρηματισμός Rom. 11, 4; ἡ δικαιοσύνη, as personified, 10, 6.

d) Trop. for *to mean*, *to have in mind*, *to mean to say*, comp. above in lett. a. ε. Heb. Lex. 𐤇𐤁𐤍 no. 2; so c. imper. Gal. 5, 16; c. acc. of thing, 1 Cor. 10, 29 συνείδησιν δὲ λέγω κτλ. 1, 12. Gal. 3, 17; acc. of pers. John 6, 71 ἔλεγε δὲ τὸν Ἰουδαν. Mark 14, 71.—Jos. Ant. 6. 5. 5. Luc. D. Deor. 3. 1. Xen. CEC. 17. 8.

3. Spec. *to say*, *to speak*, as modified by the context, where the particular sense lies not so much in λέγω *per se*, as in the adjuncts, e. g. a) Before questions, for *to ask*, *to inquire*, followed by the words spoken, Matt. 9, 14. Mark 5, 30. 14, 14. Luke 7, 20. John 7, 11 καὶ ἔλεγον· ποῦ ἐστὶν ἐκεῖνος; Rom. 10, 19; c. dat. of pers. Mark 6, 37. Luke 16, 5. 22, 11. b) With *εἰ* *whether*, Acts 25, 20; c. dat. of pers. 21, 37. b) Before replies, for *to answer*, *to reply*, followed by the words spoken, e. g. after a direct question, Matt. 17, 25. John 18, 17; c. dat. of pers. Matt. 18, 22. 20, 7. 21; also with *ὅτι* of citation Matt. 19, 8. John 20, 13; preceded by ἀποκριθεῖς Mark 8, 29. Luke 3, 11. Without a preceding question, with dat. of pers. and the words spoken, Matt. 4, 10. 26, 35. Luke 16, 29. John 2, 4; with ἀποκριθεῖς etc. Mark 9, 19. Luke 11, 45. c) In affirmations, for *to affirm*, *to maintain*, *to declare*, e. g. with the words uttered, Mark 14, 31 ὁ δὲ ἐκ περισοῦς ἔλεγε μᾶλλον· ἐὼν κτλ. Gal. 4, 1. 1 John 2, 4; with acc. and inf. Matt. 22, 23. Luke 24, 23 οἱ λέγουσιν αὐτὸν ζῆν. 23, 2; acc.

impl. James 2, 14. 1 John 2, 6. 9; with *ὅτι* instead of acc. et inf. Matt. 17, 10. Rom. 4, 9. With a dat. of pers. in the phrases λέγω σοι v. ὑμῖν, ἀμὴν λέγω ὑμῖν, and the like, in solemn affirmations, genr. Matt. 12, 22. Mark 11, 24. Luke 4, 25; c. ἀμὴν Matt. 5, 18. 25, 12. al. ἀμήν, ἀμήν, John 1, 52. 3, 3. 8, 51. al. comp. in ἀμήν nō. 3. So in the middle of a clause, Matt. 11, 9 ναί, λέγω ὑμῖν, καὶ περισσώτερον προφήτου. Luke 7, 14. 11, 51. 15, 10. With *ὅτι* for acc. c. inf. Matt. 3, 9. Mark 9, 13. Luke 4, 24. John 3, 11. d) Of teaching, for *to teach*, *to inculcate*, so with the proposition taught, Matt. 15, 5; c. acc. Acts 1, 3; acc. et infin. Acts 21, 21; acc. impl. 15, 24; acc. et dat. of pers. Matt. 10, 27. John 8, 16. 16, 12. So absol. Xen. Conv. 4. 13. e) Of predictions, *to foretell*, *to predict*, c. acc. et dat. Mark 10, 32; acc. Luke 9, 31; dat. John 13, 19. f) Of what is spoken with authority, *to command*, *to direct*, *to charge*, absol. Matt. 23, 3 λέγουσι γάρ, καὶ οὐ ποιοῦσι. So c. acc. Luke 6, 46; acc. et dat. Mark 13, 37. John 2, 5; dat. of pers. and imperat. Matt. 5, 44 ἐγὼ δὲ λέγω ὑμῖν· ἀγαπάτε κτλ. 8, 4. 20, 8. Mark 5, 41. 6, 10. Luke 5, 24. John 2, 7. 8; c. dat. et inf. Rev. 13, 14; c. inf. Rom. 2, 22; with *ἵνα* Acts 19, 4. (So c. inf. Xen. An. 1. 3. 8. ib. 7. 1. 40.) Also *to charge*, *to exhort*, c. dat. Acts 5, 38; c. dat. et inf. Acts 21, 4; c. τοῦτο et inf. Eph. 4, 17. g) Of calling out, i. q. *to call*, *to exclaim*, etc. Matt. 25, 11 λέγουσαι· κύριε, κύριε, ἀνοιξὺν ἡμῖν. Luke 13, 25. Acts 14, 11. h) Trop. *to say* or *to speak* by writing or message, e. g. with the words written, Luke 1, 63 ἔγραψε, λέγων κτλ. 20, 42; c. acc. 1 Cor. 7, 6, impl. Philem. 21; acc. et dat. 1 Cor. 15, 51; c. dat. 1 Cor. 6, 5. 10, 15. 2 Cor. 6, 13; with *ὅτι* for acc. and inf. Gal. 5, 2; τοῦτο *ὅτι* 1 Thess. 4, 15; with an adv. or the like, 2 Cor. 7, 3. 11, 16. Phil. 4, 11. So Sept. and רָאָה 2 K. 10, 6. Jos. Ant. 13. 4. 1. Hdōt. 3. 40. 4. *to call*, *to name*, i. q. καλέω, pr. *to speak of* as being or being called so and so; always with two accus. one the direct object, and the other an epithet or predicate; so Matt. 19, 17 τί με λέγεις ἀγαθόν; Mark 15, 12 ὃν λέγετε βασιλεία τῶν Ἰουδαίων. Luke 20, 37. John 5, 18. 15, 15. Acts 10, 28. al. Pass. Matt. 13, 55 ἡ μητὴρ αὐτοῦ λέγεται Μαριάμ. Heb. 11, 24. Part. λεγόμενος, called, named, Matt. 2, 23 εἰς πόλιν λεγομένην Ναζαρέθ. 9, 9 ἀνθρώπου μαρταίου λεγόμενον. 26, 3. 14. Mark 15, 7. John 4, 5. 9, 11. 22. 1. Acts 3, 2. Eph. 3, 11; also surnamed, Matt. 4, 18 Σίμωνα τὸν

λεγόμενον Πέτρον. 10, 2. 4, 11. (Esdr. 8, 41. Jos. Ant. 12. 3. 2. Palæph. 7. 6. Plato Phædr. 272. b.) With the idea of *translation* into another language, e. g. fully, John 1, 39 ραββί, ὃ λέγεται ἑρμηνευόμενον, διδάσκαλε. 19, 17 ὃς λέγεται ἑβραϊστί, Γολγοθᾶ. Acts 9, 36. Simply, John 4, 25 Μεσσίας, ὃ λεγόμενος Χριστός, i. e. in Greek. 11, 16 Θωμᾶς ὃ λεγόμενος Δίδυμος. 20, 16 ραββουνί, ὃ λέγεται διδάσκαλε, comp. 1, 39. +

Λεῖμμα, atos, τό, (λείπω,) a remnant, remainder, what is left, meton. of pers. Rom. 11, 5. Sept. for חֶרֶץ Josh. 13, 12; חֶרֶץ 2 K. 19, 4.—So genr. Plut. Nicias 17. Hdōt. 1. 119.

Λεῖος, a, on, Lat. lævis, smooth, level, even, opp. τραχύς. Luke 3, 5 εἰς ὁδοὺς λείας, quoted from Is. 40, 4 where Heb. נָחֵם, Sept. εἰς πῆδια.—Æl. V. H. 3. 1. Xen. Mem. 2. 1. 20 λείη ὁδός. Plato Legg. 718. e.

Λεῖπω, f. ψω, to leave, to forsake, c. acc. Hdian. 1. 10. 2. Xen. Ven. 3. 3.—In N. T.

1. Pass. *to be left*, *forsoaken* of any thing, i. e. *to be destitute of*, *to lack*; c. gen. James 1, 5 εἰ δὲ τις ὑμῶν λείπεται σοφίας. 2, 15. Comp. Buttm. § 132. 10. a. With ἐν μηδεὶ James 1, 4, i. e. *to be wanting* in nothing, i. q. τέλειος, ὁλόκληρος.—Comp. Jos. Ant. 9. 11. 2 οὐδὲ μᾶς ἀρετῆς ἀπελείπετο.

2. Intrans. *to fail*, *to lack*, *to be wanting*, c. dat. of pers. Luke 18, 22 ἔτι ἐν σοὶ λείπει. Tit. 3, 13. Part. τὰ λείποντα Tit. 1, 5.—Wisd. 19, 4. Pol. 13. 2. 2. Diod. Sic. 1. 5. Plato Legg. 728. a. On the derivation of the intrans. from the transitive signif. see Passow s. v.

Λειτουργίῳ, ὦ, f. ἦσω, (λειτουργός,) pr. *to do public service*, *to serve the public*, at one's own expense, intrans. Dem. 833. 25. Xen. Mem. 2. 7. 6.—In N. T. genr. *to serve*, *to minister*, e. g.

1. Publicly in religious worship, as the priests of the O. T. absol. Heb. 10, 11; of christian teachers, c. dat. τῷ κυρίῳ Acts 13, 2. Sept. for כִּהְיוֹ Num. 18, 2. Deut. 10, 8.—Dion. Hal. Ant. 2. 22. Plut. an seni sit ger. Resp. 17 τῷ Πυθίῳ λειτουργοῦντα.

2. Spec. in a more private sense, *to minister* to any one, *to supply pecuniary aid*, c. dat. Rom. 15, 27.—Test. XII Patr. p. 689 οὐκ οἰκτεῖρει λειτουργοῦντα αὐτῷ ἐν κακῷ. Plut. l. c. 17 ὡς λελειουργηκότα (σοι) πάλιν χρόνον.

Λειτουργία, as, ἡ, (λειτουργός,) public service, public office, i. e. such as in Athens and elsewhere were administered by the citizens in turn and at their own expense, as

a part of the system of finance, *Æl. V. H.* 6. 6. *Dem.* 1209. 2; *Plato Legg.* 949. c; comp. *Xen. Cæc.* 2. 6. *Böckh Staatshaush.* der *Ath.* I. p. 480, comp. II. p. 62. *Potter's Gr. Ant.* I. p. 85. *Dict. of Antt. art. Leitururgia.*—In *N. T.* *genr. service, ministry, official charge, e. g.*

1. Of the public ministrations of the Jewish priesthood; *Luke* 1, 23 *αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ.* *Heb.* 8, 6. 9, 21. Trop. of the ministry of a christian teacher in bringing men to the faith, *Phil.* 2, 17 *λειτουργία τῆς πίστεως ὑμῶν.* *Sept. and בְּרִיָּה* *Ex.* 38, 21. *Num.* 8, 22.—*Jos. B. J.* 1. 1. 4. *Diod. Sic.* 1. 21.

2. In a wider sense, *friendly service, kind office, genr. Phil.* 2, 30. (*Luc. Saltat.* 6. *Plut. an seni sit ger. Resp.* 6.) Spoken of *alms, i. e. public collections in the churches, 2 Cor.* 9, 12.

λειτουργικός, ἡ, ὢν, (λειτουργός,) pertaining to the public service, e. g. of the temple, Sept. סְכֵּינָה ל. for כְּלִי הַשֵּׁרָת Num. 4, 12; *כְּלִי הַשֵּׁרָת Num.* 4, 26.—In *N. T.* *Act. ministering, rendering service to others, Heb.* 1, 14 *λειτουργικὰ πνεύματα, εἰς διακονίαν κτλ.* See on the ministry of angels *Ps.* 34, 8. 91, 11 sq. *Matt.* 18, 10. *Luke* 1, 19. 2, 9. 13. *Acts* 12, 7. 27, 23. *Philo de Gigant.* p. 286.

λειτουργός, οὗ, ὁ, (λείτος v. λείτος, λαός, ἔργον,) a public servant, minister, such as in Athens performed or administered the λειτουργία at their own expense; see in λειτουργία, and the authorities there cited.—In *N. T.* a minister, servant, viz.

1. *Genr. e. g. τοῦ Θεοῦ, Rom.* 13, 6. *Heb.* 1, 7 *ὁ ποιῶν τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα,* quoted from *Ps.* 104, 4 where *Sept. for מְשִׁיבָה*; comp. 1 *K.* 10, 5. So *Eccles.* 10, 2. *Philo de Charitat.* 3. p. 700. d. *Plut. de defect. Orac.* 13.—*Spec. Phil.* 2, 25 *λειτουργὸν τῆς χρείας μου, a minister for my wants, i. e. one who ministers to my wants.*

2. *Spec. of a priest in the Jewish sense, Heb.* 8, 2 *τῶν ἁγίων λειτουργός.* So *Sept. and מְשִׁיבָה Neh.* 10, 39. *Jer.* 33, 21. Of Paul as a minister of Christ, of the gospel, *Rom.* 15, 16 *εἰς τὸ εἶναι με λειτουργὸν Ἰ. X. εἰς τὰ ἔθνη.*—*Philo Allegor.* 3. 46. p. 86. a, λ. τῶν ἁγίων.

λέντιον, ου, τό, Lat. lintum, a linen cloth, e. g. a towel, apron, worn by servants and persons in waiting, John 13, 4. 5.—*Galen. de Comp. Med.* 9. *Sueton. Calig.* 26 'succinctos linteo.' See *Adam's Rom. Ant.* p. 449.

λέπλις, ίδος, ἡ, (λέπος, λέπω,) a scale, flake, e. g. from the eyes Acts 9, 18. *Sept. of fish, for מַשְׁכָּחָה Lev.* 11, 9. 10. —Of fish *Plut. de Solert. anim.* 28 bis. *Diod. Sic.* 20. 91 of thin plates, laminæ.

λέπρα, as, ἡ, (λεπρός,) leprosy, in which the skin becomes scaly; see Jahn § 188 sq. Matt. 8, 3. *Mark* 1, 42. *Luke* 5, 12. 13. *Sept. for צַרְעָה Lev.* 13, 2. 3 sq.—*Jos. Ant.* 3. 11. 3, 4. *Hdod.* 1. 138.

λεπρός, οὗ, ὁ, (λέπος, λεπὶς,) pr. 'scaly, scabby;' hence a leper, one diseased with leprosy, Matt. 8, 2. 10, 8. 11, 5. *Mark* 1, 40. *Luke* 4, 27. 7, 22. 17, 12. *Σίμων ὁ λεπρός, Simon the leper, who had been a leper, Matt.* 26, 6. *Mark* 14, 3. *Sept. for צָרִיף Lev.* 13, 44. 45; *צָרִיף 2 Sam.* 3, 29. 2 *K.* 7, 3.—*Jos. Ant.* 3. 11. 4. *Aristoph. Achar.* 723.

λεπτόν, οὗ, τό, (λεπτός, λέπω,) the name of the smallest Jewish coin, like Engl. mite. Its value was half a κοδράντης q. v. or the eighth part of an ἀσάριον q. v. It was therefore equal to about one fifth of one cent, or three eighths of one farthing. Mark 12, 42. *Luke* 12, 59. 21, 2.—*Pr. λεπτὸν κέρμα Alciophr.* I. Ep. 9; *λεπτὸν νόμισμα Pollux On.* 9. 92.

Λεὺτ' or Λευῖς, acc. Λεὺν, Winer § 10. 1, Levi, Heb. לֵוִי (a joining), pr. n. of four persons in N. T.

1. The third son of Jacob and Leah, the head of the tribe of Levi, *Heb.* 7, 5. 9. *Rev.* 7, 7.

2, 3. Two of the ancestors of Jesus, *Luke* 3, 24. 29.

4. One of the apostles, *Λευῖς, the son of Alpheus, called also Matthew, Mark* 2, 14. *Luke* 5, 27. 29; comp. *Matt.* 9. 9.

Λευίτης, ου, ὁ, a Levite, one of the posterity of Levi, spoken in N. T. of the descendants of the three great families into which this tribe was divided, the heads of which were Gershom, Kohath, and Merari, Num. 3, 17 sq. These were appointed by the Mosaic law to be the ministers and servants of the priests, and to perform the menial offices of the temple and temple-service. *Luke* 10, 32. *John* 1, 19. *Acts* 4, 36. See *Num.* 1, 50 sq. 4, 1 sq. 8, 5 sq. *Jos. Ant.* 9. 13. 3.

Λευιτικός, ἡ, ὢν, Levitical, pertaining to the Levites, Heb. 7, 11.

λευκαῖνω, f. ἀνώ, (λευκός,) to whiten, to make white, e. g. τὰς στολὰς Rev. 7, 14; absol. *Mark* 9, 3. *Sept. for הַלְבִּינִי Ps.* 51, 9. *Is.* 1, 18.—*Hom. Od.* 12. 172. *Eurip. Cycl.* 17.

λευκός, ἡ, ὄν, (λείσσω, λύκη, Lat. luceo.) pr. *light*, emitting light, *shining*, *glittering*, *radiant*; hence *radiant white*.

1. Pr. of raiment, espec. that of angels, Mark 16, 5. John 20, 12. Acts 1, 10. Rev. 3, 4. 5. 18. 4, 4. 6, 11. 7, 9. 13. 19, 14. Luke 9, 29 ὁ ἱματισμὸς αὐτοῦ λευκός ἐξαστράπτων. Matt. 17, 2 λευκά ὡς τὸ φῶς. 28, 3 et Mark 9, 3 λ. ὡσεὶ χιών, comp. Dan. 7, 9 where Sept. for תִּהְיֶה. Of a throne Rev. 20, 11.—Hom. Od. 6. 45. II. 14. 185 κρήδεμνον λευκὸν ἥλιος ὥς.

2. Genr. *white*, e. g. hair Matt. 5, 36. Rev. 1, 14; a stone Rev. 2, 17; a cloud 14, 14; a horse 6, 2. 19, 11. 14; a field ripe for the harvest John 4, 35. Sept. for לָבָן Lev. 13, 3. 4. Zech. 1, 8. 6, 3.—Hom. II. 10. 437. Hdian. 5. 6. 16. Xen. Ag. 1. 28.

λέων, οντος, ὁ, a *lion*, Heb. 11, 33. 1 Pet. 5, 8. Rev. 4, 7. 9, 8. 17. 10, 3. 13, 2. Sept. for אֲרִי 1 Sam. 17, 34. 36. 37; אֲרִי־יֵה Judg. 14, 5. 8. 9. So Pol. 5. 35. 13. Xen. Ven. 11. 1.—Trop. for a *hero*, *powerful deliverer*, Rev. 5, 5 ὁ λέων ὁ ὢν ἐκ φυλῆς Ιουδα, comp. Neh. 2, 13. Jer. 49, 18. Also proverbially for great danger; 2 Tim. 4, 17 ἐρόυσθην ἐκ στόματος λέοντος, i. e. from imminent danger of life; see Ps. 22, 22. Jer. 2, 15; comp. Dan. 6, 22 sq.

λήθη, ης, ἡ, (λαμβάνω,) *forgetfulness*, *oblivion*, e. g. λήθην λαμβάνειν i. q. *to forget*, 2 Pet. 1, 9; comp. in λαμβάνω no. 1. f.—Jos. Ant. 2. 6. 10. Æl. H. An. 4. 35. Xen. Mem. 1. 2. 21.

ληνός, οὔ, ὁ, ἡ, a *trough*, e. g. for drinking, watering, Sept. for תִּבְיָה Gen. 30, 39. 42. Hom. Hymn. in Merc. 104.—In N. T. a *wine-trough*, *wine-vat*, viz.

1. The upper vat or *press*, Heb. תִּבְיָה, into which the grapes were cast and trodden by men, Rev. 14, 19. 20 bis. 19, 15. Sept. for תִּבְיָה Neh. 13, 15. Is. 63, 2. So Diod. Sic. 3. 63. Anacr. 52. 4.—It was sometimes hewn in a rock, and had a grated opening near the bottom through which the liquor flowed off into a lower vat; see Kæmpfer Amœnitatt. p. 377. d'Arvieux Mem. III. p. 327 sq. At the present day on Mount Lebanon the grapes are trodden out in baskets; Biblioth. Sacra, 1846, p. 385 sq.

2. The lower vat or *trough*, dug in the rock or earth as above, Matt. 21, 33, i. q. ὑπολήνιον Mark 12, 1; comp. also Is. 5, 2 where Heb. תִּבְיָה, Sept. προλήνιον. Sept. ληνός תִּבְיָה Prov. 3, 10. Joel 2, 24.—Anthol. Gr. IV. p. 259. 3. Schol. in Aristoph. Eccl. 154. Wetstein N. T. I. p. 466.

λήρος, ον, ὁ, *tattle*, *idle talk*, Luke 24, 11.—Æschin. 34. ult. Xen. An. 7. 7. 41.

ληστής, οὔ, ὁ, (ληΐς, ληΐσμαι,) a *plunderer*, *robber*, Matt. 21, 13 σπῆλαιον ληστῶν. 26, 55. Mark 11, 17. 14, 48. Luke 10, 30. 36. 19, 46. 22, 25. John 10, 1. 18, 40. 2 Cor. 11, 26. Matt. 27, 38. 44 et Mark 15, 27, comp. Luke 23, 33 κακούργοι. Trop. John 10, 8, comp. in κλέπτεις. Sept. σπῆλαιον ληστῶν for מַעְבְּרֵי דְבָרִים Jer. 7, 11.—Hdian. 1. 10. 3. Xen. Hell. 6. 4. 35.

λήψις, εως, ἡ, (λαμβάνω,) a *receiving*, *receipt*, only Phil. 4, 15, for which see in δόσις no. 2.—Eccles. 41, 19. 42, 7. Plato Rep. 332. a, ἡ ἀπόδοσις καὶ ἡ λήψις.

λίαν, adv. *much*, *very*, *exceedingly*, .so with a verb, Matt. 2, 16 ἐνυμώθη λίαν. 27, 14. Luke 23, 8. 2 Tim. 4, 15. 2 John 4. 3 John 3. Sept. for רַבָּה Gen. 4, 5. 1 Sam. 11, 15. (Æschin. 6. 21. Xen. An. 6. 1. 28.) With an adj. Matt. 4, 8 ὅρος ὑψηλὸν λίαν. 8, 28. Mark 9, 3. Sept. for רַבָּה Gen. 1, 31. (Palæph. 28. 1. Xen. Ag. 5. 4.) With other adverbs, Mark 1, 35 πρῶτὴ ἐνυυχον λίαν, see in ἐνυυχος. 6, 51. 16, 2. (Luc. Pisc. 34.) For the phrase οἱ ὑπὲρ λίαν 2 Cor. 11, 5. 12, 11, see in ὑπερίαν.

λιβανός, οὔ, ὁ, (Heb. לְבָנֹהֶן,) pr. *arbor thurifera*, the tree which produces frankincense, growing chiefly in Arabia; Hdot. 4. 75. Ioh. ad Phryn. p. 187 sq. Comp. Plin. H. N. 32. 30 sq. Celsii Hierob. I. p. 231 sq. Rosenm. Bibl. Alterthk. IV. i. p. 153 sq. —Later and in N. T. *frankincense*, i. q. *λιβανωτός*, a transparent and fragrant gum which distils from incisions in the above tree, and was used by the ancients as incense, comp. Ex. 30, 34. In modern times it is classed among drugs, and is sometimes called *olibanum*. Matt. 2, 11. Rev. 18, 13. Sept. for Heb. לְבָנֹהֶן Ex. 1. c. Lev. 2, 1. 5, 11.—Diod. Sic. 5. 41. Hdian. 4. 8. 20. Theophr. H. Pl. 9. 1. 2, 6.

λιβανωτός, οὔ, ὁ, (λιβανός,) pr. *frankincense*, Æl. V. H. 11. 5. Hdian. 5. 5. 12.—In N. T. meton. a *censer* for burning incense, *thuribulum*; Rev. 8, 3 ἔχων λιβανωτὸν χρυσοῖν. v. 5.

Λιβερτίνος, ον, ὁ, Lat. *libertinus*, a *Libertine*, a *freed-man* of Rome, either personally made free or born of freed parents, see Adam's Rom. Ant. p. 34, 41 sq. Dict. of Ant. arts. *Ingenui*, *Libertus*. In N. T. Acts 6, 9 τινὲς τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, *certain of those belonging to the synagogue of the Libertines so called*. These were probably Jews, who

having been carried as captives to Rome, and there freed by their masters, had settled down as residents in that city, i.e. they and their descendants as Roman freed-men. The term *Λιβερτίνοι* thus became for them a sort of proper name, at least among the Jews at Jerusalem. Philo expressly affirms that a large section of the city beyond the Tiber was occupied by Jews of this character, *Leg. ad Cai.* p. 1014. c, or *Opp.* II. p. 568. Tacitus also relates, that under Tiberius 4000 freed-men who professed the Jewish religion were at once transported to Sardinia, *Annal.* 2. 85; comp. Sueton. Tiber. 36. See Læsner *Obs.* in *N. T.* p. 180. —Some read by conject. *Λιβυστίνων*, Libyans.

Λιβύη, ης, ἡ, *Libya*, Acts 2, 10, a region of Africa, west of Egypt along the coast of the Mediterranean, and extending back indefinitely into the desert. The tract along the coast was divided under the Romans into two parts; on the east Libya Marmarica; and towards the west Libya Cyrenaica, so called from its chief city Cyrene, and called also Libya Pentapolis from the five cities which it contained, Apollonia, Arsinoë, Berenice, Cyrene, Ptolemais. In all these cities there dwelt many Jews. *Plin.* H. N. 5. 5. *Jos. Ant.* 14. 7. 2. Comp. in *Κυρήνη*. *Rosenm. Bibl. Geogr.* III. p. 361, 367.

Λιθάζω, f. *άσω*, (*λίθος*), to stone, to pelt with stones, in order to wound or kill, c. acc. *John* [8, 5.] 10, 31. 32. 33. 11, 8. *Acts* 5, 26. 14, 19. 2 *Cor.* 11, 25. *Heb.* 11, 37. Sept. and *ἔβρω* 2 *Sam.* 16, 6. 13. —*Intrans.* *Pol.* 10. 29. 5. *Strabo* 15. p. 705 λ. ἐπὶ σκοπόν.

λίθινος, η, ον, (*λίθος*), stone, of stone, made of stone; *John* 2, 6 ὑδρία λίθιναι. 2 *Cor.* 3, 3. *Rev.* 9, 20. Sept. for *ἰσχυρὸς* *Gen.* 35, 14. *Ex.* 31, 17. —*Luc.* *Demon.* 67. *Xen. An.* 3. 4. 7, 9.

λιθοβολέω, ω, f. ἡσω, (*λίθος*, *βάλλω*), to throw stones at any one, to stone, in order to wound or kill, i. q. *λιθάζω*, c. accus. *Matt.* 21, 35. 23, 37. *Mark* 12, 4. *Luke* 13, 34. *Acts* 7, 58. 59. 14, 5. As a Mosaic punishment, *John* 8, 5; comp. *Lev.* 20, 10 et *Dent.* 22, 22, also v. 21 where Sept. and *ἔβρω*. *Heb.* 12, 20, comp. *Ex.* 19, 13 where Sept. and *ἔβρω*. Sept. also for *ἔβρω* *Lev.* 20, 27. 24, 14. 16. —*Plut. Platon. Quæst.* 7. *Dio Cass.* 999. 7.

λίθος, ον, ό, a stone, small or large.

1. Pr. e. g. of small stones, *Matt.* 4, 3 *ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.* v. 6. 7, 9.

Mark 5, 5. al. Sept. and *ἰσχυρὸς* 1 *Chr.* 12, 2. 2 *Chr.* 1, 15. (*Xen. An.* 5. 2. 14.) Of stones for building, *Matt.* 24, 2. *Mark* 13, 1 *ἴδε ποταποὶ λίθοι.* v. 2. *Luke* 19, 44; here for the size and beauty of the stones with which the temple was built, see *Jos. Ant.* 15. 11. 3. *B. J.* 5. 5. 1 sq. *Ezra* 5, 8 where Sept. *λίθοι ἐκλεκτοὶ* for *ἔβρω ἰσχυρὸς*. (*Xen. Mem.* 3. 1. 7.) Of a mill-stone λ. μυλικός *Mark* 9, 42. *Rev.* 18, 21. (*Hdian.* 3. 1. 14.) Of a stone for covering the mouth of a sepulchre, *Matt.* 27, 60. 66. 28, 2. *Mark* 15, 46. *Luke* 24, 2. *John* 11, 38. al. Sept. and *ἰσχυρὸς* *Gen.* 29, 2. 3. 8. 10. (*Luc. de Luctu* 19.) Of stone tablets 2 *Cor.* 3, 7; comp. *Ex.* 31, 1. 4. Of idols carved in stone, i. e. statues of marble, *Acts* 17, 29; so Sept. and *ἰσχυρὸς* *Deut.* 4, 28. 28, 36. Of precious stones, e. g. *λίθος τίμιος* *Rev.* 17, 4. 18, 12. 16. 21, 11. 19; trop. 1 *Cor.* 3, 12; *λίθος ἰάσπης* *Rev.* 4, 3. 21, 11. Sept. and *ἰσχυρὸς*, λ. τίμ. 2 *Sam.* 12, 30. 1 *K.* 10, 2. 11; λ. σμ. *Ex.* 35, 25. *Ez.* 10, 1. So *Jos. Ant.* 10. 2. 2. *Hdian.* 4. 8. 21.

2. Trop. spoken a) Of Christ, as ό *λίθος ἀκρογωνιαίος*, *Eph.* 2, 20. 1 *Pet.* 2, 6; see in *ἀκρογωνιαίος*. As ό *λίθος ζών* 1 *Pet.* 2, 4, see in *ζάω* no. 1. c. As ό *λίθος προσκόμματος*, the stone of stumbling, *Rom.* 9, 32. 33. 1 *Pet.* 2, 7, i. e. the occasion or cause of fall, destruction, to the Jews, since they took offence at his person and character, and thus rejected their spiritual deliverer; comp. *Is.* 8, 14 et ibi *Gesen. Comm.* b) Of Christians, as *λίθοι ζώντες* 1 *Pet.* 2, 5, see in *ζάω* no. 1. c. +

λιθόστρωτος, ον, ό, ἡ, adj. (*λίθος*, *στρώννυμι*), stone-strowed, paved, Sept. for *ἰσχυρὸς* *Esth.* 1, 6. 2 *Chr.* 7, 3. *App. Bell. Civ.* 3. 26 ἐν λιθοστρώτῳ πόλει. *Arr. Epict.* 4. 7. 37 σοὶ μέλει πῶς ἂν ἐν λιθοστρώτοις [οἰκήμασι] οἰκήσῃτε, i. e. houses decorated with tessellated or Mosaic pavements, as was customary at Rome after the time of Sylla, *Plin.* H. N. 36. 60, 64. *Sueton. Cæs.* 46. *Adam's Rom. Ant.* p. 529. —In *N. T.* *Neut.* τὸ λιθόστρωτον, the Pavement, *John* 19, 13, as pr. name of a place (τόπος) in Jerusalem, where Pilate gave sentence against Jesus; in Aramæan *Gabbatha* (ridge), see in *γαββαθᾶ*. It was just without the prætorium; and there Pilate set up his tribunal or seat in public, before all the people, as was not unusual; see *Jos. B. J.* 2. 9. 3. ib. 2. 14. 8. Not improbably there may have been on this spot an elevated space or permanent platform paved with marble for this very purpose; whence the

name. Suetonius relates (l. c.) that Julius Cæsar in his military expeditions took with him pieces of marble ready fitted, in order that wherever he encamped they might be laid down in the prætorium.—Others suppose the similar pavement in the outer court of the temple to be meant, Sept. 2 Chr. 7, 3. Jos. B. J. 6. 1. 8. ib. 6. 3. 2; but a Roman magistrate could hold no such proceedings in the temple.—See Wetstein N. T. in loc. Krebs Obs. in N. T./p. 158.

Λικμάω, ᾧ, f. ἴσω, (λικμός,) to winnow grain; in the East this is done by throwing it up with a fork against the wind, which scatters the straw and chaff, Hom. Il. 5. 500. Xen. Cæc. 18. 2, 6; see Bibl. Res. in Palest. II. p. 277, 371. Hence, to scatter, to disperse, Sept. Is. 17, 13. Amos 9, 9. Wisd. 11, 19.—In N. T. trop. Matt. 21, 44 et Luke 20, 18 ἐφ' ὃν δ' ἂν πέσῃ (ὁ λίθος), λικμήσει αὐτόν, ἢ shall scatter him to the winds, i. e. crush him in pieces, make chaff of him; comp. Sept. for Chald. ܠܝܩܡܐ Dan. 2, 44; ܠܝܩܡܐ Job 27, 21.

Λιμὴν, ἑνος, ὁ, a haven, harbour, port, Acts 27, 12 bis. v. 8 see in art. Καλοὶ λιμένες. Sept. for ܠܝܡܢ Ps. 107, 30.—Diod. Sic. 3. 38. Xen. An. 6. 4. 1.

Λίμνη, ης, ἡ, (λείβω,) pr. water left standing or stagnant; hence a pool, lake, e. g. the lake of Gennesareth, Luke 5, 1 παρὰ τὴν Ἀ. Γεννησαρέτ. 5. 2. 8, 22. 23. 33. Of a lake of burning sulphur, e. g. γέεννα q. v. Rev. 19, 20. 20, 10. 14 bis. 15. 21, 8; comp. in ἄδης. Sept. for ܠܝܡܢ Ps. 107, 35. 114, 8.—Diod. Sic. 2. 4. Xen. Hell. 3. 2. 19.

Λιμός, οὔ, ὁ, (λείπω, λείψωμαι,) also Dor. ἡ λιμός in Mss. Luke 15, 14. Acts 11, 28, comp. Lob. ad Phryn. p. 188; pr. failure, want of food; hence hunger, famine.

1. Of single persons, hunger, 2 Cor. 11, 27 ἐν λιμῷ καὶ δίψει. Luke 15, 17. Rom. 8, 35. Sept. for ܠܝܡܢ Lam. 5, 10.—So λιμός ἡ δίψος Luc. Tox. 58. Xen. Mem. 1. 4. 13.

2. Of cities or countries, famine, scarcity of grain, Matt. 24, 7 ἔσονται λιμοὶ καὶ λοιμοί. Mark 13, 8. Luke 4, 25. 15, 14. 21, 11. Acts 7, 11. 11, 28. Rev. 6, 8. 18, 8. Sept. for ܠܝܡܢ Gen. 12, 10. Ruth 1, 1. al.—Diod. Sic. 1. 84 init. Xen. Cyr. 7. 5. 7.

Λίνον, ον, τό, flax, the plant, Sept. for ܠܝܢܐ Ex. 9, 31. Xen. Ath. 2. 11, 12.—In N. T. and genr. what is made of flax, linen, e. g. raiment, Rev. 15, 6 ἐνδεδυμένοι λίνον κασαρόν. Sept. and ܠܝܢܐ Is. 19, 9. So Hom. Il. 9. 661. Od. 13. 73.—Put also

for the wick of a lamp, i. e. a strip of linen; Matt. 12, 20 λίνον τυφόμενον οὐ σβέσει, the smoking wick he will not quench, i. e. the faint and just expiring light he will not extinguish, quoted from Is. 42, 3 where Sept. and ܠܝܢܐ. Sense: the Messiah will comfort the oppressed, and not add to their sorrows.

Λίνος, ον, ὁ, Linus, pr. n. of a Christian, 2 Tim. 4, 21.

Λιπαρός, ὁ, ὄν, (λίπος,) fatty, oily, ointed, Hom. Od. 15. 352. Xen. Mem. 2. 1. 31; fat, e. g. ܠܝܡܢ Xen. Cyr. 1. 4. 11, ἡ γῆ Sept. Neh. 9, 35; full, fresh, ruddy, e. g. the goddess Θέμις, Hes. Theog. 901; λιπαροὶ τὰ πρόσωπα Plut. Agesi. 29.—In N. T. trop. of things, espec. as belonging to ornament and luxury, bright, precious, sumptuous; Rev. 18, 14 πάντα τὰ λιπαρά καὶ τὰ λαμπρά ἀπώλετο. So Hom. Il. 22. 406. Pind. Olymp. 8. 108 λιπαρὸς κόσμος.

Λίτρα, ας, ἡ, Lat. libra, a pound, in weight; John 12, 3 λαβούσα λίτραν μύρον. 19, 39. So Pol. 22. 26. 19. Plut. Poplic. 15.—The λίτρα varied in different countries; the Roman libra was divided into 12 ounces, and was equivalent to nearly 12 ounces avoirdupois. Adam's Rom. Ant. p. 490. Bæckh Metrolog. Untersuch. p. 160 sq. 170 sq. Dict. of Antt. art. Libra. Rabb. ܠܝܬܪܐ, Buxt. Lex. 1138 sq.

Δίψ, λιβός, ὁ, pr. n. for the south or south-west wind, Africus, Pol. 10. 10. 1. Hdot. 2. 25. Sept. for ܠܝܢܐ Ps. 78, 26.—In N. T. meton. the south, the southern quarter, Acts 27, 12. Sept. for ܠܝܢܐ Gen. 13, 14; ܠܝܢܐ Num. 2, 10. So Pol. 9. 27. 5.

Λογία, ας, ἡ, (λέγω,) a collection, e. g. of money, 1 Cor. 16, 1. 2. Suid. λογίαν· τὴν συλλογὴν. So Theodoret and others in loc. Not found in classic writers.

Λογίζομαι, f. ἴσομαι, Mid. depon. (λόγος,) aor. 1 ἐλογίσάμην; also Pass. aor. 1 ἐλογίσθην Mark 15, 28. al. and fut. 1 λογισθήσομαι Rom. 2, 26, in the Passive sense, comp. Buttm. § 113. n. 6. Matth. § 495. e. So too even pres. λογίζομαι is sometimes Passive, Rom. 4, 4. 5. 24. 9, 8; see Winer § 39. 7 c. Buttm. Ausf. Sprachl. § 113. n. 7.—Pr. to reason, i. e. to use the reason; hence to reckon, to count, to compute, espec. in numerical calculations, Hdot. 7. 28. Luc. D. Mort. 4. 1.—Hence in N. T.

1. to reckon or count to any one, pr. to put to one's account; c. dat. Rom. 4, 4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν. So Dio Chrysost. 48. p. 534. b,

οὐδὲ οἱ γονεῖς τοῖς τέκνοις ἀντὶ τῶν ἀνα-
λαμάτων τὰς εὐχὰς λογίζονται. *Æl. H. An.*
3. 11 ult. *Dem.* 1148. 20.—*Trop.* to count
to any one, to impute, to attribute, pr. c. dat.
of pers. and acc. of thing, but often in the
Pass. construction: a) *Genr.* *Rom.* 4, 6
ὃ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων.
v. 11. So of evil, to impute, to lay to one's
charge, and with a negat. *not* to impute, i. e.
to overlook, to forgive; *Rom.* 4, 8 μακάριος
ἄνθρωπος ὃς οὐ μὴ λογίσῃται κύριος ἁμαρτίαν,
quoted from *Ps.* 32, 2 where *Sept.* for
בְּצַדִּיק. 2 *Cor.* 5, 19 (comp. *Col.* 2, 13).
2 *Tim.* 4, 16. 1 *Cor.* 13, 5. *Sept.* and בְּצַדִּיק
2 *Sam.* 19, 20. b) With εἰς τι, e. g.
Rom. 4, 5. 9 ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις
εἰς δικαιοσύνην, i. e. Abraham's faith was
imputed to him as righteousness, he was
treated on account of it as if righteous.
With ἡ πίστις or the like *Rom.* 4, 3. 22.
Gal. 3, 6. *James* 2, 23; εἰς impl. *Rom.* 4,
10. 23. 24. *Comp.* *Gen.* 15, 6 where *Sept.*
and בְּצַדִּיק. So 1 *Macc.* 2, 52.

2. to reckon, to reason, to think, to consi-
der; absol. *Mark* 11, 31 καὶ ἐλογίζοντο πρὸς
ἐαυτούς. With ὅτι *Heb.* 11, 19. [*John* 11,
50]; τοῦτο ὅτι 2 *Cor.* 10, 7. With acc. of
thing, to think upon, to consider, *Phil.* 4, 8
ταῦτα λογίσεσθε. So *Wisd.* 2, 1. *Isocr.* p.
79. b. *Xen. Hi.* 1. 11; c. ὅτι *Xen. Hell.* 2.
4. 28; ταῦτα *Thuc.* 7. 73.—*Spec.* to reason
out, to think out, to find out by thinking, c.
acc. 2 *Cor.* 3, 5 οὐκ ἴκανοί ἐσμεν ἀφ' ἐαυτῶν
λογίσασθαι τι κτλ. *Comp.* *Sept.* and בְּצַדִּיק
Jer. 11, 19. 50, 45. So *Liban.* 44. p. 914.
d, ἀφ' ἐαυτῶν αὐτὰ λογιζόμενοι καὶ σκοποῦν-
τες οἱ δικασταὶ κτλ.

3. to reckon, to count, to judge, to sup-
pose, as the result of reasoning, c. acc. et
inf. *Rom.* 3, 28 λογιζόμεθα γάρ, δικαιούσθαι
πίστει ἄνθρωπον. *Phil.* 3, 13. 2 *Cor.* 11, 5.
Rom. 6, 11. 14, 14. With ὅτι instead of
acc. et inf. *Rom.* 8, 18 λογίζομαι γάρ, ὅτι
οὐκ ἄξια κτλ. and with τοῦτο ὅτι 2, 3. 2 *Cor.*
10, 11; absol. 1 *Pet.* 5, 12. *Sept.* and בְּצַדִּיק
Is. 53, 4. (*Hdian.* 2. 11. 14. *Diod. Sic.*
13. 112. *Xen. Mem.* 3. 9. 6; c. ὅτι *Hdian.*
3. 8. 6.) *Genr.* to reason, to judge, absol.
1 *Cor.* 13, 11 ὡς κήπιος ἐλογίζομαι. With
εἰς τινα 2 *Cor.* 12, 6. Also i. q. to purpose,
2 *Cor.* 10, 2 λογίζομαι τολμήσας. *Sept.* and
בְּצַדִּיק *Neh.* 6, 2. So *Xen. An.* 2. 13.

4. to reckon as or for any thing, to count,
to regard, to hold, c. acc. et ὡς 1 *Cor.* 4, 1
οὕτως ἡμᾶς λογίσεσθω ἄνθρωπος, ὡς ὑπηρέ-
τας χρ. 2 *Cor.* 10, 2 ult. *Rom.* 8, 36 quoted
from *Ps.* 44, 23 where *Sept.* and בְּצַדִּיק, as
also *Am.* 6, 5. (So c. dupl. acc. *Wisd.* 5, 4.
15, 15.) With εἰς c. acc. for or as any
28

thing, see εἰς no. 3. a. *Acts* 19, 27 εἰς οὐ-
δὲν λογισθῆναι. (*Wisd.* 9, 6.) *Rom.* 2, 26.
9, 8 τὰ τέκνα... λογίζεται εἰς σπέρμα, where
λογίζεται is either Pass. or we may supply
ὁ θεός, ἡ γραφή, or the like. *Sept.* for
בְּצַדִּיק 1 *Sam.* 1, 13. With μετὰ c. gen.
to reckon with or to, i. e. to count as; *Mark*
15, 28 et *Luke* 22, 37 μετὰ ἀνόντων ἐλογίσθη,
quoted from *Is.* 53, 12 where *Sept.* for
בְּצַדִּיק *Niph.* So *Heb.* בְּצַדִּיק, *Sept.*
προσλογίσεσθαι μετὰ, *Ps.* 88, 5.

Λογικός, ἡ, όν, (λόγος,) reasonable, ra-
tional, pertaining to the reason, mind, un-
derstanding, not material or physical; *Rom.*
12, 1 λογική λατρεία, comp. *John* 4, 23 et
Rom. 7, 25. 1 *Pet.* 2, 2 τὸ λογικὸν ἀδολον
γάλα, i. e. rational (spiritual) and pure nour-
ishment for the soul.—*Test. XII Patr.* p.
547 προσφέρουσι κυρίῳ λογικὴν προσφοράν.
Att. Epict. 1. 1. 4 ἡ δύναμις ἡ λογική i. e.
reason. *Plato Locr.* 99. e.

Λόγιον, ου, τό, (neut. of λόγος,) pr.
something uttered, effatum; e. g. from God,
an oracle, a divine communication; so of
oracles in the O. T. *Acts* 7, 38; espec.
those relating to the Messiah, *Rom.* 3, 2.
So through Christ, the doctrines of the gos-
pel, *Heb.* 5, 12. 1 *Pet.* 4, 11. *Sept.* for
בְּצַדִּיק *Ps.* 12, 7.—*Diod. Sic.* 2. 14. *Hdot.*
4. 178.

Λόγιος, ου, ό, ἡ, adj. (λόγος,) *Att.* learned,
erudite, i. q. πολυτίτωρ, *Dion. Hal. Ant.* 1.
7. *Hdot.* 2. 77.—In N. T. skilled in speech,
eloquent, an orator, i. q. λεκτικός, *Acts* 18,
24 ἄνθρωπος λόγιος. So *Jos. Ant.* 17. 6. 2.
Luc. Pseudol. 24. *Epict. Ench.* 44. *Plut.*
Cic. 49. See *Lob. ad Phryn.* p. 198.

Λογισμός, ου, ό, (λογίζομαι,) pr. reckon-
ing i. e. the art, arithmetic, *Xen. Mem.* 4.
7. 8.—In N. T. reasoning, thought, cogita-
tion, e. g. of conscience *Rom.* 2, 15. (*Genr.*
Wisd. 9, 14. *Dem.* 127. 24. *Plato Tim.*
34. a.) *Spec.* thought, imagination, con-
ceit, 2 *Cor.* 10, 5 λογισμούς καταρουντες.
Sept. for בְּצַדִּיק *Prov.* 6, 18. *Jer.* 11, 19.

Λογομαχέω, ω, f. ἡσω, (λόγος, μάχη,)
to strive about words, to dispute about trif-
les, 2 *Tim.* 2, 14.

Λογομαχία, as, ἡ, (λογομαχέω,) word-
strife, dispute about trifles, 1 *Tim.* 6, 4.

Λόγος, ου, ό, (λέγω,) word, as spoken,
any thing spoken; also reason, as manifest-
ing itself in the power of speech; hence
both Lat. *oratio* and *ratio*. See *Passow s. v.*

I. Word, both the act of speaking and
the thing spoken, Lat. *oratio*.

1. Pr. word, not in the grammatical sense

like *ἔπος* and *ῥῆμα*, but as uttered by the living voice, a *speaking, speech, utterance*, Lat. *vox*. Matt. 8, 8 *μόνον εἰπὲ λόγον*. Luke 7, 7. 23, 9. 1 Cor. 14, 9. Heb. 12, 19. al. Sept. for *דְּבַר* Gen. 44, 18. (Hdian. 8. 6. 16. Hdot. 1. 61. Xen. Cyr. 6. 4. 5.) So *εἰπεῖν λόγον κατὰ τινα*, to *speak a word against* any one, Matt. 12, 32; *εἰς τινα* id. Luke 12, 10. (Jos. Ant. 15. 3. 9.) Also *ὁ λόγος τοῦ θεοῦ*, the *word of God*, his omnipotent voice, decree, 2 Pet. 3, 5. 7. Sept. and *דְּבַר* Ps. 33, 6; comp. Gen. 1, 3. Ps. 148, 5.

2. *word*, *emphat. i. e. a saying, declaration*, sentiment uttered, Lat. *dictum, effatum*. a) Genr. John 6, 60 *κληρὸς ἐστὶν οὗτος ὁ λόγος*. Luke 20, 20. Matt. 7, 24 *ὅστις ἀκούει μου τοὺς λόγους τούτους*. v. 26. 10, 14. Luke 4, 22. al. Sept. and *דְּבַר* Prov. 4, 4. 20. (Æl. V. H. 14. 15 *τοὺς Σωκράτους λόγους*.) So in reference to words or declarations, e. g. which precede, Matt. 15, 12 *οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον*, i. e. in v. 3 sq. 19, 22 comp. v. 21. Mark 7, 29 comp. v. 28. John 2, 22. 4, 50. 7, 40 comp. v. 37. 10, 19. Acts 5, 24. Tit. 3, 8. Rev. 19, 9. (Xen. Mem. 4. 2. 32.) Or which follow, John 12, 38. Acts 20, 35. Rom. 13, 9. 1 Cor. 15, 54. 1 Tim. 3, 1. Sept. and *דְּבַר* 1 K. 2, 4. With gen. of thing, e. g. *λόγος ἐπαγγελίας* Rom. 9, 9; *λ. τῆς ὀρκωμοσίας* Heb. 7, 28. Also *ὁ λόγος τοῦ προφήτου*, etc. the *word, declaration, of the prophet*, i. e. the prediction, prophecy, Luke 3, 4. John 12, 38. Acts 15, 15. 2 Pet. 1, 19. Rev. 1, 3. Spec. *a proverb, maxim*, John 4, 37. So Æl. V. H. 1. 19. Plato Symp. 195. b. b) In reference to religion, religious duties, i. q. *doctrine, precept*; Acts 18, 15 *εἰ δὲ ζήτημά ἐστι περὶ λόγου κτλ.* 15, 24. Tit. 1, 9. Heb. 2, 2; *λόγοι τῆς πίστεως* 1 Tim. 4, 6; *λόγος δικαιοσύνης* (see in *ἄπειρος*) Heb. 5, 13; *λόγος ἀνθρώπων* 1 Thess. 2, 13. 2 Tim. 2, 17; of a teacher John 15, 20. Sept. and *דְּבַר* Ex. 34, 27. 28. (1 Macc. 2, 33. 34.) Espec. of God, *λόγος τοῦ θεοῦ*, the *word of God, divine declaration, oracle*; John 10, 35 *πρὸς οὓς ὁ λ. τοῦ θεοῦ ἐγενέτο*. 5, 38. As announcing good, the *divine promise*, Rom. 9, 6. Heb. 4, 2; (Sept. and *דְּבַר* Ps. 33, 4. 56, 5;) or evil, Heb. 4, 12. Rom. 3, 4 from Ps. 51, 6 where Sept. and *דְּבַר*. Rom. 9, 28 from Is. 10, 22. 23, where Sept. for *בְּרִיית* (Bar. 2, 1.) In relation to duties, a *precept*, John 8, 55. 5, 24. Mark 7, 13. Sept. and *דְּבַר* Ex. 35, 1. So of the divine declarations, precepts, oracles, relating to

the instructions of men in religion, the *word of God*, i. e. the divine doctrine, the doctrines and precepts of the Gospel, THE GOSPEL itself. Luke 5, 1 *ἀκούει τὸν λόγον τοῦ θεοῦ*. John 17, 6. Acts 4, 29. 31. 8, 14. 1 Cor. 14, 36. 2 Cor. 4, 2. Col. 1, 25. 1 Thess. 2, 13. Tit. 1, 3. Heb. 13, 7; with τοῦ θεοῦ impl. Mark 16, 20. Luke 1, 2. Acts 10, 44. Phil. 1, 14. 2 Tim. 4, 2 *κήρυξον τὸν λόγον*. James 1, 21. 1 Pet. 2, 8. Rev. 12, 11. So *ὁ λόγος τῆς ἀληθείας* Eph. 1, 13. 2 Tim. 2, 15; *λόγον ζωῆς* Phil. 2, 16; *λ. τῆς σωτηρίας* Acts 13, 26; *λ. τῆς βασιλείας* Matt. 13, 19, and with τῆς β. impl. v. 20 sq. Mark 4, 14; *λ. τοῦ εὐαγγελίου* Acts 15, 7; *λ. τοῦ σταυροῦ* 1 Cor. 1, 18; *ὁ λ. τῆς χάριτος αὐτοῦ* Acts 20, 32. In the same sense of Christ, *ὁ λόγος τοῦ Χρ.* John 5, 24. 14, 23. 24. Col. 3, 16; *λ. τοῦ κυρίου* Acts 8, 25; *ὁ λ. τῆς χάριτος αὐτοῦ* Acts 14, 3.

3. *word, words*, i. e. *talk, discourse, speech*, Lat. *sermo*, the act of discoursing, a holding forth, harangue. a) Pr. and genr. Matt. 22, 15 *ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ*. Luke 9, 28. Acts 14, 12 *ὁ ἡγούμενος τοῦ λόγου*. 2 Cor. 10, 10; *ἐν λόγῳ* in *word*, in discourse, James 3, 2. 1 Tim. 4, 12; *ἐν λόγῳ κολακείας*, in *flattering words*, 1 Thess. 2, 5; *διὰ λόγου*, by *word*, by discourse, orally, Acts 15, 27. 2 Thess. 2, 2. 15. In antith. *λόγος* and *ἔργον*, *word* and *deed*, Col. 3, 17. 2 Cor. 10, 11; comp. in *ἔργον* no. 2. b. (Dion. Hal. Ant. 6. 87 ult. Xen. Mem. 1. 2. 59.) So *λόγος* and *δύναμις* 1 Cor. 4, 19. 20. 1 Thess. 1, 5. Also *περὶ οὗ πολλὸς ἦμιν ὁ λόγος* of *whom we have much to say*, Heb. 5, 11. With a gen. 1 Tim. 4, 5 *διὰ λόγου θεοῦ καὶ ἐντεῖξως* through the *word of God and supplication*, i. e. through prayer to God, comp. v. 4. So genr. Jos. Ant. 4. 8. 24. Hdian. 1. 4. 1. Dem. 319. 9; c. *περὶ* Palæph. 21. 2. — Spec. a) Of teachers, *discourse, teaching, preaching*, instruction. Matt. 7, 28 *ὅτε συνετέλεσεν ὁ ἰ. τοὺς λόγους τούτους*. 26, 1. Luke 4, 32. 36. John 4, 41. Acts 2, 41. 13, 15. 20, 7 *παρέτεινε τὸν λόγον*. 1 Cor. 1, 17. 2, 1. 4. 1 Tim. 5, 17 *ἐν λόγῳ καὶ διδασκαλίᾳ*. 1 Pet. 3, 1. So in antith. *λόγος* and *ἔργον* Luke 24, 19. Acts 7, 22; comp. above. (Xen. Mem. 2. 3. 6.) Also *ὁ λόγος ἀληθείας* 2 Cor. 6, 7. James 1, 18; *ὁ λ. καταλλαγῆς* 2 Cor. 5, 19 comp. v. 18. β) Of those who relate any thing, a *narrative, story*, John 4, 39. Acts 2, 22. (Xen. Cyr. 1. 2. 16, or 3. 1.) Meton. a *history, treatise*, i. e. a book of narration *περὶ τίνος* Acts 1, 1. So Dion. Hal. Ant. 1. 74. Æl. V. H. 7. 14.

Xen. Ag. 10. 3. γ) In the sense of conversation, colloquy, Luke 24, 17. (Æl. V. H. 13. 31. Xen. Ag. 3. 5.) Hence answer, reply, Matt. 5, 37.

-b) Meton. the power of speech, utterance, delivery, eloquence; 2 Cor. 11, 6 ἰδιώτης τῷ λόγῳ. 1 Cor. 12, 8. Eph. 6, 19.—Isocr. p. 27. b. Plato Rep. 376; i. q. δύναμις λόγων Hdtian. 7. 5. 10.

c) Meton. for the subject of discourse, a topic, matter, thing, e. g. a) Genr. Matt. 19, 11. Luke 1, 4 ἵνα ἐπιγνῶς περὶ ὧν κατήχησας λόγων τὴν ἀσφάλειαν. Acts 8, 21 comp. v. 12. Sept. and רַבִּי sarpiss. e. g. 2 Sam. 3, 13. 11, 18. So Pol. 8. 14. 5. Hdt. 1. 21. Plato Apol. 34. e. β) Spec. matter of dispute, discussion, a question, e. g. judicial, Acts 19, 38 (Dem. 942. 17); moral, Matt. 21, 24 ἐρωτήσω ὑμᾶς κατὰ λόγον ἕνα. So Diog. Laert. Stilpo II. 11 βρωιούτων τινα λόγων ἐρωτήσαι.

4. word, i. e. talk, rumour, report; Matt. 28, 15 καὶ διεφημίσθη ὁ λόγος οὗτος κτλ. Mark 1, 45. John 21, 23; with περὶ τινος Luke 5, 15. 7, 17. Acts 11, 22. Sept. and רַבִּי 1 K. 10, 6. So Jos. Ant. 15. 3. 7. Xen. An. 1. 4. 7; c. περὶ ib. 6. 6. 13.—Hence for mere talk, pretence, show, Col. 2, 23 λόγον μὲν ἔχοντα σοφίας. So Diod. Sic. 13. 4, opp. ἀλήθεια. Dem. 93, 5 λόγοι ταῦτα καὶ προφάσεις.

II. Reason, the reasoning faculty, as that power of the soul which manifests itself in speech, Lat. ratio; Dem. 783. 2 μηδέποτε ἐκ λόγου ταῦτα σκοπεῖτε. Arr. Epict. 1. 12. 26. Plato Phædr. 270. c, ὁ ἀληθὴς λόγος.—In N. T.

1. a reason, ground, cause. Matt. 5, 32 παρεκτὸς λόγου πορνείας. Acts 10, 29. Sept. ἐπὶ λόγον for Heb. רַבִּי-לֵב 2 Sam. 13, 22. (Pol. 28. 11. 7. Xen. An. 6. 2. 10.) Spec. κατὰ λόγον i. q. with reason, reasonably, for good cause, Acts 18, 14. So 3 Macc. 3, 14. Luc. D. Mort. 30. 3. Thuc. 3. 39.

2. reason, reasons, as demanded or given, i. e. a reckoning, account. a) Pr. συναίρειν λόγον μετὰ τινος to take up an account with any one, i. e. to reckon with, Matt. 18, 23. 25, 19; ἀποδιδόναι λόγον, to render an account, e. g. τῆς οἰκονομίας Luke 16, 2; also Phil. 4, 15. 17, see in δόσις. So Diod. Sic. 1. 49. Luc. Abdic. 8. Plut. Camill. 13. b) Trop. account, i. e. the relation and reasons of any transaction, an explanation; so ἀποδιδόναι v. δίδοναι λόγον, to give account, e. g. τῆς συστροφῆς Acts 19, 40; with περὶ τινος Matt. 12, 36. Rom. 14, 12; absol. Heb. 13. 17. 1 Pet. 4, 5. So λόγον

αἰτεῖν περὶ τινος 1 Pet. 3, 15; also Heb. 4, 13 πρὸς ὃν ἡμῖν ὁ λόγος. Sept. ἀποδιδ. λόγον for Chald. נִשְׁפָּט Dan. 6, 3. So Diod. Sic. 1. 37 ἀποδιδ. λόγον περὶ. Dem. 227. 26 δίδοναι λόγον. Xen. Œc. 11. 23. c) Trop. λόγον ποιοῦμαι, to make account of, i. e. to regard, to care for; Acts 20, 24 οὐδενὸς λόγον ποιούμεαι, i. e. I make account of none of these things, am not moved by them. So Jos. Ant. 2. 5. 3. Dion. Hal. Ant. 9. 50 λόγον οὐδενὸς αὐτῶν ποιησάμενος. Xen. Cyr. 5. 3. 26 τῶν ἄλλων μείων μοι λόγος. +

III. With the art. ὁ Λόγος, the Word, the Logos, only in the writings of John, John 1, 1 ter. 14. 1 John 1, 1. [5, 7.] Rev. 19, 13. It here stands for the divine pre-existent nature of the Messiah, which “became flesh and dwelt among us” as Jesus Christ, the God-man; John 1, 14. This use of ὁ λόγος by John may perhaps be accounted for from the following considerations. In the O. T. the word of Jehovah (יהוה-דְּבַר, Sept. ῥῆμα v. λόγος) sometimes appears as personified, or at least is used for Jehovah himself; Gen. 15, 1. 4. 5. 7-9. 1 K. 13, 9. 17. 19, 9. 11 sq. Among the later Jews this usage became more definite and frequent, especially in the Chaldee Targums; in which the word of Jehovah (Chald. יהוה דְּבַר מִיְּהוָה) is often put where the Hebrew reads יהוה Jehovah, or אֱלֹהִים God; so Gen. 19, 24. 20, 3. Ex. 17, 16. Lev. 26, 12. Is. 45, 11. al. See Buxtorf Lex. Chald. 125. In like manner the wisdom of God (חֵכֶם אֱלֹהִים, σοφία) appears in the O. T. as personified, Prov. 8, 12. 22-31; also Eccclus. c. 24. Wisd. 7, 21 sq. Later Jewish writers identify or at least connect this σοφία with ὁ λόγος τοῦ Θεοῦ; so Eccclus. 1, 5 Complut. πηγὴ σοφίας λόγος Θεοῦ ἐν ὑψίστοις, comp. Philo de Profugis § 20. p. 466. This λόγος also appears as personified and as the agent in creation, Wisd. 9, 1. 18, 15. More developed is this doctrine of a λόγος τοῦ Θεοῦ in Philo; whether from any reference to the νοῦς or λόγος of Plato is uncertain; see Plato Phileb. p. 30. b. Epinom. p. 986. Of this hypostasis Philo speaks as ὁ δεῦτερος Θεός, ὅς ἐστιν ἐκείνου [Θεοῦ] λόγος, Fragm. in Euseb. Præp. Evang. 7. 13, also in Phil. Opp. ed. Mang. II. p. 625. He calls him ὁ πρεσβύτερος τοῦ ὄντος λόγος, as also ὁ πρωτόγονος αὐτοῦ λόγος, and ὁ πρωτόγονος υἱός; de Prof. § 20. p. 466; de Somn. 1. 37. p. 597; de Agricult. § 12. p. 195. b. Of him he also says: λόγος δὲ ἐστὶν εἰκὼν Θεοῦ, δι’ οὗ σύμπας ὁ κόσμος ἐδημιουργεῖτο, de Monarch. 2. 5. p.

823. b; comp. Col. 1, 15. 16. 2 Cor. 4, 4. Heb. 1, 2. 3. It would hence appear, that in the Jewish philosophy of that age there was much subtle speculation respecting this divine Word, מִלְכָּה, λόγος; and therefore the apostle John, in the very beginning of his Gospel, sets out with declaring the real and true Logos, in opposition to the unreal and false hypostasis of a prevailing philosophy, perh. of the Gnostics; John 1, 1 ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος, comp. v. 14. See genr. Lücke, Tholuck, Wetstein, on John 1, 1. Bleek Hebræerbr. II. p. 41. Neander Gesch. d. Apostol. Zeitalt. ed. 2, II. p. 503. [Engl. II. p. 64.] Hagenbach's Dogmengesch. I. § 40 sq. Dörner Lehre von d. Person Christi, 1845, Th. I. Dähne Gesch. Darstell. der Jüd. Alexandr. Religionsphilos. I. p. 114 sq.—Some here take ὁ λόγος for ὁ λεγόμενος the promised, i. q. ὁ ἐρχόμενος; others for ὁ λέγων, the teacher; but both these interpretations are without any philological support.

λόγχη, ης, ἡ, the point of a weapon, pr. the triangular iron head of a lance or javelin Hdot. 7. 69. Xen. An. 4. 7. 16.—In N. T. a lance, spear, John 19, 34. Sept. for מִלְכָּה Neh. 4, 13. 16. So Plut. Pyrrh. 33 fin. Xen. An. 2. 2. 9.

λοιδορέω, ὦ, f. ἴσω, (λοιδορός,) to rail at, to revile, c. acc. John 9, 28 εἰδοῦρησαν αὐτόν. Acts 23, 4. Pass. 1 Cor. 4, 12. 1 Pet. 2, 23. Sept. for רִיב Deut. 33, 8.—Diod. Sic. 20. 33. Xen. An., 3. 4. 49.

λοιδορία, as, ἡ, (λοιδορέω,) a railing, reviling, 1 Tim. 5, 14. 1 Pet. 3, 9 bis, λοιδορίαν ἀντὶ λοιδορίας. Sept. for רִיב Prov. 20, 3.—Luc. Tim. 55. Xen. Hi. 1. 14.

λοιδορός, ου, ὁ, ἡ, adj. railing, reviling; as Subst. a railer, reviler, 1 Cor. 5, 11. 6, 10. Sept. for רִיב Prov. 25, 25.—Luc. Fugit. 27. Plut. Mor. II. p. 15 ult.

λοιμός, ου, ὁ, a pestilence, plague, Matt. 24, 7 et Luke 21, 11 λοιμοὶ ἔσονται. Sept. for מִדְּבָרָה Jer. 27, 6. 28, 8. So Æl. V. H. 6. 10. Plato Conv. 201. d.—Trop. of a malignant and mischievous person, a pest; Acts 24, 5 εὐρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμόν. Sept., for מִדְּבָרָה 1 Sam. 2, 12; יָלַץ Ps. 1, 1; רָשָׁע Ez. 7, 21. So Dem. 794. 5; also pestis Cic. in Catil. 2. 1.

λοιπός, ἡ, ὅν, (λείπω,) left, remaining, other, e. g.

1. Plur. Matt. 25, 11 αἱ λοιπαὶ παρζένοι. Acts 2, 37 τοὺς λοιποὺς ἀποστόλους. Rom. 1, 13. 2 Cor. 12, 13. 2 Pet. 3, 16. al. Ab-

sol. οἱ λοιποί, the rest, the others, Matt. 22, 6. Mark 16, 13. Luke 18, 9. Rom. 11, 7. Rev. 2, 24. Neut. τὰ λοιπὰ Mark 4, 19. Luke 12, 26. 1 Cor. 11, 34. Sept. for נִשְׁתָּר Josh. 13, 27. 2 K. 1, 18; נִשְׁתָּר Josh. 17, 2; נִשְׁתָּר Ezra 4, 7.—Luc. Vit. Auct. 27. Hdian. 4. 2. 20. Plato Polit. 289. d; τὰ λ. Xen. Ag. 2. 22.

2. Adverbially: a) Gen. τοῦ λοιποῦ sc. χρόνον, pr. for the rest of the time, i. e. in future, henceforth, Gal. 6, 17. Comp. Butt. § 132. 5. b. Herm. ad Vig. p. 706. So Hdian. 8. 4. 17. Xen. Cyr. 4. 4. 10. b) Neut. acc. τὸ λοιπόν, for the rest, as to the rest; spoken of time, henceforward, henceforth, 1 Cor. 7, 29. Heb. 10, 13. (Plut. Mor. II. p. 64. 4. Xen. An. 2. 2. 5.) Also further, still further; Matt. 26, 45 et Mark 14, 41 καθεύετε τὸ λοιπὸν καὶ ἀναπαύεσθε; do ye sleep on still further and take your rest? (Jos. Ant. 2. 6. 7 οἱ μὲν οὖν ἄλλοι τοῦ κατ' αὐτοὺς ἀπηλλαγμένοι θεοῦ, ἐν τῇ περὶ τὸν Βενιαμὴν φροντίζοντες τὸ λοιπὸν ἦσαν. ib. 18. 8. 3 pen. comp. Plato Phædr. 256. c.) Others in Matt. and Mark l. c. render henceforth, with or without irony; but against the next clause, espec. in Mark.—Spec. τὸ λοιπὸν in a transition, at the beginning of a clause, as to the rest, furthermore, finally, Eph. 6, 10. Phil. 3, 1. 4, 8. [1 Thess. 4, 1.] 2 Thess. 3, 1. c) Acc. λοιπόν, also ὁ δὲ λοιπὸν 1 Cor. 4, 2, as to the rest, further, furthermore, finally, 1 Cor. 1, 16. 4, 2. 2 Cor. 13, 11. 1 Thess. 4, 1. 2 Tim. 4, 8. Acts 27, 20. So Palæph. 52. 7. Arr. Epict. 1. 24. 1. Æl. V. H. 8. 14. +

Λουκάς, ἁ, ὁ, Luke, contr. from Lat. Lucanus, the writer of the Gospel of Luke and of the Acts of the Apostles. He was the companion of Paul in several of his journeys and came with him to Rome; comp. Acts 16, 10. 40. 28, 16. He is probably the same who is called ὁ ἱατρός Col. 4, 14; but must not be confounded with Λούκιος Lucius in Acts 13, 1.—2 Tim. 4, 11. Philem. 24. Col. 4, 14.

Λούκιος, ου, ὁ, Lucius, the Latin name of a teacher in the church at Antioch, a Cyrenian, Acts 13, 1. Rom. 16, 21.

λουτρόν, ου, τό, (λούω,) a bath, place for bathing, Hdian. 3. 6. 19. Xen. Ath. 2. 10; water for bathing, washing, Hdian. 7. 2. 12. Diod. Sic. 1. 84.—In N. T. a washing, ablution, i. e. the act, spoken of baptism Eph. 5, 26. Tit. 3, 5. So Act. Thom. § 25; pr. Sept. for מִשְׁחָה Cant. 4, 2. Hdian. 1. 17. 19. Xen. Cyr. 7. 5. 59.

λούω, f. σω, *to bathe, to wash*, but only a person or the whole body; not merely the hands and face, which is expressed by *νίπτω*. So c. acc. Acts 9, 37 *λούσαντες δὲ αὐτήν*. Acc. impl. et *ἀπό*, Acts 16, 33 *ἐλουσεν* (αὐτοὺς) *ἀπὸ τῶν πληγῶν*. Pass. John 13, 10. 2 Pet. 2, 22. Heb. 10, 23 *λελουμένοι τὸ σῶμα ὑδατι καθαρῶ*, where for the acc. comp. Buttm. § 131. 7. § 134. n. 2. Sept. for *ῥῖν* Lev. 8, 7. Ruth 3, 3. So Luc. Luct. 11. Plato Phæd. 115. a. Xen. Mem. 3. 13. 3.—Trop. *to cleanse, to purify*, c. acc. et *ἀπό*, Rev. 1, 5 *λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν κτλ.* Comp. Sept. and *ῥῖν* Is. 1, 16.

Λύδδα, ης, ἡ, *Lydda*, a large village situated ten or twelve miles southeast from Joppa, Acts 9, 32. 35. 38.—Jos. Ant. 20. 6. 2 *Λύδδα κόμη, πόλεως τοῦ μεγέθους οὐκ ἀποδέουσα*. Heb. *לוד* 1 Chr. 8, 12; called also by the Greeks *Diospolis*. See Reland Palest. p. 877. Bibl. Res. in Pal. III. p. 49 sq.

Λυδία, ας, ἡ, *Lydia*, pr. n. of a woman of Thyatira residing at Philippi, a dealer in purple, Acts 16, 14. 40.—Also the name of a province on the western coast of Asia Minor, the former kingdom of Cræsus; of which the cities Thyatira, Sardis, and Philadelphia, are mentioned in N. T. but not the province itself.

Λυκαονία, ας, ἡ, *Lycaonia*, a region in the interior of Asia Minor, bounded N. by Galatia, E. by Cappadocia and Cataonia, S. by Cilicia and Isauria, and W. by Phrygia. It was adapted to pasturage; and of its cities, Iconium, Derbe, and Lystra are mentioned in N. T. Acts 14, 6.—The Lycaonians spoke a peculiar dialect (v. 11), which Jablonsky supposes to have been derived from the Assyrian, Opusc. ed. te Water III. p. 3 sq. Others regard it as corrupted from the Greek.

Λυκαονιστί, adv. *Lycaonied*, in the *Lycaonic dialect*, Acts 14, 11; see in *Λυκαονία*. Comp. Buttm. § 119. 15. c.

Λυκία, ας, ἡ, *Lycia*, a province on the S. W. coast of Asia Minor, bounded E. by Pamphilia, N. by Phrygia, W. by Caria, and S. and S. W. by the Mediterranean. Of its cities only Patara is mentioned in N. T. Acts 27, 5.

λύκος, ου, ὁ, *a wolf*, Matt. 10, 16. Luke 10, 3. John 10, 12 bis. Sept. for *ῥῥ* Is. 11, 6. (Xen. Mem. 2. 7. 14.) Trop. of a rapacious and violent person, wolf-like, Matt. 7, 15. Acts 20, 29. So Act. Thom. § 25; comp. Sept. and *ῥῥ* Zeph. 3, 4.

λυμαίνομαι, Mid. depon. (λύμα,) pr. *to stain, to disgrace*, by insult, indignity, i. e. *to insult, to treat with indignity, to maltreat*, c. acc. Hdot. 8. 28; c. dat. Hdot. 9. 79.—In N. T. *to injure, to make havoc of, to destroy*, c. acc. Acts 3, 3 *σαῦλος δὲ ἐλυμαίνειτο τὴν ἐκκλησίαν*. Sept. for *ῥῥ* Jer. 48, 18. Am. 1, 11. So Diod. Sic. 1. 60. Xen. Cyr. 6. 3. 24.

λυπέω, ῶ, f. ἦσω, (λύπη,) *to grieve, to distress, to make sad*; Pass. or Mid. *to be grieved, to be sad, sorrowful*. So c. acc. 2 Cor. 2, 2. 5 bis. 7, 8 bis. Pass. or Mid. Matt. 14, 9. 17, 23 *ἐλυπήσαν σφόδρα*. 18, 31. 19, 22. 26, 22. 37. Mark 10, 22. 14, 19. John 16, 20. 21, 17. 2 Cor. 2, 2. 4. 6. 10. 7, 9 ter. 11. 1 Thess. 4, 13. 1 Pet. 1, 6. Sept. for *ῥῥ* Deut. 15, 10. Jap. 4, 1; *בבב* 2 Sam. 19, 2. So Hdian. 6. 7. 7. Xen. Mem. 2. 2. 8.—Spec. *to aggrieve, to offend*, c. acc. Eph. 4, 30. Pass. Rom. 14, 15 *εἰ διὰ βρώματα ὁ ἀδελφός σου λυπείται*. So Ael. V. H. 12. 16. Xen. Cyr. 2. 4. 10.

λύπη, ης, ἡ, *grief, sorrow*, John 16, 6. 20. 21. 22. Luke 22, 45. Rom. 9, 2. 2 Cor. 2, 1. 3. 7. 7, 10 bis. 9, 7. Phil. 2, 27 bis. Heb. 12, 11. Sept. for *ῥῥ* Gen. 42, 38; *ῥῥ* Jonah 4, 1. So Hdian. 3. 15. 5. Xen. Mem. 3. 9. 8.—Meton. *cause of grief, grievance, trouble*, 1 Pet. 2, 19. So Sept. Prov. 31, 6. Xen. Lac. 7. 6.

Λυσάνιας, ου, ὁ, *Lysanias*, pr. n. of a tetrarch of Abilene, Luke 3, 1; see fully in *Ἀβιληνή*.

Λυσίας, ου, ὁ, *Lysias*, i. e. Claudius Lysias, a Roman tribune, *χiliάρχος*, commanding in Jerusalem, Acts 23, 26. 24, 7. 22.

λύσις, εως, ἡ, (λύω,) *a loosening, disjunction*, pr. of or from any tie or constraint; spoken in N. T. of the conjugal tie, *separation, divorce*, 1 Cor. 7, 27.—Comp. λ. τῶν κακῶν Jos. Ant. 9. 4. 4. Pol. 15. 15. 4. Thuc. 2. 102.

λυσιτελέω, ῶ, f. ἦσω, (λυσιτελής; λύω, τέλος,) pr. *‘to pay or make good expenses incurred;’* hence *to make oneself useful, to be useful, profitable, better*; so impers. 3 pers. pres. Luke 17, 2 *λυσιτελεῖ αὐτῷ . . . ἡ κτλ.* i. e. *it were better for him*.—Ecclus. 29, 11. Xen. Cyr. 2. 4. 12; genr. Ael. V. H. 13. 39. Xen. Mem. 2. 1. 15.

Λύστρα, ας, ἡ, also τὰ *Λύστρα*, gen. *ων*, *Lystra*, a city in the southern part of Lycaonia in Asia Minor; so ἡ *Δ.* Acts 14, 6. 21. 16, 1; τὰ *Δ.* Acts 14, 8. 16, 2. 2 Tim. 3, 11. Pliny refers it to Lycaonia, 5. 32

but Ptolemy assigns it to Isauria, 5. 4; comp. in Ἰκόνιον. Perh. at the modern *Bin Bir Kilisseh*; see Hamilton's Res. in Asia M. II. p. 317-320.

λύτρον, ου, τό, (λύω,) *loosing-money, a ransom*, the price paid for the release of any one; trop. Matt. 20, 28 et Mark 10, 45 δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, *to give his life a ransom for the deliverance of many*, i. e. from the consequences of sin and guilt. Sept. for לְכַפֵּר Lev. 25, 24. 51; רָפָה Ex. 30, 12. Num. 35, 31. 32.—Hdian. 4. 6. 12. Thuc. 6. 5. Plato Rep. 393. d.

λυτρόω, ὦ, f. ὥσω, (λύτρον,) *to ransom, to let go free for a ransom*, Diod. Sic. 19. 73 ult. Plato Theæt. 165. e.—In N. T. only Mid. λυτρόομαι, f. ὥσομαι, *to release by payment of ransom*, i. e. *to ransom, to redeem, to deliver*; trop. c. acc. Luke 24, 21 λυτροῦσθαι τὸν Ἰσραὴλ, i. e. from the power of the Romans and genr. from their present fallen state. Also with ἀπό, Tit. 2, 14 λ. ἡμᾶς ἀπὸ πασῆς ἀνομίας, i. e. from the power and consequences of iniquity. Pass. aor. 1 ἐλυτρόωσθην in Pass. sense, c. ἐκ 1 Pet. 1, 18. Sept. for כָּפַר Is. 44, 22 sq. also for יָצַח Ps. 119, 134; ἐκ Ps. 130, 8.—1 Macc. 4, 11; pr. Plut. Cimon 9 ult. Diod. Sic. 5. 17.

λυτρώσις, εως, ἡ, (λυτρόομαι,) *a ransoming*, Plut. Arat. 11.—In N. T. trop. *redemption, deliverance*, from evils, Luke 1, 68. 2, 38; from sin and its consequences, Heb. 9, 12. Sept. for כָּפַר Lev. 25, 48; נִחַם Ps. 111, 9. 130, 7.

λυτρωτής, ου, ὁ, (λυτρόομαι,) *a redeemer, deliverer*, Acts 7, 35 τοῦτον ὁ θεὸς . . . λυτρωτὴν ἀπέστειλεν. Sept. for כָּפַר Ps. 19. 15. 78, 35.—Act. Thom. §§ 10, 57. —

λυχνία, ας, ἡ, (λύχνος,) *a light-stand, lamp-stand, candlestick*, a word of the later Greek for the earlier τὸ λυχνίον Lob. ad Phryn. p. 313 sq. Matt. 5, 15 ἀλλ' ἐπὶ τὴν λυχνίαν. Mark 4, 21. Luke 8, 16. 11, 33. Heb. 9, 2. Sept. for מִנְיָן Ex. 25, 31. Lev. 24, 4. So Eccles. 26, 17. Jos. Ant. 3. 8. 2. Luc. Asin. 40.—Symbolically in the Apocalypse, of a christian church Rev. 1, 12. 13. 20 bis. 2, 1. 5; of a christian teacher or prophet Rev. 11, 4, in allusion to Zech. 4, 2 sq. where Sept. and נִרְאָה.

λύχνος, ου, ὁ, *a light*, i. e. portable, as *a candle, lamp, lantern*; Matt. 5, 15 οὐδὲ καίονσι λύχνον. Mark 4, 21. Luke 8, 16.

11, 33. 36. 12, 35 ἕσταντες ἱμέων . . . οἱ λύχνοι καίμενοι *let your lamps stand burning*, i. e. be ye ready, watch. (Comp. Matt. 25, 7 sq.) Luke 15, 8. 2 Pet. 1, 19. Rev. 18, 23. 22, 5. So ὁ λύχνος τοῦ σώματος, for the eye, Matt. 6, 22. Luke 11, 34. Sept. for נֶר Ex. 25, 37. Zech. 4, 2. (Arr. Epict. 2. 17. 37. Diod. Sic. 3. 12 pen. Plato Conv. 218. b.) Trop. of John the Baptist as a distinguished teacher, John 5, 35; of the Messiah, τὸ ἀρνίον, Rev. 21, 23. Comp. Sept. and נֶר Ps. 119, 105. Prov. 6, 23.

λύω, f. ὥσω, 1. *to loose, to loosen*, what is fast, bound, i. q. *to unbind, to untie*; spoken of a ligature or any thing fastened by it. a) Genr. and c. acc. Mark 1, 7 λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. Luke 3, 16. John 1, 27. Acts 7, 33. 13, 25. (Sept. for כָּשַׁר Ex. 3, 5. Hdian. 1. 11. 12 τὴν ζωνήν.) Trop. τὸν δεσμόν τῆς γλώσσης, the impediment, Mark 7, 35; τὰς ὀδύνας τοῦ θανάτου Acts 2, 24, see in ὀδὴν no. 2. (Comp. Ael. H. An. 12. 5.) Here belongs also the phrase ὃ ἐὰν λύσης ἐπὶ τῆς γῆς, ἕσται λελυμένον ἐν τοῖς οὐρανοῖς Matt. 16, 19 bis. 18, 18 bis, i. e. *whatsoever ye shall loose on earth*; see fully in δέω no. 1. b) Of animals tied, e. g. τὸν πῶλον Mark 11, 2. 4. 5. Luke 19, 30. 31. 33 bis. Absol. Matt. 21, 2; ἀπὸ τῆς φατνῆς Luke 13, 15. Sept. for כָּשַׁר Job 39, 5. So Xen. An. 3. 4. 35. c) Of a person swathed in bandages, grave-clothes, e. g. Lazarus, John 11, 44.

2. Of persons bound or confined, *to let go loose, to set free*, c. acc. e. g. prisoners, Acts 22, 30 ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν. 24, 26. Rev. 9, 14. 15. 20, 3. 7 ἐκ τῆς φυλακῆς. Trop. Luke 13, 16. 1 Cor. 7, 27 λέλυσαι ἀπὸ γυναικός, i. e. *art thou free from a wife*, in antith. with δέδεσσαι. Sept. for כָּשַׁר Ps. 105, 20. 146, 7.—Plut. M. Anton. 15. Xen. Cyr. 3. 2. 12; ἐκ δεσμῶν Plato Rep. 360. c.

3. *to loosen, to dissolve*, i. e. *to sever, to break, to break up*; c. acc. e. g. τὰς σφραγίδας Rev. 5, 2. 5: Acts 27, 41 ἡ δὲ πρύμνα ἐλύετο, *but the stern was broken up*, went to pieces, from the violence of the waves. (Plut. Pyrrh. 6 τὴν ἐπιστολήν. Id. Dion 53 τὸν τάφον.) Trop. of an assembly, τὴν συναγωγὴν Acts 13, 43. So Diod. Sic. 19. 25 τὴν ἐκκλησίαν. Hom. Il. 1. 305 ἀγορήν.—Hence

4. Of any thing built up, an edifice, *to break down, to demolish, to destroy*, c. acc. John 2, 19 λύσατε τὸν ναὸν τοῦτον. Eph. 2, 14. Trop. 1 John 3, 8. Also of the world

as to be destroyed by fire, q. d. *to dissolve, to melt*, 2 Pet. 3, 10. 11. 12. So Esdr. 1, 5 λ. τὰ τεῖχη Ἱερου. Hom. Il. 2. 118. ib. 16. 100. — Trop. of a law, institution, *to break*, i. e. a) *to make void, to do away*; John 10 35 οὐ δύναται λυθῆναι ἡ γραφή. Matt. 5, 19. So Dem. 31. 12. b) *to transgress, to violate*, John 7, 23 ἵνα μὴ λυθῇ ὁ νόμος M. 5, 18 τὸ σάββατον. So Thuc. 6. 14 τοὺς

νόμους. Xen. An. 3. 2. 10 τὰς σπονδὰς καὶ τοὺς ὅρκους.

Λοῖς, ἴδος, ἡ, *Lois*, pr. n. of a christian matron, the grandmother of Timothy, 2 Tim. 1, 5.

Λώτ, ὁ, indec. *Lot*, Heb. לוֹט (veil), pr. n. of Abraham's nephew, Luke 17, 28. 29. 32. 2 Pet. 2, 7. See Gen. 11, 31. 13, 5 sq. 14, 12 sq. 19, 1 sq.

M.

Μαάθ, ὁ, indec. *Maath*, pr. n. of an ancestor of Jesus, Luke 3, 26.

Μαγαδάν, ἡ, indec. *Magadan*, Matt. 15, 39 Lachm. for Rec. Μαγδαλά q. v.

Μαγδαλά, ἡ, indec. *Magdala*, Heb. מגְדָלָה (tower) *Migdal*, Chald. מִגְדָּלָה, a place on the western shore of the lake of Gennesareth, about three miles north of Tiberias; now a small village called *Mejdel*; see Biblical Res. in Pal. III. p. 298. Comp. Josh. 19, 38.—Matt. 15, 39. Mark 8, 10.

Μαγδαληνή, ἡς, ἡ, *Magdalene*, i. e. of *Magdala*, a fem. appellative, spoken of one of the women called Mary, i. e. *Mary of Magdala*, Matt. 27, 56. 61. 28, 1. Mark 15, 40. 47. 16, 1. 9. Luke 8, 2. 24. 10. John 19, 25. 20, 1. 18. Comp. in *Μαρία* no. 3.

Μαγεδών, indec. pr. n. *Magedo*, *Me-giddo*; so Matthæi Rev. 16, 16. for Rec. Ἀρμαγεδδών q. v.

μαγεία, ας, ἡ, (μάγος,) *magic*; Plur. *μαγείαι*, *magic arts, sorceries*, Acts 8, 11.—Jos. Ant. 2. 13. 3. Plut. de Superst. 12. Plato Alc. 122. a.

μαγεύω, f. εὔσω, (μάγος,) *to practise magic, sorcery*, absol. Acts 8, 9.—Luc. Asin. 4. Plut. Numa 15 med.

Μάγος, ου, ὁ, *Magus*, Plur. *Μάγοι*, *Magi*, the name for priests and wise men among the Medes, Persians, and Babylonians, pr. *great, powerful*, Heb. מָגִשׁ; and from the same stem comes Gr. μέγας, Lat. *magis, magnus*. Comp. Jer. 39, 3. Heb. Lex. art. מָגִשׁ. Xen. Cyr. 4. 5. 51. ib. 7. 5. 57. Æl. V. H. 2. 17. Hdian. 4. 12. 6, 8. Cic. de Divinat. 1. 23. Wetstein N. T. I. p. 240.—Their learning was connected with astrology and enchantment, whence Sept. μάγος for Chald. מַחֲשֵׁה *enchanter, magician*, Dan. 1, 20. 2, 2. 27. 5, 7; i. q. Chald. מְחַשְׁבֵּי Sept. σοφός Dan. 2, 12. 18. 24. 27. 5, 7. 8; comp. 5, 11. 12.—In N. T.

1. Plur. *the Magi*, *wise men*, from the East, i. e. from Persia or Arabia, who came to salute the new-born Messiah, Matt. 2, 1. 7. 16 bis.

2. *a magician, sorcerer, diviner*, Acts 13, 6. 8. Sept. for מַחֲשֵׁה as above.—Hdian. 4. 12. 6, 8. Æschin. 73. 13 τοιοῦτος μάγος καὶ γόης.

Μαγώγ, ὁ, indec. *Magog*, Heb. מַגּוּג, pr. n. of a son of Japhet Gen. 10, 2; but in N. T. put symbolically for remote heathen nations; see fully in Γώγ. Rev. 20, 8.

Μαδιάν, Μαδιάμ, ὁ, indec. *Madian*, Heb. מִדְיָן *Midian*, pr. n. of an Arabian tribe descended from Abraham by Keturah, Acts 7, 29; comp. Gen. 25, 2. They would seem to have dwelt in the region extending from the eastern shore of the Gulf of 'Akabah, (where Josephus and the Arabian geographers place a city *Madyan*) to the borders of Moab on the one side, and to the vicinity of Sinai on the other. They were nomadic in their habits; and bands of them moved about to different places; comp. Ex. 3, 1. 18, 5. Num. c. 31. Judg. c. 6–8. Jos. Ant. 2. 11. 1. See Heb. Lex. art. מִדְיָן.

μαῖζος, οὔ, ὁ, (kindr. μάζα, μάσσω,) *the breast, pap*, Rev. 1, 13 Lachm. for μαστός Rec.—Hom. Il. 5. 393. Eurip. Bacch. 700. Luc. Tragop. 110.

μαθητεύω, f. εὔσω, (μαθητής,) *to disciple*, i. e.

1. *Intrans. to be the disciple of any one*, c. dat. Matt. 27, 57 καὶ αὐτὸς ἐμαθήτευσεν τῷ Ἰησοῦ.—Plut. X. Orator. Vit. 1 init. Ib. 4. p. 140, ἐμαθήτευσεν δ' αὐτὸν καὶ Θεόπομπος.

2. *Trans. to train as a disciple, to teach, to instruct*, c. acc. Acts 14, 21 μαθητεύσαντες ἱκανούς. Matt. 28, 19. Pass. Matt. 13, 52. Comp. Σριαμβεύω no. 2.

μαθητής, οὔ, ὁ, (μαθήσαν,) *a disciple, scholar, follower of a teacher*, genr. Matt.

10, 24; of the Pharisees Matt. 22, 16; of John the Baptist Matt. 9, 14. Mark 2, 18. Luke 5, 33. John 3, 25; of Jesus Matt. 5, 1. Mark 8, 27. Luke 8, 9. John 3, 22. al. sæpiss. Spec. the twelve apostles, Matt. 10, 1. 11, 1. 20, 17. Luke 9, 1. Plur. emphat. for *true disciples*, John 13, 35. 15, 8. After Christ's death the term *disciple* takes the broader sense of *follower, believer*, i. q. Christian, Acts 6, 1. 2. 11, 26.—Jos. Ant. 6. 5. 4. Luc. Tim. 51. Dem. 928. 7. Xen. Mem. 1. 2. 27. +

μαθήτρια, as, ἡ, (μαθητής,) a female disciple, i. e. a female Christian, Acts 9, 36.—Diod. Sic. 2. 52. Diog. Laert. Speus. 4. 2. Mæris, μαθητρίς, ἀττικῶς μαθήτρια, ἐλληνικῶς.

Μαθουσάλα, ὁ, indec. *Mathusala*, Heb. מֶתוּשָׁלַח (dart-man) *Methuselah*, the oldest of the patriarchs, having lived 969 years; see Gen. 5, 21 sq.—Luke 3, 37.

Μαϊνάν, ὁ, indec. *Mainan*, pr. n. of an ancestor of Jesus, Luke 3, 31.

μαίνομαι, f. μανοῦμαι, Mid. depon. to *be mad, to rave*, spoken of persons who so speak and act as to seem out of their senses, absol. John 10, 20. Acts 12, 15. 26, 24. 25. 1 Cor. 14, 23.—Sept. Jer. 29, 26. Hdian. 7. 8. 9. Xen. Mem. 1. 3. 11.

μακαρίζω, f. ἴσω, (μάκαρ,) Att. fut. ἰώ, Buttm. § 95. 9; to *pronounce happy, to call blessed*, c. acc. of pers. Luke 1, 48. James 5, 11. Sept. for מְבָרַךְ Gen. 30, 13. Is. 3, 11.—Diod. Sic. 13. 58. Xen. Mem. 1. 6. 9.

μακάριος, a, ον, (collateral form of poet. μάκαρ,) *happy, blessed*, e. g. of God 1 Tim. 1, 11. 6, 15. Genr. Matt. 5, 3 sq. Luke 1, 45. 6, 20 sq. Rom. 4, 7. al. sæp. With μάλλον, Acts 20, 35 *μακάριον ἐστι μάλλον, more blessed is it*. Compar. μακαριώτερος, *happier*, 1 Cor. 7, 40. Sept. for מְבָרַךְ Ps. 1, 1. Deut. 33, 29.—Ceb. Tab. 11. Hdian. 2. 4. 17. Xen. Cyr. 1. 6. 14. +

μακαρισμός, οὔ, ὁ, (μακαρίζω,) a *pronouncing happy, blessedness*; hence λέγειν τὸν μακαρισμὸν τινος, i. q. μακαρίζειν, Rom. 4, 6. 9. Gal. 4, 15 *τίς οὖν ἦν ὁ μ. ὑμῶν, how ye then called yourselves blessed*.—Plut. Solon 27 fin. Plato Rep. 591. d. On nouns ending in σμος, see Lob. ad Phr. p. 511.

Μακεδονία, as, ἡ, *Macedonia*, a country lying north of Greece proper, joining S. on Thessaly and Epirus; E. on Thrace and the Ægean; W. on the Adriatic and Illyricum; and N. on Dardania and Mæsia. It was the original kingdom of Philip and

Alexander; and was afterwards subdued by the Romans under P. Æmilius, who divided the country into four districts; comp. in Θεσσαλονίκη, and Liv. 45. 29. The Romans afterwards divided the whole of Greece into two great later provinces, Macedonia and Achaia; see in Ἀχαΐα. Of the cities of Macedonia proper, there are mentioned in N. T. Amphipolis, Apollonia, Berea, Philippi, and Thessalonica.—Acts 16, 9. 10. 12. 18, 5. 19, 21. 22. 20, 1. 3. Rom. 15, 26. 1 Cor. 16, 5 bis. 2 Cor. 1, 16 bis. 2, 13. 7, 5. 8, 1. 11, 9. Phil. 4, 15. 1 Thess. 1, 7. 8. 4, 10. 1 Tim. 1, 3.

Μακεδών, ὄνος, ὁ, a *Macedonian*, Acts 16, 9. 19, 29. 27, 2. 2 Cor. 9, 2. 4.

μάκελλον, ον, τό, Lat. *macellum*, i. e. a *meat-market, shambles*, where also all kinds of provisions were exposed for sale, 1 Cor. 10, 25.—Luc. Diss. c. Hes. 7. Plut. Quæst. Rom. 54. See Adam's Rom. Ant. p. 569. Dict. of Antt. art. *Macellum*.

μακράν, adv. (μακρός,) strictly for *μακράν ὁδόν, a long way*, Buttm. § 115. 4; i. e. as in Engl. *a great way, far, far off*. Luke 15, 20 *μακράν ἀπέχοντος*. Acts 22, 21. So c. ἀπό τινος, Matt. 8, 30 *ἦν δὲ μακράν ἀπ' αὐτῶν*. Mark 12, 34. Luke 7, 6. John 21, 8. Acts 17, 27. Sept. for רַחֵק Josh. 9, 22. Judg. 18, 7. So Pol. 3. 45. 2. Xen. An. 3. 4. 42.—With the art. οἱ *μακράν*, *those far off, those remote* from God, i. e. the Gentiles as opp. οἱ ἐγγύς the Jews, Eph. 2, 13. 17; comp. Is. 57, 19 where Sept. and רַחֵק; see in ἐγγύς no. 1. So οἱ εἰς μακράν Acts 2, 39, comp. in εἰς no. 4. See Buttm. § 125. 6.

μακροῦεν, adv. (μακρός,) *from far, afar off*; Mark 8, 3 *μακροῦεν ἤκουσιν*. 11, 13. Luke 18, 13. 22, 54. 23, 49. Sept. for רַחֵק Gen. 22, 4. 37, 17. 2 K. 2, 7. So Philo quod somn. a Deo mitt. p. 575. b. Æl. H. An. 2. 15. ib. 15. 12. The form belongs to the later Greek, Lob. ad Phr. p. 93.—Still less pure is the synon. ἀπὸ μακροῦεν, *from far, afar off*, Matt. 26, 58 *ἠκολούθει αὐτῷ ἀπὸ μακροῦεν* (comp. Luke 22, 54). Matt. 27, 55. Mark 5, 6. 14, 54. 15, 40. Luke 16, 23. Rev. 18, 10. 15. 17. Sept. for רַחֵק 2 K. 19, 25; רַחֵק Ps. 138, 6. So Polemo Physiogn. 1. 6. Greg. Naz. Or. 25. p. 484. c. See Lob. ad Phr. p. 46 ult. Comp. the like use of Heb. רַחֵק, Heb. Lex. art. רַחֵק no. 3. h.

μακροθυμέω, ὦ, f. ἴσω, (μακρός, θυμός,) pr. to *be long-minded*, i. e. slow to anger, passion, excitement. Hence

1. *to be long-suffering, forbearing, to bear patiently*; absol. 1 Cor. 13, 4 ἡ ἀγάπη μακροθυμεῖ. With εἰς τινα 2 Pet. 3, 9; ἐπὶ τινι, Luke 18, 7 μακροθυμῶν ἐπ' αὐτοῖς, i. e. though he bear long with them, is slow to avenge them (comp. Eccles. 32 or 35, 18). Matt. 18, 26, 29; πρὸς τινα 1 Thess. 5, 14. Sept. for מַחְסֵיךָ אֶת־הָאֲרִיזִים Prov. 19, 11.—So c. ἐπὶ τινι Eccles. 18, 11. 32 [35], 18; absol. 2 Macc. 6, 14. Plut. de Gen. Socrat. 23 cen.

2. *to wait patiently, to be patient*, absol. Heb. 6, 15 οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας. James 5, 7, 8; c. ἐπὶ τινι James 5, 7.—Artemid. 4, 12 πάντα μακροθυμεῖν κελεύει, καὶ μὴ κενοσπουδεῖν.

μακροθυμία, ας, ἡ, (μακροθυμέω,) *longanimity, slowness to anger, passion, excitement*, i. e. *long-suffering, forbearance, patient endurance*; genr. Rom. 2, 4 τῆς μακροθυμίας τοῦ θεοῦ καταφρονεῖς; 9, 22. 2 Cor. 6, 6. Gal. 5, 22. Eph. 4, 2. Col. 3, 12. 1 Tim. 1, 16. 2 Tim. 3, 10. 4, 2. 1 Pet. 3, 20. 2 Pet. 3, 15. Sept. and אֲפִים אֶת־הָאֲרִיזִים Prov. 25, 15. Jer. 15, 15. So Plut. Lucull. 33 ἀρετὴν μὲν ἐπεδείκνυτο καὶ μακροθυμίαν ἡγεμόνος ἀγαθοῦ. Menand. p. 203.—Spec. *patient endurance* of evil, *patience*, Col. 1, 11. Heb. 6, 12. James 5, 10. So Sept. Is. 57, 15.

μακροθύμως, adv. (μακροθυμέω,) *patiently*, i. e. *with indulgence, with clemency*, Acts 26, 3.

μακρός, ἁ, ὅν, (μᾶκος, μήκος,) *long*, extended in space or time.

1. Of space, e. g. from one point to another; hence *far, far distant*; Luke 15, 13 et 19, 12 εἰς χώραν μακράν. Sept. ὁδὸς μακρά for מַרְדִּיךָ אֶת־הָאֲרִיזִים Prov. 7, 19. So Hadian. 6, 7, 10. Xen. Cyr. 5, 5, 42.—Acc. *μακράν* as Adv. see in its order.

2. Of time, e. g. μακρῷ χρόνῳ Hadian. 5, 3, 5.—In N. T. only Neut. Plur. μακρά as Adv. *long*, e. g. μακρὰ προσεχόμενοι *praying long*, making long prayers, Matt. 23, 14 [13]. Mark 13, 40. Luke 20, 47.—Jos. Ant. 6, 11, 10. Luc. Tim. 38. Plato Prot. 334, d.

μακροχρόνιος, ου, ὁ, ἡ, adj. (μακρός, χρόνος,) pr. 'long-timed,' i. e. *long-lived*; Eph. 6, 3 ἵνα μ. γένη, quoted from Ex. 20, 12 et Deut. 5, 16 where Sept. for מַחְסֵיךָ אֶת־הָאֲרִיזִים.

μαλακία, ας, ἡ, (μαλακός,) *softness, trop. for timidity* Pol. 3, 79, 4; *delicacy, effeminacy*, Luc. D. Deor. 10, 6, 8. Plato Rep. 410, d.—In N. T. *weakness, disease*, e. g. of body Matt. 4, 23 θεραπεύων πᾶσαν μαλακίαν. 9, 35, 10, 1. Sept. for חֲלִי Deut. 7,

15. 2 Chr. 16, 12.—Comp. μαλακίσεσθαι *to be weakly, sickly*, Ael. V. H. 3, 19; μαλακῶς ἔχειν Luc. D. Deor. 9, 1.

μαλακός, ἁ, ὅν, *soft*, pr. *to the touch*; spoken of raiment as made of soft materials, of fine texture, ἱμάτια μαλακά Matt. 11, 8 bis. Luke 7, 25. So Luc. Saturn. 1 ἐσθῆτας εὐανθεῖς καὶ μαλακάς. Xen. Mem. 2, 1, 30.—Trop. *effeminate*, spoken of a catamite, *scortum virile*, 1 Cor. 6, 9. So Dion. Hal. Ant. 7, 2. Plut. de capiend. ex inim. util. 4.

Μαλελεήλ, ὁ, indec. *Maleleel*, Heb. מַלְאֲלֵ֫ל־הָאֱלֹהִים (praise of God) *Mahalaleel*, pr. n. of the son of Cainan, Luke 3, 37; comp. Gen. 5, 12.

μάλιστα, adv. superl. (μάλα,) *most, most of all, especially*. Acts 20, 38 ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ κτλ. 25, 26, 26, 3. Gal. 6, 10. Phil. 4, 22. 1 Tim. 4, 10, 5, 8, 17. 2 Tim. 4, 13. Tit. 1, 10. Philem. 16. 2 Pet. 2, 10.—Luc. Somn. 18. Xen. Cyr. 1, 4, 4.

μᾶλλον, adv. comparat. (μάλα,) *more, rather, Lat. potius*; in various connections.

1. Genr. 1 Cor. 14, 1 ζηλοῦτε τὰ πνευματικά, μᾶλλον δὲ [ζηλοῦτε] ἵνα κτλ. v. 5. 2 Cor. 5, 8; before a gen. 1 Cor. 14, 18 πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν. (Xen. An. 3, 12, 1.) Also πολλῷ μᾶλλον, *much more*, Matt. 6, 30. Mark 10, 48. Luke 18, 39. Rom. 5, 9, 10, 15, 17. 1 Cor. 12, 22. 2 Cor. 3, 9, 11. Phil. 2, 12. Heb. 12, 9, 25; πῶς μᾶλλον, *how much more*, Matt. 7, 11, 10, 25. Luke 11, 13, 12, 24, 28. Rom. 11, 12, 24. Philem. 16. Heb. 9, 14; τοσοῦτ' μ. *so much the more* Heb. 10, 25; μᾶλλον καὶ μᾶλλον, *more and more*, Phil. 1, 9 ἐτι μ. καὶ μ. περισσέη. (Diog. Laert. 9, 10, 2; ἐτι μ. Dion. Hal. Ant. 9, 6.) With ἢ or ἢπερ, i. e. μᾶλλον ἢ, *more than, rather than*, Matt. 18, 13 χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς κτλ. John 3, 19. Acts 4, 19, 5, 29, 27, 11. 1 Tim. 1, 4. 2 Tim. 3, 4; μᾶλλον ἢπερ John 12, 43. (Xen. Mem. 4, 4, 17; comp. Herm. ad Vig. p. 719.) So ellipt. where ἢ and its verb are to be supplied in thought, e. g. Philem. 9 μᾶλλον παρακαλῶ σο. ἢ ἐπιτάσσω. 2 Cor. 2, 7 ὥστε μᾶλλον ὑμᾶς χαρίσασθαι σο. ἢ ἐπιτιμᾶν.—Intens. *the more, the rather, much more*. Matt. 27, 24 ἀλλὰ μᾶλλον θόρυβος γίνεται, i. q. μᾶλλον θορυβεῖται, comp. v. 23, i. e. but that there was the more a tumult. Mark 14, 31 comp. v. 29. Luke 5, 15. John 5, 18 διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν ἀποκτεῖναι, comp. v. 16. John 19, 8, Acts 5, 14, 9, 22, 32, 2 comp. 21, 40. 2 Cor. 7, 7, 12, 9. Phil. 1, 12, 3, 4. 1 Thess. 4, 1, 10. 2 Pet.

1, 10. (Thuc. 5. 44.) So οὐ μᾶλλον in interrogat. 1 Cor. 9, 12. 2 Cor. 3, 8 comp. v. 7.

2. Joined with a word in the positive, μᾶλλον forms a periphrase for the comparative, like Engl. *more*; Matth. 458. So before ἦ, Acts 20, 35 μακάριον ἐστὶ μᾶλλον διδόναι, ἢ λαμβάνειν, *it is more blessed*. 1 Cor. 9, 15. Gal. 4, 27; before εἰ, Mark 9, 42 καλὸν ἐστὶν αὐτῷ μᾶλλον, εἰ κτλ.—So c. gen. Xen. Cyr. 3. 1. 30.

3. Emphat. with another comparative, either in form or sense; comp. Matth. l. c. Winer §36. 3. n. 1. Mark 7, 36 μᾶλλον περισσότερον. 2 Cor. 7, 13. Phil. 1, 23 πολλῷ γὰρ μᾶλλον κρείσσον. (Hdot. 1. 31, 32. Xen. Cyr. 2. 2. 12 ult.) Also with verbs of comparison, Matt. 6, 26 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; Heb. 11, 25 μᾶλλον ἐλόμενος. So με. ἐλέσθαι Dem. 946. 7. Xen. Mem. 1. 6. 4.

4. After a negative clause or prohibition expr. or impl. *rather*; so δὲ μᾶλλον, *but rather*, Matt. 10, 6 πορεύεσθε δὲ μᾶλλον κτλ. v. 28. 25, 9. Mark 5, 26. Luke 10, 20. Eph. 4, 28. Heb. 12, 13. (Thuc. 1. 123.) ἀλλὰ μᾶλλον, *but rather*, Rom. 14, 13 μηκέτι οὖν ἀλλήλους κρίνομεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον. Eph. 5, 4. 1 Tim. 6, 2. 1 Cor. 7, 21 μὴ σοι μελέται· ἀλλ' εἰ καὶ ... μᾶλλον χρῆσαι. Impl. Mark 15, 11 ἵνα [μὴ τὸν Ἰησοῦν ἀλλά] μᾶλλον τὸν Β. ἀπολύσῃ αὐτοῖς, comp. v. 9. Σὺ οὐχὶ μᾶλλον in interrog. 1 Cor. 5, 2. 6, 7 bis.

5. Intens. μᾶλλον δέ before an anti-thetic clause, *or rather, yet more*; Rom. 8, 34 Χρ. ὁ ἀποθανών; μᾶλλον δὲ καὶ ἐγερθείς; Gal. 4, 9. Eph. 5, 11.—Æl. V. H. 2. 13. Xen. Cyr. 5. 4. 49.

Μάλχος, ου, ὁ, *Malchus*, Heb. מַלְכֻּס (counselloir) *Malluch*, pr. n. of a servant, John 18, 10.

μάμμη, ης, ἡ, a *grandmother*, 2 Tim. 1, 5.—Jos. Ant. 10. 11. 2. Hdian. 5. 3. 7. Plut. Agis 19 fin. A word of the later Greek instead of the earlier τῆξη, Lob. ad Phryn. p. 133 sq.

μαμωνᾶς, μαμμωνᾶς, ᾶ, ὁ, *mammon*, i. e. *wealth, riches*, Chald. מָמְנָא, מַמְנָא, (r. מָמַן,) pr. that in which one trusts, see Buxt. Lex. Chald. 1217 sq. So Luke 16, 9. 11; and personified like Gr. πλοῦτος, Matt. 6, 24. Luke 16, 13.—Suld. μαμωνᾶς· πλοῦτος γήινος, χρυσός.

Μαναήν, ὁ, indec. *Manaen*, pr. n. of a christian teacher at Antioch, Acts 13, 1.

Μανασσῆς, ἡ, ὁ, acc. ἡ, *Manasses*, Heb. מָנַשֶׁשׁ (making forget) *Manasseh*, or, n.

1. The son of Joseph, adopted by Jacob, Rev. 7, 6.

2. A king of Judah, son of Hezekiah, r. 699–644 B. C. noted for his idolatry and cruelty, Matt. 1, 10 bis. See 2 K. c. 21. 2 Chr. c. 33.

μανθάνω, f. μαθήσομαι, ᾱορ. 2 ἔμαθον, to *learn*.

1. Genr. by inquiry from others, or from teaching, study, observation, *to learn, to be taught*; absol. Matt. 9, 13 πορευθέντες δὲ μάθετε, τί ἐστὶ κτλ. John 6, 45. 1 Cor. 14, 31. 1 Tim. 2, 11. 2 Tim. 3, 7; with ἀπό τινος Matt. 11, 29. With acc. of thing, Rom. 16, 17 ἦν ὑμεῖς ἐμάθετε. 1 Cor. 14, 35. Phil. 4, 9. 2 Tim. 3, 14; with ἀπό τινος Matt. 24, 32 et Mark 13, 28. 1 Cor. 4, 6 ἵνα ἐν ἡμῖν μάθετε τὸ μὴ ὑπὲρ κτλ. in us, i. e. by our example. Also with acc. impl. John 7, 15; c. ἀπό τινος Col. 1, 7; παρά τινος 2 Tim. 3, 14. With acc. of person, *to learn any one*, i. e. his doctrines, precepts, Eph. 4, 20. Sept. c. acc. for מָנַח Ps. 119, 71. 73. Deut. 5, 1. So absol. Hdian. 8. 7. 8; c. inf. Æl. V. H. 3. 32; c. acc. Xen. Mem. 3. 9. 3; ἔκ τινος CEC. 13. 6; παρά τινος Cyr. 2. 2. 6.—Spec. *to learn by information, to be informed*, c. ὅτι Acts 23, 27; ἀπό τινος Gal. 3, 2. (Æl. V. H. 2. 42. Xen. Cyr. 6. 1. 31.) Also *to understand, to comprehend*, Rev. 14, 3. So Luc. D. Mort. 16. 4. Xen. Cyr. 1. 3. 10.

2. *to learn by experience*, i. q. *to do habitually, to be wont*, with an inf. expr. or impl. Phil. 4, 11 ἐγὼ γὰρ ἔμαθον ... αὐτάρκης εἶναι. 1 Tim. 5, 4. 13. Tit. 3, 14; c. acc. Heb. 5, 8 ἔμαθεν τὴν ὑπακοήν.—Xen. An. 3. 2. 25.

μανία, as, ἡ, (μαίνομαι,) *mania*, *madness*, Acts 26, 24.—Wisd. 5, 4. Hdian. 1. 15. 17. Xen. Mem. 1. 2. 50.

μάννα, τό, indec. *manna*, the miraculous food of the Israelites in the desert, Heb. מָן, Sept. τὸ μάν Lev. 16, 31. 35; τὸ μάννα Num. 11, 6. Josephus ἡ μάννα Ant. 5. 1. 4. —In N. T. John 6, 31. 49. 58. Heb. 9, 4; symbolically Rev. 2, 17 see in κρίπτω. Comp. Ex. 16, 31 sq. Jos. Ant. 3. 1. 5. Josephus relates that in his day manna was still found around Mount Sinai, Ant. 3. 1. 6; and the same fact has also been abundantly ascertained by modern travellers. The modern manna, *manna Arabica*, is a sweet resin similar to honey, which in the desert of Sinai and some other oriental countries, exudes in summer chiefly from the leaves of the tamarisk or *Turfa*, *Tamarix gallica mannifera*. This the Arabs collect, and

regard it as the greatest dainty which their country affords. But the quantity is trifling, not amounting to more than five or six hundred pounds each year. It has been ascertained within the present century, first by English naturalists and more fully by Ehrenberg, that the manna flows out from the leaf in consequence of the puncture of an insect nearly allied to the *cimex* genus, called *coccus manniparus*; see Ehrenb. Symbol. Phys. Berl. 1829. But the characteristics of the modern manna correspond in scarcely a single particular with the ancient manna as described in the Old Testament; nor is it a possible supposition, that there could have been a supply of it sufficient for a host like that of Israel, amounting to at least two millions of persons. See genr. Bibl. Res. in Palest. I. p. 170, 550. Niebuhr's Arabien p. 145. Burckhardt's Trav. in Syr. p. 599 sq. Heb. Lex. art. 172.

μαντεύομαι, *f. εὐσομαι*, Mid. depon. (*μάντις*, *μάνιομαι*), *to utter responses* as from an oracle, *to divine*, *to foretell*, Acts 16, 16. Sept. for מַנְיָ Deut. 18, 10. 1 Sam. 28, 8. —*Æl.* V. H. 2. 17. Luc. D. Deor. 1. 2. Plato Tim. 72. b.

μαραίω, *f. ἀνῶ*, pr. *to put out*, *to quench* fire, Hom. H. Merc. 140. Pass. *to go out*, *to die away*, of fire, Hom. Il. 9. 212. Hence *to make pine away*, *to dry up*, *cause to wither*, Sept. for מַרַב Job 15, 30. Meleag. 104, in Anthol. Gr. I. p. 30. Pass. *to wither*, *to fade away*, pr. of roses Wisd. 2, 8; of the body, person, Jos. B. J. 6. 5. 1.—In N. T. Pass. trop. of a person in prosperity, *to fade away*, e. g. δὲ πλούσιος James 1, 11. So Anthol. Gr. IV. p. 35. Plut. Marcell. 24 init. τῇ βόμῃ μαραινομένη.

Μαράν ἀθά, *Maran-atha*, Aramaean מָרַן אָתָּה, i. q. κύριος ἔρχεται, *the Lord cometh* to judgment, 1 Cor. 16, 22. Buxt. Lex. Chald. 1248.

μαργαρίτης, ου, ὁ, (*μάργαρος*), *a pearl*, Matt. 13, 45. 46 ἵνα πολύτιμον μαργαρίτην. 1 Tim. 2, 9. Rev. 17, 4. 18, 12. 16. 21, 2 bis. Trop. Matt. 7, 6 comp. in κύων. —*Æl.* H. An. 10. 13 δὲ ἐν ταῖς γυναῖξιν θαναμαστὸς μαργαρίτης. Theophr. Fragm. 2. 36. Comp. Plin. H. N. 9. 53, 54.

Μαρθᾶ, ἥς, ἡ, *Martha*, a sister of Lazarus, Luke 10, 38. 40. 41. John 11, 1. 5. 19. 20. 21. 24. 30. 39. 12, 2.

Μαρία, ας, ἡ, or **Μαρτᾶμ**, ἡ, indec. *Maria*, *Mary*, Heb. מִרְיָם (rebellion) *Miriam*, pr. n. of several females.

1. *Mary* the mother of Jesus, written

Μαρία Matt. 1, 16. 18. 2, 11. Mark 6, 3. Luke 1, 41. Acts 1, 14; **Μαρτᾶμ** Matt. 1, 20. 13, 55. Luke 1, 27. 30. 34. 38. 39. 46. 56. 2, 5. 16. 19. 34.

2. *Mary*, **Μαρία**, the mother of James the Less and Joses, sister to Jesus' mother (John 19, 25) and wife of Alpheus or Clopas; see in Ἀλφάιος no. 1, and Ἰάκωβος no. 2. Matt. 27, 56. 61. 28, 1. Mark 15, 40. 47. 16, 1. Luke 24, 10. John 19, 25.

3. *Mary Magdalene*, i. e. of Magdala, **Μαρία**, Matt. 27, 56. 61. 28, 1. Mark 15, 40. 47. 16, 1. 9. Luke 8, 2, 24, 10. John 19, 25. 20, 1. 11. 16. 18.

4. *Mary*, **Μαρία**, a sister of Lazarus and Martha, Luke 10, 39. 42. John 11, 1. 2. 19. 20. 28. 31. 32. 45. 12, 3.

5. *Mary*, **Μαρία**, mother of John surnamed Mark, Acts 12, 12.

6. *Mary*, **Μαρτᾶμ**, a christian female at Rome, Rom. 16, 6.

Μάρκος, ου, ὁ, *Marcus*, *Mark*, the writer of one of the four Gospels, pr. John surnamed Mark, Acts 12, 12. 25. 15, 37; the nephew of Barnabas Col. 4, 10; the companion of Paul and Barnabas on their first journey, and of Barnabas on his second after separating from Paul, Acts 15, 39 comp. 12, 25. He is later again mentioned among the companions of Paul, Col. I. c. Philem. 24. 2 Tim. 4, 11; and is also affectionately called *son* by Peter, just as Timothy is by Paul, 1 Pet. 5, 13; comp. Acts 12, 12. 2 Tim. 1, 2.

μάρμαρος, ου, ὁ, ἡ, (*μαρμαίρω*), *stone*, *rock*, Hom. Il. 12. 380.—Later and in N. T. i. q. Lat. *marmor*, *marble*, Rev. 18, 12. So Ep. Jer. 72. Diod. Sic. 3. 14.

μάρτυρ, see in μάρτυς.

μαρτυρέω, ὦ, *f. ἴσω*, (*μάρτυς*), *to witness*, i. e.

1. *to be a witness*, *to be able or ready to testify*, c. dat. commodi, John 3, 28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε, ὅτι κτλ. Acts 22, 5.—Xen. Hell. 1. 1. 31.

2. *to bear witness*, *to testify*, *to the truth* of what one has seen, heard, knows. a) Pr. and genr. with περί c. gen. *to bear witness* of or concerning any person or thing; John 1, 7. 8 ἵνα μαρτυρήσῃ περὶ τοῦ φῶτος. v. 15. 2, 25. 5, 31. 32. 8, 13. 14. 18. 15. 26. 21, 24; c. ὅτι 7, 7; c. περί impl. 15, 27 comp. 26. 18, 23 μαρτύρησον περὶ τοῦ κακοῦ, i. e. show it, prove it, by your testimony. With ὅτι as equiv. to acc. et inf. Winer § 45. 2. ult. John 1, 34 καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν κτλ. 4, 44. 12, 17. 1 John 4, 14. Luke 11, 48; also c. dat

comm. v. incomm. Matt. 23, 31 μαρτυρεῖτε ἑαυτοῖς; ὅτι κτλ. Rom. 10, 2 μαρτυρῶ γὰρ αὐτοῖς, ὅτι ζήλὸν θεοῦ ἔχουσιν. Gal. 4, 15 μαρτυρῶ ὑμῖν, ὅτι κτλ. Col. 4, 13; κατὰ τι-
νος, 1 Cor. 15, 15 ἐμαρτύρησαμεν κατὰ τοῦ θεοῦ. (So c. ὅτι et dat. Xen. Cyr. 8. 8. 1.)
Followed by the words testified, after λέγων, εἶπε, ὅτι of quotation, or the like; John 1, 32 καὶ ἐμαρτύρησεν Ἰωάννης λέγων· ὅτι κτλ. 4, 39. 13, 21; c. dat. comm. Acts 13, 22. [Rev. 22, 18.] With an accus. expr. or impl. e. g. of a kindred or synon. noun, John 5, 32 ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ, comp. 1 John 5, 9. 10. So 1 Tim. 6, 13 μ. τὴν καλὴν ὁμολογίαν. (Arr. Epict. 4. 8. 32. Dem. 1131. 4.) With acc. of thing genr. to testify any thing, to bear witness of or concerning any thing; John 3, 11 ὃ ἐωράκαμεν μαρτυροῦμεν. v. 32. 1 John 1, 2. Rev. 1, 2 ὃς ἐμαρτύρησε τὸν λόγον τοῦ θεοῦ. 22, 20 ὃ μαρτυρῶν ταῦτα, in a causative sense, comp. v. 16; acc. et dat. Rev. 22, 16 μαρτυρήσαι ὑμῖν ταῦτα. With an acc. impl. from the context, e. g. τὰ περὶ ἐμοῦ Acts 23, 11; τοῦτο or the like, John 19, 35 καὶ ὃ ἐωρακὸς μεμαρτύρηκε. Acts 26, 5. Heb. 10, 15. 1 John 5, 6. 7. 8. So genr. Ael. V. H. 9. 11. Dem. 1131. 23; c. acc. et dat. Arr. Epict. 4. 1. 145.—
With a dat. of pers. or thing to or for whom, in favour of whom one bears testimony; John 3, 26 ᾧ σὺ μεμαρτύρηκας. 5, 33. 18, 37. 3 John 3, 6; dat. impl. 2 Cor. 8, 3. 3 John 12 μαρτυροῦμεν. Pass. c. ὑπό Rom. 3, 21; c. ὅτι Heb. 7, 8. So Xen. Cyr. 8. 8. 1, 27. b) Trop. of God as testifying by his Spirit, by signs, miracles, works; c. περὶ John 5, 37. 8, 18. 1 John 5, 9. 10; ὅτι of quot. Heb. 7, 17; τῷ λόγῳ, to, in favour of, Acts 14, 3. Of the Scriptures and prophets, c. περὶ John 5, 39; with a dat. and inf. c. acc. Acts 10, 43. (Hdian. 3. 12. 5. Xen. Mem. 1. 2. 20.) Also of one's deeds, works, c. περὶ John 5, 36 τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ. 10, 25. So Sept. Gen. 31, 48. Plut. Pericl. 22 init. Xen. Hi. 9. 3. c) Emphat. to testify strongly, to bear honourable testimony. Pass. to be well testified of, to have good witness; c. dat. Acts 15, 8 θεὸς ἐμαρτύρησεν αὐτοῖς κτλ. Heb. 11, 4 ἐπὶ τινι. Pass. c. inf. Heb. 11, 4 δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος. v. 5. Hence genr. to speak well of, to applaud, c. dat. Luke 4, 22 πάντες ἐμαρτύρουν αὐτῷ. (Jos. Ant. 14. 10. 2. Ael. V. H. 1. 30.) Pass. to be lauded, to be of good report, Acts 6, 3; c. ὑπό Acts 10, 22. 16, 2. 22, 12. 3 John 12; c. ἐν 1 Tim. 5, 10. Heb. 11, 2; c. διὰ v. 39. So Jos. Ant. 3. 2. 5. M. Antonin. 7. 62.

3. Mid. μαρτυρέομαι, οὔμαι, only twice in N. T. a) With dat. Acts, 26, 22 Rec. μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, bearing MY testimony both to small and great. Not thus found in Gr. writers; hence some read μαρτυρόμενος. b) Spec. to call to witness, to invoke, like μαρτύρομαι, so Dion. Hal. 7. 49 ult. μαρτυρούμενος θεοὺς τε καὶ ἀνθρώπους. Diod. Sic. 4. 54 τῆς γυναικὸς τοὺς θεοὺς μαρτυρομένης. Hence in N. T. to invoke, to obtest, to charge, c. acc. impl. 1 Thess. 2, 12 παράκαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρούμενοι κτλ. Sept. for מְרַמֵּי Gen. 43, 3. Lam. 2, 13.

μαρτυρία, as, ἡ, (μαρτυρέω,) witness, testimony, as borne, given; comp. in μαρτύριον.

1. Of judicial testimony, Mark 14, 56. 59 οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. Luke 22, 71. John 8, 17; μαρτ. κατὰ τίνος Mark 14, 55. Sept. for עַד Prov. 25, 18.—Dem. 846. 24. Plato Legg. 937. a.

2. Genr. testimony to the truth of any thing. a) Pr. John 19, 35 καὶ ὃ ἐωρακὸς μεμαρτύρηκε, καὶ ἀληθινή αὐτοῦ ἐστὶν ἡ μαρτυρία. 21, 24. 1 John 5, 9 τὴν μ. τῶν ἀνθρώπων. 3 John 12. Also of a poet Tit. 1, 13. So Arr. Epict. 3. 22. 86. Diod. Sic. 3. 73 [72]. Plato Conv. 179. b. b) Spec. in reference to Jesus and his doctrines, i. e. to the truth of his mission and gospel; genr. John 5, 34 οὐ παρὰ ἀνθρώπου τὴν μ. λαμβάνω. 1 John 5, 10 μ. ἐν ἑαυτῷ. So from John the Baptist, John 1, 7. 19. 5, 36; from other teachers Rev. 11, 7. 12, 11 διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν i. e. the word, gospel, to which they testified. Acts 22, 18 μ. περὶ ἐμοῦ. Also from God, John 5, 32. 1 John 5, 9 bis. 10. 11. Of Christ's testimony respecting himself, John 3, 11. 32. 33. 5, 31. 8, 13. 14; also in the phrase ἡ μαρτυρία τοῦ Ἰησοῦ, the testimony of Jesus, i. e. what he testified and taught respecting himself and his gospel, and hence equiv. to the gospel; Rev. 1, 2 ὃς ἐμαρτύρησε τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρ. 1. X. v. 9. 20, 4. 19, 10 ἡ γὰρ μαρτυρία τοῦ Ἰ. ἐστὶ τὸ πνεῦμα τῆς προφητείας, for the testimony of Jesus is the spirit of prophecy, i. e. implies the prophetic spirit in those who are its ministers, and thus makes them fellow-servants with the angel. Also ἔχειν τὴν μ. τοῦ Ἰησοῦ, to have and hold fast the testimony of Jesus, Rev. 12, 17. 15, 10; impl. 6, 9; comp. John 14, 21 et 2 John 9. c) Emphat. honourable testimony, good report, 1 Tim. 3, 7. So Ecclus. 31 [34], 23. Jos. Ant. 6. 10. 1.

μαρτύριον, *ον, τό*, (μαρτυρέω,) *witness, testimony*, as borne, given, *is q. μαρτυρία*. Thom. Mag. μαρτύριον κρείττον ἢ μαρτυρία.

1. Genr. *testimony*, 2 Cor. 1, 12 τὸ μ. τῆς συνειδήσεως. So historically, Acts 4, 33 τὸ μ. τῆς ἀναστάσεως τοῦ κυρίου *i. e. of, concerning* his resurrection. Heb. 3, 5 εἰς μ. τῶν λαλῆθρομένων, *for testimony, for testifying*. (Æl. V. H. 2. 5. Xen. Conv. 8. 34.) In reference to Jesus and his doctrines, *e. g.* from teachers, 2 Thess. 1, 10. Also τὸ μαρτύριον τοῦ Χριστοῦ, *the testimony of Christ*, *i. e.* what he testified and taught respecting himself and his gospel, and hence equiv. to *the gospel*, 1 Cor. 1, 6. 2 Tim. 1, 8. 1 Cor. 2, 1 τὸ μ. τοῦ θεοῦ *id.*—Genr. in the sense of *testimony, evidence, proof*, *e. g.* εἰς μαρτύριον αὐτοῖς, *as a testimony unto them*, Matt. 8, 4. 24, 14. Mark 1, 44. Luke 5, 14. 21, 13; also *against them* Matt. 10, 18. Mark 6, 11. 13, 9. James 5, 3, and so ἐπ' αὐτοὺς Luke 9, 5. Also 1 Tim. 2, 6 τὸ μαρτύριον καιροῖς ἰδίοις, *the testimony in due time*, *i. e.* to be made known in its time, in apposit. with the preced. participial clause, comp. Tit. 1, 3. Sept. for יָד Deut. 31, 26. Josh. 22, 27. So Hdut. 8. 120. Xen. Hell. 1. 7. 4.

2. From the Sept. ἡ σκηνὴ τοῦ μαρτυρίου, *the tabernacle of witness*, put for *the tabernacle of the congregation*, Heb. מוֹעֵד אֱלֹהִים, Acts 7, 44. Rev. 15, 5. So Sept. for מוֹעֵד אֱלֹהִים Ex. 29, 42. 44. 40, 22. 24, deriving מוֹעֵד from יָד to testify, instead of from יָד to assemble; see Heb. Lex. art. מוֹעֵד no. 2. a.

μαρτύρομαι, *f. μαρτυροῦμαι*, Mid. depon. (μάρτυς,) *to call to witness, to invoke as witness*, *e. g.* the gods Dem. 799. 6. Plato Phil. 12. b.—Hence in N. T. genr. *to invoke, to obtest, to protest*, to make an earnest and solemn appeal *e. g.* a) By way of affirmation, protestation, *c. dat. et ὅτι*, Acts 20, 26 μαρτύρομαι ὑμῖν ὅτι κτλ. *q. d.* I solemnly affirm, I call God to witness. Gal. 5, 3. So Jos. B. J. 3. 8. 3. Plut. Lysand. 6 πρὸς τινα. b) By way of exhortation, *to obtest, to exhort solemnly, to charge*, *c. acc. et inf.* Eph. 4, 17. Acts 26, 22 in some editions, see in μαρτυρέω no. 3. So Pol. 13. 8. 6. Thuc. 6. 80.

μάρτυς, *υπος, ὁ, ἡ*, *a witness*, *dat. μάρτυρι*, *acc. μάρτυρα*, *Plur. dat. μάρτυσι*. The nom. μάρτυρ belonged only to the Æolic dialect, and is not found in N. T. but became current in later ecclesiastical writers in the sense of *martyr*; see Butt. Ausf. Sprachl. § 58. p. 230.

1. *a witness*, in a judicial sense; Matt. 18, 16 ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. 26, 65. Mark 14, 63. Acts 6, 13. 7, 58. 2 Cor. 13, 1. 1 Tim. 5, 19. Heb. 10, 28. Sept. for יָד Deut. 17, 6. Prov. 24, 28.—Dem. 1025. 22. Xen. Hell. 1. 7. 6.

2. Genr. *a witness*, one who testifies or can testify to the truth of what he has seen, heard, knows. 1 Thess. 2, 10 ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὁρίσας κτλ. 1 Tim. 6, 12; μάρτυς ἐστὶν ὁ θεός Rom. 1, 9. Phil. 1, 8. 1 Thess. 2, 5; μάρτυρα τ. θεοῦ ἐπικαλεῖν 2 Cor. 1, 23. So in allusion to those who are spectators at a public game, Heb. 12, 1. Sept. and יָד Gen. 31, 50; comp. Sept. Is. 43, 10. So Jos. Ant. 15. 5. 3. Luc. Phalar. 1. 1. Xen. Ag. 4. 5; in a public game, Longin. de Subl. § 14.—Espec. of those who witnessed the life, death, and resurrection of Jesus, who bear witness to the truth as it is in Jesus; Luke 24, 48 ὑμεῖς δὲ ἐστε μάρτυρες τούτων. Acts 1, 8. 22. 2, 32. 3, 15. 5, 32. 10, 39. 41. 13, 31. 26, 16. 2 Tim. 2, 2 ἀκούσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, *i. e.* confirmed by many other witnesses. With a dat. Acts 22, 15. 1 Pet. 5, 1. So of one who bears witness for God, and testifies to the world what God reveals through him, *i. e.* a teacher, prophet, genr. Rev. 11, 3; of Jesus, ὁ μάρτυς ὁ πιστός Rev. 1, 5. 3, 14; comp. John 1, 19. 14, 6.

3. *a martyr*, one who by his death bears witness to the truth; Acts 22, 20 Στεφάνου τοῦ μάρτυρος σου. Rev. 2, 13. 17, 6.—Euseb. H. E. 2. 1. Frequent in ecclesiastical writers; see Suicer Thes. Eccl. s. voc.

μασσάομαι, ὦμαι, *f. ἴσσομαι*, Mid. depon. (μάσσω,) *to chew, to gnaw*, *e. g.* τὰς γλώσσας in pain, Rev. 16, 10.—Sept. Job 30, 4. Jos. B. J. 6. 3. 3. Luc. Ocypr. 122. In Gr. writers oftener μασάομαι, Theophr. H. Pl. 4. 9. Aristoph. Eq. 717.

μαστιγόν, ὦ, *f. ὠσω*, (μάστιξ,) *to scourge*, *c. acc. e. g.* persons as criminals, Matt. 10, 17. 20, 19. 23, 34. Mark 10, 34. Luke 18, 33. John 19, 1; see in ἰμάς no. 2. Sept. for מַצֵּה Ex. 5, 14. Deut. 25, 3. So Æl. V. H. 12. 62. Xen. Cyr. 1. 3. 18.—Trop. of God, *to chastise, to correct* *c. acc.* Heb. 12, 6 μαστιγοῖ δὲ πάντα υἱὸν ὃς παραδέχεται, quoted from Sept. Prov. 3, 12 where Heb. מַצֵּה, *i. e.* as a father. Sept. and מַצֵּה Prov. 17, 10. So Tob. 13, 2. 5.

μαστιζω, *f. ἴζω*, (μάστιξ,) *to scourge*, *c. acc. e. g.* a person as criminal Acts 22, 25.

Sept. for מַסְתִּיξ Num. 22, 5.—Luc. Tim. 23. Plut. Alex. M. 42 ult.

μάστιξ, ἰγος, ἡ, a whip, scourge, see in ἰμάς no. 2; Acts 22, 24. Heb. 11, 36. Sept. for מַסְתִּי 1 K. 12, 11. 14. So Luc. Asin. 44. Xen. An. 3. 4. 25.—Trop. a scourge from God, i. e. disease, plague; Luke 7, 21 ἀπὸ νόσων καὶ μαστίγων. Mark 3, 10. 5, 29. 34. Sept. for מַסְתִּי Ps. 32, 10; 33, 12. 89, 33. So Hom. Il. 12. 37. Æschyl. Theb. 608.

μαστός, οὐ, ὁ, (collat. μαζός,) the breast, παρ; Luke 11, 27 μακάριοι οἱ μαστοὶ οὐς ἐσῆλασας. 23, 29. Rev. 1, 13. Sept. for מֶשֶׁת Job 3, 12. Cant. 1, 12.—Pol. 15. 31. 13. Xen. An. 4. 3. 6.

ματαιολογία, ας, ἡ, (ματαιολόγος,) vain talk, empty jangling; 1 Tim. 1, 6.—Porphyr. de Abstin. 4. 16. Plut. de Lib. educand. 9 mid.

ματαιολόγος, ου, ὁ, ἡ, adj. (μάταιος, λέγω,) given to vain talking; Subst. a vain talker, empty wrangler, Tit. 1, 10.—Athen. 617. a.

μάταιος, α, ου, (μάτην,) vain, empty, idle, fruitless, Tit. 3, 9; πίστις 1 Cor. 15, 17; ῥησικεία James 1, 26; ἀναστροφή 1 Pet. 1, 18. So 1 Cor. 3, 20 ἐτι εἰσὶ μάταιοι, quoted from Ps. 94, 11 where Sept. for מַתִּי, as also Zech. 10, 2; for מַתִּי Is. 31, 2. So Hdian. 6. 7. 24. Xen. Vect. 4. 41. Plato Tim. 40. d.—From the Heb. τὰ μάταια, vanities, nothings, for idols, idolatry, Acts 14, 15. Sept. and מַתִּי 1 K. 16, 13. 2 K. 17, 15. Jer. 2, 5. 8, 19.

ματαιότης, ητος, ἡ, (μάταιος,) vanity, emptiness; 2 Pet. 2, 18 ὑπέρογκα γὰρ ματαιότητος φεγγόμενοι. (Sept. for מַתִּי Ps. 4, 3.) Spec. frailty, transiency; Rom. 8, 20 τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη. Sept. for מַתִּי Ps. 39, 6. 62, 10. Ecc. 1, 2. 14.—From the Heb. for folly, perverseness, wickedness, Eph. 4, 17. Sept. and מַתִּי Ps. 26, 4. 119, 37. 144, 8. 11.

ματαιόω, ὦ, f. ὥσω, (μάταιος,) pr. to make vain, Sept. for מַתִּי Jer. 23, 16.—In N. T. from the Sept. only Pass. to become vain, i. e. foolish, perverse, wicked; Rom. 1, 21 ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, in reference espec. to idolatry; comp. v. 23, and see in μάταιος fin. So Sept. and מַתִּי 2 K. 17, 15. Jer. 2, 5; comp. Sept. for מַתִּי 2 Sam. 13, 13. 26, 21.

μάτην, adv. (μάτη,) in vain, to no purpose, fruitlessly; Matt. 15, 9 et Mark 7, 7

μ. δὲ σέβονται με. Sept. for מַתִּי Jer. 2, 30.—Hdian. 1. 4. 7. Xen. CEC. 7. 40.

Ματθαῖος, ου, ὁ, Matthew, (i. q. Ματθαίας,) one of the apostles, the writer of the first Gospel, called also *Levi*, and originally a publican, ὁ τελώνης, Matt. 10, 3. 9. 9. Mark 3, 18. Luke 6, 15. Acts 1, 13. Comp. Mark 2, 14. Luke 5, 27.

Ματθάν, ὁ, indec. *Matthan*, Heb. מַתָּן (gift), pr. n. m. Matt. 1, 15 bis.

Ματθάτ, ὁ, indec. *Matthat*, pr. n. of two men, Luke 3, 24. 29.

Ματθίας, α, ὁ, *Matthias*, (i. q. Ματθαίας,) pr. n. of the apostle chosen in the place of Judas, Acts 1, 23. 26.

Ματθαδά, ὁ, indec. *Mattatha*, Heb. מַתְתָּה (gift of Jehovah), pr. n. m. Luke 3, 31.

Ματθαθίας, ου, ὁ, *Mattathias*, Heb. מַתְתָּה (gift of Jehovah) *Mattithiah*, pr. n. of two men, Luke 3, 25. 26.

μάχαιρα, ας, ἡ, a large knife, slaughter knife, worn by Homer's heroes along with the sword, Il. 3. 271. Hdod. 2. 61. Æl. V. H. 8. 3.—In N. T. a sword, pr. for cutting; Matt. 26, 47 μετὰ μαχαίρων καὶ ξύλων. v. 51 ἀνέσπασε τὴν μάχαιραν αὐτοῦ. v. 52 ter. 55. Mark 14, 43. 47. 48. Luke 21, 24. 22, 36. 38. 49. 52. John 18, 10. 11. Acts 16, 27. Heb. 4, 12. Rev. 6, 4. 13, 10 bis. 14; trop. Eph. 6, 17. Sept. for מַחֲרֵב Gen. 34, 25. Judg. 3, 16. (Diod. Sic. 16. 94. Xen. An. 1. 8. 6.) Spec. for the sword of justice, i. e. of the executioner, Acts 12, 2. Rom. 8, 35. Heb. 11, 34. 37; φορεῖν μάχαιραν, to bear the sword, i. e. to have the power of life and death, Rom. 13, 4. So Æschin. 38. 11. Philostr. Vit. Apollon. 7. 16; comp. Sueton. Vitell. c. 15.—Meton. the sword for war, opp. εἰρήνη, Matt. 10, 34. Sept. and מַחֲרֵב Jer. 14, 13; מַחֲרֵב Sept. πόλεμος Lev. 26, 6.

μάχη, ης, ἡ, (μάχομαι,) a fight, battle, Hdian. 8. 5. 1. Xen. Cyr. 3. 3. 29.—In N. T. genr. strife, conflict, controversy; 2 Cor. 7, 5 ἔξωθεν μάχα. 2 Tim. 2, 23. Tit. 3, 9 μάχας νομικάς, i. e. strifes about the Mosaic law. James 4, 1. Sept. for מַחֲרֵב Gen. 13, 7; מַחֲרֵב Prov. 15, 18.—Arr. Epict. 4. 5. 3. Xen. Cyr. 7. 5. 38.

μάχομαι, f. ἐσομαι, Mid. depon. to fight, pr. in war, battle, Hdian. 4. 15. 15. Xen. Cyr. 3. 3. 29, 30.—In N. T. genr. to strive, to contend, e. g. physically in a private quarrel, Acts 7, 26. (Sept. for מַחֲרֵב Ex.

21, 22. 2 Sam. 14, 6.) Also in words, *to strive, to dispute*, e. g. πρὸς ἀλλήλους John 6, 52; recipr. 2 Tim. 2, 24. James 4, 2. Sept. for מִלִּי Gen. 31, 36. Neh. 13, 25. So Arr. Epict. 4. 1. 146. Xen. Mem. 3. 5. 16.

μεγαλυνχέω, ᾧ, f. ἴσω, (μέγας, αὐχέω,) *to boast largely, to play the braggart*, James 3, 5.—2 Macc. 15, 32. Plut. Consol. ad Apoll. 6 pen. Diod. Sic. 15. 16.

μεγαλειός, α, ον, (μέγας, μεγάλη,) *great, glorious, wonderful*; e. g. τὰ μεγαλεία, *great things, wonderful works*, Luke 1, 49. Acts 2, 11. Sept. for מְגִלִּי Ps. 71, 19.—Pol. 8. 3. 1. Xen. Mem. 4. 5. 2.

μεγαλειότης, ητος, ἡ, (μεγαλειός,) *greatness, majesty, glory*, e. g. τοῦ θεοῦ Luke 9, 43; τοῦ κυρίου 2 Pet. 1, 16; τῆς Ἀρτέμιδος Acts 19, 27. Sept. for מְגִלִּי Jer. 33, 9.—1 Esdr. 1, 5. Jos. Ant. 8. 4. 3.

μεγαλοπρεπής, έος, οὗς, ό, ἡ, adj. (μέγας, πρέπω,) *befitting a great man, magnanimous*, Xen. Mem. 3. 10. 5.—In N. T. *magnificent, most splendid*, of things, 2 Pet. 1, 17 ὑπὸ τῆς μεγ. δόξης. So 2 Macc. 15, 13. Luc. D. Mar. 15. 1. Xen. Hi. 2. 2.

μεγαλύνω, f. ὑνῶ, (μέγας,) *to make great, to enlarge*.

1. Genr. c. acc. e. g. τὰ κράσπεδα τῶν ἱματίων Matt. 23, 5; τὸ ἔλεος μετὰ τινος, *to show one great mercy, to him great kindness*, Luke 1, 58. Sept. and Heb. מְגִלִּי Gen. 19, 19; comp. Ps. 57, 11.—Plut. Themist. 27. Thuc. 5. 98.

2. Spec. *to magnify, to extol, to praise*, c. acc. Luke 1, 46 τὸν κύριον. Acts 5, 13. 10, 46. 19, 17. 2 Cor. 10, 15. Phil. 1, 20. Sept. for מְגִלִּי Ps. 34, 4. 2 Sam. 7, 26.—Diod. Sic. 1. 20. Xen. Ap. Socr. 32.

μεγάλως, adv. (μέγας,) *greatly, much*; Phil. 4, 10 ἐχάρην μεγάλως.—Sept. 1 Chr. 29, 10. Pol. 4. 61. 5. Xen. Hi. 4. 5.

μεγαλωσύνη, ης, ἡ, (μέγας,) *greatness, majesty*, i. e. the divine majesty, meton. for God himself, Heb. 1, 3. 8, 1; also in ascriptions, Jude 25. Sept. for מְגִלִּי Deut. 32, 3; מְגִלִּי 1 Chr. 29, 11. Ps. 145, 6.—Test. XII Patr. p. 586; meton. for God, Lib. Henoch. in Fabr. Cod. Ps. V. T. p. 187. The usual word in Greek writers is μέγιστος.

μέγας, μεγάλη, μέγα, Gen. μεγάλου, ης, ον. Compar. μείζων, Superl. μέγιστος, once 2 Pet. 1, 4. A double compar. is μείζοτερος 3 John 4, see under ελαχιστότερος.—*Great, large*, pr. of physical magnitude.

1. Of men or animals, *great in size, stat-*

ure, John 21, 11 ἰχθύς. Rev. 12, 3 δράκων. v. 14. Of persons, i. q. *full-grown*, Heb. 11, 24 μέγας γενόμενος; and so μικρὸς καὶ μέγας, *small and great*, Acts 8, 10. 26, 22. Heb. 8, 11. Rev. 11, 18. Sept. for מְגִלִּי Ez. 29, 3. 17, 3. Gen. 19, 11. So Palæph. 40. 1, 2. Hdian. 2. 9. 6; of pers. Luc. Tox. 44. Xen. Cyr. 1. 3. 14, 17.—Hence of age, ὁ μείζων, *the greater, the elder*, Lat. *major natu*, Rom. 9, 12, quoted from Gen. 25, 23 where Sept. for מְגִלִּי. Comp. Xen. Ven. 9. 8.

2. Of things, *great*, e. g. a) In size, extent, Matt. 27, 60 λίθον. Mark 13, 2 οἰκίαν. Luke 12, 18. 16, 26 χάσμα. (Palæph. 29. 5.) Luke 22, 12. Acts 10, 11. 1 Cor. 16, 9 σῦρα. Rev. 8, 10. 11, 8. 14, 19. 18, 21. al. Trop. of guilt John 19, 11. Sept. for מְגִלִּי Josh. 10, 2. 11; trop. 2 Sam. 13, 16. So Hdian. 3. 7. 5. ib. 4. 15. 14. b) In measure, e. g. ταύ, *large*, Luke 13, 19 δένδρον. Matt. 13, 32. Mark 4, 32; or *long*, Rev. 6, 4 μάχαιρα; or *large, broad*, Rev. 9, 14 πόταμος. 20, 1 ἄλυσσις. So Hdian. 3. 3. 10. ib. 3. 7. 9. Xen. Cyr. 1. 3. 17 χιτών. e) Of number or amount, Mark 5, 11 ἀγέλη. 1 Tim. 6, 6. Heb. 10, 35; trop. John 15, 13. Acts 4, 33 χάρις. James 4, 6. Sept. and מְגִלִּי 1 K. 8, 66. 2 Chr. 7, 8. So Hdian. 7. 4. 9 πληθός. d) In price, cost, *great, costly, splendid*, Luke 5, 29 δοχή. 14, 16 δέιπνον. 2 Tim. 2, 20. Heb. 9, 11. Sept. and מְגִלִּי Gen. 21, 8. Jer. 52, 13. Of a day, celebration, *great, solemn*, John 7, 37. 19, 31; elsewhere of the day of judgment Acts 2, 20. Jude 6. Rev. 6, 17. 16, 14. So Sept. and מְגִלִּי Mal. 4, 5. Joel 2, 11. 31. e) Trop. *great in estimation, weight, importance*; Matt. 22, 36. 38 ἐντολή. Eph. 5, 32 et 1 Tim. 3, 16 μυστήριον. 1 John 5, 9 μαρτυρία. 1 Cor. 9, 11. So μείζων *greater, more important*, Matt. 23, 19. 1 Cor. 13, 13. Heb. 11, 26; μέγιστος 2 Pet. 1, 4. Sept. for מְגִלִּי 1 Sam. 22, 15. So Dem. 1366. 22. Diod. Sic. 3. 72. Xen. An. 2. 6. 14.

3. Trop. *great in force, intensity, effect*, e. g. a) As affecting the external senses, *great, vehement, violent*, Matt. 8, 24 σεισμός μέγας. Luke 21, 11. (Æl. V. H. 6. 9.) Mark 4, 37 λαίλαψ. v. 39 γαλήνη. John 6, 18 ἄνεμος. (Dem. 1213. 27.) Rev. 11, 19 χάλασα. 16, 21. So likewise πῶσις Matt. 7, 27; ῥήγμα Luke 6, 49; φωνή Matt. 24, 31 (Hdian. 1. 8. 12); κραυγή Acts 23, 9. Rev. 14, 18; κράζων μείζον adv. *more vehemently*, Matt. 20, 31 (Hdot. 2. 141. 4). Also πυρετός Luke 4, 38; κοπετός Acts 8, 2. Sept. Gen. 50, 10. b) As affecting the mind, causing emotion, e. g. Matt. 2, 10 χα-

πάν μεγ. 3 John 4. Mark 5, 42 ἔκστασιν μ. Luke 2, 9 φόβον. Rom. 9, 2 λύπη. Rev. 12, 12 θυμός μ. (Æschin. 63. 10 ὄργη. Xen. Cyr. 4. 2. 10 φόβος.) So of events, Matt. 24, 21 βλάβης. Luke 4, 25 λιμός. 21, 23. Acts 8, 1 διωγμός. James 3, 1 κρίμα. Rev. 16, 21 πλῆγῃ. (Sept. Job 2, 13: Æschin. 55. 10. Xen. An. 5. 8. 17.) Of things exciting admiration, *great, mighty, wonderful*, e. g. σημεῖα μ. *great signs*, mighty deeds, miracles, Matt. 24, 24. Luke 21, 11. Acts 6, 8; δυνάμεις Acts 8, 13; δύναμις μ. Acts 4, 33. 8, 10. So μέλζονα sc. ἔργα John 1, 51. 5, 20. 14, 12. Joined with θαυμαστός Rev. 15, 1. 3. 2 Cor. 11, 15 τί μέγα οὖν what wonder then? comp. v. 14. Sept. and בְּרָא Deut. 6, 22. 10, 21. 29, 3. So Dem. 1046. 10. Æschin. 79. 13.

4. Trop. *great* in power, dignity, authority, e. g. οἱ μεγάλοι the *great*, i. e. nobles, princes, Matt. 20, 25. Mark 10, 42. Matt. 5, 35 τοῦ μεγ. βασιλέως. (Æl. V. H. 12. 1. Hdian. 6. 4. 8.) Heb. 4, 14 ἀρχιερέα μ. 10, 21. 13, 20. Of God, Tit. 2, 13. Rev. 19, 17; of Diana Acts 19, 27. 28. 34. 35. Genr. *great, distinguished*, Matt. 5, 19 οὗτος μέγας κληθήσεται. Mark 10, 43. Luke 7, 16 προφήτης. Acts 8, 9. So μέλζων c. gen. Matt. 11, 11. Luke 7, 28. John 13, 16. 1 Cor. 14, 5; simply Matt. 18, 1. Luke 22, 24. 2 Pet. 2, 11. Sept. and בְּרָא 2 Sam. 7, 9. Neh. 11, 14. So Dem. 116. 8. Hdian. 1. 6. 17. Xen. An. 3. 2. 10.—In a bad sense, *great, noted*, ἡ πόρνη Rev. 17, 1. 19, 2. So Æsch. 22. 28 πόρνος.

5. Implying censure, i. q. *too great, lofty, boastful, arrogant*. Rev. 13, 5 στόμα λαλοῦν μέγαλα καὶ βλασφημίας. So Sept. and Chald. מְגָלָה Dan. 7, 8. 20. Heb. בְּרָא Sept. μεγαλορρήμων Ps. 12, 4.—Hom. Od. 22. 288 μέγα εἰπεῖν. Dem. 1124. 25 μέγα λαλεῖν. Plato Phæd. 95. b. +

μέγεδος, eos, ous, τό, (μέγας,) *greatness*, trop. Eph. 1, 19 τὸ μ. τῆς δυνάμεως αὐτοῦ. Sept. for בְּרָא Ex. 15, 16.—Æschin. 82. 16. Plato Polit. 290. d. So phys. Hdian. 8. 2. 10. Xen. Mem. 1. 3. 12.

μεγιστάνες, ων, οἱ, (μέγας, μέγιστος,) *the great*, Lat. *magnates*, i. e. chiefs, nobles, princes, Mark 6, 21. Rev. 6, 15. 18, 23. Sept. for אֲדִירִים Jer. 14, 3. Nah. 2, 5; מְגִלִּים Jon. 3, 7; שָׂרִים 2 Chr. 36, 18.—Jos. Ant. 11. 3. 2. ib. 20. 2. 3. Artemidor. 1. 2. ib. 3. 9. It is a word of the later Greek, Phryn. et Lob. p. 196 sq. Sturz de Dial. Alex. p. 180 sq. Sing. dat. μεγιστῶν occurs once Ecclus. 4, 7.

μέγιστος, see in μέγας init. and no. 2. e.

μεθερμηνεύω, f. εἶσω, (μετά, ἐρμηνεύω,) *to interpret over* from one language into another, *to translate*; in N. T. only Pass. Matt. 1, 23 ὅ ἐστι μεθερμηνεύμενον. Mark 5, 41. 15, 22. 34. John 1, [39], 42. Acts 4, 36. 13, 8.—Jos. c. Ap. 1. 10. Diod. Sic. 1. 11. Pol. 6. 26. 6.

μέθη, ης, ἡ, (kindr. μέζω, comp. Germ. Meth,) *strong drinking, drunkenness, a drunken-frolic*, Luke 21, 34. Rom. 13, 13. Gal. 5, 21. Comp. in κραπάλη. Sept. for יִרְצָה Ez. 23, 33. 39, 19.—Æl. V. H. 3. 14. Xen. Ag. 5. 1.

μεδίστημι, f. μεταστήσω, (μετά, ἵστημι,) also μεζιστάνω 1 Cor. 13, 2; comp. Butt. § 106. n. 5. § 112. 10.—*To set or move over* from one place to another, *to transfer, to remove*; in N. T. only in the transitive forms, for which see in ἵστημι.

1. *to remove*, c. acc. 1 Cor. 13, 2 ὥστε ὅρη μεζιστάνειν. Of persons, *to translate*, c. acc. et eis Col. 1, 13. Sept. for שָׁבַע Is. 54, 10. So Jos. Ant. 9. 11. 1 ult. Hdian. 6. 4. 14.—Trop. *to draw over* to another side or party, *to seduce, to turn away*, c. acc. ὄχλον ἱκανόν Acts 19, 26. Sept. for יִרְצָה Is. 59, 15. So Xen. Hell. 2. 2. 5.

2. Of persons, *to remove* from office, e. g. a king, *to depose*, c. acc. Acts 13, 22, comp. 1 Sam. c. 16; a steward, *to dismiss*, Pass. Luke 16, 4 ὅταν μεταστασῶ τῆς οἰκονομίας, where for the genit. comp. Matth. § 353. Winer § 30. 6. Sept. for יִרְצָה 1 K. 15, 13.—So c. ἀπό Pol. 4. 87. 9.

μεθοδεῖα, as, ἡ, (μεθοδεύω; μετά, οὐδός,) *art, artifice, wile*, only in N. T. Eph. 4, 14. 6, 11.—Hesych. μεθοδεῖας τέχναις. So μεθοδεύω to use artifice Pol. 38. 4. 10.

μεθόριος, ου, ό, ἡ, adj. (μετά, ὄρος,) *bordering upon, border, frontier*, e. g. πόλις Jos. B. J. 4. 11. 2; γῆ Thuc. 2. 27.—In N. T. Plur. neut. τὰ μεθόρια sc. χωρία, *the borders, confines*, Mark 7, 24 τὰ μ. Τύρου καὶ Σιδώνος. So Hdian. 5. 4. 10. Xen. Cyr. 1. 4. 16.

μεθύσκει, f. ὕσω, (μέζω, comp. in μέση,) *to make drunk*; Mid. *to become drunk, to be drunken*, like Engl. *to get drunk*; hence *to carouse*; Pass. aor. 1 ἐμεθύσθη in Mid. signif. Butt. § 136. 1, 2; comp. § 112. n. 6. Absol. Luke 12, 45 πίνειν καὶ μεθύσκεσθαι. John 2, 10. 1 Thess. 5, 7; c. dat. οἶνω Eph. 5, 18. Trop. ἐκ τοῦ οἴνου τῆς πορνείας Rev. 17, 2. Sept. Act. for שָׁבַע Jer. 51, 7. Hab. 2, 15; Mid. for יִרְצָה Prov. 4, 17.—Luc. de dea Syr. 22. Pol. 4. 57. 3. Plato Conv. 176. c; trop. ib. Legg. 649. d.

μεθυσος, ὁ, ἡ, adj. (μέθυ.) *drunken*; Subst. *a drunkard*, 1 Cor. 5, 11. 6, 10. Sept. for מְשֻׁכָּר Prov. 23, 21; מְשֻׁכָּר Prov. 26, 9.—Luc. Tim. 55 μ. καὶ πάροις. Plut. Cato Min. 24. Earlier writers used μέθυ-σος only of females, later ones also of men, Lob. ad Phryn. p. 161 sq.

μεθύω, (μέθυ,) only in pres. and imperfect; all other forms belonging to μεθύσκω q. v. Buttm. § 114.—*To be drunk, to get drunk*; hence *to carouse*; absol. Matt. 24, 49 μετὰ τῶν μεθύοντων, *with the drunken*. Acts 2, 15. 1 Cor. 11, 21. 1 Thess. 5, 7. Trop. ἐκ τοῦ αἵματος Rev. 17, 6. Sept. for מְשֻׁכָּר 1 Sam. 1, 13. Job 12, 25; trop. οὐ ἀπὸ οἴνου for מְשֻׁכָּר Is. 51, 21. So AEL. V. H. 2. 40. Xen. Cyr. 7. 5. 21.

μεῖζων, μειζότερος, see in μέγας init.

μέλαν, ανος, τό, (neut. of μέλας,) *black colour or dye, ink*; 2 Cor. 3, 3 ἐπιστολὴ ἐγγεγραμμένη οὐ μέλανι. 2 John 12. 3 John 13.—Dem. 313. 11. Plato Phædr. 276. c. See Plin. H. N. 35. 25. Dict. of Antt. art. *Atramentum*.

μέλας, αῖνα, αν, *black*; Matt. 5, 36 σπρίξ. Rev. 6, 5. 12. Sept. for מְשֻׁכָּר Lev. 13, 37. Cant. 1, 5.—Luc. Paras. 41. Xen. An. 4. 5. 13.

Μελεᾶς, ᾱ, ὁ, *Meleas*, pr. n. m. Luke 3, 31.

μέλει, impers. see in μέλω.

μελετάω, ῶ, f. ἥσω, (μέλω, μέλει,) *to care for, to take care of any thing, i. e. so as to be able to perform it*, Hes. Op. 314, 441; comp. Tittm. de Synon. N. T. p. 176.—Hence in N. T. Lat. *meditare*, *to meditate, to revolve in mind*; c. acc. of thing, Mark 13, 11. 1 Tim. 4, 15 ταῦτα μελέτα. Acts 4, 25 τί ἐμελέτησαν κενά; quoted from Ps. 2, 1 where Sept. for מְשֻׁכָּר; also for מְשֻׁכָּר Ps. 119, 148. So Dem. 1129. 9. Xen. Mem. 1. 2. 21.

μέλι, ιτος, τό, *honey*, Lat. *mel*, Rev. 10, 9. 10. Matt. 3, 4 et Mark 1, 6 μέλι ἄγριον, see in ἄγριος. Sept. for מְשֻׁכָּר Judg. 14, 8. 18.—Diod. Sic. 19. 94. Xen. Hell. 5. 3. 19.

μελισσιος, ου, ὁ, ἡ, adj. (μελισσα,) *of bees, made by bees*; Luke 24, 42 ἀπὸ μ. κηρίου *of bee-comb, honey-comb*.

Μελίτη, ης, ἡ, *Melita*, now *Malta*, an island of the Mediterranean, lying south of Sicily, Acts 28, 1. It was anciently a Carthaginian colony (Diod. Sic. 5. 12); and the Phœnician language still exists there in a corrupt dialect; comp. Acts 28, 2. Gesen. Monument Phœn. p. 11. Here Paul was

shipwrecked, after being driven up and down for fourteen days in the Adriatic Sea, between Sicily and Greece; see 'Adρίας and Acts 27, 27 sq. Hence he sailed again on a direct course by Syracuse and Rhegium to Puteoli, Acts 28, 11 sq.—There was another *Melita*, a small island in the Adriatic Gulf, on the Illyrian coast, now called *Meleda*, which some have thought to be the place of Paul's shipwreck; but its position does not accord with the subsequent voyage to Puteoli; nor can we well suppose a vessel bound from Alexandria to Puteoli to have wintered in this island; comp. Acts 28, 11.

μέλλω, f. ἥσω, (kindr. μέλω,) impf. ἔμελλον and ἤμελλον Buttm. § 83. n. 5; *to be about to do or suffer any thing, to be on the point of*, constr. with an infin. of that which one is about to do or suffer, mostly the inf. *future* (in N. T. least of all), often inf. *present*, and rarely inf. *aorist*; which latter Phrynichus condemns p. 336, though it is found in the earliest writers and even in Ionic and Attic prose, Lob. ad Phryn. p. 745 sq. Comp. Winer § 45. 8 pen. For the force of the inf. pres. and aor. after μέλω, as implying duration or transientness, see Buttm. § 137. 5.

1. Genr. *to be about to do, etc.* a) So with inf. pres. Luke 7, 2 ἔμελλε τελευτᾶν, *was about to die, was at the point of death*. John 4, 47. Acts 21, 27. 27. 33. With inf. aorist, Rev. 3, 2 ἄ μέλλει ἀποθανεῖν. 12, 4. So c. pres. 2 Macc. 9, 18. AEL. V. H. 1. 11; c. aor. Hdian. 2. 10. 9. Thuc. 6. 31. b) Also as implying purpose, i. q. *to have in mind, to intend, to will*, c. inf. pres. Matt. 2, 13 μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον. Luke 10, 1. John 6, 6. Acts 3, 3. 12, 6. Rev. 10, 4; c. inf. aor. Rev. 2, 10 ἰδοὺ μέλλει βαλεῖν. 3, 16. So c. pres. Xen. An. 5. 7. 5; c. aor. AEL. V. H. 3. 27. Xen. Cyr. 1. 4. 16.

2. Spec. *ought, should, must*, as implying necessity, accordance with the nature of things or with the divine appointment, and therefore certain, destined to take place; so c. inf. pres. Matt. 11, 14 Ἡλίας ὁ μέλλων ἔρχεσθαι. 20, 22. Mark 10, 32. Luke 9, 31. 44. John 11, 51. Acts 28, 6. Rom. 4, 24. 8, 13. Heb. 1, 14. James 2, 12, Rev. 2, 10 ἄ μέλλεις πάσχειν. With inf. aor. Rom. 8, 18 τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι. Gal. 3, 23. With inf. fut. Acts 11, 28 λιμὸν μέγαν μέλλειν ἔσσεσθαι. 24, 15. So c. pres. Diod. Sic. 2. 31. Xen. Lac. 1. 3; c. aor. Xen. 6. 1. 40; c. fut. Xen. Mem. 2. 2. 5.—Hence particip. μέλλων, ούσα, ον,

impending, coming, future; Matt. 3, 7 ἀπὸ τῆς μελλούσης ὀργῆς. 12, 32. Rom. 5, 14. 1 Tim. 4, 8. Heb. 9, 11, 13, 14; τὰ μέλλοντα *things to come*, Rom. 8, 38. 1 Cor. 3, 22; εἰς τὸ μέλλον, *in future, hereafter*, Luke 13, 9. 1 Tim. 6, 19. So Luc. D. Mort. 3. 1. Hdian. 1. 14. 3. Xen. Cyr. 6. 1. 13.

3. Also, *may, can, will*, implying possibility, probability, what one hopes or fears; c. inf. pres. Matt. 24, 6. Luke 22, 23 ὁ τοῦτο μέλλων πράσσειν *who might or could do this*. Acts 20, 38. 1 Tim. 1, 16. With inf. fut. Acts 27, 10 θεωρῶ ὅτι μετὰ ὕβρεως . . . μέλλειν ἔσεσθαι τὸν πλοῦν. So c. pres. Xen. Cyr. 4. 3. 3; c. fut. Xen. An. 4. 7. 16.

4. *to be ever about to do a thing*, i. e. *to linger, to delay*. Acts 22, 16 καὶ νῦν τί μέλλεις;—Jos. Ant. 3. 2. 3. Hdian. 2. 2. 21. Xen. Cyr. 1. 3. 15. +

μέλος, εὐς, οὐς, τό, 1. *a limb, member*, of the body; Matt. 5, 29. 30 ἐν τῶν μελῶν σου. Rom. 12, 4 bis. 1 Cor. 12, 12 bis. 14. 18. 19. 20. 22. 25. 26 quater. James 3, 5. 6. So Hdot. 1. 119. Ael. V. H. 14. 7. Plato Tim. 76. e.—Plur. τὰ μέλη, *the members*, collect. for *the body*, as the seat of the desires and passions, Rom. 6, 13 bis, τὰ μέλη ὑμῶν ὅπλα ἀδικίας v. δικαιοσύνης. v. 19 bis. 7, 5. 23 bis. Col. 3, 5. James 4, 1. 1 Cor. 6, 15 ter, τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν . . . πόρνης μέλη, i. e. *your bodies are Christ's bodies, they belong to Christ and not to a harlot*.

2. Trop. *a member* of the church, of which Christ is the Head, 1 Cor. 12, 27. Eph. 5, 30; ἀλλήλων μέλη *members of one another*, i. e. as intimately united in christian fellowship, Rom. 12, 5. Eph. 4, 25.

Μελχί, ὁ, indec. *Melchi*, Heb. מֶלְכִּי (my king) *Malchi*, pr. n. of two of Jesus' ancestors, Luke 3, 24. 28.

Μελχισεδέκ, ὁ, indec. *Melchisedek*, Heb. מֶלְכִּי-צֶדֶק (king of righteousness), pr. n. of a king of Salem or Jerusalem, and a patriarchal priest of Jehovah, cotemporary with Abraham; comp. Gen. 14, 18 sq. Jos. Ant. 1. 10. 2.—Heb. 5, 6. 10. 6, 20. 7, 1. 10. 11. 15. 17. 21.

μέλω, f. μελήσω, *to be for care and concern to any one*; as ἀνθρώποις μέλω Hom. Od. 9. 20.—Hence in N. T. Impers. μέλει, impf. ἔμελε, imperat. μελέτω 1 Cor. 7, 21, *it is for care, it concerns*, with dat. of person; but so that it may usually be rendered personally, *he cares for, he taketh care of*. So pr. c. gen. of the object, Buttm. § 132. 5. e. 1 Cor. 9, 9 μὴ τῶν βῶων μέλει θεῷ; *doth God take care of oxen?* c. gen. impl.

1 Cor. 7, 21. So Jos. Ant. 7. 1. 6. Luc. D. Mort. 22. 3. Xen. Cyr. 3. 1. 30.—With περί c. gen. Matt. 22, 16 οὐ μέλει σοι περὶ οὐδενός, i. e. *thou carest for no one*, art impartial. Mark 12, 14. John 10, 13. 12, 6. 1 Pet. 5, 7. So 1 Macc. 14, 43. Jos. Ant. 12. 4. 2. Xen. Hi. 9. 10.—Once with a Neut. nominat. Acts 18, 17 οὐδὲν τούτων Γαλλίῳ ἔμελεν, i. e. *none of these things was matter of concern to Gallio*, he cared for none of them; see Matth. § 348. n. 2; comp. Buttm. § 129. 18. So Hom. Il. 5. 490. Eurip. Hippol. 104.—With ὅτι, Mark 4, 38 οὐ μέλει σοι, ὅτι ἀπολλύμεθα; Luke 10, 40. So c. ὡς Xen. Cyr. 3. 2. 13.

μεμβράνα, ης, ἡ, Lat. *membrana*, i. e. *membrane, skin, parchment*, 2 Tim. 4, 13 φέρε . . . μάλιστα τὰς μεμβράνας.—Comp. Plin. H. N. 13. 21.

μέμφομαι, f. φوماί, Mid. depon. *to find fault with, to blame, to censure*, c. dat. Heb. 8, 8 μεμφόμενος γὰρ αὐτοῖς λέγει. Absol. Rom. 9, 19. Mark 7, 2 Rec.—Jos. c. Ap. 1. 20. Luc. D. Deor. 5. 3. Xen. Mem. 3. 5. 20

μεμφίμοιρος, ον, ὁ, ἡ, adj. (μέμφομαι μοῖρα,) *finding fault with one's lot, repining, complaining*, Jude 16.—Plut. de coh. Ira 13. Luc. D. Deor. 20. 4.

μέν, a conjunctive particle expressing affirmation or concession, *truly, indeed*, and at the same time pointing forward to something antithetic or different, which is then commonly subjoined with δέ or an equivalent particle; so that μέν and δέ correspond to each other, and mark the protasis and apodosis. Where there is antithesis, μέν . . . δέ may be rendered *indeed . . . but*; in many instances, however, they merely mark transition, and cannot well be given in English. See genr. Buttm. § 149. m. 11. Kühner § 322. Matth. § 622. Herm. ad Vig. p. 838 sq. The place of μέν is *after* the word to which it belongs in sense, i. e. usually after one, two, three, or even four words in a clause (John 16, 22), never at the beginning; see Winer § 65. 5.

1. Where there is a definite antithesis, and μέν retains its concessive power, *indeed*, e. g. a) Followed by δέ in the apodosis, so that μέν . . . δέ is i. q. *indeed . . . but*; Matt. 3, 11 ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι . . . ὁ δὲ ὅπισθό μου ἐρχόμενος. 9, 37 ὁ μὲν περισμὸς πολλός, οἱ δὲ ἐργάται ὀλίγοι. Mark 1, 8. John 16, 22. Acts 1, 5. Rom. 2, 7. 8. 1 Cor. 12, 20. Phil. 3, 1. Heb. 3, 5. 6. 1 Pet. 1, 20. al. saepiss. Placed irregularly, i. e. before the word to which it refers, Acts 22, 3. Tit. 1, 15 Rec. Comp.

Winer l. c. note. (Sept. Job 42, 5. Ael. H. A. 2. 31. Xen. Mem. 1. 6. 11.) So too μὲν γάρ and μὲν οὖν, where each particle retains its own proper force, e. g. μὲν γάρ ... δέ, for indeed ... but, Acts 13, 36 Δαβὶδ μὲν γάρ ... οὐν δὲ ὁ θεὸς ἡγήρεν κτλ. for David indeed ... but. 23, 8. 25, 11. Rom. 2, 25. 1 Cor. 11, 7. Heb. 7, 18. al. Inverted Acts 28, 22. (Wisd. 7, 30. Xen. Mem. 1. 2. 5.) Also μὲν οὖν ... δέ, where οὖν is illative and μὲν refers to δέ, indeed therefore, then ... but, Acts 18, 14 sq. εἰ μὲν οὖν ἦν ἀδίκημά τι ... εἰ δὲ ζήτημα κτλ. 19, 38 sq. 1 Cor. 9, 25. Phil. 2, 23. So Xen. Mem. 4. 2. 40.

b) With some other particle in the apodosis, Buttm. l. c. Matth. l. c. Winer § 64. 2. e. fin. E. g. μὲν ... ἀλλὰ Rom. 14, 20; μὲν γάρ ... ἀλλὰ Acts 4, 16 sq. 1 Cor. 14, 17. (Luc. D. Deor. 8 pen. Xen. Ec. 3. 6.) μὲν ... ἔπειτα John 11, 6 sq. James 3, 17; comp. Matth. § 622. 6. (Xen. Mem. 1. 4. 11.) μὲν ... καὶ Acts 27, 21 sq. 1 Thess. 2, 18. (Luc. D. Deor. Marin. 8. 1.) μὲν ... πλὴν Luke 22, 22. (Hdian. 6. 7. 11, 20.) So μὲν οὖν ... καὶ Acts 26, 4 comp. v. 6; μὲν οὖν ... τανῶν Acts 17, 30.

c) The adversative particle (δέ or the like) is sometimes wanting after μὲν, either because the antithesis is expressed in some other way, as Heb. 12, 9; or because the apodosis itself is omitted, e. g. a) Where the apodosis is obviously implied, Winer l. c. init. Matth. § 622. 6. Acts 19, 4 Ἰωάννης μὲν ἐβάπτισε βάπτισμα μετανοίας κτλ. supp. 'but not so Jesus.' Rom. 7, 12 ὥστε ὁ μὲν νόμος ἄγιος, supp. 'but not this abuse of it,' comp. v. 7 sq. Col. 2, 23. Heb. 6, 16. So Soph. Antig. 1336. β) Where through a change of construction the writer neglects the apodosis, Winer l. c. Acts 1, 1 τὸν μὲν πρῶτον λόγον κτλ. where the apodosis would regularly come in before v. 3, 'but in this second book;' but the writer neglects it and turns to something else. Rom. 1, 8. 10, 1. 2 Cor. 12, 12; μὲν γάρ 11, 4. γ) Or sometimes the apodosis is as it were obliterated, and then μὲν serves to insulate some person or thing, and so to exclude every thing else which might otherwise be expected, Lat. *quidem*, Buttm. l. c. So espec. with a pers. pron. as ἐγὼ μὲν, I indeed, I at least, 1 Cor. 3, 4. Rom. 11, 13. 1 Thess. 2, 18; ἐγὼ μὲν οὖν Acts 26, 9. Also μὲν γάρ, as πρῶτον μὲν γάρ Rom. 3, 2. 1 Cor. 11, 18. So Xen. Cyr. 1. 4. 12. Conv. 2. 5.

d) Vice versa, δέ sometimes stands in the apodosis without μὲν in the protasis,

e. g. Luke 11, 47; οὐαὶ ὑμῖν, ὅτι ... οἱ δὲ πατέρες ὑμῶν κτλ. See Matth. § 288. 4.

2. Where the antithesis is less definite, so that μὲν ... δέ serve to mark transition or are merely continuative; here the force of μὲν cannot well be given in English, while δέ is to be rendered *but*, *and*, etc. Thus

a) Simpl. μὲν ... δέ, Matt. 25, 33 στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια κτλ. he shall set the sheep on his right hand, but (and) the goats on his left. Luke 13, 9. 23, 56 comp. 24, 1. Acts 14, 12. Rom. 8, 17. 1 Cor. 1, 23. 2 Tim. 4, 4. Jude 8. Comp. Buttm. l. c. Matth. § 622. So 2 Macc. 3, 40 comp. 4, 1. Xen. Cyr. 2. 1. 10. ib. 4. 5. 15.

b) With οὖν, i. e. μὲν οὖν, in Engl. only therefore, then, e. g. a) Followed by δέ, Mark 16, 19 ὁ μὲν οὖν κύριος ἀνελήφθη ... ἐκεῖνοι δὲ ἐξελθόντες κτλ. John 19, 24 sq. Acts 1, 6 sq. 2, 41 comp. 42. 5, 41 comp. 6, 1. 8, 4 sq. 9, 31 sq. 12, 5. 13, 4 comp. 6. 14, 3 sq. 15, 3 sq. 23, 18 sq. 28, 5 sq. β) Without δέ, where μὲν οὖν then serves as a continuative, with a certain degree of illative force, Engl. *then*, *therefore*, Lat. *et quidem*, comp. Herm. ad Vig. p. 842. n. 342. Acts 23, 22. 1 Cor. 6, 4. Heb. 7, 11. (Xen. Mem. 1. 1. 2. ib. 4. 3. 1.) Followed by καὶ, Acts 1, 18. 26, 4 comp. 6. Comp. Xen. Cyr. 1. 2. 3. Or also with an affirmative power, *yea then*, *indeed*, *certainly*, *verily*, comp. Viger. p. 541 et Herm. p. 842. n. 343. Acts 26, 9. Heb. 9, 1. 1 Cor. 6, 7 ἦδη μὲν οὖν ὅλως ἡτήημα ὑμῖν ἐστίν, ὅτι κτλ. now assuredly there is wholly a fault among you, that etc. (Xen. Cyr. 8. 3. 37.) So ἀλλὰ μὲν οὖν Phil. 3, 8; see in ἀλλὰ no. 3. d.

3. In clauses expressing partition or distribution: a) With the art. ὁ, ἡ, τό, or the relat. ὅς, ἡ, ὅ, Buttm. § 126. 2. 3. E. g. followed by δέ, as ὁ μὲν ... ὁ δέ, the one ... the other, this ... that, Phil. 1, 16. 17. Heb. 7, 5. 6. 21 sq. also one ... another, and Plur. *some ... others*, Matt. 22, 5. 6. Acts 14, 4. 17, 32; ὁ μὲν ... ἄλλος δέ, one ... another, Matt. 16, 14. John 7, 12. So ὁς μὲν ... ὁς δέ, the one ... the other, Luke 23, 33. 2 Cor. 12, 16; ὁς μὲν ... ὁ δὲ ἀσθενῶν, the one ... but the weak, Rom. 14, 2; also one ... another, Plur. *some ... others*, Matt. 13, 8. Acts 27, 44. Rom. 9, 21. Jude 22. 1 Cor. 12, 28 ὁς μὲν, where the writer falls out of the construction and proceeds with πρῶτον, δεύτερον, τρίτον. Further, ὁς μὲν ... ἄλλος δέ, one ... another, Matt. 13, 4 sq. Mark 4, 4. 5. 1 Cor. 12, 8 sq. Followed by καὶ, as ὁς μὲν ... καὶ ἕτερος, one

...and another, Luke 8, 5 sq. b) With other pronouns, as ἐγὼ μὲν... ἐγὼ δέ τε 1 Cor. 1, 12; ἄλλος μὲν... ἄλλος δέ 1 Cor. 15, 39; τίς μὲν... τίς δέ Phil. 1, 15; τοῦτο μὲν... τοῦτο δέ, partly... partly, Heb. 10, 33, comp. Matth. § 288. n. 2. Herm. ad Vig. p. 702. So Isocr. Panegy. p. 44. d. Hdot. 3. 106. c) With an adv. as ὧδε μὲν... ἐκεῖ δέ Heb. 7, 8, comp. Buttm. § 149. m. 14. Genr. John 16, 9. 10. 11. +

μενοῦν, better μὲν οὖν, see in μὲν no. 1. a, b, and no. 2. b. Later ecclesiastical writers place it first in a clause, contrary to earlier usage, Phryn. et Lob. p. 342; comp. in μὲν init.

μενοῦνγε, i. q. μὲν οὖν but stronger, *yea then rather, yea indeed, yea verily*, comp. in μὲν no. 2. b. β; Luke 11, 28. Rom. 9, 20. 10, 18. [Phil. 3, 8.] Comp. Viger. p. 541. So Nicet. Annal. 21. 11. p. 415.—In N. T. and ecclesiastical writers it is placed first in a sentence, contrary to earlier usage; Sturz de Dial. Alex. p. 203. Lob. ad Phryn. p. 342. Comp. in μενοῦν.

μέντοι conjunct. (μὲν, τοι enclit.) pr. i. q. μὲν affirmative or concessive, but stronger, *indeed then, truly, certainly, forsooth*, espec. in negative clauses and answers, see Buttm. § 149. m. 27. Kühner § 316. n. Matth. § 622. So Plato Phaed. p. 68. b. p. 73. d. Xen. Lac. 1. 1.—Hence in N. T.

1. *indeed then, indeed therefore*; or, the force of μὲν being lost in English, *therefore, then*, i. q. μὲν οὖν, see in μὲν no. 2. b; so followed by δέ, James 2, 8.—Xen. Hell. 4. 8. 5. Hi. 1. 25.

2. As marking exception or contrast, *yet, yet still, nevertheless, howbeit*, John 4, 27 οὐδεὶς μέντοι εἶπε· τί ζητεῖς; 7, 13. 12, 42 ὅμως μέντοι. 20, 5. 21, 4. 2 Tim. 2, 19. Jude 8.—Jos. Ant. 1. 18. 6. Xen. Cyr. 2. 1. 5; ὅμως μέντοι Ceb. Tab. 33. Xen. Cyr. 2. 3. 22.

μένω, f. μενῶ, aor. 1 ἔμεινα, perf. μεμένηκα, Buttm. § 101. n. 9. § 112. 6; plupf. 3 plur. μεμενήκεισαν 1 John 2, 19, see Buttm. § 83. n. 7. Winer § 12. 8.

1. Intrans. *to stay, to remain, to abide*, Lat. maneo.

a) In a place, i. e. of persons remaining or dwelling in a place; so c. adv. Matt. 10, 11 κακεῖ μένατε. 26, 38. John 2, 12. With ἐν c. dat. of place Luke 8, 27 ἐν οἰκίᾳ οὐκ ἔμεινεν. John 7, 9. 8, 35. Acts 20, 15. 27, 31. 2 Tim. 4, 20; ἐν τῇ οἰκίᾳ impl. John 8, 35. Acts 16, 15. With μετά c. gen. of person Luke 24, 29, and with the notion of help John 14, 16. With παρά c. dat. of

pers. John 14, 25. Acts 18, 3. 20, and with the notion of help John 14, 17. Also καὶ εἰ αὐτὸν μένειν *to dwell by oneself* Acts 28, 16 comp. 30. With οὖν c. dat. of pers. Luke 1, 56. Spec. i. q. *to lodge*, c. ποῦ John 1, 39, 40; ἐν c. dat. of place Luke 19, 5; παρά c. dat. of pers. John 4, 40. Acts 9, 43, comp. 10, 6. Sept. c. μετά for וְעִם Gen. 24, 55. So c. adv. 1 Macc. 11, 40. Xen. An. 1. 3. 11; ἐν Hdian. 4. 3. 10; μετά Plut. Mor. II. p. 25; παρά Ceb. Tab. 9.—Of things, with ἐπὶ c. gen. John 19, 31 ἵνα μὴ μένῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα. (Comp. Hdian. 4. 4. 9.) Trop. with ἐπὶ c. dat. 2 Cor. 3, 14.

b) In any state or condition, c. adv. 1 Cor. 7, 8. 40 εἰς οὗτω μένῃ. With ἐν c. dat. John 12, 46 ἐν τῇ σκοτίᾳ μὴ μένῃ. 1 Cor. 7, 20. 24. 1 John 3, 14; c. ἐν impl. Phil. 1, 25 comp. 24. (Hdian. 2. 1. 15.) With dat. of pers. *to remain to one*, i. e. in his power, Acts 5, 4. (Sept. Dan. 4, 23; comp. Hdian. 3. 7. 6.) With a subst. or adj. implying condition or character; 1 Cor. 7, 11 μένετω ἄγαμος. 2 Tim. 2, 13 ἐκεῖνος πιστὸς μένει. Heb. 7, 3 μένει ἱερεὺς. Also things, John 12, 24 αὐτὸς [δὲ κόκκος] μόνος μένει, i. e. sterile. Acts 27, 41 ἡ μὲν πρόρα ἔμεινεν ἀσάλευτος. With an adj. impl. e. g. ἀσάλευτος, firm, steadfast, Rom. 9, 11; opp. to κατακαίεσθαι 1 Cor. 3, 14. Part. μένον opp. πραξέν, i. e. remaining unsold, Acts 5, 4 οὐχὶ μένον, σοὶ ἔμεινε; comp. above. So Luc. D. Deor. 8 pen. Soph. Trach. 176. Hdian. 8. 5. 1.—With an adjunct of time *during* or *to which* a person or thing remains, continues, endures; 1 Cor. 15, 6 οἱ πλείους μένονσιν ἕως ἄρτι. Matt. 11, 23 μεχρὶ τῆς σήμερον. John 21, 22. 23 εἰς αὐτὸν θέλω μένειν ἕως ἔρχομαι. (Xen. An. 2. 3. 24.) Rev. 17, 10 ὀλίγον αὐτὸν δεῖ μέναι, i. e. retain his power, opp. πσεῖν. John 12, 34 εἰς τὸν αἰῶνα, and so 2 Cor. 9, 9. 1 Pet. 1, 25. (Sept. Ps. 9, 8. 112, 6. 9.) So εἰς ζωὴν αἰώνιον John 6, 27. Hence absol. with the idea of *perpetuity*, i. q. *to remain or endure forever, to be perpetual*, e. g. christian graces, rewards, institutes, and the like; 1 Cor. 13, 13 νῦν δὲ μένει πίστις, ἐλπίς, ἀγάπη. Heb. 13, 1. John 15, 16. Heb. 10, 34. 12, 27. 2 Cor. 3, 11.

c) Of the relation in which one person or thing stands to another, chiefly in John's writings; thus, *to remain in or with* any one, is i. q. *to be and remain united with* him, one with him, in heart, mind, will; e. g. with ἐν c. dat. of pers. John 6, 56 ἐν ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ. 14, 10. 15, 4. 5. 6. 7. 1 John 2, 6. 3, 24. 4, 15. 16; μετά

τινος 1 John 2, 19. So to remain in any thing, is i. q. to remain steadfast, to persevere in it, e. g. with ἐν c. dat. John 8, 31 ἐν τῷ λόγῳ. 15, 9 et 1 John 4, 16 ἐν τῇ ἀγάπῃ. 1 John 2, 10 ἐν τῷ φωτί. 2 John 9 ἐν τῇ διδαχῇ. So 1 Tim. 2, 15 ἐὰν μείνωσιν ἐν πίστει. (2 Macc. 8, 1.) Vice versa, and in a like general sense, the same things are said to remain in a person, e. g. with ἐν c. dat. of pers. John 5, 38 τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν. 15, 11. 1 John 2, 14, 3, 17 πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ; 2 John 2. Comp. in ἔχω no. 2. d. β, ult.—In a kindred sense, spoken of divine gifts, privileges, with ἐπὶ τινα, John 1, 32. 33 τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν. 1 John 3, 15 ἐν αὐτῷ. So of evils, John 3, 36 ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν. 9, 41 ἡ οὖν ἀμαρτία ὑμῶν μένει sc. ἐφ' ὑμᾶς, i. q. ye remain in your sin.

2. Trans. to stay for any one, to wait for, to await; c. acc. Acts 20, 5 οὕτως ἔμενον ἡμᾶς ἐν Τρωάδι. v. 23 δεσμὰ με καὶ ἐλπίεις μένουσι. Sept. for בָּקֵי Is. 8, 17.—Dem. 50. 26. Xen. An. 4. 4. 20. +

μερίζω, f. ἴσω, (μερίς,) to part, to divide into parts, c. acc. Plato Parm. 131. c; Pass. Xen. An. 5. 1. 9.—Hence in N. T.

1. to divide out, to distribute, c. acc. e. g. τοὺς ἰχθύας Mark 6, 41. Sept. for רָצַף Ex. 15, 9. Josh. 14, 5. So Hdian. 1. 17. 3.—Hence genr. to distribute, for to assign, to grant, to bestow; so of God Rom. 12, 3. 1 Cor. 7, 17. 2 Cor. 10, 13; genr. Heb. 7, 2. So Sept. Job 31, 2. Ecclus. 45, 20 or 28.

2. Mid. μερίζομαι τι μετὰ τινος, to divide any thing with another, to share with; Luke 12, 13 μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. Comp. רָצַף and Sept. Prov. 29, 24.—Dem. 913. 1; comp. Jos. Ant. 1. 8. 3. Hdian. 3. 10. 12.

3. Trop. Pass. of persons, to be divided into parties and factions, to be disunited; Matt. 12, 25 bis. 26. Mark 3, 24. 25. 26. (Pol. 8. 23. 9.) Spec. 1 Cor. 1, 13 μεμερίσται ὁ Χριστός; is Christ divided? i. e. are there parts or divisions in Christ? 1 Cor. 7, 34 μεμερίσται ἡ γυνὴ καὶ ἡ παρθένα, a wife and a virgin are divided, different, sc. in their interests. So Hdian. 3. 10. 6.

μέριμνα, as, ἡ, (μερίς, μερίζω,) care, anxiety, anxious thought, as dividing up and distracting the mind; Matt. 13, 22 et Mark 4, 19 μερίμναι τοῦ αἰῶνος τούτου, i. e. for this world's goods, worldly cares. Luke 8, 14. 21, 34. 2 Cor. 11, 28. 1 Pet. 5, 7.—Sept. Ps. 55, 23. Æschyl. Eum. 360. Plut. de Virt. et Vit. 2.

μεριμνάω, ὦ, f. ἴσω, (μέριμνα,) to care, to be anxious, troubled, to take anxious thought; absol. Matt. 6, 27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται κτλ. v. 31. Luke 12, 25. Phil. 4, 6. (Plato Rep. 607. c.) With dat. of that for which, Matt. 6, 25 μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν. Luke 12, 22; εἰς τὸ αὐριον Matt. 6, 34; περὶ c. gen. Matt. 6, 28. Luke 12, 26; περὶ c. acc. Luke 10, 41; ὑπὲρ c. gen. 1 Cor. 12, 25; πᾶς Matt. 10, 19. Luke 12, 11. (Dem. 576. 23 μεριμνῶν τὰ δίκαια λέγειν.) With accus. of thing, pr. as to or for which one cares, Buttm. § 131. 7; hence to care for, to take care of, 1 Cor. 7, 32. 33. 34 bis, μεριμνᾷ τὰ τοῦ κυρίου. . . τὰ τοῦ κόσμου. Matt. 6, 34 τὰ ἐάντης. Phil. 2, 20 τὰ περὶ ὑμῶν. So Wisd. 12, 22. Xen. Cyr. 8. 7. 12 καὶ τὸ πολλὰ μεριμνᾶν.

μερίς, ἴδος, ἡ, (μέρος,) a part, e. g.

1. Of a country, i. e. a division, province, Acts 16, 12; see in Μακεδονία. So Sept. and רָצַף Josh. 18, 6. Comp. μεριδάρχης 1 Macc. 10, 65. Jos. Ant. 12. 5. 5.

2. Genr. a part assigned, portion, share, trop. Acts 8, 21 οὐκ ἔστι σοι μερίς. . . ἐν τῷ λόγῳ τούτῳ. Sept. and רָצַף Gen. 31, 14. Deut. 12, 12. So pr. Plut. Agesil. 17. Dem. 1039. 22.—Also portion, lot, destiny, as assigned of God, Luke 10, 42 τὴν ἀγαθὴν μερίδα ἐξελέξατο. Sept. and רָצַף Ecc. 3, 22. 9, 9. Dan. 4, 12.

3. As implying participation, fellowship. 2 Cor. 6, 15 τίς μερίς πιστῷ μετὰ ἀπίστου; Col. 1, 12 εἰς τὴν μερίδα τοῦ κλήρου, i. e. so as to be partakers of the inheritance, etc. Sept. for רָצַף Deut. 10, 9. Ps. 50, 18.

μερισμός, οὗ, ὁ, (μερίζω,) partition, division, separation, Heb. 4, 12. So Plut. Rep. ger. Præc. 15. p. 85. Plato Legg. 903. b.—Also distribution, and so for gift, Heb. 2, 4 πνεύματος ἁγίου μερισμοῖς, comp in μερίζω no. 1. So genr. Pol. 31. 18. 1.

μεριστής, οὗ, ὁ, (μερίζω,) a divider, distributor, Luke 12, 14.

μέρος, eos, ους, τό, (kindr. μείρομαι,) a part, e. g.

1. In respect to a whole, a part, a portion, piece. a) Genr. and absol. John 19, 23 bis, τέσσαρα μέρη κτλ. Rev. 16, 19. With gen. of the whole, Luke 15, 12 τὸ ἐπιβάλλον μέρος τῆς οὐσίας. 24, 42 ἰχθύος ὅπου μέρος. So c. gen. impl. Luke 11, 36 μὴ ἔχον τι μέρος σκοτεινόν, sc. τοῦ σώματος, and so Eph. 4, 16. (In full Hdian. 8. 4. 27.) Acts 5, 2 supp. τῆς τιμῆς. 23, 6 supp. τοῦ συνεδρίου comp. v. 1, and so v. 9; or it may in v. 9 be rendered party. 19, 27 τοῦτο κινδυνεύει τὸ μέρος, this part, this branch of

labour, this our trade. So genr. Diod. Sic. 1. 28; c. gen. Hdian. 7. 12. 13. Xen. Cyr. 1. 6. 14; gen. impl. 8. 4. 29.—Hence often in adverbial significations, e. g. accus. μέ-ρος τι in some part, partly, 1 Cor. 11, 18; Buttm. § 131. 7. (Thuc. 2. 64.) ἀπὸ μέ-ρους, in part, partly, in some degree, 2 Cor. 1, 14. 2, 5. Rom. 11, 25. 15, 15. 24. (Diod. Sic. 13. 108.) ἐκ μέρους, in part, partly, i. e. imperfectly, 1 Cor. 13, 9 bis. 12. v. 10 τὸ ἐκ μέρους this in part, this piecemeal knowledge; also in particular, individually, 1 Cor. 12, 27; κατὰ μέρος particularly, in detail, Heb. 9, 5, see in κατὰ II. 3. c. So Pol. 1. 4. 3. Thuc. 4. 26. b) Of a country, the earth, a part, tract, region; Matt. 2, 22 εἰς τὰ μέρη τῆς Γαλιλαίας. 15, 21. 16, 13. Mark 8, 10. Acts 2, 10; absol. 19, 1. 20, 2. So Eph. 4, 9 τὰ κατώτερα μέρη τῆς γῆς, see in κατώτερος. Sept. for מִן הַתַּיִם Neh. 3, 15. (Hdian. 2. 11. 8. ib. 6. 5. 15.) So of a ship, a part, side, quarter; John 21, 6 τὰ δεξιὰ μέρη τοῦ πλοίου. Sept. and מִן הַיָּמִין Ex. 26, 35. So 1 Macc. 9, 12. c) Trop. a part of a general topic, a particular; Col. 2, 16 ἐν μέρει ἐορτῆς ἢ νομῆς κτλ. in the particular of a festival, i. e. in respect of. Also ἐν τῷ μέρει τούτῳ, in this particular, in this respect, 2 Cor. 3, 10. 9, 3. 1 Pet. 4, 16. So Philo in Flacc. p. 989. d. Ael. V. H. 8. 3.

2. a part assigned, portion, share; Rev. 22, 19 ἀφαιρήσει ὁ θεὸς τὸ μέρος αὐτοῦ. Adv. ἀνὰ μέρος pr. each in his part or turn, by course, one after another, 1 Cor. 14, 27. (Pol. 3. 55. 8.) Also portion, lot, destiny, as assigned of God; Matt. 24, 51 καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν ζήσκει. Luke 12, 46. Rev. 21, 8. Sept. for מִן הַיָּמִין Ecc. 5, 18; comp. in μερῖς no. 2.—Soph. Antig. 147. Thuc. 1. 127.

3. As implying participation, fellowship; John 13, 8 οὐκ ἔχεις μέρος μετ' ἐμοῦ. Rev. 20, 6. Comp. in μερῖς no. 3.

μεσημβρία, as, ἡ, (μέσος, ἡμέρα, Buttm. § 19. n. 1.) mid-day, noon, Acts 22, 6. Sept. for מִן הַיָּמִין Gen. 43, 16. 25. So Hdian. 1. 17. 1. Xen. Hell. 5. 3. 1.—Meton. the mid-day quarter, the south, Acts 8, 26. So Jos. Ant. 4. 5. 2. Xen. Cyr. 1. 1. 5.

Μεσίας, in some Mss. for Μεσσίας.

μεσιτεύω, f. εἴσω, (μεσίτης,) to be a mediator, arbiter, Jos. Ant. 16. 4. 3 ult. Diod. Sic. 19. 71; to mediate for any one, to intercede, Jos. Ant. 7. 8. 5.—In N. T. to intervene with any thing, i. e. to interpose; Heb. 6, 17 ὅρκῳ ἐμεσίτευσεν he interposed with an oath, i. e. between himself and the other party, by way of confirmation,

ratification, pledge. Comp. μεσίτης Jos. Ant. 4. 6. 7.

μεσίτης, ου, ὁ, (μέσος, εἰμι to go,) a go-between, a mediator, one who intervenes between two parties, e. g.

1. As an interpreter, intermedium, a mere medium of communication, e. g. Moses, Gal. 3, 19. 20.—Jos. Ant. 16. 2. 2. Diod. Sic. 4. 54.

2. As an intercessor, reconciler; so of Christ, 1 Tim. 2, 5 μεσίτης θεοῦ καὶ ἀνθρώπων. Heb. 8, 6. 9, 15. 12, 24. Sept. for מוֹדֵינִי Job 9, 33.—Plut. Is. et Osir. 46. The earlier Greeks used μέσος δικαστής Thuc. 4. 83; or μεσιδῖος Aristot. Polit. 5. 6. See Lob. ad Phryn. p. 121 sq.

μεσονύκτιον, ἰου, τό, (μεσονύκτιος; μέσος, νύξ,) midnight, Luke 11, 5. Acts 16, 25. 20, 7. Put for the midnight watch Mark. 13, 35; comp. in φυλακή. Sept. for מִן הַיָּמִין Judg. 16, 3. Ruth 3, 8.—Luc. Merc. cond. 26. Diod. Sic. 20. 48. Used by the later prose writers, although Phrynicus assigns it to poetry; Lob. ad Phryn. p. 53.

Μεσοποταμία, as, ἡ, (μέσος, ποταμός,) Mesopotamia, pr. 'Mid-river,' the fertile tract of country lying between the rivers Euphrates and Tigris, extending from the northern mountains to Babylon and below, Acts 2, 9. 7, 2. The Hebrew name was מִן הַיָּמִין Syria of the two rivers Gen. 24, 10; also מִן הַיָּמִין the Plain of Syria, Gen. 25, 20. 28, 2. It now belongs to the Turkish dominion, under the name el-Jezirah, the peninsula. See Rosenm. Bibl. Geogr. II. ii. p. 133, 155. Ritter Erdk. Th. XI.

μέσος, ἡ, ὅν, (kindr. with μετὰ,) mid, middle, midst.

1. Adj. e. g. μέση ἡμέρα mid-day, μέση νύξ mid-night, Acts 26, 13. Matt. 25, 6. This is a later form instead of the earlier μέσον ἡμέρας (comp. Acts 27, 17), μεσοῦσα ἡμέρα, μεσημβρία, comp. Lob. ad Phryn. p. 53 sq. 465. So Sept. Ex. 11, 4. 1 K. 3, 20. Esdr. 9, 41.—In an adverbial sense, Buttm. § 123. 6. Luke 23, 45 ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. John 19, 18. Acts 1, 18. With a gen. John 1, 26 μέσος δὲ ὑμῶν ἔστηκε in the midst of you, among you. Matt. 14, 24 τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης ἦν, the vessel was now mid-way of the lake. Comp. Buttm. § 132. 5. b. Matth. § 354. η. Sept. for מִן הַיָּמִין Gen. 15, 10. So Luc. Conv. 43; c. gen. Jos. B. J. 3. 8. 1. Hdian. 3. 9. 5.

2. Neut. τὸ μέσον as Subst. the middle,

the midst, only with prepositions. a) ἀνὰ μέσον, in the midst of, among, c. gen. of pers. or thing. Matt. 13, 25. Mark 7, 31. 1 Cor. 6, 5. Rev. 7, 17. See more in ἀνὰ no. 1. b) διὰ μέσον, through the midst of, c. gen. of pers. or place, Luke 4, 30. 17, 11. John 8, 59. Sept. for בְּהוֹךְ Jer. 37, 4. So Plut. Solon 14. Xen. An. 1. 4. 4. c) εἰς μέσον, εἰς τὸ μέσον, into the midst of an assembly, etc. Mark 3, 3 ἔγειραι εἰς τὸ μέσον. Luke 4, 35. 5, 19. Also by attraction in Mark 14, 60. Luke 6, 8. John 20, 19. 26; see in εἰς no. 4. Sept. for אֶל-הוֹךְ Ex. 14, 23; בְּהוֹךְ Ex. 11, 4. So Luc. adv. Indoct. 29. Xen. An. 1. 5. 14. d) ἐκ μέσον, out of the midst, c. gen. of pers. from among Matt. 13, 49. Acts 17, 33. 23, 10. 1 Cor. 5, 2. 2 Cor. 6, 17. Sept. for בְּהוֹךְ Ex. 7, 5; בְּמִקְרָב Ex. 31, 13. Absol. αἶρειν ἐκ τοῦ μέσον to take away from the midst, tollere e medio, i. e. to abolish, to destroy, Col. 2, 14; also γίνεσθαι ἐκ μέσον id. neut. 2 Thess. 2, 7. So Xen. An. 1. 5. 14 ἐκ τοῦ μέσον ἐξίστασθαι. e) ἐν μέσῳ, ἐν τῷ μέσῳ, in the midst, absol. Matt. 14, 6 ὁρχήσατο ἐν τῷ μέσῳ i. e. before Herod and his guests. John 8, 9, comp. v. 2. (Xen. Cyr. 7. 5. 46.) With gen. of thing or place, Mark 6, 47 ἐν μ. τῆς θαλάσσης. Luke 21, 21. 22, 55. Acts 17, 22. Heb. 2, 12. Rev. 1, 13. 2, 1. [2, 7.] 4, 6. 5, 6. 6, 6. 22, 2. With gen. of pers. in the midst of, among, Matt. 18, 20. Luke 2, 46 ἐν μέσῳ τῶν διδασκάλων. 22, 27. 55. 24, 36. Acts 1, 15. 2, 22. 27, 21. 1 Thess. 2, 7. Phil. 2, 15. Rev. 5, 6. Also by attract. in Matt. 10, 16. 18, 2. Mark 9, 36. Luke 8, 7. 10, 3. John 8, 3. Acts 4, 7; see in ἐν no. 4. Sept. for בְּהוֹךְ Gen. 1, 6. 23, 10; בְּמִקְרָב Deut. 29, 11. So Xen. Cyr. 8. 5. 8. ib. 8. 6. 22. f) κατὰ μέσον τῆς νυκτός, about midnight, Acts 27, 27. Sept. for בְּמִקְרָב Josh. 1, 11. So Xen. An. 6. 2. 17 κατὰ μ. τῆς Θράκης, comp. Cyr. 5. 3. 52.

μεσότοιχον, ου, τό, (μέσος, τοίχος,) a middle-wall, partition, trop. of the Mosaic law as separating the Jews and Gentiles, Eph. 2, 14. Some suppose here an allusion to the wall between the inner and outer courts of the temple; see in ἱερὸν and Jos. B. J. 5. 5. 2; comp. Rev. 11, 1. 2.—Clem. Alex. 6. 13. Athen. 7. p. 281. d. τὸν... μεσότοιχον.

μεσουράνημα, ατος, τό, (μέσος, οὐρανός,) mid-heaven, the midst of the heavens, Rev. 8, 13. 14, 6. 19, 17.—Eustath. ad Il. 8. 68. Comp. μεσουρανέω Porph. de Abstin. IV. 8. Strabo 2. p. 169. c.

μεσῶ, ὦ, f. ὦσω, (μέσος,) to be in the middle, in the midst, mid-way, intrans. John 7, 14 τῆς ἑορτῆς μεσοῦσης, i. e. at the middle of the festival.—Sept. Ex. 12, 29. Thuc. 5. 57. Xen. Hell. 2. 2. 24.

Μεσσίας, ου, ὁ, Messias, Heb. מָשִׁיחַ Messiah, i. e. the Anointed, to which Χριστός Christ corresponds in Greek; John 1, 42. 4, 25.

μεστός, ἡ, ὄν, full, filled, stuffed, with a gen. of that of or with which a person or thing is full, Butt. § 132. 10. a. John 19, 29 bis, σκεῦος ὄξους μεστόν κτλ. 21, 11. James 3, 8. Sept. for מִלֵּךְ Ez. 37, 1. Nah. 1, 10. So Hdian. 5. 4. 4. Xen. An. 1. 4. 19.—Trop. Matt. 23, 28 μεστοί ἐστε ὑποκρίσεως. Rom. 1, 29. 15, 14. James 3, 17. 2 Pet. 2, 14. So Sept. Prov. 6, 34. Xen. Conv. 1. 13.

μεστῶ, ὦ, f. ὦσω, (μεστός,) to fill, Pass. to be filled, to be full, c. gen. Acts 2, 13 γλεῦκους μεμεστωμένοι εἰσὶ.—3 Macc. 5, 10; trop. Soph. Antig. 780. Plato Legg. 649. b.

μετά, prep. (kindr. μέσος,) governing the genitive and accusative, in the poets also the dative; with the primary signif. mid, amid, Germ. mit, i. e. in the midst, with, among, implying accompaniment, and thus differing from σύν which expresses conjunction, union. See Matth. § 587. Winer § 51. 5. h. p. 451. Butt. § 147. n. 1. Tittm. de Synon. N. T. p. 176.

I. With the GENITIVE, implying companionship, fellowship. E. g.

1. with, i. e. mid, amid, among, in the midst of, as where one is said to sit, stand, or be with or in the midst of others, with gen. plur. of pers. or thing. Matt. 26, 58 ἐκάβητο μετὰ τῶν ὑπηρετῶν. Mark 1, 13. 14, 54. 62 ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. Luke 24, 5. John 18, 5. Acts 20, 18. Rev. 21, 3. al. 1 John 4, 17. Comp. Matth. et Winer l. c.—Hom. Od. 10. 320. Eurip. Hec. 209. Xen. Hell. 4. 8. 16.

2. with, i. e. together with, along with.

a) Pr. and with gen. of pers. a) Where one is said to go, remain, sit, stand, or be with any one, in his company; so with a notation of place added, Matt. 5, 25 ἔως ὅτου εἶ ἐν τῇ δόξῃ μετ' αὐτοῦ. Luke 11, 7. 22, 21. John 3, 26. 11, 31. Rev. 3, 21. al. Often without notation of place, e. g. μένειν, διαμένειν, περιπατεῖν, οἰκεῖν μετὰ τινος, to abide, walk, dwell with any one, Luke 24, 29. 22, 28. John 6, 66. 1 Cor. 7, 13; trop. μένειν μετὰ τινος, to continue on the side of any one, of his party, 1 John 2, 19. So

τεψηφίσθη μετὰ τῶν ἀποστόλων. 2 Cor. 8, 18. Gal. 2, 12. Matt. 17, 3. 20, 2. So Diod. Sic. 13. 62. Dem. 330. 2. Aristoph. Acharn. 277. See Lob. ad Phryn. p. 353, 354.

b) Trop. with gen. of thing, e. g. α) As expressing the state or emotion of mind which accompanies the doing of any thing, *with* which one acts; Matt. 28, 8 ἐξελθοῦσαι ταχὺ μετὰ φόβου καὶ χαρᾶς μεγάλης. Mark 3, 5. Luke 14, 9. Acts 20, 19, 24, 3. Eph. 4, 2 bis. 2 Thess. 3, 12. 1 Tim. 2, 9. Heb. 10, 22, al. ssep. Comp. Matth. 1. c. So 1 Macc. 7, 28. Hdian. 2. 13. 4. Diod. Sic. 13. 108. Xen. Ven. 13. 15. β) As marking an external action, circumstance, or condition *with* or *by* which another action or event is accompanied, e. g. Matt. 14, 7 μετ' ὅρκου ὡμολόγησεν αὐτῇ. 24, 31 ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης. Matt. 27, 66 *together with* the watch. Mark 6, 25, 10, 30 comp. Winer 1. c. p. 451. Luke 9, 39, 17, 20. Acts 5, 26, 13, 17, 14, 23. 24, 18, 2. Cor. 8, 4. 1 Tim. 4, 14. Heb. 5, 7. 7, 21. al. ssep. (Hdian. 3. 6. 7. Thuc. 1. 18 ult. 6. 28. Xen. Hi. 1. 33.) Also often where it is equivalent to *καί*, as in English; comp. above in α. β, ult. Eph. 6, 23 εἰρήνη . . καὶ ἀγάπη μετὰ πίστεως κτλ. Col. 1, 11. 1 Tim. 1, 14. 2, 15. 3, 4. 2 Tim. 2, 10. Heb. 9, 19, al. γ) With gen. of thing which one has or takes *along with* him, or *with* which he is furnished, comp. above in α. γ. Matt. 24, 30 μετὰ δυνάμεως καὶ δόξης. Mark 14, 43 ὄχλος πολλὸς μετὰ μαχαίρων κτλ. John 18, 3. Acts 26, 12; comp. 9, 2 et 22, 5. So Luc. Philops. 8. Thuc. 6. 28. Lys. 101. 17 μετ' οἶνον ἐλθεῖν. δ) After the verb *μίγνυμι* to *minge*, Matt. 27, 34 ὅξος μετὰ χολῆς μεμιγμένον. Luke 13, 1 ὃν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν ζουσιῶν αὐτῶν. So Plato Tim. p. 35. α, μιγνύς δὲ μετὰ τῆς οὐσίας καὶ ἐκ τῶν τριῶν ποιησάμενος ἔν. The more usual construction is with the dat. Matth. § 403. b; comp. Hdian. 5. 5. 16.

c) From the Heb. *μετά* is sometimes put like *עם*, *אח*, where the common Greek construction is different, espec. after verbs and nouns implying joint or mutual action, influence, suffering, where in Engl. also we say *with*; e. g. a) After words implying accord or discord, Luke 23, 12 ἐγένοντο δὲ φίλοι . . . μετ' ἀλλήλων. (So c. dat. Xen. Mem. 2. 1. 33.) Rom. 12, 18 μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. (Sept. 1 K. 22, 45; c. dat. Job 5, 23. Eccles. 6, 6.) Heb. 12, 14. John 3, 25 ζήτησις . . . μετὰ τῶν Ἰουδαίων. 1 Cor. 6, 6. 7. Rev. 2,

16 πολέμησω μετ' αὐτῶν. 11, 7. 12, 17. 13, 7. Here the dat. is more common, Matth. § 404. c. β) After μοιχεύω, πορνεύω, and the like; Rev. 2, 22 τοὺς μοιχεύοντας μετ' αὐτῆς. 17, 2. 18, 3. 9; also 14, 4. So Heb. מִתְּךָ c. מִן Jer. 23, 17; c. מִן Sept. ἐν Ez. 16, 17. Heb. Lex. מִתְּךָ no. 1. The common construction is c. accus. see under these verbs. γ) After words signifying participation, fellowship; 2 Cor. 6, 15. 16 τίς μερίς πιστῶ μετὰ ἀπίστου κτλ. John 13, 8 οὐκ ἔχεις μέρος μετ' ἐμοῦ. 1 John 1, 3. 6. 7. Commonly c. dat. as τί σοι καὶ ἐμοί Matt. 8, 29; comp. Matth. § 389. i. α. Also λογίζεσθαι μετὰ τινος, to be reckoned, counted, with any one; Mark 15, 28 et Luke 22, 37 καὶ μετὰ ἀνδρῶν ἐλογίσθη, quoted from Is. 53, 12 where Heb. מִתְּךָ מִן, Sept. ἐν. So c. dat. Hdot. 8. 136. δ) After verbs implying to speak or talk with any one; Mark 6, 50 καὶ εὐθὺς ἐλάλησεν μετ' αὐτῶν. Rev. 4, 1; also John 6, 43. 16, 19. So מִתְּךָ c. מִן Sept. μετὰ Gen. 31, 29; c. מִן Sept. πρὸς Gen. 23, 8. 42, 30. For the more usual dat. see in λαλέω, διαλέγω, etc. ε) ποιεῖν τι μετὰ τινος, to do with any one, i. e. to or towards him, corresponding to Heb. מִתְּךָ מִן; Luke 1, 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων. 10, 37. Acts 14, 27. 15, 4. So Heb. and Sept. Gen. 24, 12. Sept. ἐν Gen. 40, 14. Also μεγαλύνειν τι μετὰ τινος Luke 1, 58, for Heb. מִתְּךָ מִן; see in μεγαλύνω. For the more usual acc. or dat. see in ποίω no. 2. d.

II. With the ACCUSATIVE, μετὰ strictly implies motion towards the middle, into the midst of any thing, Hom. II. 2. 376; and then also motion after any person or thing, i. e. either so as to follow and be with a person, or to fetch a person or thing; see Passow μετὰ C. 1. Winer § 53. f. Hence also spoken of succession either in place or time, after. In N. T.

1. Of succession in place, after, behind; once, Heb. 9, 3 μετὰ τὸ δεύτερον καταπέτασμα.—Hom. Od. 2. 406. Paus. 3. 1. 1. Thuc. 7. 58.

2. Of succession in time; e. g. with a noun of time, Matt. 17, 1 μετ' ἡμέρας ἕξ after six days. 25, 19 μετὰ δὲ χρόνον πολύν. Mark 8, 31. Acts 12, 4. 28, 11. Gal. 1, 18. So μετ' οὐ πολλὰς ἡμέρας Luke 15, 18; οὐ μετὰ πολλὰς ταύτας ἡμέρας Acts 1, 5; comp. in οὐ, and Winer § 23. 5. n. (Palæph. 5. 3. Hdian. 5. 6. 2. Æl. V. H. 9. 21.) With a noun of person, Acts 5, 37 μετὰ τοῦτον ἀνέστη Ἰούδας. 19, 4. (Hdian. 6. 2. 18. Xen. Cyr. 2. 2. 4.) With a noun marking an

event or point of time; Matt. 1, 12 μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος. Mark 13, 24. Luke 9, 28. John 13, 27. 2 Pet. 1, 15. Sc Hdian. 4. 9. 3.—Also μετὰ ταῦτα v. τοῦτο after these things, after this, Mark 16, 12. Luke 5, 27. John 3, 22. al. (Diod. Sic. 1. 7. Xen. Cyr. 7. 2. 22.) With an adj. Luke 22, 58 μετὰ βραχύ, see in βραχύς no. 1. Acts 27, 14 μετὰ οὐ πολὺ. (Jos. 1. 12. 2.) With an infin. c. art. Matt. 26, 32 μετὰ δὲ τὸ ἐγερθῆναι με, i. e. after that I am risen again. Mark 1, 14. Luke 12, 5. Acts 1, 3. 1 Cor. 11, 25 μετὰ τὸ δεῖπνῆσαι. Heb. 10. 26. So Hdian. 2. 9. 6.

NOTE. In composition μετὰ implies: a) Fellowship, partnership; as μεταδίδωμι, μετέχω, μεταλαμβάνω. b) Proximity, contiguity; as μεζόριον. c) Motion or direction after, as μεταπέμπομαι. d) Sequence in time; as μετέπειτα. e) Transition, transposition, change, over, away, Lat. trans, as μεταβαίνω, μετατίθημι, μεζίστημι. +

μεταβαίνω, f. βήσομαι, (βαίνω,) to go or pass over from one place to another, to remove; e. g. ἐξ οἰκίας εἰς οἰκίαν Luke 10, 7; trop. John 5, 24. 1 John 3, 14. So Luc. Vitar. Auct. 5 ἐς ἄλλο [σῶμα] μεταβήσεται. Trop. 2 Macc. 6, 9. 24. Plut. Thes. 5.—Hence genr. to pass over or away, to depart, c. ἀπό Matt. 8, 34; ἐκ et πρὸς John 13, 1; c. adv. Matt. 11, 1 μετέβη ἐκεῖθεν. 12, 9. 15, 29. 17, 20 bis. John 7, 3. Acts 18, 7. So Pol. 21. 10. 12. Plato Crat. 438. a.

μεταβάλλω, f. αλῶ, (βάλλω,) to throw, or turn over, e. g. with a plough c. acc. Xen. Ec. 16. 13; to turn about, Hom. II. 8. 94; to change, Diod. Sic. 1. 12.—In N. T. Mid. to change oneself, to change one's mind, Acts 28, 6. So Jos. Ant. 1. 3. 1. Dem. 205. 19. Xen. Hell. 2. 3. 31.

μετάγω, f. ξω, (ἄγω,) to lead over from one place or country to another, to transfer, Pol. 5. 1. 9. Diod. Sic. 20. 3 fin.—In N. T. to move or turn about, from one place to another, James 3, 3. 4.

μεταδίδωμι, f. δῶσω, (δίδωμι,) to give to any one as his share, to share with, i. e. to impart, to communicate; c. dat. Luke 3, 11 ὁ ἔχων δύο χιτῶνας, μεταδίδτω τῷ μὴ ἔχοντι. Eph. 4, 28. Part. absol. ὁ μεταδίδους, one who distributes alms, an officer of the primitive church, Rom. 12, 8. With acc. and dat. Rom. 1, 11 ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν. 1 Thess. 2, 8.—So c. dat. Luc. Paras. 1. Xen. Cyr. 7. 1. 1; c. dat. et acc. Hdot. 9. 34. Xen. An. 4. 5. 5. See Matth. § 326. n.

μετάθεσις, εως, ἡ, (μετατίθημι,) *metathesis, transposition, a setting in another place.* Hence

1. *Pr. translation, removal from one place or state to another*, Heb. 11, 5.—Diod. Sic. 1. 23.

2. *mutation, change*; Heb. 7, 12 νόμον μετάθεσις. 12, 27.—2 Macc. 21, 24. Thuc. 5. 29.

μεταίρω, f. ἀρῶ, (αἶρω,) *pr. to lift away, to take away, from one place to another*, Dem. 395 ult. Sept. for מִן־הָאָרֶץ 2 K. 25, 11.—In N. T. intrans. or with εαυτὸν impl. *to take oneself away, i. e. to go away, to depart*; Matt. 13, 53 μετήρην ἐκείθεν. 19, 1. Comp. Buttm. § 113. n. 1. § 130. n. 2. So Aquil. Gen. 12, 8 καὶ μετήρην ἐκείθεν for מִן־הָאָרֶץ, Sept. ἀπέστη.

μετακαλέω, ὦ, f. ἔσω, (καλέω,) *to call away from one place to another*, Sept. Hos. 11, 1. Æschin. 49. 30; *to call back, to recall*, Pol. 14. 1. 3. Thuc. 8. 11.—In N. T. Mid. *to call away to oneself, to call for, to invite* c. acc. Acts 7, 14 μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ. 10, 32. 20, 17. 24, 25. So Achill. Tat. 4. p. 243 καὶ δέεται τὸν τοῦ στρατοπέδου ἱατρὸν μετακαλέσασθαι.

μετακινέω, ὦ, f. ἴσω, (κινέω,) *to move from one place to another, to move away, to remove*; Pass. trop. Col. 1, 23 μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος, *not moved away from the hope, not fallen away, not wavering*.—Pr. Hdot. 1. 51. Luc. Contempl. 6. Xen. Eq. 7. 6.

μεταλαμβάνω, f. λήψομαι, (λαμβάνω,) *to receive with others, to take a share of any thing, to partake of, to share*; c. gen. 2 Tim. 2, 6 τῶν καρπῶν μεταλαμβάνειν. Heb. 6, 7. 12, 10. Spec. τροφῆς μεταλαμβάνειν, *to partake of food, to take food*, Acts 2, 46. 27, 33. 34. So Æl. V. H. 9. 5. Xen. Hell. 3. 5. 2.—Hence genr. *to take, to have*, c. acc. Acts 24, 25 καιρὸν δὲ μεταλαβὼν. Comp. Matth. § 325. n. 2. So Pol. 2. 16. 15 καιρὸν.

μετάληψις, εως, ἡ, (μεταλαμβάνω,) *a partaking of any thing*; 1 Tim. 4, 3 εἰς μετάληψιν, i. e. *to be partaken of, enjoyed*.—Pol. 31. 21. 3 μετάληψις τῆς ἀρχῆς. Plato Parm. 131. a.

μεταλλάσσω v. -ττω, f. ξω, (ἀλλάσσω,) *to exchange one thing for another*, c. acc. et ἐν, Rom. 1, 25; c. eis v. 26.—Plut. Cic. 31 τὰ ἱμάτια. So c. eis Diod. Sic. 4. 51. Plato Polit. 291. b.

μεταμέλομαι, f. ἴσομαι, Pass. depon. (μέλω, μελόμαι,) Pass. aor. 1 μετεμελόμην, Buttm. § 113. 4 and n. 5; *pr. to transfer or*

change one's care; hence, *to change one's mind or purpose, after having done any thing*; Matt. 21, 29 ὕστερον δὲ μεταμελήσεις. v. 32. Heb. 7, 21 quoted from Ps. 110, 4 where Sept. for מִן־הָאָרֶץ. Oftener with the idea of regret, sorrow, *to repent, to feel sorrow, remorse*; Matt. 27, 3 of Judas. 2 Cor. 7, 8 bis.—1 Macc. 11, 10. Diod. Sic. 15, 9. Xen. Cyr. 4. 6. 5.

μεταμορφόω, ὦ, f. ὥσω, (μορφόω,) *to transform, to transfigure*, e. g. εαυτὸν Æl. V. H. 1. 1. Athen. 8. p. 334. c.—In N. T. Mid. *to change one's form, to be transfigured*, Matt. 17, 2. Mark 9, 2. (Æl. V. H. 14. 8.) Trop. *to be transformed in mind and heart*, Rom. 12, 2 μεταμορφούσθε τῇ ἀνακαινώσει τοῦ νοῦς. 2 Cor. 3, 18.

μετανοέω, ὦ, f. ἴσω, (νοέω,) *pr. to perceive afterwards, to have an afterview*; hence *to change one's view, mind, purpose*; Sept. for מִן־הָאָרֶץ Zech. 8, 14. Diod. Sic. 15. 47. Xen. Cyr. 1. 1. 3.—In N. T. *to change one's mind, to repent, implying the feeling of regret, sorrow*; genr. Luke 17, 3 καὶ ἐὰν μετανοήσῃ, ἀφες αὐτῷ. v. 4; with ἐπὶ c. dat. 2 Cor. 12, 21. So Jos. Ant. 2. 15. 3. Epict. Ench. 34. Diod. Sic. 13. 53.—In a religious sense, *implying sorrow for unbelief and sin, and the turning from them unto God and the gospel of Christ*; absol. Matt. 3, 2 μετανοείτε, ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. 4, 17. 11, 20. Mark 1, 15. 6. 12. Luke 13, 3. 5. 15, 7. 10. 16, 30. Acts 2, 38. 3, 19. 17, 30. 26, 20 μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν *repent and turn to God*, i. e. *from idolatry*. Rev. 2, 5 bis. 16. 21. 3, 3. 19. 16, 9. Prægn. c. ἀπὸ, Acts 8, 22 μετανόησον ἀπὸ τῆς κακίας *repent [and turn] from this evil*; see in ἀπὸ no. 1. b. ζ. With ἐκ, Rev. 2, 21 ἐκ τῆς πορνείας. v. 22. 9, 20. 21. 16, 11. Sept. c. ἀπὸ for ἐκ οὗ. Jer. 8, 6. (Jos. Ant. 7. 7. 3, c. περὶ.) As attended with acts of external sorrow, penance, Matt. 11, 21 ἂν ἐν σάκκῳ καὶ σποδῷ μετανόησαν. 12, 41. Luke 10, 13. 11, 32; comp. Jonah 3, 5–10. For εἰς in Matt. 12, 41 et Luke 11, 32, see in εἰς no. 3. e. a. So Test. XII Patr. p. 520, 607; called also **μετάνοια** τῆς σαρκός p. 611.

μετάνοια, as, ἡ, (μετανοέω,) *change of mind or purpose, repentance*; genr. Heb. 12, 17 μετανόιας γὰρ τόπον οὐχ εἶδρε, *he found no place for a change of mind*, i. e. in his father Isaac; comp. Gen. 27, 34. 37 sq. So Jos. Ant. 4. 6. 1. Pol. 4. 66. 7.—In a religious sense, *repentance, penitence, implying sorrow for unbelief and sin, and a turning from them unto God and the gos-*

pel of Christ. Matt. 3, 8 καρπὸν ἄξιον τῆς μετανοίας. v. 11. 9, 13. Mark 1, 4. 2, 17. Luke 3, 3. 8. 5, 32 καλέσαι... ἁμαρτωλοὺς εἰς μετάνοιαν. 15, 7. 24, 47. Acts 5, 31 δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν. 11, 18 τὴν μετάνοιαν εἰς ζωὴν. 13, 24. 19, 4. 20, 21 τὴν εἰς θεὸν μετάνοιαν. 26, 20. Rom. 2, 4. 2 Cor. 7, 9. 10. 2 Tim. 2, 25. Heb. 6, 1. 6. 2 Pet. 3, 9. So Wisd. 12, 19. Jos. Ant. 4. 6. 10 fin.

μεταξύ, adv. and prep. (μετά,) in the midst, between.

1. Adv. e. g. of place, between, Wisd. 18, 23. Hom. Il. 1. 156.—In N. T. only of time, mean time, mean while, e. g. ἐν τῷ μεταξύ (χρόνῳ), in the mean time, John 4, 31; comp. Buttm. § 125. 6. (Xen. Conv. 1. 14; fully Hdian. 3. 8. 20.) Also ὁ μεταξύ, pr. intervening, intermediate, put for next following, next, as Acts 13, 42 τὸ μεταξύ σαββάτου, the next Sabbath; Buttm. l. c. So Jos. B. J. 5. 4. 2 Δαβίδου τε καὶ Σολομώντος, ἐπὶ δὲ τῶν μεταξύ τούτων βασιλείων. Plut. Instit. Lacon. 42 οἱ μεταξύ Μακεδονικοὶ βασιλεῖς.

2. Prep. with gen. of place or pers. Matt. 23, 35 μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. Luke 11, 51. 16, 26. Acts 12, 6. So Jos. Ant. 7. 10. 4. Ael. V. H. 3. 1. Xen. Cyr. 7. 1. 10.—Trop. of pers. Matt. 18, 15 μεταξύ σοῦ καὶ αὐτοῦ μόνου, Engl. between thee and him alone. Acts 15, 9. Rom. 2, 15 μεταξύ ἀλλήλων, between one another, i. e. in turn, alternately. So Plut. de Amic. et Adulat. 1.

μεταπέμπω, f. ψω, (πέμπω,) to send after, to send for, Thuc. 4. 30. ib. 7. 15.—In N. T. Mid. μεταπέμπομαι, f. ψομαι, to send for to oneself, to invite to come, Acts 10, 5. 23. 29. 11, 13. 24, 26. 25, 3. Pass. Acts 10, 29. Sept. for πῆλθ Num. 23, 7. So 2 Macc. 15, 31. Hdian. 3. 5. 7. Xen. Mem. 3. 9. 11.

μεταστρέφω, f. ψω, (στρέφω,) to turn about, from one direction to another, Plut. Otho 4. Xen. Cyr. 8. 3. 28.—In N. T. to turn into something else, to change, Pass. c. eis James 4, 9. Acts 2, 20 ὁ ἥλιος μεταστραφίσεται εἰς σκότος, quoted from Joel 3, 4 [2, 31], where Sept. for אֶלֶף Niph. (1 Macc. 9, 41.) In a bad sense, to change for the worse, to pervert; c. acc. Gal. 1, 7 μεταστρέψαι τὸ εὐαγγέλιον. So Eccles. 11, 31. Test. XII Patr. p. 688.

μετασχηματίζω, f. ἰσω, (σχηματίζω, σχῆμα,) to transform, to change the form or appearance of any thing, c. acc. Phil. 3, 21 ὡς μετασχηματίσει τὸ σῶμα τῆς ταπεινώ-

σεως. Mid. c. eis, to transform oneself into another shape or character, 2 Cor. 11, 13 μετασχηματιζόμενοι εἰς ἀποστόλους. v. 14; c. ὡς v. 15. So Jos. Ant. 7. 10. 5 pen. Diod. Sic. 3. 12 pen. Plato Legg. 903. e. Mid. Test. XII Patr. p. 530.—Trop. to transfer figuratively, to apply metaphorically, c. eis τινα 1 Cor. 4, 6. So Plato Legg. 906. c.

μετατίθημι, f. θήσω, (τίθημι,) to transpose, to put in another place. Hence

1. to transport, to transfer, to translate; Pass. Acts 7, 16 καὶ μετετέθησαν εἰς Συχέμ. Heb. 11, 5 bis, Ἐνδὲχ μετετέθη sc. εἰς τὸν οὐρανόν κτλ. comp. 2 K. 2, 11. So Sept. Gen. 5, 24. Diod. Sic. 17. 29. Plato Conv. 191. c.—Mid. to transfer oneself, to go over from one side or party to another; hence, with ἀπό and eis, to fall away from one to another, Gal. 1, 6. So 2 Macc. 7, 24. Athen. 7. p. 281. e. Pol. 3. 111. 8.—Trop. to transfer to another use or purpose, to pervert, to abuse, c. acc. Jude 4 τὴν χάριν τοῦ θεοῦ μετατιθέναι εἰς ἀσελγείαν, so as to pervert the grace of God unto licentiousness.

2. to change, by putting one thing in place of another; Pass. Heb. 7, 12 μετατιθεμένης τῆς ἱερωσύνης, the priesthood being changed. So Plato Minos 316. c, τοὺς νόμους. Xen. Mem. 4. 4. 14.—Others, being transferred, as in no. 1.

μετέπειτα, adv. (ἔπειτα,) after then, i. e. thereafter, afterwards, Heb. 12, 17.—Judith 9, 7. Plut. C. Mar. 4. Plato Ep. 353. c.

μετέχω, f. μετέξω, (ἐχω,) aor. 2 μετέσχον, pr. to have with another, i. e. to partake of, to share in, to be a partaker; c. gen. Buttm. § 132. 5. d. 1 Cor. 9, 10. 12 εἰ ἅλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν. 10, 21. 30 impl. Heb. 2, 14. 7, 13 φυλὴς ἐτέρας μετέσχηκεν, he had part in another tribe, belonged to another tribe. With ἐκ 1 Cor. 10, 17, comp. in ἐκ no. 1. d. β. So to partake of food, c. gen. γάλακτος Heb. 5, 13.—2 Macc. 5, 10. Diod. Sic. 1. 5. Xen. Mem. 2. 2. 3.

μετεωρίζω, f. ἰσω, (μετέωρος; μετά, ἑώρα, αἰώρα,) to lift on high, to raise in the air, Ael. H. An. 11. 33 αὐτὸν τοῖς πτεροῖς μετεωρίσας. Xen. Cyr. 6. 3. 5. Trop. to elate, as with pride, 2 Macc. 5, 17. Diod. Sic. 4. 70; also to render hesitating, fluctuating, to make of doubtful fidelity, as if floating in the air, Pol. 5. 70. 10. Diod. Sic. 17. 5 μετεωρίζεσθαι πρὸς ἀπόστασιν.—Hence in N. T. Pass. or Mid. μετεωρίζο-

μαι, *to be in suspense, to be of doubtful mind, anxious, fluctuating between hope and fear*, Luke 12, 29. So μετέωρος ταῖς διανοίαις Pol. 3. 107. 6. ib. 5. 18. 5.

μετοικεσία, ας, ἡ, (μετοικέω, μετοικίζω,) *change of abode, migration, and hence for the Babylonish exile*, Matt. 1, 11. 12. 17 bis. Sept. for מְגִלָּה 2 K. 24, 16. 1 Chr. 5, 22.—Leonid. Tar. 79, in Anthol. Gr. I. p. 175. See Munthe Obs. p. 1.

μετοικίζω, f. ἴσω, (οἰκίζω, οἶκος,) Att. fut. ἴω, Buttm. § 95. 9; *to cause to change one's abode, to make remove or migrate; hence to remove, to carry away*, c. acc. Acts 7, 4 μετακίσειεν αὐτὸν εἰς τὴν γῆν ταύτην. v. 43 μετοικῶ ὑμᾶς ἐπέκεινα Βαβ. Sept. for מְגִלָּה 1 Chr. 5, 6. Am. 5, 27.—Diod. Sic. 11. 88 pen. Æl. V. H. 1. 11. Thuc. 1. 12.

μετοχή, ἡς, ἡ, (μετέχω,) *participation, partnership, fellowship*, 2 Cor. 6, 14; parallel with κοινωνία.—Psalt. Salom. 14, 4. Plut. Amator. 15. p. 485. Plato Ep. 345. a.

μέτοχος, ου, ό, ἡ, adj. (μετέχω,) *partaking of*; Subst. *a partaker*, Heb. 3, 1 κλησέως ἐπουρανίου μέτοχοι. v. 14. 6, 4. 12, 8. So Anthol. Gr. IV. p. 263. Plato Phædr. 262. d.—Absol. *a partner, companion, fellow*, Luke 5, 7. Heb. 1, 9 quoted from Ps. 45, 8, where Sept. for מְגִלָּה. So Dem. 1411. 4.

μετρέω, ω, f. ἴσω, (μέτρον,) *to measure, in any way*, e. g. a) Of capacity, with an adjunct of manner, in the proverbial phrase φ v. ἐν φ μέτρω μετρέϊτε, μετρηθήσεσθαι, Matt. 7, 2 bis. Mark 4, 24 bis. Luke 6, 38 bis. Sept. for מִדְּרָג Ez. 16, 18. So Dem. 918. 11. Plut. Marcell. 25 pen. b) Of length or distance, as measured by the rule, κάλαμος, c. acc. Rev. 11, 1 μέτρησον τὸν ναὸν τοῦ θεοῦ. v. 2. 21, 15. 16. 17. Sept. and מִדְּרָג Num. 35, 5. So Xen. Hell. 3. 2. 10. Mem. 4. 7. 2. c) Trop. for *to estimate, to judge of*, c. acc. 2 Cor. 10, 12 ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες. So Hdian. 1. 6. 2. Dem. 324. 24. Comp. *metior* Hor. Ep. 1. 7 fin.

μετρητής, ου, ό, (μετρέω,) pr. *a measurer*; then *a metretes* John 2, 6, i. e. the Attic amphora, a measure for liquids containing 12 χόες or 72 ξέσται, and equal to $\frac{3}{4}$ of an Attic μέδιμνος. Hence the μετρητής was equivalent to the Hebrew bath, or about 8 $\frac{1}{2}$ gallons. The Roman amphora was smaller, being only equal to $\frac{2}{3}$ of the μετρητής. See in βάρος II, and Bœckh Metrol. Untersuch. p. 200, 278, 284, 290.—Sept.

for מִדְּרָג 2 Chr. 4, 5. Pol. 2. 15. 1. Dem. 1045. 6.

μετριοπαδέω, ω, f. ἴσω, (μετριοπαΐης, μέτριος, πάσις,) *to be moderate in one's passions; hence to be gentle, indulgent, compassionate*, c. dat. towards any one; Heb. 5, 2 μετριοπαθεῖν δυνάμενος τοῖς ἀγροῦσι κτλ.—Philo de Joseph. II. p. 45. 37. Jos. Ant. 12. 3. 2. So μετριοπαΐης Dion. Hal. 8. 61.

μετρίως, adv. (μέτριος, μέτρον,) *measuredly, moderately*, i. e. with moderation, Pol. 3. 85. 9. Xen. An. 2. 3. 20.—In N. T. moderately, little, and οὐ μετρίως not a little, much, greatly, Acts 20, 12. So Hdian. 1. 3. 12. Xen. Mem. 4. 1. 1.

μέτρον, ου, τό, *measure*, in the widest sense.

1. Pr. and genr. a) Of capacity, in the proverbial expression Matt. 7, 2. Mark 4, 24. Luke 6, 38 bis. Trop. measure of sins, Matt. 23, 32. Sept. for מִדְּרָג 2 Chr. 2, 10; מִדְּרָג Lev. 19, 36. Deut. 25, 14. So Hdot. 4. 198. Xen. An. 3. 2. 21. b) Of length or surface, *a measure*, i. e. a measuring-rod, κάλαμος, Rev. 21, 15 in later edit. 21, 17 μέτρον ἀνθρώπου, *a man's measure*, i. e. common, current, ordinary. Sept. for מִדְּרָג Ex. 26, 2. 8. Ez. 42, 16 sq; מִדְּרָג 2 K. 21, 13. So Xen. Mem. 4. 7. 2. c) Adverbially, ἐκ μέτρου *by measure*, i. q. μετρίως, i. e. moderately, sparingly, John 3, 34; see in ἐκ no. 3. h.

2. Meton. *a measure, a portion* as measured off or allotted, allotment, proportion; Rom. 12, 3 ὡς ὁ θεὸς ἐμέρισε μέτρον πίστεως. Eph. 4, 7. 13. 16. 2 Cor. 10, 13 bis, see in κανὼν.—Luc. Imag. 7. Plato Rep. 621. a, πλέον μέτρον.

μέτωπον, ου, τό, (μετά, ὤψ,) *the forehead*, Rev. 7, 3. 9, 4. 13, 16. 14, 1. 9. 17, 5. 20, 4. 22, 4. Sept. for מִצָּח Ex. 28, 33. 1 Sam. 17, 49.—Hdian. 1. 15. 7. Xen. Cyr. 1. 4. 8.

μέχρι, and μέχρις, (kindr. μήκος, μακρός,) the former also sometimes before a vowel, Buttm. § 26. 4. Winer § 5. 1. b. Lob. ad Phryn. p. 14; a particle serving to mark a *terminus ad quem*, both of place and time. It differs therefore from ἄχρι, in that ἄχρι fixes the attention upon the whole duration up to the limit, while μέχρι refers solely to the limit, implying that the action there terminates. See Tittm. de Synon. N. T. p. 33 sq.

1. Prep. with the genitive, *unto, until, usque ad*.

a) Of place, *unto, as far as to*; Rom. 15, 19 *μέχρι τοῦ Ἰδλυπίκου*. Sept. for *עד* Job 38, 11.—Palæph. 21. 1. Hdian. 1. 12. 15. Xen. An. 2. 2. 6.

b) Of time, *until*. a) With gen. of a subst. Matt. 13, 30 *μέχρι τοῦ θερισμοῦ*. Acts 10, 30. 20, 7. Rom. 5, 14 *μέχρι Μωϋσέως*, i. e. death reigned from Adam *until* Moses without there being any revealed law, but not so afterwards; comp. Tittm. 1. c. 1 Tim. 6, 14. Heb. 3, 6. 14. 9, 10. Sept. for *עד* Ps. 105, 19. So Hdian. 1. 1. 5. Xen. Venat. 4. 11. β) *μέχρις οὗ* sc. χρόνου, *until what time*, i. e. *until*, as a Conjunct. with the Subjunctivē, where the matter is uncertain, Mark 13, 30 *μέχρις οὗ πάντα ταῦτα γένηται*. See Buttm. § 146. n. 2. Matth. § 480. b. So Hdot. 4. 119; c. impf. Indic. Xen. An. 5. 4. 16. γ) *μέχρι τῆς σήμερον*, *until this day*, Matt. 11, 23. 28, 15. Here *ἄχρι* might properly have been used; but the writer employs *μέχρι* prob. as not looking at all beyond the present time; comp. Tittm. 1. c. p. 35. So *μέχρι τοῦ νῦν* Palæph. 17. 2; *μέχρι τῶνδε τῶν καιρῶν* Diad. Sic. 4. 19.

c) Trop. of degree or extent; 2 Tim. 2, 9 *κακοπαθῶ μέχρι θανάτου*. Heb. 12, 4 *μέχρις αἵματος*. Phil. 2, 8 *μέχρι θανάτου*. v. 30.—2 Macc. 13, 14. Hdian. 1. 15. 16. Xen. Mem. 4. 7. 3.

2. Conjunct. *until*, before a verb in the Subjunct. where the matter is either present or fut. and therefore uncertain, Buttm. § 146. n. 2. Eph. 4, 13 *μέχρι καταστήσωμεν . . . εἰς ἄνδρα τέλειον κτλ.*—Xen. Hell. 1. 3. 11 *περιμένειν . . . μέχρις ἔλθῃ*. So c. impf. Indic. Thuc. 3. 10.

μή, a negative particle, *not*, expressing a dependent and conditional negative, i. e. depending on the manner in which one conceives of a thing, and therefore *subjective*; while οὐ expresses a direct negation, independently and absolutely, and is therefore *objective*. That is, μή implies that one conceives a thing *not to be*, while οὐ expresses that it actually is *not*; hence μή refers to the predicate, οὐ to the copula. The same distinction holds good in all the compounds of μή and οὐ. See Buttm. § 148. Kühner § 318. 3. Winer § 59. Herm. ad Vig. p. 795 sq. 802 sq. Matth. § 608. 5.

I. As a NEGATIVE particle, *not, non*, where the following special uses all flow from the general principles above stated. E. g. μή, and not οὐ, is used:

1. In all negative conditions and suppositions; in N. T. after εἰ and εἰ, Buttm.

§ 148. 2. b. E. g. εἰν μή, Matt. 5, 20 εἰν μή περισσέωσῃ ἡ δικαιοσύνη ὑμῶν κτλ. Mark 3, 27. Luke 13, 3. 5. Tit. 1, 6. al. see in εἰν II. 2. So εἰ μή, Matt. 24, 22 εἰ μή ἐκολοβώσῃσαν αἱ ἡμέραι. Mark 2, 7. John 3, 13. Acts 21, 25. al. see in εἰ III. 2. e. With εἰν or εἰ implied, Mark 12, 19. Luke 10, 10. John 12, 47. 1 Cor. 13, 1. 2. 3. James 2, 14.—Sometimes εἰ is followed by οὐ, where οὐ then refers not to the condition, but to the verb alone, which it renders negative; as Matt. 26, 24 *καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήσῃ*, i. e. the *not being born* would have been better for him; here μή would have implied uncertainty as to his having been born. Mark 11, 26. Luke 14, 26. 18, 4 εἰ καὶ θεὸν οὐ φοβοῦμαι, i. e. *to not fear*, i. q. to condemn. John 10, 37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, i. e. *to not do*, i. q. to leave undone. 11, 8. James 2, 11. See Buttm. § 148. 2. b, and marg. Winer § 59. 5. Herm. ad Vig. p. 831. Comp. in οὐ no. 5.

2. After particles implying purpose, also result anticipated or supposed, i. e. in N. T. after ἵνα, ὅπως, ὥστε, Buttm. § 148. 2. c. Matth. § 608. 5. a. Winer § 60. 2. E. g. ἵνα μή, Matt. 26, 5 ἵνα μή θάουρος γένηται. Luke 8, 10. John 3, 16. Acts 5, 26. Heb. 13, 17. al. So Matt. 5, 29. 30. Mark 4, 12. John 11, 50. al. see in ἵνα I. 1, and II. a. So ὅπως μή, Matt. 6, 18. Luke 16, 26. Acts 20, 16. 1 Cor. 1, 29.—Also before an infin. expressing purpose, either inf. simply, or with ὥστε, εἰς, πρὸς, διὰ, see below in no. 4.

3. After relative pronouns, as ὅς, ὅστις, ὅσος, wherever they refer not to definite antecedents, but to such as are indefinite and general, or implied, Buttm. § 148. 2. e. Matth. § 608. 5. c. Winer § 59. 4. E. g. Matt. 10, 14 ὅς ἐάν μή δέξῃται ὑμᾶς. 11, 6. Luke 8, 18. 1 Pet. 2, 9. Mark 6, 11 ὅσοι ἀν μὴ δέξωσιν ὑμᾶς. Luke 9, 5. Acts 3, 23 ἥτις ἀν μὴ ἀκούσῃ. Rev. 13, 15.—But οὐ is put after ὅς, ὅστις, where these refer to a definite antecedent, as Luke 14, 33; or where any thing is said actually not to be or to be done, as Matt. 10, 38. 13, 12. Mark 9, 40. Luke 14, 27.

4. With the Infinitive as being dependent upon another finite verb or word expressed or implied; here the infin. may usually either itself be resolved into a supposition, or the verb on which it depends expresses supposition, condition, thought, purpose; Buttm. § 148. 2. g. Winer § 59. 2. Herm. ad Vig. p. 806 ult. Thus a) Inf. simpl. Matt. 22, 23 οἱ λέγοντες μὴ εἶναι ἀνάστασιν, i. e. as they suppose and believe. Luke 2,

26. 20, 7 21, 14. Acts 15, 19. 38. 23, 8. 25, 24, 27 ἄλογόν μοι δοκεῖ... μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημῶναι. Rom. 13, 3 ἐλέγεις δὲ μὴ φοβείσθαι τὴν ἐξουσίαν. 1 Cor. 7, 1. 1 Tim. 1, 20. 2 Pet. 2, 21. After δεῖ, ὀφείλω, and the like, Buttm. l. c. Matt. 23, 23 ταῦτα ἔδει ποιῆσαι, κακείνα μὴ ἀφίεναι. Luke 18, 1. Acts 27, 21. Rom. 15, 1. 1 Tim. 3, 3 δεῖ οὖν ἐπίσκοπον... μὴ πάροινον, μὴ πλήκτην (εἶναι). v. 8. Tit. 1, 7, 2, 3. 9. 10. After ὁρμυμι, implying future purpose, Heb. 3, 18 τίσι δὲ ὥμοσε μὴ εἰσελεύσεσθαι κτλ. see Herm. ad Vig. p. 805. After verbs of *commanding*, *entreating*, e. g. with inf. pres. as continued, Acts 1, 4 παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσ. μὴ χωρίζεσθαι. 21, 4. Rom. 2, 21. 22. Eph. 3, 13 διὰ αὐτοῦμαι μὴ ἐκκαεῖν. 2 Tim. 2, 14. (Comp. Luc. D. Mort. 1. 4.) With inf. aor. as transient, Matt. 2, 12. 5, 34. Luke 22, 40. Heb. 12, 19. By pleonasm after verbs implying a negative, e. g. of *denying*, Luke 20, 27 οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι. 22, 34. See Matth. § 534. n. 4. Winer § 67. 1. n. Vice versa after οὐ δύναμαι, where the negatives have each its proper power, and constitute an emphatic affirmative; Acts 4, 20 οὐ δυνάμεθα ἂ εἰδομεν... μὴ λαλεῖν, i. e. we cannot but speak. Buttm. § 148. n. 7. b. After ὥστε, in N. T. marking a result anticipated or supposed on the part of the speaker or writer; Matt. 8, 28 ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν. Mark 3, 20. 1 Cor. 1, 7. 2 Cor. 3, 1. 1 Thess. 1, 8. So Xen. Conv. 4. 54. b) Infin. c. τοῦ, e. g. as dependent on a Subst. Rom. 11, 8 ὁφθαλμοὶ τοῦ μὴ βλέπειν κτλ. et 1 Cor. 9, 6 οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; i. e. implying possibility, but not the will. After verbs of *hindering* or being hindered, Luke 4, 42. 24, 16. Acts 10, 47 ἴδωρ κωλύσαι... τοῦ μὴ βαπτισθῆναι τούτους. 14, 18. 20, 27. Rom. 11, 10. 1 Pet. 3, 10; also Luke 17, 1. Heb. 11, 5. James 5, 17. As marking purpose or result, where ὥστε might stand instead of τοῦ, comp. below in lett. d. Rom. 7, 3 ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα. Comp. Winer § 45. 4. p. 379. b. Buttm. § 140. n. 10. c) Infin. c. τῷ, 2 Cor. 2, 12 τῷ μὴ εὐρεῖν με τίτον, i. e. marking a cause as existing in the mind of any one. d) Infin. c. τό, where the infin. is then equivalent to a Subst. Rom. 14, 21 καλὸν τὸ μὴ φαγεῖν κρέα, i. q. if one would eat no meat, Buttm. § 148. 2. g. 1 Cor. 4, 6. 10, 2; preceded by τοῦτο, Rom. 14, 13. 2 Cor. 2, 1. 1 Thess. 4, 6 comp. v. 3. So with the prepositions εἰς and πρὸς as marking purpose or supposed

result; e. g. εἰς τὸ μὴ Acts 7, 19. 1 Cor. 9, 18. 10, 6. Heb. 11, 3. 1 Pet. 3, 7; πρὸς τὸ μὴ 2 Cor. 3, 13. 1 Thess. 2, 9. 2 Thess. 3, 8. With διὰ as marking the probable or supposed cause of any thing, Matt. 13, 5 διὰ τὸ μὴ ἔχειν βάθος γῆς. v. 6. Mark 4, 5. James 4, 2. So Ceb. Tab. 24.

5. With *participles*, when they stand elliptically for any of the above constructions, or refer to an indefinite subject; or, in general, where they imply supposition, condition, purpose, or any thing subjective; Buttm. § 148. 2. f. § 144. 2. Kühner § 318. 5. Winer § 59. 3. E. g. a) When the participle may be resolved into the construction with εἰ, ἐάν, or the like, comp. above in no. 1. Buttm. l. c. Luke 11, 36 εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τὸ μέρος κτλ. Rom. 5, 13. Gal. 6, 9 καιρὸς γὰρ ἰδίῳ περισομεν, μὴ ἐκλούμενοι. Col. 1, 23. 1 Pet. 3, 6. b) Where the participle, either with or without the article, is equivalent to a relative referring to a general or indefinite antecedent; comp. above in no. 2. Buttm. l. c. E. g. ὁ μὴ c. part. Matt. 12, 30 ὁ μὴ ὦν μετ' ἐμοῦ, whosoever, i. q. if any one, where οὐ would only have referred to some particular and definite individual. Luke 11, 23. John 3, 18 ὁ μὴ πιστεύων, comp. Winer § 59. 1. John 10, 1. 12, 48. 1 Thess. 4, 13. al. Matt. 25, 29 ἀπὸ τοῦ μὴ ἔχοντος. Luke 3, 11. 19, 26. 27. Rom. 4, 20. James 4, 17. 1 Cor. 7, 37. Also πᾶς μὴ c. part. 1 Thess. 2, 12 πάντες ὁ μὴ πιστεύσαντες. 1 John 3, 10. Matt. 3, 10. 13, 19 παντὸς ἀκούοντος... καὶ μὴ συνιέντος. John 15, 2. So genr. Matt. 9, 36 ὥσπερ πρόβατα μὴ ἔχοντα ποιμένα. 10, 28. Luke 12, 47. Acts 20, 22 ἰδοὺ ἐγὼ... μὴ εἰδώς, where the subject is indeed specific, but the part. expresses a subjective doubt, uncertainty. Rom. 2, 14. 1 Cor. 7, 29 sq. 9, 21. 1 John 2, 4. al. Here too belong such phrases as τὰ μὴ δέοντα, τὰ μὴ καθήκοντα, i. q. ἅπανα μὴ δεῖ, etc. 1 Tim. 5, 13. Rom. 1, 28. (Ceb. Tab. 25.) τὰ μὴ ὄντα, i. q. ἅπανα μὴ ἐστί, Rom. 4, 17; trop. 1 Cor. 1, 28. Comp. Buttm. § 148. 2. f. Winer § 59. 4. p. 562. c) Where the part. with μὴ expresses the supposed or apparent cause or occasion of any thing, Buttm. § 144. 2. Matt. 1, 19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος δὲν καὶ μὴ ἐξέκων κτλ. 18, 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν κτλ. Mark 2, 4. 12, 24. Luke 5, 19. 9, 33. Acts 9, 26. 12, 19. 2 Cor. 3, 14. Heb. 4, 2. So Eurip. Herac. 283 or 284. d) Where the part. with μὴ expresses a supposed or apparent result, like ὥστε μὴ c. infin. comp. above in no. 4. a. Luke 7, 30

Acts 20, 29 εἰσελεύσονται . . . λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου. 2 Cor. 4, 2. Phil. 1, 28. So Acts 9, 9 ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν, he was for three days apparently blind, so as not to see, i. e. he was supposed to be a blind man; but οὐκ ἔφαγε relates a specific fact. Also with καὶ as equiv. to ὥστε, comp. in καὶ no. 1. c. β. Luke 1, 20 ἔσθι σιωπῶν, καὶ μὴ δυνάμενος λαλῆσαι. 13, 11. Acts 27, 15.

6. In all negative expressions of *wish*, *entreaty*, *command*, where μή then often stands at the beginning of a short independent clause, the idea of wishing and the like not being expressed, but retained in the mind; Buttm. § 148. 2. c, and n. 5. Herm. ad Vig. p. 802. Matth. § 608. n. 1. Thus to express a negative *wish*, μή is construed with the Optative; in negative *entreaty* and *command*, with the Imperative and Subjunctive, as follows: a) With the Optative, implying a negative *wish*, in the frequent exclamation μὴ γένοιτο, may it not be! let it not happen! Luke 20, 16. Rom. 3, 4. 6. 31. 1 Cor. 6, 15. Gal. 2, 17. (Arr. Epict. 1. 1. 13. ib. 1. 5. 10.) So Gal. 6, 14. 2 Tim. 4, 16 μὴ αὐτοῖς λογισθεῖν. So Hom. Od. 1. 386. ib. 20. 344. b) With the Imperative always, (which never takes οὐ,) usually with the Imp. present implying continued action, and forbidding what one is already doing; Buttm. § 148. 3. § 137. 5. Winer § 60. 1. Matt. 6, 16 μὴ γίνεσθε ὥσπερ οἱ ὑποκριταί. v. 19. 25. 17, 7. 24, 6 ὁράτε, μὴ ὑποκρίσθε, beware, be not troubled. Mark 9, 39. Luke 23, 28. John 2, 16. Acts 10, 15. 1 Pet. 4, 12. al. sēp. Imperat. 3 pers. pres. Rom. 6, 12 μὴ οὖν βασιλεύετε ἡ ἁμαρτία ἐν τῷ σῶματι ὑμῶν σώματι. 14, 16. 1 Cor. 7, 12. 13. Col. 2, 16. 1 Tim. 6, 2. James 1, 7. al. Also Imper. impl. Luke 13, 14. John 18, 40. Gal. 5, 13. Rom. 12, 11. 16. 19. (Luc. Tox. 56.) So in antithetic clauses, as Col. 3, 2 τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ γῆς. James 1, 22. 1 Pet. 3, 9. 2 Cor. 9, 7; μὴ . . . ἀλλά Luke 22, 42. John 6, 27. Phil. 2, 12.—Very rarely μή is found with the Imper. aorist, (in N. T. only 3 pers.) implying transient action, and forbidding that which one may be about to do, e. g. Matt. 6, 3 μὴ γνώτω ἡ ἁριστερά σου κτλ. 24, 18. Mark 13, 15 μὴ καταβάτω εἰς τὴν οἰκίαν. v. 16. Luke 17, 31. Comp. Buttm. Winer, l. c. So Hom. Od. 16. 301. Xen. Cyr. 7. 5. 73. c) With the Subjunctive in negative *entreaties*, *commands*, *exhortations*, where the action is to be expressed as transient and momentary; Buttm. l. c. and § 139. m. 4. Winer l. c. E. g. in 1 pers. plur.

Subj. present, when it stands as for 1 pers. Imperat. comp. above in lett. b. Gal. 5, 26 μὴ γινώμεθα κενόδοξοι. 6, 9. 1 Thess. 5, 6. 1 John 3, 18; aorist, John 19, 24 μὴ σχίσωμεν αὐτόν. Buttm. § 139. m. 4. Winer § 42. 4. In 2 and 3 pers. Subj. aorist, Matt. 1, 20 μὴ φοβηθῇς. 3, 9 μὴ δόξητε λέγειν 5, 17. 6, 13. 10, 5. 9. 10. Mark 5, 7. 14, 2. Rom. 10, 6. 1 Cor. 16, 11. Col. 2, 21. Heb. 3, 8. 10, 35. James 2, 11. al. sēpiss. So with γενηθῇ or the like impl. Matt. 26, 5. Mark 14, 2.

7. Genr. in any construction, where the negation is from the nature of the case subjunctive, conditional, or a matter of supposition. Matt. 19, 9 ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μὴ ἐπὶ πορνείᾳ. Mark 12, 14 δώμεν, ἢ μὴ δώμεν; John 3, 18 ὅτι μὴ πεπίστευκεν, because by the very supposition he has not believed; comp. Herm. ad Vig. p. 804. (Luc. D. Marin. 5. 1.) Rom. 3, 8 τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; καὶ μή, κτλ. hypothetically, and why not rather? Col. 2, 18 ἃ μὴ ἑώρακεν ἑμβρατεύων, i. e. into what he cannot possibly be supposed to have seen; here οὐ would have expressed that he had not seen them though he had the power. 1 Thess. 4, 5 μὴ ἐν πάσει ἐπιθυμίᾳ, where μή refers to the preceding infin. κτῶσθαι. Rom. 14, 1.

8. Coupled with οὐ, in the order οὐ μὴ, as an intensive negative, (μὴ οὐ is in N. T. only interrog. see in no. III.) in emphatic assertions and assurances referring to the future, not at all, by no means, construed pr. with the Indic. future, or more commonly with the Subj. aorist, Buttm. § 148. n. 6. § 139. m. 6. Kühner § 318. 7. Winer § 60. 3. Herm. ad Soph. Œd. Col. 853. a) With Indic. fut. Matt. 16, 22 οὐ μὴ ἔσται σοι τοῦτο. 26, 35 οὐ μὴ σε ἀπαρνήσομαι. Luke 22, 34. John 8, 12. 20, 35. Rev. 3, 5. 9, 6. al. So in emphatic interrogation, Luke 18, 7. John 18, 11. b) With Subj. aorist, e. g. aor. 1 Pass. Matt. 24, 2 οὐ μὴ ἀφεθῇ ὁδε λίθος. Luke 22, 16. 18. Heb. 8, 12. 1 Pet. 2, 6. al. Aor. 2 Act. and Mid. Matt. 5, 18. 20. 18. 3. Luke 1, 15. John 6, 37. Rev. 3, 3. 12. al. Mid. Mark 13, 19. So as strengthened by οὐκέτι Matt. 14, 25. Luke 22, 16; οὐδέ Matt. 24, 21. In emphatic interrog. John 11, 56. 18, 11.—Further, contrary to the doubtful rule of Dawes, with aor. 1 Act. Matt. 10, 23 οὐ μὴ τελήσῃτε τὰς πόλεις κτλ. Mark 9, 41. John 4, 14. Acts 13, 41. Heb. 8, 11. 2 Pet. 1, 10; c. οὐκέτι Rev. 18, 14. Mid. Matt. 16, 28. Rom. 4, 8. See Buttm. § 139. m. 46, marg Winer § 60. 3. n.

II. As a CONJUNCTION, *that not, lest*, Lat. *ne*, in N. T. only after verbs expressing *fear, anxiety, foresight*, with which both the Greeks and Latins connect a negative so as to imply a *wish* that the thing feared may not be or happen; Buttm. § 148. 4. § 139. m. 50. Herm. ad Vig. p. 796. Matth. § 520. Construed variously:

1. With the *Subjunct.* where the preceding or governing verb is in the present; see Buttm. l. c. Winer § 60. 2. So after verbs of *fearing* and the like, Acts 27, 17 φοβούμενοι τε μή εἰς τὴν Σύρτιν ἐκπέσωσι. 2 Cor. 12, 21, comp. v. 20. So c. φοβοῦμενος impl. 2 Cor. 12, 6. Or, out of the Indicative, the preced. verb may be a past tense; as Acts 23, 10 εὐλαβηθεὶς ὁ χ. μή διασπασθῇ ὁ Παῦλος. Comp. Plato Apol. Soc. init. χρὴν εὐλαβεῖσθαι μή ὑπ' ἐμοῦ ἐξαπατηθῆτε.—After verbs of *foresight*, or *caution*, the prec. verb being in the present; Matt. 18, 10 ὁράτε, μή καταφρονήσῃτε ἑνὸς κτλ. Mark 13, 5. 36. 2 Cor. 8, 20. Gal. 6, 1. Heb. 12, 15. 16. Rev. 19, 10 et 22, 9 ὅρα μή sc. ποιήσῃς τοῦτο.

2. With the *Optative*, where the preceding verb is in a past tense of the Indicative; see Buttm. Winer, l. c. So after a verb of *foresight*, Acts 27, 42 τῶν δὲ στρατιωτῶν βουλή ἐγένετο, ἵνα τ. δ. ἀποκτείνωσι, μή τις ἐκκολυμβήσας διαφύγοι, where however later editions read διαφύγη in Subj. see Winer § 60. 2.

3. With the *Indicative*, less often, and implying that the thing feared already exists or is about to happen, Winer § 60. 2. b. So Indic. pres. Luke 11, 35 σκόπει οὖν μή τὸ φῶς τὸ ἐν σοὶ σκότος ἐστί. Indic. fut. Col. 2, 8 βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν.

4. With the *Infinitive* in negative wishes or admonitions, implying a fear of the contrary; as c. acc. et infin. 2 Cor. 6, 1 παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς. 13, 7. Buttm. § 148. n. 2. g.—Hom. Od. 9. 530.

III. As an emphatic INTERROGATIVE Particle, which has lost its own negative power, but serves to express a degree of fear or anxiety, and implying the expectation of a *negative* answer; while οὐ interrog. demands an affirmative answer. Buttm. § 148. 5. Kühner § 345. 5. d. Matth. § 608. n. 3. Winer § 61. 3. b. Construed with the Indic. of all the tenses.

1. Simply, with the Indic. pres. Matt. 9, 15 μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν κτλ. John 3, 4. Acts 7, 28. 1 Cor. 12, 29. 30. James 2, 14; with ἐστὶ or the like impl. Rom. 3, 5. 9, 14. 1 Cor. 12, 29 sq.—

Indic. aor. Luke 22, 35 μὴ τινὸς ὑστερήσατε. John 7, 48. Rom. 11, 1; perf. John 7, 47; fut. Matt. 7, 9. 10. Rom. 3, 3.

2. Used before οὐ, i. e. μὴ οὐ, where μὴ is interrogative, and οὐ belongs solely to the following verb, Winer l. c. Rom. 10, 18 ἀλλὰ λέγω· μὴ οὐκ ἤκουσαν; have they not heard? is it so then that they have not heard? v. 19 μὴ Ἰσραὴλ οὐκ ἔγνω; hath then Israel not known? is he then ignorant? 1 Cor. 9, 4. 5. 11, 22. So Xen. Mem. 4. 2. 12. +

μήγε, see in γέ no. 2. d.

μηδαμῶς, adv. (μηδαμός; μηδὲ ἀμός,) *by no means*, Acts 10, 14 et 11, 8 εἴσων καὶ φάγε· ὁ δὲ εἶπε· μηδαμῶς sc. τοῦτο γένοιτο. Comp. in μὴ I. 6. a. Sept. for מִדָּמָה Gen. 18, 25.—Luc. D. Deor. 4. 2. Xen. Conv. 2. 3.

μηδέ, conjunct. (μή, δέ,) differing from οὐδέ as μὴ from οὐ, and having the same general signification as μὴ; pr. *and not, also not*, and hence *neither, not even*, as connecting whole clauses or propositions. Buttm. § 149. m. 15. Matth. § 609. Winer § 59. 6.

1. In a continued negation, at the beginning of a subsequent clause, *neither, nor*, mostly preceded by μὴ. Matt. 10, 14 ὃς ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν. Mark 6, 11. Luke 16, 26. John 4, 15. Rom. 14, 21. 1 Tim. 1, 4; prec. μήπω Rom. 9, 11. So Hdian. 1. 10. 8. ib. 6. 2. 9.—Also in a continued prohibition, usually after μὴ, and then it takes the same construction as μὴ with the Imperat. or Subjunct. see in μὴ no. I. 6. b. c. So with Imperat. pres. expr. or impl. Matt. 6, 25 μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν...μηδὲ [μεριμνᾶτε] τῷ σώματι ὑμῶν. Mark 13, 11 μὴ προμεριμνᾶτε...μηδὲ μελετᾶτε. Rom. 6, 13. Heb. 12, 5; μηδείς...μηδέ 1 Tim. 5, 22; aor. 1 Pass. 1 Pet. 3, 14. With Subjunct. pres. 1 pers. plur. in exhortations 1 Cor. 10, 8. 9. 1 John 3, 18; aor. 2 and 3 pers. Matt. 7, 6 μὴ ὁπτε...μηδὲ βάλῃτε. Mark 13, 15. Col. 2, 21. 2 Tim. 1, 8; μηδέ...μηδέ Mark 8, 26; μηδείς...μηδέ Luke 3, 14. With an Infinit. depending on a verb of prohibition Acts 4, 18. 1 Tim. 1, 4.—Once in antithetic apodosis, with Imper. 2 Thess. 3, 10 εἰ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω.

2. In the middle of a clause, *not even*; Mark 2, 2 ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν ζύραν. 1 Cor. 5, 11. Eph. 5, 3. 2 Tim. § 149. m. 15. Luc. D. Deor. 6. 2. Xen. Hi. 4. 4. +

μηδείς, μηδεμία, μηδέν, (μηδέ, εἷς,) *not even one, no one*, i. e. no one whoever he

may be, from the indefinite and hypothetic power of μή, differing from οὐδεὶς as μή from οὐ; see in μή init.

1. Genr. Matt. 16, 20 ἵνα μηδενὶ εἰπωσιν. Mark 6, 8 ἵνα μηδὲν αἰρώσιν εἰς ὁδόν. John 8, 10. Acts 4, 21. 1 Cor. 1, 7. Heb. 10, 2. al. (Xen. Hell. 5. 4. 20.) With μή, μηκέτι, or μηδεὶς repeated, in a strengthened negation, comp. Buttm. § 148. 6. 1 Pet. 3, 6 μή φοβούμενοι μηδεμίαν πτόησιν. Mark 11, 14 μηκέτι ἐκ σοῦ μηδεὶς καρπὸν φάγοι. Acts 4, 17. 2 Cor. 6, 3. So Xen. Mem. 1. 2. 39.

2. In prohibitions, c. g. with Imper. pres. Luke 3, 13 μηδὲν πλέον... πράσσετε. 1 Cor. 3, 18. 21. Tit. 2, 15. James 1, 13; Imper. impl. Matt. 27, 19. Phil. 2, 3; with a double neg. Rom. 13, 8. (Luc. D. Deor. 24. 1.) With Subjunct. aor. Matt. 17, 9 μηδενὶ εἴπατε τὸ ὄραμα. Acts 16, 28. (Luc. D. Deor. 1. 2.) Matt. 8, 4 ὅρα, μηδενὶ εἴπης. So with a double neg. Mark 1, 44.

3. Neut. μηδέν, nothing. a) As adv. not at all, in no respect, e. g. μηδὲν διακρινόμενος Acts 10, 20. 11, 12. James 1, 6. After verbs of profit or loss, deficiency, or the like, Mark 5, 26 καὶ μηδὲν ὠφελήσεται. Luke 4, 35. 2 Cor. 11, 5. Phil. 4, 6. Comp. Passow in μηδεὶς. (Luc. D. Deor. 1. 2. Xen. Œc. 11. 9.) So ἐν μηδενὶ in nothing, in no respect, 2 Cor. 7, 9. Phil. 1, 28. James 1, 4. b) Trop. μηδὲν ὄν, being nothing, i. e. of no account, no weight of character, Gal. 6, 3. Comp. Buttm. § 129. 8. So Dem. 562. 23. +

μηδέποτε, adv. (μηδέ, ποτέ,) not even ever, never, 2 Tim. 3, 7.—Luc. adv. Indoct. 28. Xen. Cyr. 1. 6. 10.

μηδέπω, adv. (μηδέ, πῶς,) even not yet. not yet, Heb. 11, 7.—Luc. pro Lapsu 15. Æschyl. Pers. 435.

Μῆδος, ου, ὁ, a Mede, Acts 2, 9. The country of Media, Μηδία, lay between the Caspian sea on the north and northeast, and Persia on the south, extending on the northwest and west to Armenia. It was incorporated with the kingdom of Persia; and comprised the following provinces of modern Persia, Shirvân, Adzerbijân, Ghilân, Mazanderân, and Irak Ajami. See Strabo 11. p. 522 sq. Rosenm. Bibl. Geogr. I. i. p. 276.

μηκέτι, adv. (μή, ἔτι, like οὐκέτι,) no more, no further, no longer, in the general sense of μή, and construed in the same manner; see μή init. E. g. after ἵνα, comp. in μή I. 2. 2 Cor. 5, 15. Eph. 4, 14 ἵνα μηκέτι ὤμεν νήπιοι. With the Infin. comp. μή I. 4. Acts 4, 17. 25, 24 ἐπιβούδοντες μὴ δεῖν ζῆν αὐτὸν μηκέτι. Eph. 4, 17. (Xen.

Mem. 4. 3. 8.) With an inf. after ὥστε Mark 1, 45. 2, 2; inf. et τοῦ Rom. 6, 6, εἰς τὸ μή c. inf. 1 Pet. 4, 2. With Participles, as expressing a cause, comp. μή I. 5. c. Rom. 15, 23 νυνὶ δὲ μηκέτι τόπον ἔχω κτλ. 1 Thess. 3, 1. 5. (Hdian. 1. 15. 1.) As expressing a result, Acts 13, 34; comp. μή I. 5. d. So Luc. D. Mort. 6. 1.—In negative expressions of wish, entreaty, command, see μή I. 6; so with the Opt. implying a negative wish, Mark 11, 14 μηκέτι ἐκ σοῦ μηδεὶς καρπὸν φάγοι. With the Imper. pres. John 5, 14 et 8, 11 μηκέτι ἀμάρτανε. Eph. 4, 28. 1 Tim. 5, 23. (Xen. Cyr. 3. 2. 13.) With the Subjunct. pres. 1 pers. plur. Rom. 14, 13; aor. 2 and 3 pers. Mark 9, 25. Matt. 21, 19. Comp. in μή I. 6. c.

μήκος, eos, ους, τό, length, Rev. 21, 16 bis. Trop. Eph. 3, 18. Sept. for מִקְצָא Gen. 6, 15. al.—ÆL. V. H. 3. 1. Xen. Œc. 19. 2.

μηκύνω, f. νῶ, (μήκος,) to make long, to extend, Xen. Mem. 3. 13. 5.—In N. T. Mid. μηκνόμεαι to lengthen oneself, spoken of plants, to grow up, absol. Mark 4, 27. So Sept. Act. for מִקְצָא Is. 44, 14.

μηλωτή, ἡς, ἡ, (μῆλον,) a sheep-skin, as used for clothing, Heb. 11, 37. Sept. for מִקְצָא spoken of a prophet's mantle 1 K. 19, 13. 19. 2 K. 2, 8. 13. 14.—Poll. Onomast. 10. 176, 181. Clem. Rom. Ep. 1 ad Cor. 17.

μήν, a particle of strong affirmation, yea, assuredly; in N. T. only in the connection ἢ μήν, the usual formula with oaths; see in ἢ, and Buttm. § 149. m. 29.

μήν, μηνός, ὁ, 1. a month, Luke 1, 24. 26. 36. 56: 4, 25. Acts 7, 20. 18, 11. 19, 8. 20, 3. 28, 11. James 5, 17. Rev. 9, 5. 10. 15. 11, 2. 13, 5. 22, 2. Sept. for מִנְחָה Gen. 7, 11. 8, 4. 5.—Hdian. 1. 14. 17. Xen. Mem. 4. 8. 2.

2. Meton. the new-moon, which was the first day of the month and a festival, Gal. 4, 10. So Heb. מִנְחָה Sept. νεομηνία Num. 28, 1. Ps. 81, 4. See Num. 10, 10. 28, 11 sq. 1 Sam. 20, 5. 24 sq. Winer Realw. art. Neumond.

μηνύω, f. ὥσω, to make known, to show, to disclose, pr. something before unknown; c. acc. Luke 20, 37. John 11, 57 εἰάν τις γνῶ πού ἐστι, μηνύσῃ. 1 Cor. 10, 28; c. dat Acts 23, 30.—2 Macc. 3, 7. Jos. Ant. 1. 11. 2. Thuc. 2. 42.

μή οὐ, see in μή III. 2.

μήποτε, neg. partic. (μή, ποτέ,) in the same general sense and uses as μή.

1. As a negative Particle, *not ever, never*, in no supposable case; Heb. 9, 17 ἐπεὶ μήποτε ἰσχύει [διαθήκη] ὅτε ζῇ ὁ διαζέμενος.—Luc. Fugit. 1. Xen. Mem. 1. 4. 6.

2. As a Conjunction, *that not ever, that never, lest ever*, i. e. lest at some time or other, indefinite, i. q. *lest perhaps*; comp. μή II. So after verbs implying *purpose*; with the *Subjunct.* and preceded by a future, a present or aorist, or an Indic. past tense; as in ἴνα I. 1. a, c, d. So c. fut. preced. Matt. 4, 6 ἀποῦσί σε, μήποτε προσκόψης κτλ. Luke 4, 11; pres. or aor. preced. Matt. 5, 25 ἰσθὶ εὐνοῶν ... μήποτέ σε παραδῶ κτλ. 7, 6. 13, 29. 27, 64. Mark 4, 12. Luke 12, 58. 14, 8. 12; ἴνα μήποτε Luke 14, 29; praet. preced. Matt. 13, 15. Acts 28, 27. With the *Indic. fut.* Mark 14, 2 μήποτε θόρυβος ἔσται τοῦ λαοῦ, comp. in μή II. 3.—After verbs implying *fear or caution*, with the *Subjunct.* Matt. 15, 32. Luke 21, 34. προσέχετε ἑαυτοῖς, μήποτε βαρυσώσιν κτλ. Heb. 2, 1. 4, 1; with prec. verb impl. Matt. 25, 9. Acts 5, 39. (Xen. Cyr. 1. 6. 10.) With *Indic. fut.* Heb. 3, 12, comp. in μή II. 3.

3. As an Interrogative Particle; e. g. in a direct inquiry implying a negative answer, John 7, 26 μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες; *do the rulers then certainly know?*—Indirect, *whether perhaps, if perhaps*; with the *Opt.* Luke 3, 15 διαλογιζομένων πάντων... μήποτε αὐτὸς εἶη ὁ Χριστός. With the *Subjunct.* 2 Tim. 2, 25. See Herm. ad Vig. p. 808. Matth. § 514. c.

μήπω, adv. (μή, πω,) *not yet*, Rom. 9, 11. Heb. 9, 8. [Acts 27, 29].—Plut. Mor. II. p. 81. 4. Xen. Mem. 4. 23.

μήπως, conjunct. (μή, πως,) *that in no way, that by no means*, i. e. *lest in any way, lest perhaps*; so after verbs implying *purpose*, with the *Subjunct.* and preceded by the present, comp. in μή II. 1. 1 Cor. 9, 27 ὑποκιάζω μου τὸ σῶμα ... μήπως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένομαι. 2 Cor. 2, 7. 9, 4; preceded by an aor. Gal. 2, 2, comp. Winer § 60. 2. n.—After verbs implying *fear or caution*; e. g. with the *Indic.* comp. in μή II. 3. Gal. 4, 11 φοβούμαι ὑμᾶς, μήπως εἰκὴ κεκοπίακα εἰς ὑμᾶς. With *Subjunct.* aor. Acts 27, 29. Rom. 11, 21 [βλέπετε] μήπως οὐδὲ σοὺ φείσονται. 1 Cor. 8, 9. 2 Cor. 11, 3. 12, 20 bis, where supply at the end εἰρεσώσι. (Hom. Od. 4. 775.) Once construed with both *Indic.* and *Subjunct.* 1 Thess. 3, 5 ἐπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπεύρασαν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν, i. e.

[fearing] *lest perhaps the tempter have tempted you and our labour be in vain*; see in Winer I. c.

μηρός, οὐ, ὁ, *the thigh*, Rev. 19, 16 ἔχει ... ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον, for which custom see Cic. Verr. 4. 43. Pausan. Eliac. extr. Hdot. 2. 106. Wetst. N. T. in loc. So Sept. for תִּיִן Gen. 24, 2. 9.—Luc. D. Deor. 9. 1. Xen. Cyr. 7. 3. 6.

μήτε, conj. (μή, τε,) marking a continued negative, and referring commonly to a part or member of a proposition or clause, while μηδέ refers to a whole clause; *pr and not, also not*; hence *neither, not even*. See Butt. § 149. m. 15. Kühner § 321. 2. Winer § 59. 7.

1. In a continued negation, at the beginning of a subsequent clause, after μή, *neither, nor*. Eph. 4, 27 ὁ ἥλιος μὴ ἐπιδνέτω ... μήτε δίδοτε τόπον τῷ διαβόλῳ. 2 Thess. 2, 2. (Hdian. 4. 15. 19.) Repeated, *μήτε ... μήτε, neither ... nor*, before different parts of the same clause, Matt. 5, 34 sq. μὴ ὁμῶσαι ὁλως, μήτε ἐν τῷ οὐρανῷ, ... μήτε ἐν τῇ γῇ, ... μήτε εἰς Ἱεροσ. κτλ. Acts 23, 8. 12. 21. 1 Tim. 1, 7. James 5, 12. al. So Xen. Lac. 15. 3.

2. Alone in the middle of a clause, *not even*, Mark 3, 20 ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν.—Xen. Lac. 10. 7. +

μήτηρ, ἑρος, τρός, ἡ, comp. Butt. § 47.

1. *a mother*, Matt. 1, 18. 2, 11. 13. 20. al. sēp. Trop. of one in the place of a mother, Matt. 12, 49. 50. Mark 10, 30. John 19, 27. Rom. 16, 13. Sept. for מִתָּה Gen. 2, 24. 44, 20.—Hdian. 1. 10. 11. Xen. Mem. 2. 2. 1; trop. Hom. II. 6. 429.

2. Genr. for *a parent, ancestor, progenitrix*. Gal. 4, 26 ἡ δὲ ἄνω Ἱερουσι. ἐλευστέρα ἐστίν, ἥτις ἐστὶ [Σάρρα] μήτηρ πάντων ἡμῶν, i. e. which represents Sarah our common mother; comp. v. 22. 24. 28. So Sept. and מִתָּה Gen. 3, 20.—Trop. of a city as the parent or source of wickedness and abominations, Rev. 17, 5 βαβυλὼν ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων. So Test. XII Patr. p. 539. p. 735. +

μήτι, neg. partic. (μή, τί indef.) *not at all, not perhaps*, see Butt. § 150. m. 6. In N. T.

1. As Negat. only in the connection εἰ μήτι, *if not perhaps, unless perhaps*, Luke 9, 13. 1 Cor. 7, 5. 2 Cor. 13, 5.—Also μήτιγε, i. q. μήτι, but stronger, *not at all then*, i. e. for Engl. *not to say then, much more then*, 1 Cor. 6, 3. Comp. Butt. I. c. Herm. ad Vig. p. 801.

2 As Interrog. *whether at all? whether perhaps?* i. e. *is or has perhaps?* but often not to be expressed in English. Matt. 7, 16 *μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν*; 12, 23. 26, 22. 25. Mark 4, 21. 14, 19 bis. Luke 6, 39. John 4, 29. 7, 31. 8, 22. 18, 35. 21, 5. Acts 10, 47. 2 Cor. 12, 18. James 3, 11; *μήτι ἄρα* 2 Cor. 1, 17. Sept. for *τι* Mal. 3, 8; *τις* Gen. 20, 9.

μήτιγς, see in *μήτι* no. 1.

μήτις, pron. interrog. (*μή, τίς* indef.) *whether any one? is or has any one?* John 4, 33. 7, 48. Comp. *μή* III.

μήτρα, ας, ἡ, (*μήτηρ*), *the matrix, womb*, Luke 2, 23. Rom. 4, 19. Sept. for *μητή* Num. 3, 12; *μητή* 1 Sam. 1, 5. 6.—*Æl. V. H.* 10. 3. Plato Tim. Gen. 1, b, d.

μητραλόας, ου, ὁ, Att. *μητραλοίας*, (*μήτηρ, ἀλουάω*), *a smiter of his mother, a matricide*, 1 Tim. 1, 9; comp. Rom. 1, 30.—Thom. Mag. p. 695. Attic form, Luc. Deor. Concil. 12. Lys. 116. 43. Plato Phædr. 62. p. 114. a.

μητρόπολις, εως, ἡ, (*μήτηρ, πόλις*), *metropolis*, 1 Tim. 6, 23 in the spurious subscription.—Xen. An. 5. 2. 3.

μία, see in *εἷς*.

μιαίνω, f. *αἰνώ*, Pass. perf. *μεμίασμαι* Tit. 1, 15. Buttm. § 101. n. 8; id. 3 pers. sing. *μεμιάται* Tit. 1, 15. Buttm. § 101. n. 7; Pass. aor. 1 *ἐμίανθην*, Buttm. § 101. 7; pr. *to colour, to tinge*, Hom. Il. 4. 141. Anthol. Gr. II. p. 153; *to stain, to pollute*, Hdian. 1. 15. Luc. Phalar. 1. 12.—In N. T. *to defile, to pollute*.

1. In the Levitical sense, Pass. John 18, 28 *ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα*. Sept. for *ἵνα μὴ* Lev. 5, 3. 22, 5. 8.—Tob. 2, 9; comp. Plato Legg. 782. c.

2. In a moral sense, c. acc. Jude 8 *σάρκα μὲν μαινοῦσι*. Pass. *to be polluted, corrupt*, Tit. 1, 15 bis. Heb. 12, 15.—Hdian. 2. 5. 10. Thuc. 2. 102.

μίασμα, ατος, (*μιαίνω*), pr. 'a colouring, staining,' Suid. *βαφή*.—In N. T. *pollution, defilement*, in a moral sense; 2 Pet. 2, 20 *τὰ μ. τοῦ κοσμοῦ*. So Judith 9, 2. Dem. 1374. 11. Plato Euth. 4. c.

μιασμός, οῦ, ὁ, (*μιαίνω*), *pollution, defilement*, in a moral sense; 2 Pet. 2, 10 *ἐν ἐπιθυμίᾳ μiasμοῦ*, i. e. in polluted desire, unclean lust. Buttm. § 132. n. 12.—Wisdom. 14, 26. Plut. de ei ap. Delph. 20 fin.

μίγμα, ατος, τό, (*μίγνυμι*), *a mixture*, John 19, 39 *μίγμα σμύρνης καὶ ἀλός*.—Ecclus. 38, 8. Plut. de profect. in Virt. 8 fin.

μίγνυμι, f. *μίξω*, *to mix, to mingle*, Lat. *misceo*, Germ. *mischen*; c. accus. et dat. and in Pass. c. dat. Rev. 8, 7 *μεμιγμένα αἵματι*. 15, 2. See Matth. § 403. b. So Diod. Sic. 1. 2 pen. Xen. Mem. 4. 3. 6.—Also c. acc. et μετά τινος, Luke 13, 1 *ὃν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν ζυσιῶν αὐτῶν*. Matt. 27, 34. So Plato Tim. p. 35. b.

μικρός, ὁ, ὄν, *small, little*; comparat. *μικρότερος*, *smaller, less*; pr. opp. of *μέγας* large.

1. Of magnitude, Matt. 13, 32 *μικρότερος πάντων τῶν σπερμάτων*. Mark 4, 31. James 3, 5. So Palaph. 52. 1. Xen. CEC. 8. 11.—Of stature, Luke 19, 3 *τῇ ἡλικίᾳ μικρὸς ἦν*. Sept. for *ἡλικίᾳ* Ez. 17, 6. (Xen. Cyr. 8. 4. 20.) Hence also of age, *small, young*, not grown up; Acts 8, 10 *ἀπὸ μικροῦ ἔως μεγάλου*. 26, 22. Heb. 8, 11. Rev. 11, 18. 13, 16. 19, 5. 18. 20, 12; comp. in *μέγας* no. 1.—In a compar. sense for *less, younger*, Lat. *minor natu*; Mark 15, 40 *τοῦ Ἰακ. τοῦ μικροῦ, of James the less*.

2. Of quantity, *a little*, 1 Cor. 5, 6 *μικρὰ ζύμη*. Gal. 5, 9. (Xen. Mem. 3. 14. 1, 3.) Trop. Rev. 3, 8. Adv. *μικρόν τι* 2 Cor. 11, 1. 16. Sept. for *μικρόν* Job 10, 20. Prov. 6, 10.—Also of space, Neut. *μικρόν* as adv. *a little, proeladon* *μικρόν* Matt. 26, 39. Mark 14, 35. So Xen. Cyr. 4. 2. 6.

3. Of number, *little, few*, Luke 12, 32 *τὸ μικρόν ποιμνιον*. Sept. for *μικρόν* Gen. 30. 47, 9.—Xen. CEC. 2. 8.

4. Of time, John 7, 33 *μικρὸν χρόνον*. 12, 35. Rev. 6, 11. 20, 3. Hence absol. *μικρόν* sc. *χρόνον*, *a little while*, pr. acc. of time how long, John 13, 33. 14, 19. 16, 16 bis. 17 bis. 18. 19 bis. Heb. 10, 37. So *μετὰ μικρόν*, *after a while*, a little after, Matt. 26, 73. Mark 14, 70.—Jos. Ant. 4. 7. 1. Xen. Eq. 7. 15. ib. 8. 7.

5. Trop. of dignity, authority, *little, lowly, humble*; Matt. 10, 42 *ἕνα τῶν μικρῶν τούτων*, spoken of the disciples. 18, 6. 10. 14. Mark 9, 42. Luke 17, 2. Matt. 11, 11 *ὁ δὲ μικρότερος ἐν τ. β.* Luke 7, 28. 9, 48.—*Æl. V. H.* 2. 27. Xen. An. 3. 2. 10.

Μίλητος, ου, ἡ, *Miletus*, an ancient maritime city in the southern part of Ionia on the confines of Caria, south of the Meander, and about thirty miles distant from Ephesus. It was celebrated for a temple of Apollo, and as the birth-place of Thales and Anaximander. Miletus became the chief seat of commerce in Asia Minor. A few ruins now mark its probable site, near a village called Palatia or Palatch. See Plin. H. N. 5. 31. Strabo 14. p. 635. Rosenm. Bibl.

Geogr. I. ii. p. 187. — Acts 20, 15. 17. 2 Tim. 4, 20.

μῖλιον, ἰόν, τό, *a mile*, Matt. 5, 41, i. e. the Roman *mille passuum*, *milliarium*, the mile of 1000 paces of 5 feet, whence its name. The Roman foot is estimated at 11.6496 inches English; by Bæckh at 131.15 lines French. This gives 1618 or 1619 yards as the length of the Roman mile; being 142 or 141 yards less than the English mile of 1760 yards. See Bæckh Metrol. Untersuch. p. 199. Dict. of Antt. art. *Milliare*. Adam's Rom. Ant. p. 503. — Pol. 34. 11. 8. Strabo 5. p. 332.

μιμέομαι, f. ἡσσομαι, Mid. depon. (μῖμος,) pr. *to mimic*, but in a good sense, i. e. *to imitate*, *to follow* as an example, c. acc. 2 Thess. 3, 7 πῶς δεῖ μιμεῖσθαι ἡμᾶς. v. 9. Heb. 13, 7. 3 John 11. — Wisd. 4, 2. Hdian. 4. 9. 5. Xen. Cyr. 1. 3. 10.

μιμητής, οὗ, ὁ, (μιμέομαι,) *an imitator, follower*; in N. T. only in the phrase *μιμητῆς γίνομαι*, *to become an imitator*, i. e. *to imitate*, i. q. **μιμέομαι**, 1 Cor. 4, 16. 11, 1. Eph. 5, 1. 1 Thess. 1, 6. 2, 14. Heb. 6, 12. 1 Pet. 3, 13. — Jos. Ant. 6. 6. 12. Hdian. 6. 8. 5. Xen. Mem. 1. 6. 3.

μυμνήσκω, f. μνήσω, *to put in mind of, to remind*, Hom. Od. 12. 38. Il. 1. 407. — In N. T. only as Mid. depon. **μυμνήσκομαι**, f. μνήσομαι, aor. 1 ἐμνήσθην both as Mid. and Pass. Buttm. § 136. 1, 2. § 113. n. 6; perf. part. **μεμνημένος** 2 Tim. 1, 4, as pres. Buttm. § 114; comp. Matth. § 495.

1. *to call to mind, to recollect, to remember*, usually c. gen. Buttm. § 132. 10. d. Pres. Heb. 2, 6 ὅτι μνησθήσθαι αὐτοῦ, quoted from Ps. 8, 5 where Sept. for מִנֵּה. Heb. 13, 3. Aor. 1 as Mid. Matt. 26, 75 ἐμνήσθῃς ὁ Πέτρος τοῦ ῥήματος. Luke 1, 54 ἐλέους. v. 72. 23, 42. 24, 8. Acts 11, 16. 1 Cor. 11, 2. 2 Tim. 1, 4. 2 Pet. 3, 2. Jude 17. Heb. 8, 12 et 10, 17 τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι, i. e. *I will pardon them*, quoted from Jer. 31, 34 where Sept. for מִנֵּה יִסְחָר, and so Sept. for מִנֵּה Jer. 33, 8. (Luc. D. Deor. 2. 1. Xen. Mem. 2. 1. 33.) With ὅτι, Matt. 5, 23. 27, 63. Luke 16, 25. John 2, 17. 22. 12, 16; ὥς, Luke 24, 6 μνησθήτε, ὥς ἐλάλησεν ὑμῖν. So Ecclus. 7, 16 or 18. Xen. Cyr. 3. 1. 27.

2. Aor. 1 ἐμνήσθην as Pass. Buttm. § 113. n. 6. Matth. § 495. e; *to be remembered, to be had in remembrance*, followed by ἐνώπιον τοῦ θεοῦ, either for good, as prayers Acts 10, 31 comp. v. 4; or for punishment, Rev. 16, 19. Sept. for מִנֵּה Ez. 18, 22; comp. Num. 10, 9. Ps. 109, 14.

μισέω, ὦ, f. ἡσσω, (μῖσος,) *to hate*; Pass. *to be hated, odious*.

1. Genr. *to hate*, c. acc. of pers. usually implying active ill will in words and conduct, a persecuting spirit; Matt. 5, 43 μισήσεις τὸν ἐχθρόν σου. v. 44. 10, 23 ἔσεσθε μισούμενοι. Mark 13, 13. Luke 1, 71. John 7, 7 bis. 15, 18 bis. Eph. 5, 29. Tit. 3, 3. 1 John 2, 9. 11. al. Sept. for מִשְׂנֵי Gen. 37, 3. Lev. 26, 17. (Hdian. 1. 13. 5. Xen. Cyr. 1. 2. 7.) Spec. i. q. *to persecute*, Rev. 17, 16 οἱ τοὶ μισήσουσι τὴν πόρνην. Sept. and מִשְׂנֵי 2 Sam. 5, 8. 22, 18. — With acc. of thing, i. q. *to detest, to abhor*; John 3, 20. Rom. 7, 15 ὁ μισῶ, τοῦτο ποίω. Heb. 1, 9. Jude 23. Rev. 2, 6 bis. 15. 18, 2. So Tob. 4, 15. Xen. Cyr. 4. 2. 37.

2. Spec. in antith. with ἀγαπάω it is i. q. *not to love, to love less, to slight*, c. acc. of pers. Matt. 6, 24 τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει. Luke 14, 26. 16, 13. John 12, 25. Rom. 9, 13. So Sept. and מִשְׂנֵי Gen. 29, 31. Deut. 21, 16. Mal. 1, 3. +

μισθαποδοσία, as, ἡ, (μισθαποδότης,) pr. 'a paying off of wages'; hence *recompense, requital*, e. g. in the sense of *reward* Heb. 10, 35. 11, 26; also *punishment* Heb. 2, 2. — Constit. Apostol. 6. 11; comp. **μισθοδοσία** Thuc. 8. 83.

μισθαποδότης, ου, ὁ, (μισθός, ἀποδίδωμι,) pr. 'a payer off of wages'; hence *a requiter, rewarder*, Heb. 11, 6. — Constit. Apostol. 4. 6.

μισθιδιος, ἰα, ἰων, (μισθός,) *hired, salaried*, e. g. παιδαγωγοί Plut. Lycurg. 16. — In N. T. as Subst. *one hired, a hired servant*, Luke 15, 17. 19. Sept. for מִשְׁכֵּר Lev. 25, 20. Job 7, 1. So Tob. 5, 11. Ecclus. 7, 20.

μισθός, οὗ, ὁ, 1. *hire, wages, recompense*, Matt. 20, 8. Luke 10, 7 ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστί. Acts 1, 18 μισθὸς ἀδικίας, i. e. the wages of his crime. Rom. 4, 4. 1 Cor. 3, 8. 1 Tim. 5, 18. James 5, 4. 2 Pet. 2, 15 μισθὸς ἀδικίας, i. e. wages got by iniquity. Jude 11 μισθοῦ, i. e. *for hire or gain*, comp. Buttm. § 132. 10. b, c. Sept. for מִשְׁכֵּר Gen. 30, 28. Mal. 3, 5; מִשְׁכֵּר Gen. 31, 7. — Ael. V. H. 8. 8. Xen. Mem. 1. 6. 5.

2. Spec. *reward*, Matt. 5, 12 ὁ μισθὸς ὑμῶν πολλὸς ἐν τοῖς οὐρανοῖς. v. 46. 6, 1. 2. 5. 16. 10, 41 bis. 42. Mark 9, 41. Luke 6, 23. 35. John 4, 36. 1 Cor. 3, 14. 9, 17. 18. 2 John 8. Rev. 11, 18. 22, 12. Sept. and מִשְׁכֵּר Gen. 15, 1. — Hdian. 1. 3. 5. Xen. An. 2. 2. 20.

3. Spec. *retribution, punishment*, 2 Pet.

2, 13 μισθός ἀδικίας.—2 Macc. 8, 33. Callim. Hymn. in Dian. 264 οὐδὲ γὰρ Ἀτρείδης ὀλίγῳ ἐπεκόμπασε μισθῷ.

μισθόω, ᾠ, f. ὠσω, (μισθός,) to hire out, to let out for hire, *Æl.* V. H. 6. 1. *Diod. Sic.* 12. 56.—In N. T. only Mid. μισθόομαι, οἶμαι, f. ὠσομαι, to let hire out to oneself, i. q. simply to hire, see Buttm. § 135. 8; c. acc. *Matt.* 20, 1 μισθώσασθαι ἐργάτας. v. 7. Sept. for מִשְׁכֹּרִי *Judg.* 9, 4. 2 *Chr.* 24, 12. So *Æl.* V. H. 14. 17. *Xen. An.* 6. 4. 13.

μισθώμα, ατος, τό, (μισθός,) hire, wages, rent, Sept. for מִשְׁכָּרִי *Deut.* 23, 19. *Æl.* V. H. 4. 12. *Isocr.* 145. c.—In N. T. a thing hired or rented, e. g. a lodging, hired dwelling, *Acts* 28, 30. So *Philo*, ἐν μισθώματι οἰκεῖν.

μισθωτός, οῦ, δ, (μισθός,) one hired, a hired servant, hireling, *Mark* 1, 20. *John* 10, 12. 13 bis. Sept. for מִשְׁכָּרִי *Ex.* 12, 45. *Lev.* 19, 13.—*Luc. de Merc. Cond.* 36. *Dem.* 1199. 21. *Plato Lys.* 208. a.

Μιτυλήνη, ης, ἡ, *Mitylene*, the celebrated capital of the island of Lesbos, *Acts* 20, 14. It was the birth-place of Sappho, Alcaeus, Pittacus. Now called *Castro*. See *Strabo* 13. p. 617. *Rosenm. Bibl. Geogr.* III. p. 372.

Μιχαήλ, δ, indec. *Michael*, Heb. מִיכָאֵל (who as God ?) pr. n. of an archangel, the patron of the Jewish nation, *Jude* 9. *Rev.* 12, 7; see in ἀρχάγγελος.

μνᾶ, ᾶς, ἡ, Lat. *mina*, pr. a Greek weight, the 60th part of a talent, containing 100 δραχμαί, and larger than the Roman *libra* or pound nearly in the proportion of 4 to 3. The Roman *libra* is reckoned at nearest 11½ ounces avoirdupois; and the Greek *mina* at nearest 15½ ounces, or a little less than the English *pound* avoirdupois. See *Bœckh Metrol. Untersuch.* p. 132–124. *Dict. of Antt. arts.* *Mina, Libra.* *Adam's Rom. Ant.* p. 490. So 1 *Macc.* 14, 24. *Hdot.* 2. 180.—In N. T. μνᾶ is a sum of silver reckoned by weight, containing 100 δραχμαί, and being itself the 60th part of a talent. Hence according to the value of the drachma under the Romans, the μνᾶ was equal to £3. 2s. 6d. sterl. or \$15; see in δραχμά and ἀργύριον no. 2. *Luke* 19, 13. 16 bis. 18 bis. 20. 24 bis. 25. So genr. *Dem.* 1231. 13. *Xen. Mem.* 2. 5. 2 sq.

μνάομαι, see μμνήσκω.

Μνάσων, ανος, ὁ, *Mnason*, pr. n. of a Christian, *Acts* 21, 16. For the construction see in art. ὅς II. A. 3. a. β.

μνεῖα, ας, ἡ, (μμνήσκω,) recollection, remembrance, *Phil.* 1, 3 ἐπὶ τῇ μνεῖᾳ ὑμῶν. So μνεῖαν ἔχειν to have remembrance of, i. q. to recollect, to remember, 1 *Thess.* 3, 6. 2 *Tim.* 1, 3. Also μνεῖαν ποιεῖσθαι to make remembrance of, i. e. to bear in mind, to make mention of, *Rom.* 1, 9. *Eph.* 1, 16. 1 *Thess.* 1, 2. *Philem.* 4. Sept. genr. for מִנְיָה *Is.* 26, 8; μν. ποιεῖσθαι for מִנְיָה *Ps.* 111, 4; for מִנְיָה *Job* 14, 13.—*Æl.* V. H. 6. 1; μν. ἔχειν *Isocr.* p. 89. d. *Plato Menex.* 244. a; μν. ποιεῖσθαι *Æschin.* 23. 5. *Plato Phædr.* 254. a.

μνήμα, ατος, τό, (μμνήσκω,) pr. a memorial, monument, to keep in memory any person or thing, *Hom. Od.* 15. 126; hence sepulchral monument, cenotaph, *Hom. Il.* 23. 619. *Dem.* 1310. 15.—In N. T. meton. a tomb, sepulchre, see in μμνέειον, usually hewn in the rock; *Mark* 5, [3]. 5. *Luke* 8, 27. 23, 53 ἔθηκαν αὐτὸ (τὸ σῶμα) ἐν μνήματι λαξευτῷ. 24, 1. *Acts* 2, 29. 7, 16. *Rev.* 11, 9. Sept. for מִנְיָה *Ex.* 14, 11. *Ez.* 37, 12; מִנְיָה *Ez.* 32, 23. So *Diod. Sic.* 13. 86. *Xen. Cyr.* 7. 3. 11.—On the Hebrew tombs see the next article.

μνημεῖον, ου, τό, (μμνήσκω,) pr. a memorial, monument, i. q. μνήμα, *Xen. Ag.* 6. 2; hence a sepulchral monument, cenotaph, *Dem.* 1125. 16. *Thuc.* 5. 11.—In N. T. meton. a tomb, sepulchre, *Matt.* 8, 28. 27, 52 καὶ τὰ μνημεῖα ἀνεψήχθησαν. v. 53. 28, 8. *Mark* 5, 2. al. So *Matt.* 23, 29 κοσμεῖτε τὰ μνημεῖα, and *Luke* 11, 47 οἰκοδομεῖτε τὰ μνημεῖα, i. e. ye adorn or build up (repair) the sepulchres of the prophets; see in κοσμέω no. 2, and κονιάω. *Comp.* 1 *Macc.* 13, 27. *Jos. Ant.* 13. 6. 6. Sept. for מִנְיָה *Gen.* 23, 6. 9. 49, 30; מִנְיָה *Gen.* 35, 20. So *Plut. Lysand.* 28, 29. *Xen. Hell.* 3. 2. 14, 15.—The sepulchres of the Hebrews were often caverns, *Gen.* 23, 9 sq. or were hewn out by art in rocks on the sides of hills, in various forms and sizes, sometimes with several compartments. They were closed by a door or layer of stone, and the entrance was often decorated with ornaments and whitewashed. On the ancient sepulchres around Jerusalem, see *Bibl. Res. in Palest.* I. p. 517, 523 sq. +

μνήμη, ης, ἡ, (μμνήσκω,) remembrance, recollection; e. g. μνήμην ποιεῖσθαι, to call to mind, to bear in recollection, 2 *Pet.* 1, 15. Sept. for מִנְיָה *Ps.* 30, 5.—*Æl.* V. H. 5. 3. *Diod. Sic.* 1. 2 init. μν. ποιεῖσθαι *Thuc.* 2. 54.

μνημονεύω, f. εἴσω, (μνήμων, μμνήσκω,) to call to mind, i. e.

1. *to remember, to bear in mind*; absol. Mark 8, 18. With a gen. comp. Buttm. § 132. 10. d. Luke 17, 32 *μνημονεύετε τῆς γυναικὸς Ἀδάμ*. John 15, 20 *τοῦ λόγου*. 16, 4. 21. Acts 20, 35. Gal. 2, 10. Col. 4, 18. 1 Thess. 1, 3. Heb. 11, 15. 13, 7. Sept. for זָכַר Ps. 63, 7. So 1 Macc. 12, 11. Luc. D. Deor. 4. 4. Diod. Sic. 1. 21.—With an accus. comp. Matth. § 347. n. 2. Winer § 30. 7. c. Matt. 16, 9 *τοὺς ἄρτους*. 1 Thess. 2, 9 *τὸν κόπον*. 2 Tim. 2, 8; also God is said *to remember sin*, i. e. to punish it, c. acc. Rev. 18, 5. Sept. for זָכַר Ex. 13, 3. Is. 43, 18. So 2 Macc. 9, 21. Hdian. 6. 1. 16. Xen. Mem. 2. 7. 7.—With ὅτι Acts 20, 31. Eph. 2, 11. 2 Thess. 2, 5; *πῶς* Rev. 2, 5; *πῶς* 3, 3.

2. *to call to another's mind, to mention, to speak of*, c. περί, Heb. 11, 22 *περὶ τῆς ἐξόδου*... *ἐμνημόνευσε*.—Hdian. 1. 1. 5. Xen. Vect. 4. 25.

μνημόσυνον, ου, τό, (*μνημόσυνος*), *a memorial, monument*, i. q. *μνημεῖον*, Hdot. 2. 136, 148.—In N. T. *genr. a memorial*, i. e. any thing serving to keep a person or thing in remembrance; Matt. 26, 13 *ἐτ* Mark 14, 9 *εἰς μνημόσυνον αὐτῆς* *for a memorial of her*, i. e. in memory of her, to her honourable remembrance. Acts 10, 4 *αἱ προσευχαὶ σου... ἀνέβησαν εἰς μν. ἐνώπιον τ. ὁ.* thy prayers... are come up as a memorial, into remembrance, before God. Sept. for זָכַר Ex. 17, 14; זָכַרְךָ Ex. 12, 14.—Ecclus. 10, 17. 24, 20.

μνηστεύω, f. *εὐσμαι*, (*μνάσμαι*), *to ask in marriage, to woo*, c. acc. Hom. Od. 18. 276. Xen. Hell. 6. 4. 37. Mid. id. AEl. V. H. 10. 15.—In N. T. only Pass. *pr. to be asked in marriage*; hence, *to be betrothed, affianced*, c. dat. of pers. Matt. 1, 18 *μνηστεύσεως τῆς μητρὸς αὐτοῦ Μαρίας τῇ Ἰωσήφ*. Luke 1, 27, 2. 5. Sept. for Pu. שָׂרָא Deut. 23, 23. 25. 27. 28. So Artemid. 2. 12. Eurip. Elect. 313.

μογιλάλος, ου, ὁ, ἡ, adj. (*μόγος*, *λαλέω*), *speaking with difficulty, a stammerer*, Mark 7, 32. Sept. for מְבָלָא tongue-tied Is. 35, 6. So Aëtius 8. 38. Phavor. *μολις τὸ φθέγμα διορσοῦν δυνάμενος*.—Some Mss. read *μογγιλάλος*, (*μογγός*, *λαλέω*), *speaking with a hoarse hollow voice*. This form is found in no lexicon.

μόγος, adv. (*μόγος*), *with difficulty, hardly*, Luke 9, 39.—3 Macc. 7, 6. Luc. D. Mort. 6. 2. Xen. An. 3. 4. 48.

μόδιος, ου, ὁ, Lat. *modius*, the chief Roman measure for things dry, Matt. 5, 15.

Mark 4, 21. Luke 11, 33. It was equal to one-third of the Roman amphora, and to one-sixth of the Attic *medimnus*; and was therefore equivalent to two-ninths of an Attic *μετρητής*. Hence it is reckoned at 1 gall. 7.8576 pints Engl. or nearly *one peck*. See Boeckh Metrol. Untersuch. p. 200. Dict. of Antt. art. *Modius*. Adam's Roman Ant. p. 505.—Jos. Ant. 9. 4. 5. Dinarch. 95. 37.

μοιχαλὶς, ἴδος, ἡ, (i. q. *μοιχάς* fem. of *μοιχός*), *an adulteress*, Rom. 7, 3 bis. 2 Pet. 2, 14 *ὀφθαλμοὶ μεστοὶ μοιχαλίδος*, *eyes full of an adulteress*, i. e. gazing with desire after such persons. Sept. for מְבַהֲבִי Prov. 30, 20. Hos. 3, 1. So Plut. Plac. Philosoph. 1. 7. p. 245. A late form, Lob. ad Phryn. p. 452.—Trop. from the Heb. *one faithless towards God*, as an adulteress towards her husband; in O. T. chiefly of those who forsook God for idols, Sept. Ez. 16, 38. 23, 45. Mal. 3, 5; see in ἡλος no. 2. In N. T. *genr. of those who neglect God and yield themselves up to their own lusts and passions*, James 4, 4; also *γενεὰ ποιητὰ καὶ μοιχαλὶς*, where *μοιχαλὶς* is in apposit. for *adulterous*, i. e. *faithless, apostate*, Matt. 12, 39. 16, 4. Mark 8, 38.

μοιχάω, ᾤ, f. ἥσω, (*μοιχός*), *to commit adultery with a woman*; trop. c. acc. τὴν θάλασσαν, *to have dalliance with the sea*, to get possession of it covertly and without right, Xen. Hell. 1. 6. 15.—In N. T. only Mid. *μοιχάσμαι*, ᾤμαι, *genr. to commit adultery*, used of both man and woman; absol. Matt. 5, 32 bis, *ποιεῖ αὐτὴν μοιχᾶσθαι καὶ ὁς...* *μοιχᾶται*. 19, 9 bis. Mark 10, 11. 12. Sept. for מְבָלָא Jer. 3, 8. 9. 2.—Different is Thom. Mag. p. 619, *μοιχᾶται ὁ ἀνὴρ, μοιχεύεται δὲ ἡ γυνή*.

μοιχεία, as, ἡ, (*μοιχεύω*), *adultery*, Matt. 15, 19. Mark 7, 21. John 8, 3. Gal. 5, 19. Sept. for מְבָלָא Jer. 13, 27.—Wisd. 14, 26. Hdian. 5. 7. 6. Plato Rep. 443. a.

μοιχεύω, f. *εὐσω*, (*μοιχός*), *to commit adultery*. a) Act. *genr. and absol.* Matt. 5, 27 *ὃν μοιχεύσεις*. 19, 18. Rom. 13, 9. Mark 10, 19 *μὴ μοιχεύσης*. Luke 18, 20. James 2, 11 bis; all in allusion to Ex. 20. 13. Deut. 5, 17, where Sept. for מְבָלָא. Luke 16, 18 bis. Rom. 2, 22 bis. (Diod. Sic. 1. 78. Xen. Mem. 2. 1. 5.) With acc. *to commit adultery with any one*, Matt. 5, 28 *ἥδη ἐμοίχευσεν αὐτήν*. Sept. for מְבָלָא trop. Jer. 3, 9. (Luc. D. Deor. 6. 3. Plato Rep. 360. b.) Symbol. once c. *μετά τινας*, Rev. 2, 22; comp. in *μοιχαλὶς* fin. b) Mid. absol. *to commit adultery*, Lat. *machari*;

Pass. aor. 1 as Mid. Matt. 5, 32 John 8, 4. Lachm.

μοιχός, οὐ, ὁ, an adulterer, Luke 18, 11. 1 Cor. 6, 9. Heb. 13, 4. Sept. for מִזְרִי Job 24, 15. Prov. 6, 32. So Æl. V. H. 10. 13. Xen. Mem. 2. 1. 5.—Trop. from the Heb. *one faithless towards God*, as an adulterer towards his wife, see in μοιχαλὶς fin. James 4, 4. So Sept. and מִזְרִי Is. 57, 3.

μόλις, adv. (μῶλος, μόλος,) i. q. μόγισ but less Attic, Buttm. Ausf. Spr. § 16. n. 2; with difficulty, hardly, scarcely, Acts 14, 18. 27. 7. 8. 16. Rom. 5, 7. 1 Pet. 4, 18.—Hdian. 3. 6. 4. Xen. Conv. 4. 37.

Μολόχ, ὁ, indec. *Moloch*, Heb. מֹלֶךְ (king) *Molek* Jer. 32, 35; also מִלְכֹם *Milcom* 1 K. 11, 5. 2 K. 23, 13; and מַלְכֵם *Malcam* Jer. 49, 1. 3; pr. n. of an idol of the Ammonites, to which the Hebrews from the time of Solomon onwards sacrificed infants in the valley of Hinnom, 1 K. 11, 7. 2 K. 23, 10. Jer. 7, 31. 32. 32. 35; comp. in γένενα. The Rabbins describe the statue of Moloch as of brass, in the form of the human body, but with the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms. Similar to this was also the statue of *Saturn* among the Carthaginians, see Diocl. Sic. 20. 14. Hence it has been held that Moloch represented the planet *Saturn*, which was regarded as a *κακοδαίμων* to be appeased with human sacrifices. According to Jer. 32, 35 and 19, 5 *Moloch* would seem to be no other than *Baal* (בַּל), to whom also children were sacrificed in the region of Carthage and Numidia, prob. as the representative of the same planet. See Heb. Lex. arts. מֹלֶךְ and מַלְכֵם no. 5. Gesen. Comm. on Is. II. p. 343. Münster Relig. der Karthag. p. 19.—In N. T. only Acts 7, 43 καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, comp. in ἀναλαμβάνω no. 2; quoted from Amos 5, 26 where Sept. Μολόχ for Heb. מֹלֶךְ 'your king,' i. q. מֹלֶךְ.

μολύνω, f. νῶ, to soil, to stain, to defile, Sept. for מִלְכֵם Gen. 37, 30. Luc. Anachar. 1.—In N. T. symbol. Rev. 3, 4 οὐκ ἐμύλυναν τὰ ἱμάτια. 14, 4. Metaph. 1 Cor. 8, 7 ἡ συνειδήσις αὐτῶν... μολύνεται, *their conscience is defiled*, i. e. by the feeling of wrong, is no longer pure. So Ecclus. 21, 28. Artem. 2. 26. Porph. de Abst. 1. 42.

μολυσμός, οὐ, ὁ, (μολύνω,) a soiling, taint, Plut. Mor. V. p. 8.—In N. T. defile-

ment, pollution, in a moral sense, 2 Cor. 7, 1. Sept. for מִלְכֵם Jer. 23, 15. So Esdr. 8, 33. 2 Macc. 5, 27.

μομφή, ἡς, ἡ, (μέμφομαι,) fault found, blame, complaint, i. e. occasion of complaint, Col. 3, 13.—Eurip. Orest. 1068. Plato Ep. 323. b.

μονή, ἡς, ἡ, (μένω,) pr. stay, in a place Xen. An. 5. 1. 5.—In N. T. an abode, dwelling, mansion, John 14, 2. Spec. ποιεῖν μονὴν παρὰ τινι, to make one's abode with any one, i. e. to abide or dwell with him, trop. John 14, 23; comp. Rev. 21, 3. So pr. Jos. Ant. 8. 13. 7. Thuc. 1. 131.

μονογενής, εὐς, οὐς, ὁ, ἡ, adj. (μόνος, γένος, γίνομαι,) only born, only begotten, i. e. an only child, Luke 7, 12 μονογενὴς τῷ μητρὶ. 8, 42 συγγάτηρ μόν. ἡν. 9, 38. Heb. 11, 17. So Tob. 3, 15. 6, 9. Diod. Sic. 4. 73. Plato Crit. 113. d.—In John's writings spoken only of the Messiah, ὁ Λόγος in the flesh, as the only begotten Son of God (Luke 1, 35) in the highest sense, as alone knowing and revealing the essence of the Father, John 1, 14. 18. 3, 16. 18. 1 John 4, 9. Others here most dear, only beloved, as Sept. for מִלְכֵם Ps. 22, 21. 35, 17.

μόνος, η, ον, only, alone. 1. Pr. Without others, without companions, e. g. of persons, Matt. 14, 23 μόνος ἦν ἐκεῖ. Mark 6, 47 καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. 9, 2 κατ' ἰδίαν μόνους. v. 8. Luke 10, 40. John 8, 9. Rom. 11, 3. 16, 4. Heb. 9, 7. 2 John 1. al. Sept. for מִלְכֵם Gen. 2, 18. 32, 23. (Hdian. 3. 5. 15. Xen. Cyr. 6. 1. 36.) Trop. of one acting by his own authority, alone, John 8, 16; or as destitute of help from another John 8, 29. 16, 32. (Æl. V. H. 9. 40.) Of things, Luke 24, 12 τὰ θρόνια κείμενα μόνα, by themselves without the body of Jesus. John 12, 24 ὁ κόκκος... μόνος μένει, i. e. sterile, barren.—In an adverbial sense, of persons and things, comp. Buttm. § 123. 6. Matt. 4, 4 οὐκ ἐπ' ἄρτων μόνῳ ζήσεται ὁ ἄνθρωπος. John 5, 44 τὴν δόξαν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε. Jude 4. Rev. 15, 4. (Xen. Mem. 4. 5. 9.) So after εἰ μή, Matt. 12, 4 εἰ μὴ τοῖς ἱεροῦσὶ μόνους (comp. Acts 11, 19). Matt. 17, 8. 24, 36. Luke 5, 21. Phil. 4, 15. Rev. 9, 4.

2. alone of many, one out of many; Luke 24, 18 σὺ μόνος παροικεῖς Ἱερουσαλὴμ κτλ. 1 Cor. 9, 6. 2 Tim. 4, 11.—Eurip. Alc. 460. Xen. Cyr. 1. 4. 27.

3. Neut. μόνον as adv. only, alone, Buttm. § 115. 4. E. g. simply, Matt. 5, 47 τοὺς ἀδελφούς ὑμῶν μόνον. 9, 21 εἰ μόνον ἀψωμαι τοῦ ἱματίου αὐτοῦ. Mark 5, 36. Acts

18, 25. 1 Cor. 7, 39. Gal. 1, 23. Heb. 9, 10. (Hdian. 3. 4. 19. Xen. Conv. 5. 2.) After εἰ μὴ, Matt. 21, 19 εἰ μὴ φύλλα μόνον. Mark 6, 8. Acts 11, 19. With negatives, e. g. μὴ μόνον *not only*, simply Gal. 4, 18. James 1, 22; in antith. or gradation, c. ἀλλὰ Phil. 2, 12; with ἀλλὰ καὶ, *but also*, John 13, 9 μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας κτλ. (Hdian. 2. 5. 10.) οὐ μόνον, *not only*, comp. in. οὐ no. 3; simply James 2, 24; in antith. or gradation, c. ἀλλὰ Acts 19, 26; (Xen. Cyr. 1. 6. 16;) with ἀλλὰ καὶ *but also*, Matt. 21, 21. John 5, 18 ὅτι οὐ μόνον ἔλκε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἰδίου ἔλεγε τὸν θεόν. 11, 52. Acts 21, 13. Rom. 1, 32. Heb. 12, 26. al. So Hdian. 1. 12. 14. Xen. Cyr. 1. 6. 17. +

μονόφθαλμος, ου, ὁ, ἡ, adj. (μόνος, ὀφθαλμός,) *one-eyed, having one eye*, Matt. 18, 9. Mark 9, 47.—Luc. Ver. Hist. 1. 3. The earlier Greeks said ἐτερόφθαλμος, Lob. ad Phryn. p. 136.

μονόω, ὦ, f. ὠσω, (μόνος,) *to leave alone*, Pass. *to be left alone*, e. g. as a widow, *to be solitary*, prob. childless, 1 Tim. 5, 5.—Diod. Sic. 19. 39. Xen. Ven. 9. 9.

μορφή, ἥς, ἡ, *form, shape*, Mark 16, 12 ἐν ἑτέρᾳ μορφῇ. Sept. for מִצְבָּח Is. 44, 13. (Luc. Hermot. 27. Xen. Œc. 6. 16.) Phil. 2, 7 μορφήν δούλου λαβὼν i. e. appearing in a humble and abasing condition. (Comp. Test. XII Patr. p. 744 τὸν βασιλέα τῶν οὐρ. τὸν ἐπὶ γῆς φανέντα ἐν μορφῇ ἀνθρώπου ταπεινώσεως, i. q. p. 644 θεὸν ἐν σχήματι ἀνθρώπου.) Also Phil. 2, 6 ὃς ἐν μορφῇ θεοῦ ἰπάρχων *who being in the form of God*, i. e. as God, like God, where the force of the antithesis refers most naturally to the divine majesty and glory; so Sept. for יְהוָה Dan. 4, 33; comp. 5, 6. 9. 10. Or μορφή may here have the sense of φύσις *nature*; hence ἐν μορφῇ θεοῦ ἰπάρχων, *being in the nature of God*, of the same nature with God; comp. Eurip. Bacch. 54 μορφήν τ' ἐμὴν μετέβαλον εἰς ἀνδρὸς φύσιν. Plato Rep. 381. c, θεὸς κάλλιστος καὶ ἀριστος ὢν . . . μένει ἀεὶ ἀπλῶς ἐν τῇ αὐτοῦ μορφῇ.

μορφόω, ὦ, f. ὠσω, (μορφή,) *to form, to fashion*, c. acc. Sept. for מִצְבָּח Is. 44, 13. Plut. Platon. Quæst. 2. 2.—In N. T. Pass. *to be formed*; trop. Gal. 4, 19 ἄχρις οὗ μορφωθῇ Χρ. ἐν ἐμῖν, i. e. until Christ in his full form and life live in you; comp. 2, 20.

μόρφωσις, εος, ἡ, (μορφόω,) *pr. a forming, training*, μ. τῶν δένδρων Theophr. C. Pl. 3. 7. 4.—In N. T. *form, appearance*; either mere external form, 2 Tim. 3, 5 ἔχον-

τες μόρφωσιν εὐσεβείας; or a prescribed form, Rom. 2, 20 ἔχων τὴν μ. τῆς γνώσεως. Comp. genr. Test. XII Patr. p. 742 ἰδεῖν τὴν μ. τῆς θύσεως αὐτοῦ.

μοσχοποιέω, ὦ, f. ἤσω, (μόσχος, ποιέω,) *to make a calf*, i. e. the image of a calf or bullock, found only Acts 7, 41. The allusion is to the golden calf made by Aaron in imitation of the Egyptian Apis; comp. Ex. 32, 4 sq. where Sept. ἐποίησαν μόσχον.

μόσχος, ου, ὁ, *pr. a shoot of a plant, young and tender*, Hom. Il. 11. 105. Dioscor. IV. 108; hence a *young animal*, and espec. in prose and N. T. a *calf, a young bullock*, Luke 15, 23. 27. 30. Heb. 9, 12. 19. Rev. 4, 7. Sept. for מִצְבָּח Ex. 32, 4. 8. 19; מִצְבָּח Ex. 29, 10 sq. מִצְבָּח Gen. 12, 16.—Æl. H. An. 14. 11. Plato Crat. 393. c. Hdot. 3. 28 of the god Apis, i. e. a young bullock.

μουσικός, ἡ, ὢν, (μοῦσα,) *devoted to the muses*, i. e. to the liberal arts and sciences, *learned, a scholar*, Æl. V. H. 4. 15. Plato Soph. 253. b.—In N. T. *skilled in music, a musician*, Rev. 18, 22 φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν, *perh. here singers*. So 1 Macc. 9, 39. 41. Luc. D. Deor. 7. 3. Xen. Cyr. 1. 6. 38.

μόχθος, ου, ὁ, (μογέω, μόγος,) *toil, wearisome labour, travail*, including the idea of painful effort, sorrow; in N. T. only as coupled with κόπος. 2 Cor. 11, 27 ἐν κόπῳ καὶ μόχθῳ. 1 Thess. 2, 9. 2 Thess. 3, 8. Sept. for מִצְבָּח Deut. 26, 7. Ecc. 2, 18 sq.—Wisdom. 10, 10. Æschin. 80. 16. Xen. Conv. 8. 40.

μυελός, οῦ, ὁ, *marrow*, Heb. 4, 12.—Sept. Gen. 45, 18. Luc. Tim. 8. Plato Tim. 91. a.

μνέω, ὦ, f. ἤσω, (μύω,) *to initiate, to instruct*, in things before unknown, Pass. Phil. 4, 12, parall. with μαρτάνω in v. 11.—Diod. Sic. 4. 7 μνείν τοὺς ἀνθρώπους· τοῦτο δ' ἐστίν, τὸ διδάσκειν τὰ καλὰ καὶ συμφέροντα, καὶ ὑπὸ τῶν ἀπαιδεύτων ἀγνοούμενα. Spec. to initiate into the heathen mysteries, Diod. Sic. 5. 48. Dem. 1351. 26.

μῦθος, ου, ὁ, *speech, discourse*, Hom. Od. 11. 561. Xen. Mem. 1. 2. 58; a *tale, story*, Hom. Od. 3. 94.—In N. T. a *myth, fable, legend*, a mythic tale, mythic discourse; 1 Tim. 1, 4. 4, 7 τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦ. 2 Tim. 4, 4. Tit. 1, 14 μὴ προσέχοντες ἰουδαϊκοῖς μύθοις. 2 Pet. 1, 16. So Hdian. 1. 11. 6. Dem. 1219. 14. Plato Rep. 350. e.

μυκάομαι, ὤμαι, f. ἴσομαι, Mid. depon. (μύ,) onomatop. to moo, to low, pr. as the cow or ox, Hom. Il. 18. 580. Luc. D. Mar. 15. 2; to bellow Il. 21. 237; of other animals, Plut. de esu carn. 1. 1. Theocr. 26. 20.—In N. T. of a lion, to roar, Rev. 10, 3 ὥσπερ λέων μυκάται. So Anthol. Gr. I. p. 246.

μυκτηρίζω, f. ἴσω, (μυκτήρ, μύζω, μύ,) to turn up the nose, to sneer at; hence to mock, to deride; Pass. Gal. 6, 7 θεὸς οὐ μυκτηρίζεται, i. e. God will not let himself be mocked. Sept. for מַכְתִּירִים Job 22, 19. Ps. 80, 7.—1 Macc. 7, 34. Lys. Fragn. 36.

μυλικός, ἡ, ὄν, (μύλη,) belonging to a mill; e. g. λίθος μυλικός, a mill-stone, Mark 9, 42. Luke 17, 2 Lachm.

μύλος, ου, ὁ, (μύλη, μύλλω, μύω,) pr. a grinder, hence a mill, a mill-stone. The mills used by the Hebrews are still common in the East; they are composed of two stones, of which the lower is fixed, and the upper is turned round upon it (Héb. כֹּבֵד rider), having a hole in the middle for receiving the grain, which is usually dropped in by hand. The grinding was and is mostly done by hand by female slaves, who sit or kneel at their work, and relieve each other. The grating sound of the mill is often heard at a distance. Larger mills were turned by an ass; whence the upper mill-stone was called ὀνικός Matt. 18, 6; or also ὄνος, Hesych. ὄνος · ὁ ἀνώτερος λίθος τοῦ μύλου. Xen. An. 1. 5. 5; comp. Luc. Asin. 28, 42. See Bibl. Res. in Pal. II. p. 180 sq. 385, 471.—Hence in N. T.

1. a mill, Rev. 18, 22 καὶ φωνὴ μύλου, the sound of the mill, i. e. its grating sound, which marks the presence and prosperity of a household; comp. Jer. 25, 10. [Matt. 24, 41.] Sept. for מִיִּדְּיָהוּ Ex. 11, 5. Is. 47, 2.—Plut. de vitand. Ære alien. 7 mid. Hesych. l. c.

2. Synecd. a mill-stone, the upper one or rider; e. g. μύλος ὀνικός Matt. 18, 6. [Mark 9, 42.] Luke 17, 2; μ. μέγας Rev. 18, 21. Sept. for כֹּבֵד Judg. 9, 53. 2 K. 11, 21.—Anthol. Gr. III. p. 46, 51.

μύλων, ὄνος, ὁ, (μύλη,) a mill-house, pistrinum, place where the mill is, Matt. 24, 41.—Luc. Asin. 42. Dem. 1111. 27. Thuc. 6. 22. See in μύλος.

Μύρα, ων, τά, Myra, one of the six principal cities of Lycia, on the S. W. coast of Asia Minor, Acts 27, 5. See Strabo 14. p. 665, 666. Rosenm. Bibl. Geogr. I. ii. p. 192.

μυριάς, ἄδος, ἡ, (μυρίος,) a myriad, ten thousand, Acts 19, 19. Sept. for מֵאוֹתָיִם

Ezra 2, 64; מֵאוֹתָיִם Deut. 33, 17. So Æl. V. H. 2. 25. Xen. Cyr. 2. 1. 6.—Put as in Engl. for any indefinitely large number, Luke 12, 1. Acts 21, 20. Heb. 12, 22. Jude 14. Rev. 5, 11. 9, 16. So Sept. and מֵאוֹתָיִם Gen. 24, 60. 1 Sam. 21, 11.

μυρίζω, f. ἴσω, (μύρον,) to rub with ointment, to anoint, e. g. for burial, c. acc. Mark 14, 8 προέλαβε μυρίσαι μου τὸ σῶμα.—Aristoph. Plut. 529. Hdot. 1. 195.

μυρίος, α, ον, very many, innumerable, Pind. Nem. 10. 84. Theocr. 16. 22. Plur. μυριοί id. Hom. Od. 8. 110.—In N. T. only Plur. μυριοί, ten thousand, pr. Matt. 18, 24 μυρίων ταλάντων. Sept. for מֵאוֹתָיִם חֲמִשָּׁתָּיִם Esth. 3, 9; רַבִּי 1 Chr. 29, 7. So Diod. Sic. 15. 59. Xen. Cyr. 2. 1. 5.—Put as in Engl. for any indefinitely large number; 1 Cor. 4, 15 ἑὸν μυρίους παιδαγωγούς ἔχον. i. e. ten thousand masters. 14, 19. So Jos. Ant. 5. 3. 2. Hdian. 2. 3. 14. Xen. Cyr. 5. 1. 13.

μύρον, ου, τό, (kindr. μύρω,) any aromatic balsam distilling of itself from a tree or plant; espec. myrrh, μύρρα, σμύrna, Æl. V. H. 12. 31, comp. Diod. Sic. 5. 41.—In N. T. genr. ointment, unguent, i. e. perfumed, Matt. 26, 7 ἀλάβαστρον μύρον. v. 9. 12. Mark 14, 3. 4. 5. Luke 7, 37. 38. 23, 56. John 11, 2. 12, 3 bis. 5. Rev. 18, 13. Opp. to ἔλαιον, Luke 7, 46 εἰλαίφ τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρρα ἤλειψε μου τοὺς πόδας, comp. Xen. below. Sept. for מִיִּדְּיָהוּ Ps. 133, 2; מִיִּדְּיָהוּ Prov. 27, 9. Cant. 1, 2. So Æl. V. H. 9. 9. Pol. 31. 4. 1. Xen. Conv. 2. 3, 4 opp. ἔλαιον.

Μυσία, ας, ἡ, Mysia, the north-western province of Asia Minor, lying between the Propontis and Lydia, and including the Troad, Acts 16, 7. 8. It formed part of the Roman proconsular Asia. The Mysian cities Assos, Pergamus, and Troas, are mentioned in N. T. See Rosenm. Bibl. Geogr. I. ii. p. 173.

μυστήριον, ἰον, τό, (μύστης, μνέω,) a mystery, i. e. something into which one must be initiated, something of itself not obvious and above human insight. In N. T. spoken of facts, doctrines, principles, not fully revealed.

1. Genr. Matt. 13, 11 ἵνα δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν. to know the mysteries (mysterious things) of the kingdom of heaven, i. e. in a deeper and more perfect manner than they were made known to others. Mark 4, 11. Luke 8, 10. 1 Cor. 14, 2. Eph. 5, 32 τὸ μυστήριον τοῦτο μέγα ἐστίν

2 Thess. 2, 7 τὸ μυστήριον τῆς ἀνομίας, the hidden wickedness, as yet unknown to Christians, opp. ἀποκαλύπτεσθαι in v. 8. (Jos. B. J. 1. 24. 1 κακίας μυστήριον.) Rev. 1, 20 τὸ μυστ. τῶν ἑπτὰ ἀστέρων. 10, 7. 17, 5. 7.—Wisdom. 2, 22. Hdian. 8. 7. 8. Of the Eleusinian mysteries, e. g. the lesser, τὰ μικρά Diod. Sic. 4. 14; the greater, Diod. Sic. 4. 25. Dem. 29. ult. Xen. Hell. 1. 4. 14.

2. Spec. the mystery of the Gospel, the Christian dispensation, as having been long hidden and first revealed in later times. Eph. 3, 9 et Col. 1, 26 τὸ μυστήριον τὸ ἀποκρυμμένον ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ. Eph. 6, 19 τὸ μ. τοῦ εὐαγγελίου. Col. 2, 2 τὸ μ. τοῦ θεοῦ. 4, 3 et Eph. 3, 4 τοῦ Χρ. 1 Tim. 3, 9 τῆς πίστεως. Rom. 16, 25. 1 Cor. 2, 7. 4, 1. 13, 2. Eph. 3, 3. Col. 1, 27. So of particular doctrines or parts of the gospel, Rom. 11, 25. 1 Cor. 15, 51. Eph. 1, 9. 1 Tim. 3, 16.

μωπαῖζω, f. ἄσω, (μύωψ; μύω, ὄψ,) pr. to shut the eyes; then to contract the eyelids, to blink, to twinkle, like one who cannot see clearly; hence to see dimly, to be near-sighted, trop. 2 Pet. 1, 9.—Aristot. Probl. Sect. 31. Suid. ἐμώπασεν ἄκροισ τοῖς ὀφθαλμοῖς προσέσχε, μωπαῖζω γὰρ τὸ καμνύω.

μώλωψ, ὥπος, ὁ, (kindr. μῶλος, μῶλvs,) a stripe, weal, the mark of a stripe or blow; trop. 1 Pet. 2, 24 οὗ τῷ μώλωπι ἰδῆτε, i. e. collect. stripes, quoted from Is. 53, 5 where Sept. for מַכּוֹתָי. —So pr. Luc. Philopseud. 20. Plut. Æm. Paul. 19 fin.

μωμάσμαι, ὤμαι, f. ἥσομαι, Mid. depon. (μῶμος,) to find fault with, to carp at, to blame, c. acc. 2 Cor. 8, 20. Aor. 1 ἐμώμησεν as Pass. 2 Cor. 6, 3 ἵνα μὴ μωμηθῇ ἡ διακονία ἡμῶν, comp. Butt. § 113. n. 6.—Wisdom. 10, 14. Luc. D. Deor. 20. 2. Plato Prot. 346. c.

μῶμος, ου, ὁ, fault, i. e. fault-finding, blame, censure, Eccles. 18, 15. Plut. Reip. gerend. Præc. 27. p. 102.—In N. T. fault as found, a blemish, trop. stain, disgrace, 2 Pet. 2, 13 σπίλοι καὶ μῶμοι. So pr. Sept. for מַכּוֹת of a bodily defect, Lev. 12, 16 sq. Deut. 15, 21. Anthol. Gr. I. p. 74, 75.

μωραίνω, f. ἀνω, (μωρός,) pr. to make dull, sluggish, see in μωρός. Hence

1. Of impressions on the taste, Pass. to become insipid, tasteless, to lose its savour, e. g. salt, Matt. 5, 13 et Luke 14, 34 εἰάν δὲ τὸ ἅλας μωρανθῇ. See μωρός.

2. Of the mind, to make foolish, silly, i. e. to show to be foolish; c. acc. 1 Cor. 1, 20 ἐμάρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου.

Pass. Rom. 1, 22 φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, they became foolish, acted like fools. Sept. for מְבִיחִים Is. 44, 15. Pass. for מְבִיחִים; 2 Sam. 24, 10; מְבִיחִים Is. 19, 11.—In profane writers μωραίνω in this sense is intrans. 'to be foolish, to act foolishly,' Luc. D. Mort. 13. 3. Xen. Mem. 1. 1. 11.

μωρία, as, ἡ, (μωρός,) folly, foolishness, absurdity, spoken of what seems foolish and absurd, 1 Cor. 1, 18 ὁ λόγος... τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶ. v. 21. 23. 2, 14. 3, 19.—Eccles. 20, 31. Dem. 128. 10. Thuc. 5. 41.

μωρολογία, as, ἡ, (μωρόλογος; μωρός, λέγω,) foolish talk, vain discourse, Eph. 5, 4. —Aristot. H. A. 1. 11. 5. Plut. de Garrulit. 4. pen.

μωρός, ἄ, ὄν, pr. dull, not acute, e. g. of impressions on the taste, insipid, tasteless, Dioscor. 4. 18. p. 122. Hippocr. de Diæta 2. 27. 2.—In N. T. of the mind, dull, stupid, foolish, and Subst. ὁ μωρός, a fool; e. g. of persons, Matt. 7, 26 ὁμοιωθήσεται ἀνδρὶ μωρῷ. 23, 17 μωροὶ καὶ τυφλοὶ. v. 19. 25, 2 αἱ πέντε μωραὶ sc. παρῥένοι. v. 3. 8. 1 Cor. 3, 18. 4, 10. Sept. for מְבִיחִים Deut. 32, 6; מְבִיחִים Ps. 94, 8. (Luc. Paras. 25. Xen. Cyr. 3. 3. 45.) From the Heb. with the accessory idea of wickedness, impiety, Matt. 5, 22; so Heb. מְבִיחִים Sept. ἀφρων Ps. 14, 1. 53, 2. Job 2, 10; see Heb. Lex. מְבִיחִים no. 2. Comp. Arr. Epict. 3. 22. 85. Plato Legg. 857. d.—Of things, 1 Cor. 1, 25 τὸ μωρόν τοῦ θεοῦ i. e. what men count foolish though coming from God, comp. v. 23. 24. v. 27 τὰ μωρὰ τοῦ κόσμου. 2 Tim. 2, 23 et Tit. 3, 9 ζητήσεις μ. So Luc. Epigr. 1. Xen. l. c.

Μωυσῆς or Μωσῆς, ὁ, gen. ἑως, dat. εἰ et ἡ, acc. εἰ et ἡν, Moses, Heb. מֹשֶׁה (drawn out, saved), pr. n. of the great Hebrew prophet and legislator; on the forms and flexion, see Winer § 10. The form Μωσῆς, comes from Heb. מֹשֶׁה, and is found in Text. rec. chiefly in the Evangelists, Matt. 8, 4. 17, 3. 23, 2. Mark 1, 44. 9, 4. 5. Acts 3, 22. al. The form Μωϋσῆς, also in Sept. and Josephus, and in several later editions every where in N. T. is derived from the Egyptian etymology: see Heb. Lex. art. מֹשֶׁה. Jos. Ant. 2. 9. 6 τὸ γὰρ ὕδαρ μὲν οἱ Αἰγύπτιοι καλοῦσιν, ὅς τις δὲ τοὺς ἐξ ὕδατος σωθέντας, comp. c. Apion. 1. 31. So in Rec. Μωϋσῆς, Acts 6, 14. 7, 35. 17. al. Gen. Μωϋσεως Acts 15, 1. 5. Dat. -εἰ 2 Tim. 3, 8. al.—Meton. for the books of Moses, the Pentateuch, Luke 16, 29. 31. 24, 27. +

N.

Νααρών, δ, indec. *Nahson*, Heb. נַחֲשֹׁן (enchanter) *Nahshon*, pr. n. of a chief of Judah, whose sister was the wife of Aaron, Matt. 1, 4 bis. Luke 3, 32. See Ex. 6, 23. Num. 2, 3.

Ναργαλ, δ, indec. *Naggæ*, pr. n. of an ancestor of Jesus, Luke 3, 25.

Ναζαρέθ, *Nazapét*, ἡ, indec. *Nazareth*, prob. Heb. נָצְרֶת (a sprout, branch), Aram. נְצִרְתָּא, see Hengstenb. Christol. II. p. 1 sq. pr. n. of a small city in Galilee, just north of the great plain of Esdraelon, and about mid-way between the lake of Tiberias and the Mediterranean. It lies at the foot and on the lower slope of a hill facing the E. and S. E. along a small valley or basin entirely shut in by hills, except a narrow rocky gorge toward the south leading to the great plain. From the summit of the western hill is one of the finest views in Palestine. The cliff now wrongly shown as the place where the men of the city were about to cast Jesus down from the precipice (Luke 4, 29), is nearly two miles from the city, adjacent to the plain. See Bibl. Res. in Pal. III. p. 183–200.—Matt. 2, 23. 4, 13. 21, 11. Mark 1, 9. Luke 1, 26. 2, 4. 39. 51. 4, 16. John 1, 46. 47. Acts 10, 38.

Ναζαρηνός, οὐ, δ, *a Nazarene*, i. e. an inhabitant of Nazareth; spoken of Jesus, Mark 1, 24. 14, 67. 16, 6. Luke 4, 34

Ναζωραῖος, ου, δ, *a Nazaraean*, *Nazarene*, an inhabitant of Nazareth; in some editions written *Ναζαπαῖος* in Matt. 2, 23. 26, 71. John 18, 7.—Spoken of Jesus, Matt. 26, 71. Mark 10, 47. Luke 18, 37. 24, 19. John 18, 5. 7. 19, 19. Acts 2, 22. 3, 6. 4, 10. 6, 14. 22, 8. 26, 9. Matt. 2, 23 ὅτι Ναζωραῖος κληθήσεται, *he shall be called a Nazarene*, i. e. looking to the etymology of the name (see in *Ναζαρέθ*), *he shall be called a shoot, branch*, in allusion to such passages as Is. 11, 1. 53, 2. Jer. 23, 5. 33, 15. Zech. 3, 8. 6, 12; see Hengstenb. Christol. Vol. II. p. 1 sq.—Once of Christians in contempt, as the followers of Jesus of Nazareth, Acts 24, 5.

Ναθαν, δ, indec. *Nathan*, Heb. נָתָן (given sc. of God), pr. n. of a son of David, Luke 3, 31; comp. 2 Sam. 5, 14.—Not the prophet Nathan, 2 Sam. 7, 2 sq. 12, 1 sq.

Ναθαναήλ, δ, indec. *Nathanael*, Heb. נָתָנְאֵל (given of God, i. q. Θεόδωρος Theo-

dore), pr. n. of a disciple of Christ, probably the same with the apostle Βαρθολομαῖος q. v. John 1, 46. 47. 48. 49. 50. 21, 2.

ναί, adv. of affirmation, *yea*, *yes*, *certainly*.

1. Pr. *yea*, in answer to a question; Matt. 9, 28 πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· ναί, κύριε. 13, 51. 17, 25. 21, 16. John 11, 27. 21, 15. 16. Acts 5, 8. 22, 27. Rom. 3, 29.—Æl. V. H. 13. 4. Xen. Mem. 4. 2. 20.

2. As expressing assent to the words or deeds of another. Matt. 11, 26 ναί, ὁ πατήρ, [ὁρῶς ποιεῖς] ὅτι οὕτως κτλ. Luke 10, 21. Rev. 16, 7. 22, 20 ναί, ἔρχου κύριε, in some edit. So Act. Thom. § 17, 18. Xen. Mem. 2. 7. 14.—With καί introducing a subsequent limitation or modification; Matt. 15, 27 et Mark 7, 28 ναί, κύριε· καὶ γὰρ τὰ κυνάρια κτλ. comp. in γάρ no. 1. b. Viger. p. 423 sq. So Arr. Epict. 2. 10. 20. Plato Soph. p. 226. e.

3. Intens. in strong affirmation, *yea*, *verily*; Luke 11, 51 ναί, λέγω ὑμῖν, ἐκζητήσεται κτλ. 12, 5 ναί, λέγω ὑμῖν, τοῦτον φοβήσθε, *yea*, *I say unto you*, *fear him*. Phil. 4, 3. Philem. 20. Rev. 1, 7 ναί, ἀμήν. 14, 13. 22, 20 ναί, ἔρχομαι ταχύ. (Arr. Epict. 2. 13. 21; comp. Hom. II. 1. 234. Pind. Nem. 11. 30. Vig. p. 424.) Also with καί, *yea* and *more also*, Matt. 11, 9 et Luke 7, 26 ναί, λέγω ὑμῖν, καὶ περισσώτερον προφῆτου, *yea*, and *more than a prophet*. (Xen. Conv. 8. 4.) With the art. τὸ ναί, *yea*, i. e. the word *yea*. 2 Cor. 1, 17 ἢ παρ' ἐμοὶ τὸ ναί, καὶ τὸ οὐ, οὐ. v. 20. James 5, 12; art. impl. 2 Cor. 1, 18. 19 bis. Matt. 5, 37.

Ναῖν, ἡ, indec. *Nain*, a town of Galilee situated according to Eusebius about two miles south of Mount Tabor, near Endor, Luke 7, 11. Now *Nein*, a small hamlet; see Bibl. Res. in Pal. III. p. 218, 226. II.

ναός, οὐ, δ, (ναῖω), *a dwelling*, spec. of a god, *a temple*, *fane*; in classic writers mostly i. q. *ιερόν*, though sometimes spoken of the interior and most sacred part of a temple (*ιερόν*), where the image of the god was set up, Hdol. 1. 183.—Hence in N. T.

1. Genr. of any temple, ἐν χειροποιήτοις ναοῖς Acts [7, 48.] 17, 24. (Hdian. 7. 3. 13. Xen. Mem. 3. 8. 10.) Acts 19, 24 ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, *silver shrines of Diana*, i. e. miniature copies of the temple of Diana at Ephesus, containing a small

image of the goddess. Such shrines of other gods were also common, made of gold, silver, or wood, and were purchased by pilgrims and travellers, probably as memorials, or to be used in their devotions; much like the models of the Holy Sepulchre at the present day among pilgrims to Jerusalem. See Wetstein N. T. in loc. So Artemid. IV. 34 Κραίνος ὁ ἡμέτερος, ἀργυρέου ναοῦ ἐργεπιστάτης δόξας εἶναι. Diod. Sic. 1. 15, 97. ib. 20. 14 ἐπεμψαν δὲ καὶ τοὺς ἐκ τῶν ἱερῶν χρυσοῦς ναοὺς τοῖς ἀφιδρύμασι πρὸς τὴν ἱερίαν. Hdot. 2. 63 τὸ δὲ ἄγαλμα, ἐὼν ἐν νηφὶ μικρῷ ξυλίῳ κατακεχυρομένῳ κτλ. Comp. Dion. Hal. 2. 12 τὰ τῆς Ἐφησίας Ἀπρέμειδος ἀφιδρύματα παρ' Ἑλλήσιν.

2. Of the temple at Jerusalem, or in allusion to it, but only of the *fane* or edifice itself, in distinction from ἱερὸν, which included also the courts and other appurtenances; see in ἱερὸν. a) Pr. Matt. 23, 16 bis, *ὅς ἂν ὁμολογῇ ἐν τῷ ναῷ . . . ἐν τῷ χρυσῷ τοῦ ναοῦ*. v. 17. 21. v. 35 *μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου*, i. e. the altar of burnt offerings which stood in the court of the priests before the entrance of the ναός, see in ἱερὸν. 27, 5 *ρίψας τὰ ἀργύρια ἐν τῷ ναῷ*, prob. in the entrance of the ναός, since Judas could not enter within it. 26, 61 et 27, 40. Mark 14, 58 et 15, 29. Luke 1, 9. 21. 22. John 2, 20. 2 Thess. 2, 4. Also τὸ καταπέτασμα τοῦ ναοῦ Matt. 27, 51. Mark 15, 38. Luke 23, 45; see in καταπέτασμα. Sept. for *הַכִּיכָה* 1 K. 6, 5. 17. Ps. 5, 8. 11, 4. So Jos. Ant. 8. 4. 1. ib. 11. 4. 3. b) Symbol. of the temple of God in heaven, to which that of Jerusalem was to correspond (comp. Heb. 8, 5. 9, 11); Rev. 3, 12. 7, 15. 11, 1. 2. 19 bis, *ἡτοίγη ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ* κτλ. 14, 15. 17. 15, 5. 6. 8 bis. 16, 1. 17. 21. 22 bis. So Test. XII Patr. p. 550; comp. Wisd. 3, 14. c) Trop. of persons in whom God or his Spirit is said to dwell or act, e. g. the body of Jesus, John 2, 19. 21; of Christians 1 Cor. 3, 16. 17 bis. 6, 19. 2 Cor. 6, 16 bis. Eph. 2, 21. So Act. Thom. § 12 *γένεσθε ναοὶ ἁγιοί*.

Ναούμ, ὁ, indec. *Naum*, Heb. נְחֻם (consolation) *Nahum*, pr. n. of an ancestor of Jesus, not the prophet, Luke 3, 25.

νάρδος, οὐ, ἡ, *nard*, the oriental or Indian *spikenard*, *andropogon nardus* Linn. Heb. נָדָה, Sanscr. *narda*, Plin. H. N. 12. 26; see Celsii Hierobot. II. p. 1 sq. Jones on the Spikenard of the Ancients, in Asiatic Researches Vol. IV. The ancients extracted from it an oil or ointment which was highly prized, Theophr. H. Plant. 9. 7. 2,

3. Dioscor. 1. 66; comp. Tibull. 2. 2. 7 Hor. Epod. 5. 59.—Hence in N. T. *μύρον νάρδου πιστικῆς*, ointment of pure *spikenard*, i. e. the most precious, Mark 14, 3. John 12, 3. So Sept. for נָדָה Cant. 1, 12. 4, 13. 14.

Νάρκισσος, οὐ, ὁ, *Narcissus*, (pr. a flower,) pr. n. of a man at Rome, Rom. 16, 11. He is supposed by some to have been the well known freed-man and favourite of the emperor Claudius; comp. Sueton. Claud. 28. Tacit. Annal. 12. 57.

ναναγέω, ὦ, f. ἥσω, (ναναγός; ναῦς, ἄγρυμ, to suffer shipwreck, to be shipwrecked, intrans. 2 Cor. 11, 25 *τρίς ἐνανάγησα*. Trop. 1 Tim. 1, 19 *περὶ τὴν πίστιν*.—Dem. 910. 7. Xen. Cyr. 3. 1. 24; trop. Philo de Somn. p. 1128. d.

ναύκληρος, οὐ, ὁ, (ναῦς, κληρος,) a ship-owner, ship-master, *nauclerus*, i. e. the master or owner of a trading vessel, who took passengers and freight for hire, Acts 27, 11. Comp. Adam's Rom. Ant. p. 406.—Jos. Ant. 9. 10. 2. Pol. 4. 6. 1. Xen. Mem. 2. 6. 38.

ναῦς, νεώς, ἡ, (νέω, ναίω,) acc. ναῦν, see Buttm. § 58; a ship, vessel, Acts 27, 41. Sept. for נַחֲיָה 1 K. 9, 26. נַחֲיָה Job 9, 26.—Hdian. 1. 11. 11. Xen. Hell. 1. 6. 19.

ναυτης, οὐ, ὁ, (ναῦς,) a ship-man, sailor, seaman, Acts 27, 27. 30. Rev. 18, 17.—Jos. Ant. 9. 10. 2. Pol. 1. 49. 2. Xen. Hell. 7. 1. 12.

Ναχώρ, ὁ, indec. *Nachor*, Heb. נַחֹר (snorting) *Nahor*, pr. n. of the grandfather of Abraham, Luke 3, 34; comp. Gen. 11. 22 sq.

νεανίας, οὐ, ὁ, (νεάν, νέος,) a youth, a young man, Acts 20, 9. 23, 17. 18. 22. Sept. for נַעַר Judg. 16, 26. So Hdian. 1. 9. 2. Xen. Mem. 3. 1. 2.—Spoken of Saul (Paul) Acts 7, 58, where however it determines nothing definitely as to his age; since *νεανίας*, like *νεανίσκος*, was applied to men in the vigour of manhood, up to the age of 40 years; see in *νεανίσκος*. So of warriors, Sept. for נַחֲוִיר 2 Sam. 6, 1. 1 Chr. 19, 10; also Hdian. 6. 8. 7. Xen. Cyr. 2. 6.

νεανίσκος, οὐ, ὁ, (νεάν, νέος,) a youth, a young man, Mark 14, 51 *εἰς τὴν νεανίσκος*. 16, 5. Luke 7, 14. Sept. for נַעַר 1 Sam. 17, 55. Is. 3, 3; נַחֲוִיר Ezra 10, 1. So Jos. Ant. 6. 9. 2. Ael. V. H. 9. 39. Xen. An. 7. 2. 33.—Of young men in the prime and vigour of manhood, up to the age of 40 years, Matt. 19, 20. 22, comp. Luke 18, 18 where it is *ἀρχων*. Acts 5, 10 *οἱ νεανίσκοι*, i. e. the

younger members of the community, i. q. νεώτεροι in v. 6. Opp. to πρεσβύτεροι or πατέρες, Acts 2, 17. 1 John 2, 13. 14. Of police-men, Mark 14, 51. Sept. for נַצְרִי Gen. 41, 12. Josh. 6, 23; נַצְרִי Josh. 2, 1. 23. So Pol. 5. 25. 3. Hdian. 7. 6. 3. Xen. Cyr. 5. 1. 9, 13. Phavorin. νεανίσκος ἀπ' ἐτῶν εικοσιτριῶν ἕως ἐτῶν τριακοντατεσσάρων, ἡ τεσσαράκοντα ἐνός.

Νεάπολις, εως, ἡ, (νέος, πόλις,) Neapolis, a city and port of Macedonia near the Sinus Strymonicus, 12 Rom. miles E. S. E. of Philippi, on the confines of Thrace, Acts 16, 11.—Strabo 7. p. 330. Plin. H. N. 4. 18. Now Kavalla; see Leake's Trav. in N. Greece, III. p. 180, 224.

Νεεμάν, ὁ, indec. Naaman, Heb. נִצְמָן (pleasantry), pr. n. of a Syrian warrior and captain, Luke 4, 27. See 2 K. c. 5.

νεκρός, οὐ, ὁ, (νέκρς,) dead, both as Subst. and Adjective.

1. Subst. one dead, a dead person, only of mankind, and this is the Homeric and early usage; see Passow in voc.

a) a dead body, corpse, Matt. 23, 27 γέμουσιν ὁστέων νεκρῶν. Rev. 20, 13. Sept. for נֶפֶשׁ Deut. 28, 6. Jer. 7, 31.—Hdian. 4. 15. 16. Xen. Cyr. 4. 6. 5.

b) Genr. a dead person, Plur. the dead, e. g. a) As yet unburied, Matt. 8, 22 θάψαι τοὺς νεκρούς. Luke 7, 15. Heb. 9, 17. Also for one slain Rev. 16, 3. Sept. for נֶפֶשׁ Gen. 22, 3 sq. So Pol. 2. 34. 12. Plato Rep. 639. e. β) As buried, laid in a sepulchre, and therefore as being in ᾄδης q. v. and see also Heb. Lex. art. נֶפֶשׁ. Luke 16, 30 εἰς τὴν ἀπὸ νεκρῶν πορευθεῖσιν πρὸς αὐτοῖς. John 5, 25 οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τ. υἱοῦ τ. ζ. Acts 10, 42. Rom. 14, 9. Heb. 11, 35. Rev. 1, 18. So οἱ νεκροὶ ἐν Χριστῷ i. e. those who have died in the Christian faith, 1 Thess. 4, 16. Sept. for נֶפֶשׁ Ecc. 9, 5. Is. 8, 19. (Luc. D. Mort. 3. 1, 2. ib. 22. 2. Hom. Od. 11. 34.) In reference to being raised again from the dead, resurrection, e. g. ζῶντες ἐκ νεκρῶν trop. Rom. 6, 13; ζῶν ἐκ νεκρῶν trop. 11, 15, see in ζωὴ no. 1. a. So ζωοποιεῖν τοὺς v. Rom. 4, 17; ἐγείρειν τοὺς νεκρούς Matt. 10, 8. John 5, 21. Acts 26, 8. 2 Cor. 1, 9; ἐγείρειν τινα ἀπὸ (ἐκ) νεκρῶν Matt. 14, 2. 27, 64. Acts 3, 15. Gal. 1, 1. 1 Thess. 1, 10; ἀναστῆναι ἐκ τῶν νεκρῶν Matt. 17, 9. Luke 16, 31. John 20, 9; trop. Eph. 5, 14; ἀνάστασις τῶν νεκρῶν Matt. 22, 31. Acts 17, 32. Rom. 1, 4. 1 Cor. 15, 13. 21. 42; ἀν. ἡ ἐκ νεκρῶν Acts 4, 2; ἐξανάστασις τῶν v. Phil. 3, 11.

c) Emphat. οἱ νεκροί, the dead i. e. utterly dead, extinct, Matt. 22, 32 οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ ζώντων. Mark 12, 27. Luke 20, 38. 1 Cor. 15, 29 ὑπὲρ τῶν νεκρῶν, see in βαπτίζω no. 2. a. γ. Trop. νεκροί, those dead to Christ and his Gospel, spiritually dead; Matt. 8, 22 ἀφες τοὺς νεκροὺς κτλ. let the spiritually dead bury their dead, i. e. let no lesser duty keep you from the one great duty of following me. Luke 9, 60. Comp. Rom. 6, 13. 11, 15. Eph. 5, 14; see in lett. b, above.

2. Adj. νεκρός, ὁ, ὄν, dead, in Attic and later usage; usually of mankind, but also of an animal, Luc. D. Deor. 7. 4 χελώνη που νεκρὰν εὐρών.

a) Pr. Matt. 28, 4 ἐγένοντο ὥσει νεκροί. Acts 20, 9 καὶ ἡρᾷ νεκρός was taken up dead, i. e. for dead. 28, 6. Rev. 1, 17. Rom. 8, 10 τὸ σῶμα νεκρὸν δι' ἁμαρτίαν, the body is dead because of sin, i. e. remains subject to death; parall. is τὰ θνητὰ σώματα v. 11. Sept. for נֶפֶשׁ 2 Sam. 19, 6. Is. 27, 36. So Luc. Philops. 31. Arr. Epict. 3. 10. 15.—Trop. for lost, perished, given up as dead, e. g. the prodigal son, Luke 15, 24. 32; parall. with ἀπολωλός. So Aristoph. Ran. 420. Achill. Tat. 5. p. 553 ἦν ἂν ἔτι σοι Δευκίππῃ νεκρά.

b) Trop. in opp. to the life of the Gospel, e. g. a) Of persons, dead to Christ and his gospel, and so exposed to punishment, spiritually dead, Rev. 3, 1. With dat. of cause or manner, Eph. 2, 1 ἡμᾶς ὄντας νεκροὺς παραπτώμασι. v. 5; ἐν c. dat. Col. 2, 13. Vice versa, νεκρὸς εἶναι τῇ ἁμαρτίᾳ, to be dead to sin, no longer willingly subject to it, Rom. 6, 11, i. q. ἀποθανεῖν τῇ ἁμ. in v. 2. β) Of things, dead, inactive, inoperative, e. g. ἁμαρτία Rom. 7, 8; πίστις James 2, 17. 20. 26; also ἔργα νεκρά, dead works, i. e. external righteousness, not proceeding from a living faith, and therefore fruitless, sinful, Heb. 6, 1. 9, 14. +

νεκρώω, ὦ, f. ὥσω, (νεκρός,) to make dead; Pass. to die, pr. Anthol. Gr. IV. p. 276.—In N. T. trop. to deaden, to mortify, to subdue, c. acc. e. g. τὰ μέλη Col. 3, 5. Pass. part. νεκρωμένος, η, ὄν, deadened, i. e. dead, powerless, impotent, as τῶμα νεκρ. Rom. 4, 19. Heb. 11, 12. So Plut. de prim. Frig. 21; comp. ἀπονεκροῦσθαι Arr. Epict. 4. 5. 21.

νέκρωσις, εως, ἡ, (νεκρώω,) pr. a putting to death; hence in N. T.

1. death, i. e. violent death, 2 Cor. 4, 10 τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν περιφέροντες, i. e. ever exposed for

the cause of Christ to the same death which he suffered.

2. Trop. *deadness, impotency*, Rom. 4, 19.—Astrampsyche. Oneirocrit. in Suid, νεκρὸν ὄρων νεκρῶσιν ἔξεις πραγμάτων. Comp. ἀπονέκρωσις Arr. Epict. 1. 5. 4.

νέος, α, ον, *young, new*; Compar. νεώτερος, *younger*.

1. Pr. of persons, *young, youthful*. Tit. 2, 4 ἵνα σωφρονίζῳ τὰς νέας, opp. πρεσβυτίδας. Sept. for נַעֲרִים Gen. 37, 2. Prov. 22, 15. So Luc. D. Mort. 12. 4. Xen. Mem. 2. 1. 5, 31.—Compar. νεώτερος, *younger*, e. g. of two or more, Luke 15, 12. 13, ὁ νεώτερος αὐτῶν, ὁ ν. υἱός. Sept. for נַעֲרִים Gen. 9, 24. 42, 13. (Xen. Cyr. 3. 1. 1. An. 1. 1. 1.) Genr. for a *young person*, Plur. *the younger, the young*, in opp. to those older; John 21, 18 ὅτε ἡς νεώτερος. Acts 5, 6 οἱ νεώτεροι, i. q. of νεανίσκοι in v. 10. 1 Tim. 5, 1. 2. 11. 14. Tit. 2, 6. 1 Pet. 5, 5. Implying inferior dignity, Luke 22, 26. Sept. for נַעֲרִים Ps. 148, 12. Jer. 1, 6. 7. So Ceb. Tab. 2. Dem. 242. 15. Thuc. 1. 42.

2. Of things, *new, recent*, e. g. οἶνος, ἀσκοί, Matt. 9, 17 bis. Mark 2, 22 ter. Luke 5, 37 bis. 38. 39. Sept. for עֶשְׂרִי Lev. 23, 17. Cant. 7, 13. So Hdian. 1. 5. 26. Xen. Cyr. 1. 6. 38.—Trop. of the heart, disposition, nature, as *renewed* and therefore *better*; e. g. 1 Cor. 5, 7 ἵνα ᾗτε νέον φύραμα. Col. 3, 10. Heb. 12, 24 διαζήκη νέα.

νεοσσός, οὔ, δ, (νέος,) a *youngling*, the young of animals, espec. of birds. Luke 2, 24 δύο νεοσσούς περιστερῶν, where some Mss. have the later form νεοσοῦς, see Lob. ad Phryn. p. 206. Sturz Dial. Alex. p. 185. Sept. for נֶנֶס Lev. 5, 7. Prov. 30, 17; אֶפְרַיִם Deut. 22, 6.—Æl. V. H. 1. 6. Xen. Cæc. 7. 34.

νεότης, ητος, ἡ, (νέος,) *youth, youthful age*. Matt. 19, 20 ἐκ νεότητός μου. Mark 10, 20. Luke 18, 21. Acts 26, 4. 1 Tim. 4, 12 μὴδεὶς σου τῆς ν. καταφρονεῖτω let no one despise thy youth, i. e. conduct thyself with the wisdom of riper age. Sept. for נְעֻרִים Gen. 8, 21; נְעֻרֵי Ecc. 11, 9. 10.—Hdian. 1. 3. 3. Xen. Mem. 2. 1. 31.

νεόφυτος, ου, δ, ἡ, adj. (νέος, φύω,) *newly planted*, Suid. νεόφυτον τὸ νεωστὶ φύτευθέν. Sept. for נֶזֶב Job 14, 9. Ps. 144, 12.—In N. T. as Subst. trop. a *neophyte, new convert*, 1 Tim. 3, 6.

Νέρων, ωνος, ὁ, Nero, the Roman emperor, only in the spurious subscription 2 Tim. 4, 23.

νεύω, f. νείσω, to nod, to beckon, as a sign to any one; c. dat. John 13, 24 νείει οὖν αὐτῷ Σίμων. Acts 24, 10.—Sept. Prov. 4, 25. Æl. V. H. 14. 22. Plato Phæd. 117. a.

νεφέλη, ης, ἡ, (dim. νέφος,) pr. a *small cloud, nebula*, perh. Luke 12, 54; comp. 1 K. 18, 44. Genr. a *cloud*, Jude 12 νεφέλαι ἄνδρῶν. [2 Pet. 2, 17.] Sept. for נֶפֶשׁ Gen. 9, 13. 14; נֶפֶשׁ Ps. 36, 6; נֶפֶשׁ Judg. 5, 4. So Luc. D. Deor. 6. 4. Xen. An. 1. 8. 8.—Accompanying supernatural appearances and events, as the pillar of cloud in the desert, 1 Cor. 10, 1. 2; comp. Sept. and נֶפֶשׁ Ex. 13, 21. 22. In connection with Christ, as with a voice from heaven Luke 9, 35; or at his transfiguration, νεφέλη φωτεινή, Matt. 17, 5 bis. Mark 9, 7 bis. Luke 9, 34 bis; as receiving him up at his ascension, Acts 1, 9; as surrounding him at his second coming, Matt. 24, 30. 26. 64. Mark 13, 26. 14. 62. Luke 21, 27. Rev. 1, 7. 14, 14 bis. 15. 16. As surrounding ascending saints or angels, 1 Thess. 4, 17. Rev. 10, 1. 11, 12. Sept. of God, Ps. 18, 8 sq. 97, 2. Is. 19, 1.

Νεφθαλεμ, ὁ, indec. Nephthalim, Heb. נֶפְתָּלִי (my wrestling) Naphthali, pr. n. of the sixth son of Jacob, born of Bilhah, comp. Gen. 30, 8.—In N. T. only meton. *the tribe of Naphthali*, Matt. 4, 13. 15. Rev. 7, 6.

νέφος, εος, ους, τό, a *cloud*, pr. Hdian. 1. 14. 4. Diod. Sic. 1. 38.—In N. T. trop. for a *crowd, throng*, Heb. 12, 1 νέφος μαρτύρων. So Apoll. Rh. Argon. 4. 397. Hdol. 8. 109 νέφος τσούτου ἀνθρώπων. Diod. Sic. 3. 29 τὰ νέφη τῶν ἀκρίδων.

νεφρός, οὔ, δ, a *kidney*; Plur. οἱ νεφροί, *the kidneys, reins, loins*, Sept. for רִיבֵי Ex. 29, 13. 32. Job 16, 13.—In N. T. trop. for *the inmost mind*, the seat of the desires and passions, Rev. 2, 23 ἐρευνῶν νεφροὺς καὶ καρδίας. Comp. Sept. and רִיבֵי in the similar phrase Ps. 7, 10. Jer. 11, 20. 17, 10. 20, 12.

νεωκόρος, ου, δ, (ναός, Att. νέος, κορέω,) pr. *temple-sweeper*; hence a *temple-keeper*, prefect of a temple, who had charge also of the decorations, Jos. Ant. 1. 7. 6. Xen. An. 5. 3. 6; also a *worshipper*, one who frequents a temple, e. g. said of the Israelites in the desert, Jos. B. J. 5. 9. 4 οὗς ὁ Σεδὸς ἐαυτῷ νεωκόρους ἤγειν, and so νεωκορεῖν ib.—In N. T. a title assumed by cities noted for the worship of a particular deity, to whom they had built a temple; e. g. of Ephesus, a *worshipper, devotee* of Diana, Acts 19, 35 νεωκόρος τῆς μεγάλης Ἀρτέμι-

δος. So in inscriptions and on the coins of several cities; see in Wetstein N. T. II. p. 588.

νεωτερικός, ἡ, ὄν, (νέος, νεώτερος,) youthful, pertaining to youth; 2 Tim. 2, 22 τὰς ν. ἐπισυναίς φεύγε.—3 Macc. 4, 8. Pol. 10. 24. 7. Plut. Dion 8.

νεώτερος, α, ον, see in νέος.

νή, a particle of strong affirmation, with an accus. of that to which one appeals, whether with or without an oath; 1 Cor. 15, 31 νή τὴν ἡμ. καύχησιν, I protest by the rejoicing in you, which I have in Christ. Sept. for נִי Gen. 42, 15. 16.—Luc. D. Deor. 19. 1. Æl. V. H. 1. 33. Xen. Cyr. 1. 3. 10.

νήσω, f. νήσω, (νέω, Buttm. § 114,) to spin, absol. Matt. 6, 28 et Luke 12, 27 οὐδὲ νήσει, sc. τὰ κριμά. Sept. for נִי Ex. 35, 25. 38, 18.—Anthol. Gr. III. p. 63. Plato Polit. 289. c.

νηπιάζω, f. άσω, (νήπιος,) to be as a child, childlike, intrans. 1 Cor. 14, 20 τῇ κακίᾳ νηπιάζετε, i. e. be ignorant of it; comp. Matt. 18, 3.—So the Greek prov. διαφέρει δὲ τοῦ νηπίου κατ' ἡλικίαν οὐδὲν ὁ ἐν ταῖς φρεσὶ νηπιάζων, in Wetstein ad loc.

νήπιος, ια, ιον, Att. os, ον, (νη- έπος,) pr. not speaking, Lat. infans; hence subst. an infant, child, babe, without any definite limitation of age.

1. Pr. Matt. 21, 16 ἐκ στόματος νηπίων καὶ θηλαζόντων, quoted from Ps. 8, 3 where Sept. for נְיָי. 1 Cor. 13, 11 quinq. ὅτε ἤμην νήπιος κτλ. Spec. a minor, one not yet of age, Gal. 4, 1. Sept. genr. for נְיָי and נְיָי of a child playing in the streets Jer. 6, 11. 9, 20; asking for bread Lam. 4, 4; borne in the arms Lam. 2, 20; once of the foetus Job 3, 16.—Hdian. 2. 15. 7. Diod. Sic. 1. 74. Plato Ax. 366. d.

2. Trop. a babe, for one unlearned, unenlightened, simple; e. g. in a good sense, Matt. 11, 25 ἀπεκάλυψας αὐτὰ νηπίοις. Luke 10, 21. Rom. 2, 20. [1 Thess. 2, 7.] Implying censure, 1 Cor. 3, 1 ὡς νηπίοις ἐν Χριστῷ. Gal. 4, 3. Eph. 4, 14. Heb. 5, 13. Sept. for נְיָי Prov. 1, 32. Ps. 19, 8.—Hom. Od. 9. 44. Luc. Halc. 5. Plato Ax. 367. a.

Νηρεύς, έως, ὁ, Nereus, pr. n. of a Christian at Rome, Rom. 16, 15.

Νηρί, ὁ, indec. Neri, pr. n. of an ancestor of Jesus, Luke 3, 27.

νησίον, ου, τό, (dim. νήσος,) a small island, islet, e. g. Κλαύδη q. v. Acts 27, 16.

νήσος, ου, ἡ, (kindr. νέω, νάω,) an island, Acts 13, 6. 27, 26. 28, 1. 7. 9. 11. Rev. 1,

9. 6, 14. 16, 20. Sept. for נִי Ps. 72, 10 Ez. 26, 15. 18.—Diod. Sic. 3. 44. Xen. Hell. 4. 8. 7.

νηστεία, as, ἡ, (νηστεύω,) fasting, a fast, abstinence from eating.

1. Genr. e. g. for want of food, 2 Cor. 6, 5. 11, 27 ἐν λίμῳ καὶ δίψει, ἐν νηστείαις πολλάκις.—Diod. Sic. 1. 82. Plut. C. Mar. 36.

2. In a religious sense, as of the private fastings of the Jews, Matt. 17, 21 et Mark 9, 29 ἐν προσευχῇ καὶ νηστείᾳ. Luke 2, 37. Acts 14, 23. 1 Cor. 7, 5. To this kind of fasting the Pharisees ascribed great merit and practised it often, sometimes twice a week; see Matt. 9, 4. Luke 18, 12. Dan. 9, 3. Is. 58, 3 sq. Tob. 12, 8. In their longer fastings they abstained only from the better kinds of food, Dan. 10, 2 sq. Sept. for נִי Dan. et Is. l. c. Ps. 69, 11.—Spec. the fast, i. e. the annual public fast of the Jews, the great day of atonement, held on the tenth day of the seventh month (Tisri), five days before the festival of Tabernacles; see Lev. 16, 29 sq. 23, 27 sq. 34. The seventh month began with the new moon of October; and hence this fast served to indicate the season of the year after which the navigation of the Mediterranean became dangerous, Acts 27, 9. So Jos. Ant. 3. 10. 3, comp. 4 τρεπομένου τοῦ καιροῦ πρὸς τὴν χειμέριον ὥραν. Philo de Vit. Mos. 2. p. 657. c; also genr. Plut. Symp. 4. 6. 2 init. Æl. V. H. 5. 20.

νηστεύω, f. εύω, (νήστις,) to fast, to abstain from eating, in N. T. only of private fasting, see in νηστεία; Matt. 6, 16 bis. 17. 18. 9, 14 bis. Mark 2, 18 ter. 19 bis. Luke 5, 33. 18, 12. Acts 10, 30. 13, 2. 3. Sept. for נִי Judg. 20, 26. 1 Sam. 7, 6. (Æl. V. H. 5. 20. Plut. Demosth. 30.) With the notion of grief, mourning, with which fasting was often connected, Matt. 9, 15 πενθεῖν...νηστεύουσιν. Mark 2, 20. Luke 5, 34. 35. Comp. 2 Sam. 12, 16. Ezra 10, 6. Neh. 1, 4; where Sept. and Heb. נִי.—Of the Saviour's supernatural fast of forty days, Matt. 4, 2; comp. Luke 4, 2. Others suppose his fasting may have consisted in abstaining from all ordinary food, and subsisting only on the scanty supplies of the desert; comp. Dan. 10, 2 sq. 1 Sam. 31, 13. Act. Thom. § 20 νηστεύει συνεχῶς, καὶ ἄρτον έσθίει μόνον μετὰ ἀλατος, καὶ τὸ ποτὸν αὐτοῦ ὕδωρ.

νήστις, ιος, ὁ, ἡ, adj. (νη- έσζω,) not having eaten, fasting, Plur. acc. νήστεις Matt. 15, 32. Mark 8, 3.—Plut. Cato Maj. 23 νήστιν. Dion. Hal. Rhet. 9. 16 νήστεις.

Also acc. plur. νήστιδες Athen. 7. 79. p. 126. See Lob. ad Phryn. p. 326.

νηφάλιος, *ία, ιον, (νήφω,)* *sober, temperate*, espec. in respect to wine, Jos. Ant. 3. 12. 2; comp. Plut. Sept. Sap. Conv. 13 pen.—In N. T. trop. *sober-minded, watchful, circumspect*; 1 Tim. 3, 2 δεῖ οὖν ἐπίσκοπον εἶναι νηφάλιον κτλ. v. 11. Tit. 2, 2; comp. 1 Thess. 5, 6. So Plut. de Garrulit. 4 mid. Phavorin. νηφάλιος ἐστὶν ὁ ἀεὶ νήφων καὶ σὺνεσιν ἔχων τῇ ἡλικίᾳ καταλλήλον.—Text. Rec. in 1 Tim. 3, 2. 11, has the later synon. form νηφάλεος, *α, ον*, comp. Pas-sow s. v.

νήφω, *f. ψω, to be sober, temperate, abstinent*, espec. in respect to wine, Jos. B. J. 5. 5. 7 ἀπὸ ἀκράτου νήφοντες. Xen. Cyr. 7. 5. 20.—In N. T. trop. *to be sober-minded, watchful, circumspect*, absol. 1 Thess. 5, 6 γρηγορῶμεν καὶ νήφωμεν. v. 8. 2 Tim. 4, 5 σὺ δὲ νήφε ἐν πανί. 1 Pet. 1, 13. 4, 7. 5, 8. So Jos. B. J. 2. 12. 1. Luc. Hermot. 47 νήφε καὶ μέμνησο ἀπιστεῖν. Plato Legg. 918. d.

Νίγερ, *ὁ*, indec. *Niger*, surname of Simon a teacher at Antioch, Acts 13, 1.

Νικάνωρ, *ορος, ὁ*, *Nicanor*, pr. n. of one of the seven primitive deacons, Acts 6, 5.

νικάω, *ῶ, f. ἦσω, (νίκη,)* *to be victorious*, 3. g.

1. Intrans. *to come off victor, to prevail*; Rom. 3, 4 ἵνα νικήσῃς ἐν τῷ κρίνεσθαι σε, quoted from Sept. Ps. 51, 4 where Heb. הָיָה to be pure. With an infin. Rev. 5, 5. —Dem. 1436. 18. Xen. Mem. 4. 4. 17.

2. Trans. *to overcome, to conquer, to subdue*, c. acc. Luke 11, 22 ὁ ἰσχυρότερος . . . νικήσῃ αὐτόν. Rom. 12, 21 bis, μὴ νικῶ (Pass.) ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν. So Diod. Sic. 4. 57. Xen. Cyr. 1. 10. 4. Mem. 2. 6. 35.—Of Jesus and his followers as victorious over the world, over evil, over all the adversaries of his kingdom; with an acc. expr. or impl. 1 John 5, 4 bis, νικᾷ τὸν κόσμον κτλ. v. 5. Rev. 3, 21. 6, 2 bis. 12, 11. 17, 14. Perf. for pres. or fut. John 16, 33 ἐγὼ νενίκηκα τὸν κόσμον. 1 John 2, 13. 14. 4, 4. Hence Part. absol. ὁ νικῶν, *the victor*, he that overcometh, Rev. 2, 7. 11. 17. 3, 5. 21, 7; as Nom. absol. Rev. 2, 26. 3, 12. 21; comp. Butt. § 145. n. 4. Winer § 28. 3. Prægn. before ἐκ τοῦ θηρίου Rev. 15, 2, see in ἐκ no. 1. b.—Also of the adversaries of Christ's kingdom as temporarily victorious, Rev. 11, 7. 13, 7.

νίκη, *ης, ἡ*, *victory*, meton. for the ground or pledge of victory, 1 John 5, 4 αὕτη ἐστὶν ἡ νίκη . . . ἡ πίστις ὑμῶν.—Pr. Jos. B. J. 1. 27. 3. Hdian. 3. 8. 2. Xen. Cyr. 7. 1. 10.

Νικόδημος, *ον, ὁ*, *Nicodemus*, (victor populi,) pr. n. of a Pharisee and member of the Sanhedrim, who came to Jesus by night, prob. as a serious though timid inquirer. John 3, 1. 4. 9. 7, 50. 19, 39.

Νικολαῖτης, *ον, ὁ*, *a Nicolaitan*, pr. a follower of Νικόλαος, Rev. 2, 6. 15. This was prob. an heretical sect sprung from some leader of that name; but whether connected with the Nicolaitans of the second century and later, is very doubtful. Some regard the word as symbolical, referring to those who are called in v. 14 τοὺς κρατοῦντας τὴν διδάχην Βαλαάμ; since the Greek name Νικόλαος corresponds to the Heb. נִכְלָא, if this latter be taken as compounded from נִכָּח (or נִכָּח) i. q. νικάω, and נִכָּח לאֵלִים; so Eichhorn in Comm. ad loc. Hengstenb. Bileam p. 22 sq. Comp. the symbolical use of Ἰεράβελ in Rev. 2, 20. But a comparison of vv. 14. 15, seems to show that the *Nicolaitans* and the followers of Balaam were two distinct sects. See genr. Winer Realw. s. voc. Neander Apostol. Zeitalt. II. p. 533. ed. 3. [Engl. II. p. 50 sq.]

Νικόλαος, *ον, ὁ*, *Nicolas*, (victor populi,) pr. n. of a proselyte of Antioch, one of the seven primitive deacons, Acts 6, 5.

Νικόπολις, *εως, ἡ*, *Nicopolis*, (pr. city of victory,) a city where Paul proposed to winter, Tit. 3, 12; also in the spurious subscription. Prob. *Nicopolis ad Nestum* v. *Nessum*, on the river Nessus (now *Mesto*), which was here the boundary between Thrace and Macedonia; and hence the city is sometimes reckoned to the latter. Ptol. 3. 11.—Another Nicopolis was built by Augustus in Epirus, near the *Sinus Ambracius*, in honour of the battle of Actium; Strabo 7. p. 325. Dion Cass. 51. 1. Other cities of this name existed in Cilicia, Armenia, Egypt, etc.

νίκος, *εος, ονς, τό, (νίκη,)* *victory*, a later form for νίκη, Lob. ad Phryn. p. 647. 1 Cor. 15, 55 ποῦ σου, ᾄδῃ, τὸ νίκος; v. 57. So εἰς νίκος adv. *victoriously, triumphantly*, Matt. 12, 20; see in ἐκβάλλω no. 2. b, and κρίσις no. 4. 1 Cor. 15, 54, comp. Is. 25, 8, where Heb. הָיָה. Sept. for הָיָה 2 Sam. 2, 26. Job 36, 7; comp. Buxtorf Lex. Chald. 1379.—Sept. genr. Ez. 3, 8. Anthol. Gr. III. p. 242.

Ninevî, ἡ, indec. *Nineveh*, Heb. נִנְוִי, i. e. dwelling of Ninus, the ancient capital of the Assyrian empire, Luke 11, 32; comp. Gen. 10, 11, and the book of Nahum. It was situated on the eastern bank of the Tigris, opposite to the modern Mosul; and appears to have comprised a large tract of country, including various fortresses and temple-palaces several miles distant from each other. Those at Khorsabad and Nimroud have been excavated. The Greeks and Romans called it *Nivos*, *Ninus*, Hdot. 1. 193. Plin. H. N. 6. 30. It was finally destroyed B. C. 606. See Niebuhr Reisebeschr. II. p. 353. Rich's Koordistan, II. p. 29 sq. Ritter Erdkunde-XI. p. 221 sq. Layard's *Nineveh and its Remains*, passim.

Ninevîτης, ου, ὁ, a *Ninevite*, Matt. 12, 41. Luke 11, 30. [32.]

νιπτήρ, ἡρος, ὁ, (νίπτω,) a *wash-basin*, John 13, 5.—Pollux Onom. 10. 78 ποδα-νιπτήρ.

νίπτω, f. ψω, a later form, for which earlier writers used νίζω, f. ψω, Buttm. Ausf. Sprachl. § 114. p. 249; to *wash*, but only some part of the body, as the face, hands, feet. Ablutions of the hands and feet were common with the Jews, e. g. of the hands before eating, see Matt. 15, 2. Mark 7, 3; of the feet, as a mark of hospitality offered to a guest on his arrival, and performed by menial servants or slaves, see 1 Sam. 25, 41. Gen. 18, 4. 19, 2. 24, 32. 43. 24. Judg. 19, 21. The usual mode of ablu-tion in the east is by pouring water upon the hands; this is done by a servant; comp. 2 K. 3, 11. See Bibl. Res. in Palest. II. p. 451. III. p. 26. Winer Realw. art. *Reinigkeit*.—Hence, to *wash*, c. acc. e. g. the face, τὸ πρόσωπον Matt. 6, 17; impl. the eyes, τοὺς ὀφθαλμούς John 9, 7 bis. 11 bis. 15; the hands, τὰς χεῖρας Matt. 15, 2. Mark 7, 3; the feet, τοὺς πόδας John 13, 5. 6. 8 bis. 10. 12. 14 bis. 1 Tim. 5, 10. Sept. for פָּנֶיךָ of the face Gen. 43, 31; the hands Ex. 30, 20. Dent. 21, 6; the feet 1 Sam. 25, 41. Gen. 18, 4. So the face Plut. conjugal. Præc. 29; the hands, id. C. Mar. 26; the feet, id. Thes. 10. Hdot. 6. 19.

νοέω, ὦ, f. ἴσω, (νῶος, νοῦς,) to *see with the eyes*, to *perceive*; e. g. ὀφθαλμοῖς νοεῖν Hom. II. 24. 294. ib. 3. 396. Xen. An. 3. 4. 44.—In N. T. trop. to *see mentally*, i. e.

1. to *perceive*, to *understand*, to *comprehend*, absol. Matt. 16, 9 οὐκ οὐκ νοεῖς; Mark 8, 17; τῇ καρδίᾳ John 12, 40. With an acc. expr. or impl. Eph. 3, 4 ἀναγινώσκοντες νοῆσαι σύνεσιν μου. v. 20. 1 Tim. 1, 7.

Rom. 1, 20. With infin. Heb. 11, 3; with ὅτι Matt. 15, 17. 16, 11. Mark 7, 18. Sept. for נִרְיָה Prov. 1, 2. 6.—Diod. Sic. 5. 31. Plut. Thes. 3. Xen. An. 3. 4. 44.

2. to *think of*, to *consider*, to *give heed to*, c. acc. 2 Tim. 2, 7 νόει, ἀλέγω. Absol. Matt. 24, 15 et Mark 13, 14 ὁ ἀναγινώσκων νοεῖτω.—Eccclus. 11, 7. Hom. II. 9. 533 [537]. Arr. Epict. 3. 1. 18.

νόημα, ατος, τό, (νοέω,) a *perception*, *thought*, i. e.

1. Pr. what is *thought out*, *excogitated*; hence a *purpose*, *project*, *device*. 2 Cor. 2, 11 οὐ γὰρ αὐτοῦ (τοῦ Σαρανᾶ) τὰ νοήματα ἀγνοοῦμεν. 10, 5.—Baruch 2, 8. Hom. II. 10. 104. Plato Polit. 260. d.

2. Meton. for the gift or power of *thought*, *the mind*; e. g. the *understanding*, 2 Cor. 3, 14 ἐπωρώσῃ τὰ νοήματα αὐτῶν. 4, 4; also the affections, disposition, 2 Cor. 11, 3 οὕτω φθάρετὰ τὰ νοήματα ὑμῶν. Phil. 4, 7.—Hom. Od. 20. 82, 346. Pind. Pyth. 6. 29. Plato Conv. 197. e.

νόθος, ου, ὁ, ἡ, adj. *bastard*, *spurious*, Heb. 12, 8.—Jos. Ant. 5. 7. 1. Luc. Tox. 51. Xen. An. 2. 4. 25.

νομή, ἡς, ἡ, (νέμω,) *pasture*, *pasturage*.

1. The act of *feeding*, pr. Xen. Œc. 7. 20; in N. T. trop. a *feeding*, *eating*, *spreading*, as of a gangrene; and hence νομὴν ἔχειν, i. q. to *eat*, to *spread*, 2 Tim. 2, 17 ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει. So of an ulcer Pol. 1. 81. 6; of fire Jos. B. J. 6. 2. 9. Pol. 1. 48. 5.

2. *pasturage*, *pabulum*, trop. John. 10, 9 νομὴν εὐρήσκει, i. e. he shall have enjoyment, shall find happiness. Sept. for מְרֻחָה Gen. 47, 5; בְּרֻחָה Ps. 74, 1.—Trop. Plato Phædr. 248. b. Pr. Xen. Cyr. 3. 2. 20.

νομίζω, f. ἴσω, (νόμος,) to *acknowledge as custom*, to *do customarily*, i. e.

1. Pr. i. q. to *do by custom*, to *be accustomed*, to *be wont*; Pass. id. Acts 16, 13 οὗ ἐνομίζετο προσευχῇ εἶναι, where according to custom was the *proseucha*, i. e. παρὰ ποταμὸν; see in προσευχή no. 2.—Jos. Ant. 11. 1. 3. Luc. D. Deor. 9. 2. Xen. Cyr. 1. 2. 27. Also Act. Hdian. 6. 1. 9. Dem. 1077. 25.

2. Genr. to *regard* or *acknowledge as any thing*, i. e. in its customary character, or in the customary or prescribed manner, e. g. τινὰ θεὸν νομίζειν Dinarch. 102. 13; τῇ αἰχμαλωτῶν γυναῖκα ἐνόμιζεν Conon. Narrat. 44. So Pass. Luke 3, 23 ὡς ἐνομίζετο, as he was *regarded*, *reckoned*, i. e. according to Jewish custom. (Dem. 1022. 16 οἱ νομι-

ζόμενοι μὲν νείεις, μὴ ὄντες δὲ γένει ἐξ αὐτῶν. Hdot. 4. 180.) Hence simply *to regard, to think, to suppose*, e. g. with inf. and acc. Luke 2, 44 νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι. Acts 7, 25. 8, 20. 14, 19. 16, 27. 17, 29. 1 Cor. 7, 26. 1 Tim. 6, 5; inf. simpl. 1 Cor. 7, 36. With ὅτι, Matt. 5, 17 μὴ νομίσητε ὅτι ἦλθον κτλ. 10, 34. 20, 10. Acts 21, 29. So inf. c. acc. Æl. V. H. 8. 6. Xen. Cyr. 1. 4. 5; inf. Xen. Ag. 2. 3; ὅτι Xen. Cyr. 8. 1. 22.

νομικός, ἡ, ὄν, (νόμος,) *pertaining to law.*

1. Genr. Tit. 3, 9 μάχα νομικά, i. e. disputes relating to the Mosaic law.—Adv. νομικῶς according to law, Plut. de vitios. Pud. 10.

2. Of persons, *one skilled in the law, a lawyer.* Tit. 3, 13 Ζηρᾶν τὸν νομικὸν πρόπεμψον. So Plut. Sulla 36. Strabo 12. p. 813. c, οἱ παρὰ Ῥωμαίοις νομικοί. Arr. Epict. 2. 13. 7.—In the Jewish sense, *an interpreter and teacher of the Mosaic law*, so called in Luke, (once in Matt.) elsewhere νομοδιδάσκαλος and γραμματεῖς, see in γραμματεῖς no. 2. Matt. 22, 35 et Luke 10, 25 νομικός τις (comp. Mark 12, 28 γραμματεῖς). Luke 7, 30. 11, 45. 46. 52. 14, 3. So Jos. B. J. 2. 21. 7.

νομίμως, adv. (νόμος, νόμος,) *lawfully*, according to law and custom, 1 Tim. 1, 8. 2 Tim. 2, 5.—Arr. Epict. 3. 10. 8 εἰ νομίμως ἡβλήσας. Xen. Mem. 4. 4. 1.

νόμισμα, atos, τό, (νομίζω,) *any thing sanctioned by law or usage, a custom*, Æschyl. Theb. 269.—Hence in N. T. *current money, coin*, Lat. *numisma*; Matt. 22, 19 τὸ ν. τοῦ κήνσου. So Jos. Ant. 14. 14. 1. Hdian. 2. 15. 9. Xen. Cyr. 4. 6. 12.

νομοδιδάσκαλος, ον, ὁ, (νόμος, διδάσκαλος,) *a law-teacher, lawyer*, i. e. a teacher and expounder of the Jewish law, i. q. νομικός and γραμματεῖς, Luke 5, 17. Acts 5, 34; see in γραμματεῖς no. 2.—Spoken also of perverse Christian teachers, who obtruded themselves upon the churches as expounders of the Mosaic law; 1 Tim. 1, 7 ζέλοντες εἶναι νομοδιδάσκαλοι.

νομοθεσία, as, ἡ, (νομοθετέω,) *law-giving, legislation*, the giving of a code of laws, Pol. 4. 81. 12 ἀπὸ τῆς Λυκούργου νομοθεσίας. Plato Rep. 427. b.—In N. T. *meton. legislation, i. q. the laws given, code of laws, the law*, e. g. the Mosaic code, Rom. 9, 4 ὡν αἱ διαθήκαι καὶ ἡ νομοθεσία. So 2 Macc. 6, 23. Lys. 186. 33. Plut. In-stit. Lacon. 42 pen. ὥς οὐ παντάπασιν ὑπερ-ιδόντες τὴν Λυκούργου νομοθεσίαν.

νομοθετέω, ᾧ, f. ἤσω, (νομοθετής,) *to make or give laws, to legislate.*

1. Genr. and c. dat. for any one, Xen. Apol. Socr. 15 Λυκούργου τοῦ Λακεδαιμονίου νομοθετήσαντος. Sept. for הָרָה Ex. 24, 12. Hence in N. T. Pass. *to be legislated for, to receive laws*, where the dat. of the active construction becomes the nom. to the passive, Buttm. § 134. 5. Winer § 40. 1. Heb. 7, 11 ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο for the people received the (Mosaic) law upon this condition, sc. of receiving the Levitical priesthood.

2. Spec. *to establish, to sanction*, pr. as law, or by law, Pass. Heb. 8, 6 ἥτις (διαθήκη) ἐπὶ κρείττοσιν ἐπαγγελίας νενομοθέτηται.—Jos. Ant. 3. 15. 3. Act. c. acc. Diod. Sic. 1. 27. Xen. Mem. 4. 4. 25.

νομοθέτης, ον, ὁ, (νόμος, τίσημι,) *a law-giver, legislator*, James 4, 12.—Jos. Ant. 3. 7. 7. Diod. Sic. 1. 94. Xen. Mem. 1. 2. 31.

νόμος, ον, ὁ, (νέμω to allot,) pr. 'any thing allotted, apportioned,' that which one has in use and possession; hence *a usage, custom*, Sept. and הֹרָה 2 Sam. 7, 19. Luc. D. Mort. 14. 5. Xen. Cyr. 1. 4. 28.—In N. T. *a law, ordinance*, as prescribed by custom or authority.

1. Genr. *law*, without reference to a particular people or state. Rom. 4, 15 οὐ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις. 5, 13. 7, 8. 1 Tim. 1, 9. So Dem. 774. 18. Xen. Mem. 1. 2. 41 sq.—Spec. of particular laws, statutes, ordinances; in N. T. mostly of the Mosaic statutes, viz. a) Of laws relating to civil rights and duties, John 7, 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον κτλ. John 8, 5 comp. Lev. 20, 10. John 19, 7 comp. Lev. 24, 16 et Deut. 13, 5. Acts 23, 3. 24, 6. Also the law of marriage Rom. 7, 2. 3. 1 Cor. 7, 39; of the Levitical priesthood Heb. 7, 16. Also Heb. 9, 19 κατὰ νόμον i. e. according to the ordinance or command respecting the promulgation of the law, see Ex. 20, 18. 19. 24, 2 sq. Sept. for הֹרָה Num. 19, 14. So of particular civil laws among the Greeks, Dem. 325. 13. ib. 599. 24. Xen. Hell. 3. 3. 2. b) Of laws relating to external religious rites, e. g. purification Luke 2, 22. Heb. 9, 22; circumcision John 7, 23. Acts 15, 5 (comp. 21, 20. 24); sacrifices Heb. 10, 8. So Sept. and הֹרָה Lev. 6, 9. 14. al. c) Of laws relating to the hearts and conduct of men, Rom. 7, 7 ὁ νόμος ἔλεγεν· οὐκ ἐπιθυμήσεις. James 2, 8. Heb. 8, 10 et 16, 16 διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, quoted from Jer. 31, 33 where Sept. for הֹרָה. d) Put

for a *written law*, a law expressly given, i. q. ὁ νόμος ἔγραπτος. Rom. 2, 14 ἐνη τὰ μὴ νόμον ἔχοντα . . . ἐαυτοῖς εἰσι νόμος. So Diod. Sic. 1. 94 νόμοι ἔγραπται.

2. *the law*, i. e. a code or body of laws, in N. T. only of the Mosaic code. a) Pr. Matt. 5, 18 ἵνα ἐν . . . οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου. 22, 36 ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; Luke 16, 17. John 1, 17 ὁ νόμος διὰ Μωϋσέως ἐδόθη. 7, 19. Acts 7, 53. Rom. 2, 13 sq. 5, 13. 1 Cor. 15, 56. Gal. 3, 10 sq. Phil. 3, 5. 1 Tim. 1, 8. James 2, 9. 11. al. Hence ἔργα νόμου, see in ἔργον no. 2. c. δ, Rom. 2, 15. Gal. 2, 16. 3, 10; οἱ ἐκ νόμου, οἱ ἐν νόμῳ, οἱ ὑπὸ νόμον, those under the Mosaic law, Rom. 4, 16. 3, 19. 1 Cor. 9, 20; ὅσοι ἐν νόμῳ id. Rom. 2, 12. Sept. and חֻקֵּי Deut. 1, 5. 4, 44. al. b) Synecd. for the Mosaic dispensation, Rom. 10, 4 τέλος γὰρ νόμον Χριστός. Heb. 7, 12. 10, 1. c) Meton. for the book of the law, i. e. pr. the books of Moses, the Pentateuch, Matt. 12, 5. Luke 2, 23 (comp. Ex. 13, 2). Luke 10, 26. 1 Cor. 9, 8. 9 (comp. Deut. 25, 4). 1 Cor. 14, 34 comp. Gen. 3, 16. Sept. and חֻקֵּי Neh. 8, 2. As forming part of the Old Test. ὁ νόμος καὶ οἱ προφῆται, Matt. 5, 17. Luke 16, 16. John 1, 46. Acts 13, 15. 28, 23. Rom. 3, 21. (Jos. de Macc. 18.) Also νόμος καὶ προφ. καὶ ψάλμοι Luke 24, 44. Simply ὁ νόμος for the Old Testament, John 10, 34. 12, 34. 15, 25 comp. Ps. 35, 19. 1 Cor. 14, 21 comp. Is. 28, 11. 12. So 2 Macc. 2, 18.

3. Trop. ὁ νόμος τέλειος, the more perfect law, put for the Christian dispensation, in contrast with that of Moses; comp. above in no. 2. b. James 1, 25 ὁ δὲ παρακίψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας. So without τέλειος, James 2, 12. 4, 11.—Also of the laws, precepts, established by the gospel; e. g. ὁ νόμος Χριστοῦ Gal. 6, 2; absol. Rom. 13, 8. 10 πλήρωμα οὖν νόμου ἡ ἀγάπη. Gal. 5, 23.

4. Trop. a law, rule, standard of judging or acting; Rom. 3, 27 διὰ ποίον νόμον τῶν ἔργων; οὐχί· ἀλλὰ διὰ νόμου πίστεως. 7, 23. 25. 8, 2. 9, 31.—Arr. Epict. 1. 26. 1. +

νόος, see νοῦς.

νοσέω, ὦ, f. ἦσω, (νόσος,) to be sick, to ail, pr. Hdian. 3. 15. 3. Thuc. 1. 138.—In N. T. trop. νοσεῖν περὶ τι, to be sick with longing for any thing, to pine after, to dole about; 1 Tim. 6, 4 νοσῶν περὶ ζητήσεως καὶ λογομαχίας.—So περὶ τι Plut. de Ira cohib. 14. Id. de seipsum citra Invid. laud. 20 τοῖς περὶ δόξαν νοσοῦσιν. Plato Phædr. 228. e.

νόσημα, ατος, τό, (νοσέω,) sickness, disease, i. q. νόσος, John 5, 4.—Luc. Abdicat. 18. Xen. Cyr. 6. 2. 27.

νόσος, ου, ἡ, sickness, disease; Matt. 4, 23 θεραπεύων πᾶσαν νόσον. v. 24. 9, 35. 10, 1. Mark 1, 34. 3, 15. Luke 4, 40. 6, 17. 7, 21. 9, 1. Acts 19, 12. Sept. for חֲמָץ 2 Chr. 21, 19; חֲמָץ Ex. 15, 26. So Hdian. 1. 3. 1. Xen. Mem. 1. 4. 13.—Metaph. for pain, sorrow, evil; Matt. 8, 17 καὶ τὰς νόσους [ἡμῶν] ἐβάστασεν, translated from Is. 53, 4, Heb. מְרַבְּרֵי.

νοσσίᾱ, ᾱς, ἡ, (νεοσσός,) a later contr. form for Att. νεοσσία, a nest with the young, Sept. for נֶן Ps. 84, 4. Pausan. 9. 30. Hdtot. 3. 111; see Lob. ad Phryn. p. 206 sq. Sturz de Dial. Alex. p. 185.—In N. T. a nest of young birds, brood; Luke 13, 34 ὃν τρόπον ὄρνις τὴν ἐαυτῇ νεοσσίαν. So Sept. and נֶן Deut. 32, 11.

νοσσίον, ου, τό, (dim. νεοσσός,) contr. for Att. νεοσσίον, see in νοσσία; a young bird, Plur. τὰ νοσσία, a brood of young birds, Matt. 23, 37. Sept. for צִיְּרִים Ps. 84, 4.—So τὰ νεοστία Aristot. H. An. 9. 29. AEL. V. H. 10. 3.

νοσστός, see νεοσσός.

νοσφίζω, f. ἴσω, (νόσφι,) pr. to put apart, to separate; Mid. to separate oneself, to go away, Hom. Od. 11. 73. Act. to take or snatch away, to rob, Pind. Nem. 6. 106.—In N. T. Mid. to take away for oneself, to keep back what belongs to another, to embezzle, to purloin; absol. Tit. 2, 10; with ἀπό c. gen. partitively, Acts 5, 2. 3 νοσφίσασθαι ἀπὸ τῆς τιμῆς. So c. ἀπὸ Sept. Josh. 7, 1; οὐδὲν ἐκ τινός Philo de Vit. Mos. 1. p. 641. e; c. acc. 2 Macc. 4, 32. Xen. Cyr. 4. 2. 42.

νότος, ου, ὁ, the south wind; strictly the south-west wind, Lat. notus.

1. Pr. Luke 12, 55 νότον πνέοντα. Acts 27, 13. 28, 13. Sept. for דָּרֹם Job 37, 17; דָּרֹם Cant. 4, 16.—Plut. M. Anton. 7. Xen. An. 5. 7. 7.

2. Meton. the south, the southern quarter of the heavens and earth; Matt. 12, 42 et Luke 11, 31 βασιλίσσα νότον (comp. 1 K. c. 10). Luke 13, 29. Rev. 21, 13. Sept. for דָּרֹם Ecc. 1, 5. Ez. 40, 25; דָּרֹם Josh. 15, 2; דָּרֹם Ex. 26, 35.—Plut. Camill. 16. Plato Crit. 118. b.

νοῦθεσία, ας, ἡ, (νοῦθετέω,) a putting in mind, warning, admonition; 1 Cor. 10, 11 ταῦτα ἐγράφη πρὸς νοῦθεσίαν ἡμῶν. Eph. 6, 4. Tit. 3, 10.—Jos. Ant. 3. 15. 1. Diod. Sic. 15. 7. Plut. Solon 25. The form νοῦ-

seria was regarded as more Attic, Lob. ad Phryn. p. 512.

νοῦδετέω, ὦ, f. ἦσω, (νοῦς, τίσημι,) to put in mind, to remind, to warn, to admonish, c. acc. Acts 20, 31 οὐκ ἐπανόμην... νοῦδετέων ἐνα ἑκάστον. Rom. 15, 14. 1 Cor. 4, 14. Col. 1, 28. 3, 16. 1 Thess. 5, 12. 14. 2 Thess. 3, 15. Sept. for יִסֵּר Job 4, 3.—Jos. Ant. 4. 8. 24. Luc. Tim. 48. Xen. Cyr. 8. 2. 15.

νοῦμηνία, as, ἡ, (νέος, μήν,) Att. contr. for νεομηνία, pr. the new-month, i. e. the new-moon, as a festival, Col. 2, 16; see in μήν no. 2. Sept. for חֹדֶשׁ חֹדֶשׁ Ex. 40, 2. 15; חֹדֶשׁ רֵאשִׁי Num. 10, 10. 28, 11.—Jos. Ant. 4. 4. 6. Dem. 799 ult. Xen. An. 5. 6. 23.

νοῦνεχῶς, adv. (νοῦνεχής; νοῦς, ἔχω,) with understanding, discreetly; Mark 12, 34 νοῦνεχῶς ἀπεκρίθη.—Pol. 2. 13. 1. Plut. de Solert. Anim. 29 pen. See Lob. ad Phryn. p. 604.

νοῦς, νοῦ, ὁ, acc. νοῦν, Att. contr. for νόος, νόου; but in N. T. and the Fathers only with genit. νόος, dat. νοῖ, Winer § 8. 2. Lob. ad Phryn. p. 453; pr. the seer, perceiver, i. e. the intelligent or intellectual principle, the mind.

1. the mind, as the seat of emotions and affections, modes of thinking and feeling, the disposition, moral inclination, in Engl. i. q. the heart; Rom. 1, 28 παρέδωκεν αὐτοῦς ὁ ὁ εἰς ἀδόκιμον νοῦν. 12, 2. 1 Cor. 1, 10. Eph. 4, 17. 23. Col. 2, 18. 1 Tim. 6, 5 διεφθαρμένον τὸν νοῦν. 2 Tim. 3, 8. Tit. 1, 15. So for firmness or presence of mind, 2 Thess. 2, 2. As implying heart, reason, conscience, in opp. to fleshly appetites, Rom. 7, 23. 25. Sept. for לֵבָב Is. 10, 7. 12.—Hom. Od. 1. 3. Luc. de Salt. 85. Xen. Cyr. 5. 2. 17.

2. the understanding, intellect; Luke 24, 45 διήνοιξεν αὐτῶν τὸν νοῦν. 1 Cor. 14, 14. 15 bis. 19. Phil. 4, 7. Rev. 13, 18 ὁ ἔχων τὸν νοῦν, i. e. wise. Sept. for לֵבָב Josh. 14, 7.—Diod. Sic. 3. 6. Xen. Mem. 3. 12. 7.

3. Meton. the mind, for what is in the mind, i. e. thought, counsel, purpose, opinion; e. g. of God or Christ, Rom. 11, 34 τίς γὰρ ἔγνω νοῦν κυρίου, quoted from Is. 40, 13 where Sept. for יָדָא. 1 Cor. 2, 16 bis. Of men, Rom. 14, 5.—Judith 8, 14. Plut. de rect. rat. audiend. 13. p. 102. Xen. An. 3. 3. 2.

4. Trop. of things, the sense, meaning. Rev. 17, 9 ὁδοῦς ὁ ἔχων σοφίαν, i. e. the deep or hidden sense.—Synes. Ep. 103 σὺν κακῶς ἐπεδέξω τὸν νοῦν τῆς ἐπιστολῆς. Plut. Demosth. 6 pen. Hdtot. 7. 162.

Νυμφᾶς, ᾱ, ὁ, *Nymphas*, pr. n. of a Christian, Col. 4, 15.

νύμφη, ης, ἡ, (obsol. νύβω, Lat. nubo,) a bride, spouse, newly married.

1. Pr. John 3, 29 ὁ ἔχων τὴν νύμφην νυμφίος ἐστί. Rev. 18, 23. 21, 2. 9. 22, 17. Sept. for נִשְׁתָּה Jer. 2, 32. 7, 32. Joel 2, 16.—Æl. V. H. 4. 1. Xen. Conv. 9. 3.

2. Spec. as opp. ἡ πενθερά, it is put for a daughter-in-law, Matt. 10, 35. Luke 12, 53 bis. Sept. and נִשְׁתָּה Mic. 7, 6. Gen. 38, 11. Ruth 1, 6. 7.—Tob. 11, 16. 17. Jos. Ant. 5. 9. 1.

νυμφίος, ου, ὁ, (νύμφη,) a bridegroom, spouse, newly married, Matt. 9, 15 bis. 25, 1. 5. 6. 10. Mark 2, 19 bis. 20. Luke 5, 34. 35. John 2, 9. 3, 29 ter. Rev. 18, 23. Sept. for נִשְׁתָּה Ps. 19, 6. Jer. 7, 32.—Hdian. 4. 11. 7. Xen. Cyr. 4. 6. 5.

νυμφών, ὄνος, ὁ, (νύμφη,) a bridal chamber, where the nuptial bed was prepared, usually in the house of the bridegroom whither the bride was brought in procession; in N. T. only in the phrase νιοὶ τοῦ νυμφῶνος, sons of the bride-chamber Matt. 9, 15. Mark 2, 19. Luke 5, 34. These were the companions of the bridegroom, *bridemen*, called by the Greeks παρὰνύμφιοι, just as the bride had also her companions or *bridesmaids*. Rabb. נִשְׁתָּהוּ, Buxtorf Lex. Chald. 2535. Comp. Judg. 14, 11. Ps. 45, 14 sq.—Tob. 6, 13. 17. Act. Thom. §§ 9, 11. Suid. νυμφῶνος κοιτώνος.

νῦν, adv. also νυνί as strengthened by the demonstr. ἰ, Matth. § 607. Buttm. § 80. 2; now, Lat. nunc, Germ. nun.

1. Pr. of TIME, now. a) Of the actual present, as opp. both to time past and future. Luke 6, 21 οἱ πεινῶντες νῦν. v. 25. John 4, 18 καὶ νῦν ὃν ἔχεις κτλ. 12, 27 νῦν ἡ ψυχὴ μου τετράρακται, for the perf. as present see Buttm. § 113. 7. John 16, 22. 17, 5. 7. Acts 2, 33. 10, 33. 26, 6. 1 Cor. 16, 12. Gal. 2, 20. 1 John 2, 18. al. sæp. Sept. for הָיָה Josh. 14, 11. Is. 48, 7. So Hdian. 1. 4. 7. Diod. Sic. 1. 10. Xen. Cœc. 20. 24.—In direct anth. to something done in time past, e. g. νῦν δέ Luke 16, 25. Gal. 4, 9. Eph. 5, 8. Phil. 3, 18. Heb. 9, 26. James 4, 16; νυνί δέ, in which connection chiefly is νυνί found, Rom. 3, 21. 6, 22. 1 Cor. 5, 11 comp. v. 9. 2 Cor. 8, 11. Philem. 11; ἀλλὰ νῦν Luke 22, 36. In anth. to something future, emphat. Mark 10, 30 νῦν ἐν τῷ καιρῷ τούτῳ, opp. ἐν τῷ αἰῶνι τῷ ἐρχομένῳ. So Xen. Conv. 8. 4 νῦν ἐν τῷ παρόντι.—With the art. ὁ, ἡ, τὸ νῦν, as adj. the

now existing, present, see Buttm. § 125. 6. Acts 22, 1 *τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας*. Rom. 3, 26 *ἐν τῷ νῦν καιρῷ*. 8, 18. 2 Cor. 8, 13. Gal. 4, 25 *τῇ νῦν Ἱερουσ.* 1 Tim. 4, 8. 2 Tim. 4, 10. 2 Pet. 3, 7. (Diod. Sic. 2. 5 fin. Xen. Cyr. 4, 6. 3. ib. 6. 6. 13.) So ἀπὸ τοῦ νῦν sc. χρόνου, *from now, henceforth*, Luke 1, 48. 2 Cor. 5, 16; ἄχρι τοῦ νῦν *until now*, Rom. 8, 22. Phil. 1, 5; ἕως τοῦ νῦν *id.* Matt. 24, 21. Mark 13, 19. Also τὰ νῦν or τανῦν *adv. now, at present*, Buttm. § 125. n. 8. Acts 4, 29. 5, 38. 17, 30. 20, 32. 27, 22. non al. (Soph. Elect. 421. Hdot. 7. 104. Xen. Mem. 3. 10. 15.) Further, τὸ νῦν ἔχον, *as it now is*, for the present, Acts 24, 25; see in ἔχω no. 5.

b) In reference to time just past, *now*, i. e. *just now, even now*; comp. Viger. p. 425. E. g. with a perf. John 14, 29 *καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι*. Acts 7, 52; with an aor. Matt. 26, 65. John 13, 31. 21, 10. Rom. 5, 11; with an imperf. John 11, 8 *νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι*.—Perf. Xen. Cyr. 5. 2. 27; imperf. ib. 4. 5. 48.

c) In reference to future time just at hand, *now*, i. e. *even now, presently*, immediately; comp. Viger. p. 426. Lob. ad Phryn. p. 19. Matth. § 607. E. g. with a fut. John 12, 31 *νῦν ὁ ἄρχων τοῦ κ. τ. ἐκκληθήσεται ἔξω*. Acts 13, 11. Phil. 1, 20. (Aristoph. Vesp. 151. Xen. Cyr. 4. 1. 23.) With a pret. for fut. as implying what is immediately to take place, Winer § 41. 2. Matth. § 504. 3. John 4, 23 *ἔρχεται ὥρα, καὶ νῦν ἔστιν*. 16, 32. John 12, 31 *νῦν κρίσις ἐστὶ τοῦ κόσμου*. 16, 5 *νῦν δὲ ὑπάγω πρὸς κτλ.* Acts 26, 17.

2. As a particle of TRANSITION or continuation. a) Genr. *now*, as marking a present condition, i. e. in the present state of things, as things are. Luke 2, 29 *νῦν ἀπολύεις τὸν δοῦλόν σου*. 11, 39. Rom. 5, 9. 2 Cor. 7, 9. Col. 1, 24; *καὶ νῦν* Acts 3, 17. 20, 25. In antithesis, *νυνὶ δέ* 1 Cor. 13, 13; and so *νῦν δέ* preceded by εἰ, Luke 19, 42. John 8, 40. 1 Cor. 7, 14; *νυνὶ δέ* after εἰ, Rom. 7, 17. Heb. 8, 6. 11, 16. al.—Xen. Cyr. 7. 2. 16; after εἰ, Hdot. 3. 25. Xen. Mem. 2. 3. 14.

b) As implying that one thing follows *now out of* another, thus marking a conclusion, inference, i. q. *now then, now therefore*, i. e. since these things are so; Acts 12, 11 *νῦν οἶδα ἀληθῶς*. 22, 16 *καὶ νῦν τί μέλλεις*; 1 Cor. 14, 6 *νυνὶ δέ*. So *νῦν οὖν* Acts 16, 23, 15; interrog. Acts 15, 10; *νῦν ἄρα* Rom. 8, 1.—Xen. Cyr. 7. 5. 54 *νῦν οὖν*.

3. EMPHAT. in commands and exhortations, implying that what is to be done should be done *now*, at once, on the spot; comp. Passow s. v. Viger. p. 426. So with an Imperat. Matt. 27, 42 *καταβάτω νῦν ἀπὸ τοῦ σταυροῦ*. v. 43. John 2, 8. James 4, 13 *ἄγε νῦν*. 5, 1. 1 John 2, 28. Acts 7, 34 *νῦν δεῦρο*.—Hom. Il. 23. 485. Aristoph. Pac. 513. Eurip. Phoen. 101. +

νύξ, νυκτός, ἡ, 1. *night*, Lat. *nox*; pr. Matt. 14, 25 *τετάρτῃ φυλακῇ τῆς νυκτός*. Mark 6, 48. Luke 2, 8. Rev. 8, 12 *καὶ ἡ νύξ ὁμοίως*. 21, 25. 22, 5; trop. John 9, 4. Sept. for נֶחֱמָה Gen. 1, 5. Job 3, 6. 7. (Hdian. 4. 6. 8. Xen. Mem. 4. 3. 4.) In specifications of time, comp. in ἡμέρα no. 1. a. a) *Genit. of time when*, indefinite and continued, Buttm. § 132. 5. b. E. g. *νυκτός by night* Matt. 2, 14. 27, 64. John 3, 2; *ἡμέρας καὶ νυκτός, by day and by night*, i. e. continually, Luke 18, 7. Acts 9, 24. Rev. 4, 8; *νυκτός καὶ ἡμ.* 2 Tim. 1, 3. (Xen. Hell. 1. 1. 11; ἡμ. κ. ν. Xen. Mem. 2. 2. 8; *νυκ. κ. ἡμ.* Conv. 4. 48.) So μέσης δὲ νυκτός Matt. 25, 6; *κατὰ μέσον τῆς ν.* Acts 27, 27; *διὰ τῆς νυκτός, during the night*, i. e. either the whole night Luke 5, 5, or by night Acts 5, 19. 16, 9. b) *Dative of time when*, definite, Buttm. § 133. 4. e. E. g. Luke 12, 20 *ταύτῃ τῇ νυκτί, this very night*. Acts 12, 6. (Xen. An. 6. 1. 13.) Also *ἐν νυκτί by night* Acts 18, 9; *ἐν τῇ ν.* Matt. 26, 31. John 11, 10. So Xen. Conv. 1. 9. c) *Accus. of time how long*, Buttm. § 131. 9. Matt. 4, 2 *νύκτας τεσσαράκοντα*. 12, 40 *τρεῖς νύκτας*. Also *τὰς νύκτας the nights*, i. e. during the nights, Luke 21, 37; *νύκτα καὶ ἡμέραν night and day*, continually, Mark 4, 27. Luke 2, 37. Acts 26, 7. 2 Thess. 3, 8. al. So Xen. Conv. 4. 54 *τὰς ν.* Hiero 7. 10 *νύκτα κ. ἡμ.*

2. Trop. *night*, for a time of moral and spiritual darkness, the opposite of gospel light and day; Rom. 13, 12 *ἡ νύξ προέκυψε*. 1 Thess. 5, 5. +

νύσσω v. -ττω, f. ξω, *to prick, to pierce*, e. g. *τὴν πλευράν* John 19, 34.—Ecclus. 22, 20. Luc. Epist. Saturn. 38. Plut. Æmil. Paul. 20 pen.

νυστάζω, f. ξω, (νέω,) pr. *to nod*; hence *to nap, to slumber*, intrans. Matt. 25, 5 *ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον*. Trop. 2 Pet. 2, 3. Sept. for נָנָה Ps. 121, 3. Nah. 3, 18.—Luc. Merc. cond. 29. Xen. Cyr. 8. 3. 43.

νυχθήμερον, ov, τό, (νύξ, ἡμέρα,) a *day and night*, twenty-four hours, 2 Cor. 11, 25.—Geopon. 5. 8. 8. ib. 12. 19. 18.

Found only in very late writers, see Sturz de Dial. Alex. p. 186.

Νωέ, ὁ, indec. *Noe*, Heb. נֹחַ (rest) *Noah*, pr. n. of the patriarch preserved from deluge, Matt. 24, 37. 38. Luke 3, 36. 17, 26. 27. Heb. 11, 7. 1 Pet. 3, 20. 2 Pet. 2, 5.

νωθρός, ὁ, ὄν. (*νωθής*, *νόθος*), *slow*, *sluggish*, *dull*, pr. physically, Eccclus. 4, 29. Luc. de Astrol. 21.—In N. T. trop. of the mind, *dull*, *sllothful*; Heb. 5, 11 *νωθοὶ γε-*

γόναι ταῖς ἀκοαῖς. 6, 12 ἵνα μὴ *νωθοὶ γένησθε*. So Sept. Prov. 22, 29. Pol. 4. 8. 5. Plato Theæt. 144. b.

νωτός, οὐ, ὁ, *the back*, of men and animals; Rom. 11, 10 τῶν *νωτῶν αὐτῶν σύγκامψον*, from Ps. 69, 24 where Sept. for מִן הַמִּצְנֵה the loins. Sept. for מִן הַמִּצְנֵה 1 K. 7, 32; 2 K. 17, 14.—Plut. C. Mar. 33. Pausan. 10. 27. Athen. 9. 39. The earlier and more Attic form was τὸ *νωτον*, Lob. ad Phryn. p. 290.

Ξ

ξενία, ας, ἡ, (*ξένος*), pr. *guest-right*, an alliance of hospitality, Lat. *hospitium*, Pol. 33. 16. 2. Xen. Ag. 8. 3, 4; see Potter's Gr. Ant. II. p. 416 sq. Adam's Rom. Ant. p. 446. Dict. of Antt. art. *Hospitium*. Then, *hospitality*, *entertainment*, Æl. V. H. 9, 15. Dem. 81. 20.—In N. T. place for a *guest*, and genr. a *lodging*; Acts 28, 23 ἦκον πρὸς αὐτὸν εἰς τὴν *ξενίαν*. Philem. 22. So Jos. Ant. 5. 2. 8 pen. Hesych. *ξενία*· ἵπποδοχή, κατάλυμα, καταγώγιον.

ξενίζω, ἰ. ἴσω, (*ξένος*), 1. to receive as a *guest*, to entertain; Pass. to be entertained, to lodge with any one; Acts 10, 6 *ξενίζεται* παρὰ τινι Σίμωνι Βυρσεῖ. v. 18. 23. 32. 21, 16. 28, 7 ἡμᾶς φιλοφρόνως ἐξένισεν. Heb. 13, 2.—Æl. V. H. 13. 26. Xen. Cyr. 6. 2. 3 *ξενισθέντες* τότε παρὰ Κύρῳ.

2. to appear *strange* to any one, to surprise, c. acc. Jos. Ant. 1. 1. 4 τὸν *Ξεῖν* ἐξένισεν τὸ πρᾶττόμενον. In N. T. Part. plur. τὰ *ξενίζοντα*, *strange things*, i. e. novel, surprising, Acts 17, 20. (2 Macc. 9, 6. Diod. Sic. 12. 53.) Also Mid. *ξενίζομαι*, to be surprised, to think *strange* of, with dat. of cause or object, 1 Pet. 4, 12 μὴ *ξενίσεσθε* τῇ ἐν ὑμῖν πυρώσει, comp. Winer § 31. 1. Buttm. § 133. 4. c. So with ἐν φ 1 Pet. 4, 4. So ἐπὶ τινι Jos. Ant. 1. 1. 2. Pol. 2. 27. 4.

ξενοδοξέω, ῶ, ἰ. ἴσω, (*ξενόδοχος*; *ξένος*, *δέχομαι*), to entertain strangers, to practise hospitality, absol. 1 Tim. 5, 10.—Max. Tyr. Diss. 32. 133. Dion Cass. 78. 3. The Atticists prefer *ξενοδοκέω*, Lob. ad Phryn. p. 307.

ξένος, η, ον, pr. adj. *not of one's family*, *stranger*. Hence

1. Subst. ὁ *ξένος*, a *guest*, *stranger*. a) Pr. a friend allied in hospitality, *hospes*, such an alliance being usual among friends who lived in different cities or countries,

who then were entertained at each other's houses, see Potter's Gr. Ant. II. p. 416 sq. Adam's Rom. Ant. p. 446. Dict. of Antt. art. *Hospitium*. As the relation was mutual, ὁ *ξένος* is used, like Lat. *hospes*, both of the entertainer and the entertained; e. g. of the former, the host, Rom. 16, 23 Γάιος ὁ *ξένος* μου καὶ τῆς ἐκκλησίας ὅλης. So Dem. 194. 19. Diod. Sic. 17. 47. Xen. An. 3. 1. 4.

b) Genr. a *stranger*, *foreigner*, as coming from another place or country; Matt. 25, 35 *ξένος* ἦμιν. v. 38. 43. 44. 27, 7 εἰς τὰς πόλεις τοῖς *ξένοις*. Acts 17, 21 οἱ ἐπιδημοῦντες *ξένοι* resident strangers, foreigners. Heb. 11, 13. 3 John 5. Sept. for נָכְרִי Ruth 2, 10. 2 Sam. 15, 19; 2 Job 31, 32. So Ceb. Tab. 2. Hdian. 5. 7. 4. Xen. Mem. 4. 4. 17.—Trop. as not belonging to the christian community, an alien, c. gen. Eph. 2, 12 *ξένοι* τῶν διαθηκῶν, *aliens from the covenant*; comp. Winer § 30. 6. Buttm. § 132. 8. (Soph. Œd. Tyr. 218 sq.) Absol. a *stranger*, not a Christian, Eph. 2, 19 οὐκέτι ἐστὶ *ξένοι* καὶ πάροικοι.

2. Adj. *strange*, i. e. *foreign*, *unknown*, as coming from another country; Acts 17, 18 *δαίμονα ξένα*. Trop. Heb. 13, 9 διδασκαίαις *ξένοις*, *strange doctrines*, foreign to the christian faith. So Wisd. 16, 2. Æl. V. H. 2. 13 *ξένοι δαίμονες*. Xen. Ven. 11. 1.—Trop. *strange*, *novel*, *unheard of*, causing wonder, 1 Pet. 4, 12 ὡς *ξένου* ὑμῖν συμβαινόντος. So Wisd. 19, 5. Luc. Contempl. 13. Diod. Sic. 3. 52.

ξέστης, οὐ, ὁ, Lat. *sextarius*, pr. a measure of things liquid and dry, the 16th part of a modius, and therefore containing nearly one pint English; see in μόδιος. Adam's Rom. Ant. p. 504. Bæckh Metrol. Untersch. p. 200 sq. Later Heb. שֵׁטֶף see Buxt. Lex. Chald. 2076.—In N. T. genr. for any small measure or vessel, a cup,

puicher, Mark 7, 4. 8. So pr. Jos. Ant. 8. 2. 9. Arr. Epict. 1. 9. 33.

ξηραίνω, f. *ἄνω*, (*ξηρός*.) aor. 1. *ἐξήρανα* James 1, 11, comp. Buttm. § 101. 4; Pass. perf. *ἐξήραμαι* Mark 3, 1. 3, comp. Buttm. § 101. n. 8; also 3 pers. sing. *ἐξήρανται* Mark 11, 21, comp. Buttm. § 101. n. 7.—*To dry, to make dry*; Pass. *to be dried up, to become dry*. E. g. of plants, Act. c. acc. *to dry up, to wither*, once James 1, 11 *ὁ ἥλιος . . . ἐξήρανε τὸν χόρτον*. Pass. *to wither away*, Matt. 13, 6 et Mark 4, 6 *διὰ τὸ μὴ ἔχων ῥίζαν ἐξηράνη*. Matt. 21, 19. 20. Mark 11, 20. 21. Luke 8, 6. John 15, 6. 1 Pet. 1, 24. Also of the harvest, *to be dry, ripe*, as *ὁ θερισμός* Rev. 14, 15. Sept. for *שָׁבַב* Jer. 12, 4. Hos. 9, 19. So Dem. 1278. 22. Xen. Mem. 4. 3. 8.—Of fluids, Pass. *to be dried up*, Rev. 16, 12 *τὸ ὕδωρ*. Mark 5, 29 *ἡ πηγὴ*. Sept. for *שָׁבַב* Gen. 8, 7. 1 K. 17, 7. Is 19, 5.—Of the body or its members, Pass. *to wither, to pine away*; Mark 3, 1 *ἐξηραμμένην ἔχων τὴν χεῖρα*. v. 3. 9, 18 *καὶ ξηραίνεται* and *he pineth away*. Sept. and *שָׁבַב* 1 K. 13, 4. Prov. 17, 22. So Act. Thom. § 48.

ξηρός, *ἀ, ὄν*, 1. *dry*, e. g. of a tree, *dry, withered*, Luke 23, 31 *εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται*; i. e. a green or dry tree as emblematic of the righteous and the wicked, drawn from Ez. 20, 47 comp. 21, 3. Sept. for *שָׁבַב* Is. 56, 3. Ez. 17, 24. So Diod. Sic. 20. 42. Xen. CEC. 7. 36.—Of the body or its members, John 5, 3; *ἡ χεῖρ* Matt. 12, 10. [Mark 3, 3.] Luke 6, 6. 8. Comp. Sept. for Heb. *שָׁבַב* Hos. 9, 17. So Test. XII. Patr. p. 535 *ἡ χεῖρ*.

2. Spec. *ἡ ξηρά* sc. *γῆ*, *the dry land*, as opp. *ἡ θαλάσση*, Matt. 23, 15. Heb. 11, 29. Sept. and *שָׁבַב* Gen. 1, 9. 10. Jonah 1, 9.—Strabo 3. p. 143.

ξύλινος, *η, ὄν*, (*ξύλον*.) *wooden, made of wood*. 2 Tim. 2, 20 *σκεύη ξύλινα*. Rev. 9,

20. Sept. for *ῥῥ* Lev. 11, 32. Deut. 10, 1.—Hdian. 4. 7. 8. Xen. An. 5. 2. 5.

ξύλον, *ον, τό*, (*ξύω, ξύω*.) *wood*, 1. e.

1. Genr. for fuel, timber, ornament, etc. 1 Cor. 3, 12 *λίθους τιμίους, ξύλα, χόρτον*. Rev. 18, 12 bis, see in *ξύινος*. Sept. and *ῥῥ* Gen. 22, 3. 6 sq.—*Æl.* V. H. 5. 6. Xen. Cyr. 5. 3. 49.

2. Spec. any thing made of wood, e. g. a) *a staff, club*, as *μετὰ μαχαίρων καὶ ξύλων* Matt. 26, 47. 55. Mark 14, 43. 48. Luke 22, 52. So Jos. B. J. 5. 3. 1. Hdian. 7. 7. 8. Dem. 645. 16. b) *stocks*, Lat. *nervus*, a wooden block or frame put on the neck of a prisoner; sometimes also a block with holes in which the feet and hands were confined; comp. Adam's Rom. Ant. p. 272. Acts 16, 24 *τοὺς πόδας αὐτῶν ἡσφαλίστατο εἰς τὸ ξύλον*. Sept. for *שָׁבַב* Job 33, 11. So Luc. Tox. 29 *τὰ σκέλη ἐν τῷ ξύλῳ κατακλεισμένα*. Plut. de genio Socr. 32 *οἱ δὲ τοὺς πόδας ἐν τῷ ξύλῳ δεδεμένοι τὰς χεῖρας ὀρέγοντες ἐβόων*. Lys. 117. 32. c) *a stake, pale, cross*, i. q. *σταυρός*, Acts 5, 30 et 10, 39 *κρεμάσαντες ἐπὶ ξύλου*. 13, 29. Gal. 3, 13 see in *ἐπικατάρατος*. 1 Pet. 2, 24. Sept. and *ῥῥ* Deut. 21, 22. 23. Esth. 5, 14; comp. Josh. 10, 26. 27.

2. Of living wood, *a tree*; Luke 23, 31 *ἐν τῷ ὑγρῷ ξύλῳ*, see in *ξηρός* no. 1. Rev. 2, 7 *ξ. τῆς ζωῆς*, see in *ζωή* no. 1. b. 22, 2 bis. 14. 19. Sept. for *ῥῥ* Gen. 1, 11. 12. 2, 9.—Palæph. 34. 4. Xen. An. 6. 4. 4, 5.

ξυράω, *ω, f. ἴσω*, (*ξυρόν, ξύω*.) *to shear, to shave*, pr. the locks or beard; Mid. Acts 21, 24 *ἵνα ξυρήσονται τὴν κεφαλὴν* *that they may shave their heads*, may cut off their hair. Pass. perf. part. fem. *ἐξυρμένη* 1 Cor. 11, 5. 6. Sept. for *שָׁבַב* Gen. 41, 14. Num. 6, 9. 19.—Palæph. 33. 1. Luc. Cynic. 14. Plut. Mor. II. p. 22. 10. Some of the grammarians regard *ξυρέω* as the better form, Lob. ad Phryn. p. 205; so Hdot. 2. 65. Plato Rep. 341. c.

O.

ὁ, ἡ, τό, gen. *τοῦ, τῆς, τοῦ*, see Buttm. § 75. 2; originally a demonstrative pronoun, *this, that*; but in Attic and later usage mostly a prepositive article, *the*; Buttm. § 126. 1. Kühner § 247. § 244 sq. Matth. § 264. § 286.

I. As a DEMONSTRATIVE PRONOUN, *this, that*; see the grammarians just cited, and Winer. § 20.

1. Simpl. once in the words cited from the poet Aratus, Acts 17, 28 *τοῦ γὰρ καὶ γένος ἐσμέν*, *for of THIS ONE (him) we are also the offspring*. Buttm. § 126. n. 7. Kühner § 247. 2, 3. Matth. § 286.—Hom. II. 1. 12. Soph. CEd. Tyr. 1082 *τῆς γὰρ πέφυκα μητρός*. Xen. Ath. 2. 8.

2. In distinctions and distribution, with *μέν, δέ*, e. g. *ὁ μὲν . . . ὁ δέ*, *the one . . . the*

other, that one ... this one. Phil. 1, 16. 17 οἱ μὲν ἐξ ἀγάπης ... οἱ δὲ ἐξ ἐριθείας. Heb. 7, 5. 6 οἱ μὲν ... ὁ δὲ v. 23. 24. So distributively, one ... another; Plur. some ... others. Matt. 13, 23 ὁ μὲν ἑκατόν, ὁ δὲ ἐξήκοντα. 22, 5. 6; οἱ μὲν ... οἱ δὲ Acts 14, 4. 17, 32. 28, 24; τοῖς μὲν ... τοῖς δὲ Rom. 2, 7. 8; τοὺς μὲν ... τοὺς δὲ Eph. 4, 11. Also οἱ μὲν ... ἄλλοι δὲ Matt. 16, 14. John 7, 12; καὶ τινες ... οἱ δὲ Acts 17, 18. See Buttm. § 126. 2, and n. 4. Kühner § 247. 3. d. Matth. § 288, and n. 6. Winer § 20. 1.—So Matt. 28, 17 οἱ δὲ ἐδίστασαν, but some doubted, i. e. in antith. to all as impl. in προσεκύνησαν. See Meyer Comm. in loc.

3. In the narrative style, ὁ δὲ is used by way of transition to another person or party already mentioned, without a preceding ὁ μὲν, but this one, i. e. but he, and he, etc. Matt. 2, 5 οἱ δὲ εἶπον. 16, 14. Mark 8, 28 οἱ δὲ ἀπεκρίθησαν. Luke 7, 40 ὁ δὲ φησι. 8, 30. 48. John 6, 20. 8, 11. al. sœp. So with a participle intervening, Matt. 2, 9 οἱ δὲ ἀκούσαντες ... ἐπορεύθησαν. v. 14. 21 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον. 4, 4 ὁ δὲ ἀποκριθεὶς εἶπε. v. 20. 12, 39. Mark 1, 45. Luke 6, 8. John 8, 9. al. sœp. See Buttm. § 126. 4. Kühner § 247. 3. a. Matth. § 289. ult. Winer § 20. 2.—Jos. Ant. 6. 11. 9. Xen. An. 2. 3. 2; with part. Jos. B. J. 4. 11. 1.

II. As the PREPOSITIVE ARTICLE, originally a demonstrative as above, but having its demonstrative power gradually softened down so as simply to mark an object as *definite*; not as a class, but as a *definite* member of a class. It corresponds in many respects to the English *the*, and French *le, la*, but more nearly to the Germ. *der, die, das*; though it is sometimes used where we still say *this*, often where we employ no article, and sometimes even where we put the indefinite *a, an*. Usually it is omitted where the English omits it. The usage of languages varies much in respect to their articles; and, in Greek especially, the usage seems in many cases never to have become fixed, but to have been left to the taste and judgment of the writer or speaker; as is also in some measure the case with our English *the*. Further, to the writers of the N. T. the use of the Heb. article (הַ) was vernacular; and this could hardly fail to impart a shade of colouring to their mode of employing the article in Greek; though probably not to such an extent as is often supposed. See Buttm. § 124 sq. Kühner § 244–246. Matth. § 264–285. Winer § 17 sq.

A) With *Substantives*, or words standing for substantives.

1. Simply, i. e. without adjectives or other adjuncts, where the Subst. is to be expressed as *definite*.

a) Genr. where the noun refers to a person or thing as *well known*, i. e. either as already mentioned, or as of common notoriety; so in English. E. g. a) As already mentioned, Matt. 1, 24 ὁ ἄγγελος, comp. v. 20. Matt. 2, 7 τοὺς μάγους, comp. v. 1. Matt. 5, 1 τοὺς ὄχλους, comp. 4, 25. Matt. 13, 25. 26 τοῦ σίτου, ὁ χόρτος, τὰ ζιζάνια, sc. there spoken of. v. 30. (But v. 27 ζιζάνια indef.) 19, 14. Mark 5, 39. Matt. 21, 18 εἰς τὴν πόλιν, i. e. Jerusalem, but in John 4, 8 εἰς τὴν π. i. e. Sichem. Acts 19, 17 εἰς τὴν οἰκίαν, comp. v. 11. Also Matt. 2, 11, comp. v. 9. al. sœp. β) As of common notoriety; Matt. 1, 22 διὰ τοῦ προφήτου, i. e. Isaiah, but 2, 15 διὰ τ. π. Hosea. Matt. 2, 4 τοῦ λαοῦ i. e. the Jewish people. 2, 7 τοῦ παιδίου, for which the Magi were inquiring. 5, 1 εἰς τὸ ὄρος, i. e. near by. 5, 25 ἐν τῇ ὁδῷ, sc. to the judge. 9, 28 εἰς τὴν οἰκίαν, i. e. where he was to lodge. 8, 12 ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὁδ. sc. which are well known as belonging to that place. 12, 41 ἐν τῇ κρίσει, i. e. the day of judgment. 21, 8 ἀπὸ τῶν δένδρων, which grew there. 13, 2 τὸ πλοῖον, which was there, or which he had bespoken. 26, 27 τὸ ποτήριον, sc. usually served at table. Mark 2, 24 et 3, 2 ἐν τοῖς σάββασιν, i. e. on a certain sabbath. (But Matt. 12, 2 ἐν σαββάτῳ indef.) Luke 5, 14 τῷ ἱερεῖ, i. e. the proper priest. v. 16 ἐν ταῖς ἐρήμοις, sc. near the city. 12, 54 τὴν νεφέλην, the harbinger of rain. 16, 21 οἱ κύβες, sc. of that city. John 3, 10 ὁ διδάσκαλος τοῦ Ἰσρ. with emphasis (see Winer § 17. 4. p. 125). 13, 5 εἰς τὸν νιπτήρα, which belonged to the chamber. 21, 20 ἐν τῷ δέλνῳ, comp. 13, 23 sq. Acts 11, 13 ὁ ἄγγελος, comp. 10, 3. Acts 21, 38 ὁ Αἰγύπτιος, i. q. in Engl. *that Egyptian*. Rom. 4, 3 ἡ γραφή, the Scriptures. 5, 15 οἱ πολλοί, the many, the great mass. 1 Cor. 10, 1. 2 ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, i. e. the pillar of cloud and the Red Sea. James 2, 25 τοὺς ἀγγέλους, the spies sent by Joshua. Rev. 5, 13 τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα κτλ. i. e. the glory which belongs to God and to none other; comp. v. 12. Rom. 11, 36. al. sœp. Winer § 17. 1. Buttm. § 124. n. 6.—Here however it often depends on the taste or feeling of the writer, whether the object shall be expressed as definite or not; as Matt. 12, 1 τῷ λαῷ στάχυας, i. e. some

ears, indef. but Mark 2, 23 et Luke 6, 1 *τῶν σάκχων* i. e. of the grain just before mentioned. Mark 6, 8 *ἵνα μηδὲν αἰρωσιν εἰς ὁδόν* i. e. for journeying, for this or any other journey; but Luke 9, 3 *εἰς τὴν ὁδόν*, i. e. for this journey.

b) With *proper names* of persons or places. Here the usage is various, and seems to depend mostly on the will of the writer, or on some special idiom. aa) Of persons, as ὁ Ἰησοῦς, Matt. 3, 13, 15, and so almost universally in Matthew, and generally in the other gospels, but less frequently elsewhere; also αὐτὸς ὁ Ἰησοῦς Luke 24, 15; without art. e. g. Ἰησοῦς Luke 2, 52, 4, 1. 1 John 2, 22, al. sæp. So ὁ Ἰωάννης Matt. 3, 13, 11, 1; without art. Matt. 3, 4, 9, 14, 11, 2, 4; ὁ Πιλάτος Matt. 27, 13, 17, 22, and so more usually; but without art. Luke 13, 1, 23, 6. Acts 13, 28; ὁ Παῦλος Acts 14, 11, 19, 15, 2; without art. 13, 16, 15, 36; ὁ Παῦλος καὶ ὁ Βαρνάβας Acts 13, 43, 46; without art. 15, 2, 12, 25; ὁ Στέφανος Acts 6, 9, 7, 59, 8, 2; without art. 6, 5, 8. etc. etc. So before the compound pr. n. for Jehovah, Rev. 1, 4 ἀπὸ τοῦ ὁ ὦν καὶ ὁ ἦν κτλ. Where the proper name has an adjunct of title, office, family, or the like, and is thus made definite, the article is omitted; as Ἰωάννης ὁ Βαπτιστής Matt. 3, 1. Mark 8, 28; Πιλάτος τῷ ἡγεμόνι Matt. 27, 2; Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου Gal. 1, 19; Σίμων ὁ κανανίτης Matt. 10, 4. Acts 18, 8, 17, al. sæp. Where the pr. n. is indeclinable, the article would seem to be more necessary, in order to mark the case; but the usage is here equally variable, e. g. ὁ Ἰωσήφ Matt. 1, 18, 24; without art. Luke 2, 33, 4, 22; τὸν Δαβὶδ Acts 13, 22. Matt. 22, 42; usually without art. Matt. 1, 20. Mark 2, 25, al. sæp. Comp. the genealogies in Matt. 1, 1 sq. Luke 3, 23 sq. Buttm. § 124, 3. Winer § 17, 8. bb) With geographical names; where as a general rule names of countries take the article more frequently than those of cities, Winer, § 17, 7. Generally also where two or more names follow each other, only the first takes the article, as Matt. 4, 25 ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπ. καὶ Ἱεροσ. καὶ Ἰουδαίας κτλ. Luke 3, 1. Acts 1, 8, 2, 9, 6, 9, 31, 14, 21. 1 Thess. 1, 8. But see Acts 2, 9 τὴν Ἀσίαν, and 1 Thess. 1, 7.—Spec. a) Names of countries, as ἡ Ἀσία Acts 19, 10, 22, 26, 27, and so always except Acts 6, 9. 1 Pet. 1, 1, by the above rule. So ἡ Ἀχαΐα Acts 18, 12, 27, and usually; but without art. 2 Cor. 9, 2; ἡ Γαλιλία 1 Cor. 11, 1. Gal. 1, 2;

without art. 2 Tim. 4, 10; ἡ Γαλιλαία Matt. 22, 4, 12, and so always except Matt. 4, 15, and Luke 17, 11. Acts 9, 31, by preced. rule. Also ἡ Ἰουδαία Matt. 2, 1, 5, and so always except Matt. 4, 25. Acts 2, 9; ἡ Ἰταλία Acts 18, 2, and always; ἡ Κύπρος Acts 13, 4, 21, 3; without art. 15, 39; ἡ Μακεδονία Acts 16, 10, 19, 21; without art. 16, 9. 1 Cor. 16, 5; ἡ Συρία Matt. 4, 24. Acts 18, 18; without art. Acts 21, 3. The name Αἴγυπτος never has the article. Comp. in Engl. *the Crimea, the Dekkan*, Germ. *die Turkey, die Schweiz*, Fr. *la France, la Suisse, la Prusse*. Winer l. c. β) Names of cities have the article least frequently, espec. after the prep. ἐν, εἰς, ἐκ. E. g. ἡ Ἀντιοχεία only Acts 15, 23; ἡ Δαμασκός only Acts 9, 3, 22, 6; once εἰς τὴν Δ. 26, 12; ἡ Ἐφεσος only Acts 18, 21, 19, 17, 20, 16; ἐν τοῖς Ἱεροσολύμοις twice John 5, 2, 10, 22; ἡ Ἱερουσαλὴμ once Acts 5, 28; c. adj. Gal. 4, 25, 26; ἡ Καπερναούμ once Luke 4, 23; ἡ Ναζαρέθ twice Matt. 4, 13. Luke 4, 16; ἡ Ρώμη twice, Acts 18, 2 ἐκ τῆς Ρ. 28, 14. So Hdian. 1. 6, 14, but often without art. see Irmisch Index ad Hdian. Τύρος has not the art. in N. T. but ἡ Τύρος Hdian. 3. 3, 6. Comp. Winer l. c. γ) Names of rivers take the art. as in Engl. e. g. ὁ Ἰορδάνης, *the Jordan*, always, Matt. 3, 5, 6. al. ὁ Εὐφράτης Rev. 16, 12; c. adj. 9, 14. So Hdian. 6. 5, 3.—Names of mountains do not occur in N. T. except in connection with τὸ ὄρος, see in εἰλαία no. 1, and Σινᾶ. Names of nations belong properly under lett. d, below.—The rule is sometimes laid down for geographical names, that where first mentioned they are without the article, but take it afterwards; yet the converse of this is just as often true. E. g. Acts 17, 10 εἰς Βέροιαν, v. 13 ἐν τῇ Β. Acts 20, 15 εἰς Μίλητον, v. 17 ἀπὸ τῆς Μ. But also ib. v. 13, 14 εἰς τὴν Ἀσσον, comp. v. 16, 18; also 17, 1, 11, 13, 18, 1 et 19, 1. So εἰς τὴν Καισάρειαν Acts 10, 24, 12, 19; elsewhere without art.

c) With nouns implying a person or thing as *alone*, the *only one* of the kind, either as pre-eminent above all others, or as alone existing; thus approaching the nature of a proper name, and sometimes passing over into one. E. g. ὁ Χριστός, *the Christ*, the Messiah, Matt. 1, 17, 2, 4, and so almost always where it stands alone; since as a pr. name without the art. it occurs very rarely in the Gospels and Acts, as Luke 23, 2. John 9, 22; though oftener in the Epistles, Rom. 5, 6, 6, 4. 1 Cor. 1, 17, 23. (Winer § 17, 4, n. 1.) So ὁ υἱὸς

τοῦ θεοῦ v. τοῦ ἀνθρώπου, see in νίος. Also ὁ διδάσκαλος Mark 14, 14. Further ὁ διάβολος, *the devil*, κατ' ἐξοχὴν Matt. 4, 1. 5. 8, and always except Acts 13, 10, comp. 1 Pet. 5, 8; ὁ πονηρός *the evil one* Matt. 6, 13. 13, 19. 25; ὁ ἀντίχριστος 1 John 2, 18; ὁ πειράζων 1 Thess. 3, 5; ὁ ζάνατος Rev. 6, 8. 20, 13. 14; ὁ ἄψυτος Rev. 8, 11. (Xen. Cyr. 3. 3. 4. An. 6. 6. 7.) So ὁ Σεβαστός, *Augustus*, pr. *the august*, Acts 25, 21. 25. Comp. Winer § 17. 6. Matth. § 268.—The names of God, θεός and κύριος, (the latter also of Christ,) often have the article, but more frequently omit it, espec. in the oblique cases; see in θεός no. 1, and κύριος II. 1, 2. The name πατήρ applied to God has usually the art. and a genitive, but also simply ὁ πατήρ Matt. 28, 19. Luke 10, 22; also παρὰ πατρός John 1, 14. So τὸ πνεῦμα and τὸ πνεῦμα ἅγιον, almost as pr. n. Matt. 28, 19. Acts 1, 8. 10. 19. Rom. 15, 30. 1 Cor. 2, 10. 2 Cor. 13, 3; without art. 1 Pet. 1, 2. Acts 8, 15. 1 Cor. 12, 3. Jude 20. See Winer § 18. p. 138, 141. Buttm. § 124. n. 7.—Also with nouns or names of single objects, concrete or abstract, where also the article is often omitted when they are otherwise so definite that no ambiguity can arise. E. g. ὁ ἥλιος Matt. 13, 43. Mark 1, 32; without art. Matt. 13, 6. Luke 21, 25; and so τοῦ ἀπὸ ἀνατολῆς ἡλίου Rev. 7, 2. 16. 12. al. (Æl. V. H. 4. 1. Xen. An. 1. 10. 15.) So ὁ οὐρανός, οἱ οὐρανοί, Matt. 3, 2. 16, and usually in the Gospels and Apocalypse; without art. Matt. 5, 45. 6, 20. 1 Cor. 8, 5, and more usually in the Epistles. Also ἡ γῆ Matt. 5, 13. 18; without art. 1 Pet. 3, 5. 10. Acts 17, 24. al. So τοῦ κόσμος, βάλαισα, μεσημβρία, νύξ, and others, see Winer § 18. p. 138 sq. (But ἀπὸ καταβολῆς κόσμου always without art. Matt. 13, 35. al.) Also ἡ ἀγορά Matt. 20, 3. Acts 16, 19; but Mark 7, 4 ἀπὸ ἀγορᾶς, comp. Engl. *from market*. Luke 7, 32; ὁ νόμος *the law* of Moses; Matt. 5, 18. 22, 36. John 1, 17; without art. Rom. 2, 23. 3, 20. 21. 31. Gal. 2, 21. 3, 2; τοῦ ἀγροῦ Matt. 6, 28. 30; but ἀπ' ἀγροῦ as opp. to the city, Mark 15, 21. Luke 15, 25. Comp. Winer l. c.—Further, with abstract nouns, in respect to which languages vary, e. g. in Engl. *virtue* always without art. but *truth* or *the truth*; Germ. usually *die Tugend*, *die Wahrheit*, French, *la vertu*, *la vérité*, rarely without the article; while the Greek inserts it, or also omits it where no ambiguity can arise. E. g. ἡ ἀρετή 2 Pet. 1, 5 bis; without art. v. 3; ἡ ἀγάπη Rom. 13, 10 bis. 1 Cor. 13, 4. 8; without art. v. 2.

3. 2 Cor. 2, 8; ἡ ἀμαρτία Rom. 5, 12. 6. 1. 2. 17. 18; without art. Rom. 3, 9. 20. 5, 13; ἡ δικαιοσύνη Rom. 5, 17. 6, 18. 19. 20; without art. Rom. 4, 9. 5, 21. 9. 30; ἡ πίστις Rom. 3, 30. 31. 4, 9; without art. Acts 6, 5. Rom. 1, 17. 3, 28. al. etc. etc. See also Matt. 15, 19. Gal. 5, 19 sq. Col. 3, 8. Comp. Matth. § 264. p. 545. Winer § 18. 1. Buttm. § 124. n. 7.

d) With nouns implying a definite *genus* or class of individuals, distinct from all others, Matth. § 264. p. 544. Winer § 17. l. c. E. g. a) Genr. in Plur. αἱ ἀλώπεκες Matt. 8, 20; οἱ αἱετοί 24, 28. So οἱ νεκροί *the dead* Matt. 14, 2. 22, 31. Mark 12, 26. 1 Cor. 15, 29. 42; but more frequently also without the article, espec. in connection with words referring to a rising from the dead, as ἐγείρειν, ἀναστῆναι, ἀνάστασις, etc. Matt. 17, 9. Luke 24, 46. Acts 3, 15. Rom. 10, 7. al. (So οἱ v. Luc. Necrom. 17. D. Mort. 17. 2; without art. D. Mort. 3. 1. ib. 20. 3.) Here belong also the plural names of nations, which take the article as generic, e. g. οἱ Ἰουδαῖοι, *the Jews*, the whole nation, Matt. 2, 2. Luke 7, 3. John 5, 1; sometimes also spoken of certain individuals or a particular class as representing the whole, Mark 7, 3. John 2, 18. 20; but Ἰουδαῖοι *Jews* indef. Acts 2, 5. 10. So οἱ Ἑβραῖοι John 7, 35; οἱ Ῥωμαῖοι John 11, 48. β) In the Sing. where the noun expresses a generic idea, or stands as the representative of a class; where in English also we commonly put *the*. Matt. 12, 35 ὁ ἀγαθὸς ἄνθρωπος . . . καὶ ὁ πονηρός. Mark 3, 27. Luke 10, 7 ὁ ἐργάτης. John 10, 11 ὁ ποιμὴν ὁ καλός. Rom. 1, 17 ὁ δίκαιος. Gal. 3, 20. 4, 1. Here too we may refer ὁ σπεύρων, *the sower*, Matt. 13, 3. Mark 4, 3; so in Engl. *'the farmer sows his seed,'* etc. Also ἐπὶ τὴν πέτραν, ἐπὶ τὴν ἄμυνον, Matt. 7, 24. 26. See Buttm. § 124. n. 6. So Xen. Mem. 2. 3. 16 bis.—For participles in a similar sense, see below in D.

e) With nouns in themselves indefinite, which yet become definite as standing in some certain relation to the definite person or thing there spoken of; Buttm. § 124. n. 6. § 127. 8. Winer § 17. 2. E. g. Luke 18, 15 τὰ βρέφη i. e. their own children. John 5, 36. Acts 14, 10 εἶπε μεγάλη τῇ φωνῇ. 26, 24. (Luc. Saturn. 3. Diod. Sic. 1. 83.) 1 Cor. 11, 5 ἀκατακλύπτω τῇ κεφαλῇ, so in Engl. *with the head uncovered*, i. e. *her head*. Heb. 7, 24. Rev. 4, 7.—The definiteness of such nouns is often strengthened by the genit. of a pronoun; e. g. Matt. 3, 4 ὁ Ἰωάννης εἶχε τὸ ἐνδύμα αὐτοῦ. Mark 8, 17.

John 19, 2. Rev. 2, 18. Also τὸ ὄνομα αὐτοῦ Matt. 1, 21, 23. Luke 1, 13. al. So Ael. H. An. 13. 15 ὀλίγην ἔχει τὴν οὐραν. Xen. Cyr. 5. 1. 4 ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα.—The article may also be omitted before such nouns, when otherwise definite; as 1 Tim. 2, 8 ἐπαίροντας ὁσίους χεῖρας. 2 Pet. 2, 14. Winer § 18. 2.

f) Where two or more nouns in the same case are connected by καί or the like, if the first have the article, the second takes or omits it in certain circumstances, viz.

a) If the nouns are of different genders the article is by rule repeated; as Matt. 15, 4 τίμα τὸν πατέρα καὶ τὴν μητέρα. v. 5. Matt. 8, 26. Luke 14, 26. Acts 13, 50 τὰς σεβόμενας γυναῖκας . . . καὶ τοὺς πρῶτους κτλ. 15, 20. Rom. 8, 2. 1 Cor. 2, 4. Eph. 2, 3. Col. 2, 13. al. So connected by οὕτε 1 Cor. 3, 7. Winer § 18. 3. (Diod. Sic. 1. 50. Plato Charmid. 17. p. 160. b, τὰ τοῦ τάχους τε καὶ τῆς ὀξύτητος.) But sometimes the article is here omitted, espec. where the nouns express kindred ideas; Col. 2, 22 τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀντρ. Luke 1, 6. 14, 23. 23, 49. Rev. 5, 12. So Plato Rep. 586. e, τῇ ἐπιστήμῃ καὶ λόγῳ. Legg. 784. e. β) If the nouns are of the same gender, but express different and independent objects, the article is repeated, as Mark 2, 16 οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. v. 18 οἱ μαθηταὶ τοῦ Ἰωάννου καὶ οἱ Φαρισαῖοι. 12, 13. Luke 1, 58. 11, 39. 12, 11. 23, 4. Acts 6, 4. Rev. 22, 1. al. sarp. So with τε . . . καὶ, Acts 17, 10. 14. al.

Also where the art. is necessary for distinctness, as 1 Cor. 1, 28. See Winer § 18. 5. So Diod. Sic. 1. 30 διὰ τὴν ἀνδρίαν καὶ τὴν σπῆνιν κτλ. Xen. Cyr. 1, 2. 2. Ath. 1. 4. γ) But if the nouns be of the same gender and stand in near relation to each other, the article is more commonly not repeated. E. g. when they are all parts of one general idea, or of a whole; Mark 15, 1 οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, where the elders and scribes stand as one division over against the priests. Luke 14, 3. 21. Phil. 2, 17. Col. 2, 8. 19. 1 Tim. 4, 7. 1 Pet. 2, 25. al. (Plato Phædo 78. b, τῷ μὲν συντετέλεντι τε καὶ συντέλει ὄντι κτλ. Hdot. 1. 65 fin. Matth. § 268. n. 1.) Or where a noun is added for nearer explanation, Col. 3, 17 εὐχ. τῷ θεῷ καὶ πατρί. Eph. 1, 3. Phil. 4, 20. 2 Pet. 1, 11. 2, 20. al. Or where with the first noun and its article there is connected a genit. or other adjunct which refers also to the second; Phil. 1, 25 εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τ. π. 1 Thess. 2, 12. 3, 7. Eph. 3, 5. Acts 1, 25 τῆς διακονίας ταύτης καὶ ἀποστολῆς.

Winer § 18. 4. (Ael. H. An. 7. 29. Diod. Sic. 1. 86 fin.) Or where the nouns thus connected are adjectives or other predicates referring to one subject; Acts 3, 14 ὑμεῖς τὸν ἄγιον καὶ δίκαιον ἡγνήσασθε. 2, 20. Mark 9, 25. John 21, 24. Phil. 3, 3. 1 Thess. 2, 15. So with ἀλλά John 10, 1. (Ael. H. An. 2. 32. Diod. Sic. 3. 27.) Also in proper names, when they all stand in like relation, Acts 1, 13. 15, 23.

g) With the *subject* or *predicate* of a sentence; here a common rule is, that the subject takes the article and the predicate omits it, Matth. § 264. n. p. 546. Winer 17. 5. But this is true only in so far as the former is more frequently *definite* than the latter; and the case may be inverted; or both may be definite or indefinite; so that strictly speaking the subject and predicate *as such* neither take nor reject the article, but are governed in respect to it by the same principles as other nouns. E. g. α) The *subject* takes the article, but not the predicate. John 1, 1 θεὸς ἦν ὁ λόγος. 4, 24 πνεῦμα ὁ θεός. 6, 63 τὰ ρήματα . . . πνεῦμά ἐστι καὶ ζωὴ ἐστίν. Rom. 6, 21. 23. 1 John 3, 15. 4, 8 ὁ θεὸς ἀγάπη ἐστίν. So Luke 1, 35. al. sarpiss. β) Both *subject* and *predicate* have the article. E. g. Matt. 6, 22 ὁ λύχνος τοῦ σώματος ἐστίν ὁ ὀφθαλμός. John 1, 4 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀντρ. 6, 63. 1 Cor. 15, 56. 2 Cor. 3, 17 ὁ δὲ κύριος τὸ πνεῦμά ἐστιν. Phil. 3, 19 ὃν ὁ θεὸς ἡ κοιτία. 1 John 2, 7. 3, 4 ἡ ἀμαρτία ἐστίν ἡ ἀνομία. Rev. 18, 23. al. sarp. So Matt. 13, 19–23, where the subject c. art. is repeated by οὗτος. Comp. Matth. Winer 1. c.

γ) The *predicate* has the article, where the subject is without it. E. g. where the subject is a proper name, 1 John 4, 15. 3, 1. 6; or a pronoun, as ἐγώ, John 6, 51 ἐγώ εἰμι ὁ ἄρτος. Acts 7, 32; ὑμεῖς, 2 Cor. 3, 2 ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε. Matt. 5, 13. 14; οὗτος, Matt. 3, 17 οὗτός ἐστιν ὁ υἱός μου κτλ. Mark 6, 3. John 1, 19 αὕτη ἐστίν ἡ μαρτυρία κτλ. Acts 4, 11. 1 Cor. 11, 24. 25. So where the predicate is a participle with the article, the subject being still a pronoun, e. g. ἐγώ εἰμι ὁ μαρτυρῶν John 8, 18; οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες Matt. 10, 20; οὗτος Mark 4, 16. John 9, 8; ἐκεῖνος Mark 7, 15. So Luke 8, 21, where the subject without the art. is repeated by οὗτος. Once the predicate has two nouns, one without and the other with the article, John 8, 44 ἐτι ψεύστης ἐστί, καὶ ὁ πατὴρ αὐτοῦ sc. τοῦ ψεύδους, see in αὐτός 2. b. β. δ) But sometimes *both* subject and predicate are without the article; Matt. 20, 16 πολλοὶ γὰρ εἰσι

κλητοί, ὀλίγοι δὲ ἐκλεκτοί. 22, 14. Winer § 17. 5 ult. Matth. § 264. note. So Ael. H. An. 3. 23 αἰτία τούτων φύσις ἀγαθή. Isocr. ad Demon. p. 8. b, καλὸς Ξησαυρὸς παρ' ἀνδρὶ σπουδαίῳ χάρις ἀφειλομένη.

h) With a noun in the nominative, where it stands for the *vocative*, Winer § 29. Matth. § 312. Buttm. § 45. 1. Matt. 27, 29 χαίρε, ὁ βασιλεὺς τ. I. Mark 9, 25. 10, 47 ὁ υἱὸς Δ. Ἐλέησόν με. Luke 8, 54 ἡ παῖς, ἐγείρου. 12, 32. John 8, 10. Acts 13, 41. Rom. 8, 15. al.—Plato Symp. 172. a. Xen. Mem. 3. 14. 4.

2. With nouns as accompanied by adjuncts. Here the use of the article depends on the definiteness of the noun, either in itself, or as affected by the adjunct. The adjunct may stand before the noun, i. e. between it and the article, if it have one; or also after the noun, and then if the noun have an article, this may be repeated before the adjunct, or not, according to circumstances. See Buttm. § 125. Kühner § 245. 3.

a) With a *Subst.* as adjunct, either in the genit. or in apposition. α) In the genit. and here each noun, both the leading and the governed, takes or omits the art. according to the general rules in no. 1 above. E. g. between the art. and the noun, 1 Pet. 3, 20 ἡ τοῦ Θεοῦ μακροβουλία. 2 Pet. 3, 20; here the two articles stand side by side, comp. Buttm. § 125. 2. More freq. the gen. is put last, as Matth. 3, 2 ἡ βασιλεία τῶν οὐρανῶν. 3, 1 ἐν τῇ ἐρήμῳ τῆς Ἰουδ. v. 3 τὴν ὁδὸν κυρίου. 6, 22. sæp. In such a construction the art. is sometimes for the sake of emphasis repeated, as Matth. 26, 28 τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης. Mark 14, 24. 1 Cor. 1, 18 ὁ λόγος ὁ τοῦ σταυροῦ. Winer § 19. 1. Buttm. § 125. 3. Matth. § 278. So Plat. Gorg. p. 481. e, ὁ δῆμος ὁ Ἀθηναίων.—Where the leading noun is readily understood from the connection, it is very commonly omitted, and then its article stands alone before the genitive of the adjunct; so espec. the words *γυνή*, *μητήρ*, *παῖς*, *υἱός*, *ἀδελφός*, and the like; comp. Buttm. § 125. 4, 5. E. g. Matt. 1, 6 ἐκ τῆς τοῦ Οὐρίου (γυναικός). 4, 21 τὸν τοῦ Ζεβεδαίου (υἱόν). In N. T. this occurs mostly in apposition, see below. β) In apposition, and here the leading noun takes or omits the art. as in no. 1; while with the adjunct the article is inserted or omitted, according as the latter is or is not intended to distinguish the leading noun from all others of the like kind or name; comp. Matth. § 274. Winer § 19. 3. E. g. Rom. 8, 23 υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύ-

τρωσιν τοῦ σώματος ἡμῶν. John 16, 13 ἔταν δ' ἐλθῇ ἐκεῖνός, τὸ πνεῦμα κτλ. More usually with pr. names, which then themselves commonly omit the art. as Matt. 2, 1. 3 Ἡρώδης ὁ βασιλεὺς. 3, 1 Ἰωάννης ὁ Βαπτιστής. 4, 21 Ἰωάννην τὸν ἀδελφὸν αὐτοῦ. 21, 11 Ἰησοῦς ὁ προφήτης. 27, 2. Mark 10, 47. Acts 21, 8. 25, 13. Eph. 3, 1. al. sæp. (Hdot. 1. 107. Xen. Cyr. 1. 5. 2.) Here too the article often stands without its substantive; see above in a, fin. Matt. 10, 2 Ἰάκωβος ὁ τοῦ Ζεβεδαίου (υἱός). v. 3. Mark 2, 14. 16, 1 Μαρία ἡ τοῦ Ἰακώβου (μητήρ), comp. 15, 40; also Μαρία Ἰακώβου Luke 24, 10, comp. Acts 1, 13. John 19, 25 M. ἡ τοῦ Κλωπᾶ (γυνή). Acts 13, 22. al. comp. Matth. 1. c. So Hdot. 7. 204. Xen. An. 3. 3. 20.—But where the noun in apposit. is not thus meant for definite distinction, it omits the article; as Luke 2, 36 Ἄννα προφήτις, Ξυγάτηρ Φανουίλ. 3, 1 Τις ἡμετέρας καίσαρος, comp. Winer § 19. 3. Acts 6, 5 bis. 7, 10 Φαραὼ βασιλεὺς. Matth. 12, 24. Rom. 1, 1 Παῦλος δοῦλος Ἰ. Χρ. Jude 1. al. So Luke 4, 31 Καπερναοὺμ, πόλιν τῆς Γαλ. 23, 51. Matth. 1. c. So Hdot. 1. 1. Thuc. 1. 1. —Sometimes a pr. name is thus added in apposition, espec. names of rivers, either with or without the art. Rev. 16, 12 ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην, but 9, 14 ἐπὶ τῷ π. τῷ μεγάλῳ Εὐφράτῃ. Or the name is put between the art. and ποταμός, as Mark 1, 5 ἐν τῷ Ἰορδάνῃ ποταμῷ, comp. Matth. 1. c. p. 559 ult. So Hdot. 1. 72 ὁ Ἄλως ποταμός. Thuc. 6. 50. Xen. An. 2. 5. 1.

b) With an *Adject.* as adjunct. α) Pr. as expressing an essential or intrinsic quality of the noun, and forming with it one idea. Here if the subst. have no art. the adjct. takes none, and is put either before or after the noun, as Matth. 14, 14 εἶδεν πολλὸν ὄχλον. 26, 47 ὄχλος πολλός. Luke 11, 13 ἀγαθὰ δόματα. Matt. 7, 11 δόματα ἀγαθὰ. But if the noun have the article, the adjective may stand between the noun and its article (i. e. before the noun); or after the noun, and then the article is repeated before the adjective. Buttm. § 125. 1, 3. Kühner § 245. 3. a. Matth. § 277. a. Winer § 19. 1. a. E. g. Matt. 7, 13 διὰ τῆς στενῆς πύλης. 12, 35 ὁ ἀγαθὸς ἄνθρωπος. 28, 19 τοῦ ἁγίου πνεύματος. Mark 6, 39. Luke 1, 35. John 4, 23. sæp. More commonly after the noun; Acts 12, 10 ἐπὶ τὴν πύλιν τὴν σιδηρᾶν. Luke 8, 8 ἐπὶ τὴν γῆν τὴν ἀγαθὴν. Mark 13, 11 τὸ πνεῦμα τὸ ἅγιον. Luke 21, 3 ἡ χίρα ἡ πτωχή. John 6, 13. 10, 11. James 1, 9. 3, 7. sæpiss. So where the noun has also a ge-

nit. as Matt. 1, 25 τὸν υἱὸν αὐτῆς τὸν πρωτότοκον. 3, 17. 6, 6. Tit. 2, 11. β) Where the adjunct is the *predicate* of a clause or sentence, it naturally stands without the article as being indefinite, comp. in no. 1. g. Its place is then usually before the subject; as Matt. 7, 13 πλατεία ἡ πόλις, καὶ εὐρύχωρος ἡ ὁδός. Heb. 5, 11 περὶ οὗ πολλὸς ἡμῖν ὁ λόγος κτλ. But also after the subject, as Matt. 9, 37 ὁ μὲν ξερισμὸς πολλός, οἱ δὲ ἐργάται ὀλίγοι. James 2, 26. Comp. Matth. § 277. b. γ) Where an adjunct, connected with a noun having the article, expresses, not an intrinsic quality belonging to the noun, but a circumstance or condition predicated of it, the adjunct then stands without the art. either after the noun, or before the noun and its article, and constitutes a species of indirect predicate; see Buttm. § 125. n. 4. Kühner § 245. 3. b. Matth. § 277. b. E. g. John 5, 36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μεῖζω τοῦ Ἰωάννου. So where an adjunct has an adverbial sense, Luke 23, 45 ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. (Luc. D. Déor. 8. 1 ἔχων τὸν πλεκεν δέξυτατον.) Also the adjectives of quantity ὅλος and πᾶς, e. g. Matt. 4, 23 ὅλην τὴν Γαλιλαίαν. Luke 4, 14. 5, 5 δι' ὅλης τῆς νυκτός. Rom. 8, 36; also Matt. 16, 26 τὸν κόσμον ὅλον. Mark 1, 33 ἡ πόλις ὅλη. John 4, 53. Winer § 19. 1, marg. (Xen. Cyr. 2. 1. 24 ὅλαις ταῖς τ. 2. 4. 26 ὅλην τὴν νύκτα. 2. 1. 30 τὴν π. ὅλην κτλ.) So πᾶς, Matt. 6, 29 ἐν πάσῃ τῇ δόξῃ. Acts 1, 18. James 1, 8; also Matt. 9, 35 τὰς πόλεις πάσας. Luke 12, 7. Rev. 13, 12. Adj. ὅλος follows the same rule, Matt. 28, 11. Luke 3, 21. Mark 16, 15. Luke 19, 48. See Buttm. § 127. 9. Kühner § 246. 5. Matth. § 277. p. 564. § 265. 2. Winer § 17. 10. (Xen. Hell. 3. 4. 12, 16.) Less frequently πᾶς stands between the art. and subst. and is then emphatic, Acts 20, 18 τὸν πάντα χρόνον. Gal. 5, 14. 1 Tim. 1, 16. Buttm. Matth. l. c.—To the above rule belong apparently the following: 1 John 5, 20 Rec. ἡ ζωὴ αἰώνιος. Luke 12, 12 Rec. τὸ πνεῦμα ἄγιον. 1 Cor. 10, 3 τὸ βρώμα πνευματικόν. Gal. 1, 4 τοῦ αἰῶνος πονηροῦ. But in all these the adj. expresses an intrinsic quality; and the construction is rather to be referred to the later Greek usage, which began in such cases to omit the article; comp. Winer § 19. 1. a. δ) Numerals follow the general rule, e. g. as in a above; cardinals, Matt. 10, 1 τοὺς δώδεκα ἀποστόλους. 20, 21 οἱ δύο υἱοί μου. Mark 6, 41; ordinals, Matt. 20, 6 τὴν ἑνδεκάτην ὥραν. Mark 14, 12. Luke 1, 59; also Mark 15, 34 τῇ ὥρᾳ τῇ ἑννάτῃ. John 2, 1. Heb. 4, 4.

Also as in γ; Luke 2, 2 αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο κτλ. i. e. took place *first*, as the first, under Cyrenius; see Meyer Comm. in loc.

c) With a *Pron.* as adjunct, e. g. α) *Personal* pronouns in the genit. used instead of possessives, follow the same general rule as the gen. of nouns, see above in lett. a. a. Buttm. § 127. 7. E. g. Matt. 5, 30 ἡ δεξιὰ σου χεῖρ. Rom. 6, 12 ἐν τῇ σαρτί τῇ ἡμῶν σώματι. Oftener after the noun, Matt. 3, 17 ὁ υἱὸς μου ὁ ἀγαπητός. Acts 2, 39 ὁ θεὸς ἡμῶν. β) *Possessive* pronouns follow the rule of adjectives, see above in lett. b. a. Matt. 18, 20 εἰς τὸ ἐμὸν ὄνομα. John 4, 42. Rom. 15, 4; and so where the subst. is implied, as Luke 5, 33 οἱ δὲ σοὶ sc. μαθηταί. 22, 42. 1 John 2, 2; also c. art. after the noun, John 5, 30 ἡ κρίσις ἡ ἐμή. 6, 38. 10, 27. 14, 27. 1 John 1, 3. Here the art. is essential to definiteness, Buttm. § 124. n. 4. γ) *Demonstrative* pronouns are either put between the art. and noun; as 2 Cor. 12, 3 τὸν τοιοῦτον ἄνθρωπον. Mark 9, 37; or more commonly either before the article and noun or after the noun, as αὐτός, οὗτος, ἐκεῖνος, which being definite usually require the article along with the noun which they qualify. Matt. 3, 4 αὐτὸς δὲ ὁ Ἰωάννης. John 5, 36 αὐτὰ τὰ ἔργα. Acts 16, 18 αὐτῇ τῇ ὥρᾳ. John 16, 27. 1 Cor. 15, 28; also Gal. 6, 13 οἱ περιτεμνόμενοι αὐτοί. So Matt. 20, 21 οὗτοι οἱ δύο υἱοί μου. Luke 7, 44. 9, 48. John 6, 51. 58; also Matt. 3, 9 ἐκ τῶν λίθων τούτων. 26, 8. 31. John 2, 19. 20. So Matt. 27, 63 ἐκεῖνος ὁ πλάνος. 18, 1 ἐκείνῃ τῇ ὥρᾳ. 24, 19; also Matt. 7, 26 τῇ οἰκίᾳ ἐκείνῃ. Mark 3, 24. 25. sæp. See Buttm. § 127. 9. Kühner § 246. 3. Matth. § 265. 1. Winer § 17. 9.—But genit. αὐτοῦ instead of a possessive pron. stands like the genitives in a above, and in lett. a. a; except that it is put before both the noun and article, as Matt. 2, 2 εἶδομεν αὐτοῦ τὸν ἀστέρα, comp. Buttm. § 127. 7. For ὁ αὐτός see below in C, and in art. αὐτός.

d) With a *Particip.* as adjunct, where the construction is nearly the same as with adjectives. The particip. sometimes stands between the noun and article; e. g. Matt. 2, 2 ὁ τεχθεὶς βασιλεὺς. v. 7. 3, 7 τῆς μελλούσης ὀργῆς. 4, 18. al. More commonly it stands after the noun; and then if the noun be definite, the participle also takes the article, when a definite, well-known, or special relation is to be expressed; Winer § 19. 1. c. Matth. § 275. Matt. 7, 13 ἡ ὁδὸς ἡ ἀπάγουσα. 20. 12. 26, 28 τὸ αἷμά μου ... τὸ

περὶ πολλῶν ἐκχυρόμενον. Luke 22, 19. Acts 9, 7 οἱ δὲ ἄνδρες οἱ συνοδευόντες αὐτῶ. Rom. 1, 3. 2 Tim. 3, 15. 1 Pet. 1, 21 εἰς θεόν, τὸν ἐγείραντα. 3, 5. 5, 10. s̄ap. (Luc. D. Mort. 11. 1. Pol. 3. 48. 6.) Elsewhere the article is not repeated, and thus there arises the *participial construction*, in which the participle merely expresses a predicate like a finite verb; Buttm. § 125. n. 3. § 144. Winer l. c. John 4, 6 ὁ οὖν Ἰησοῦς, κεκοπι- ακὼς κτλ. v. 39. Acts 3, 26. 23, 27 τὸν ἄν- δρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰ. 26, 4. Rom. 2, 27. 16, 1. 1 Pet. 3, 5. s̄ap.—Luc. D. Mort. 10. 9. Diod. Sic. 5. 34.

e) With a *Preposit.* and its case as ad- junct, i. e. as periphrase for an adjunct, or the like. Here if the leading noun be indefinite the adjunct in general is so likewise, and is put after the noun; as 1 Tim. 4, 3 εἰς με- τάλῃσιν μετὰ εὐχαριστίας. 1, 5 ἀγάπῃ ἐκ καρδίας. Rom. 14, 17. Winer § 19. 4. So Plato Rep. 378. d.—But if the lead- ing noun have the article, or be in itself definite, then the adjunct sometimes stands between it and the article, but more com- monly after it, with the article repeated or not according to circumstances. E. g. Matt. 15, 1 οἱ ἀπὸ Ἱεροσ. γραμματεῖς. Rom. 9, 11 ἡ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ. 11, 27 ἡ παρ' ἐμοῦ διαθήκη. Luke 1, 70. Acts 27, 2. After the noun, with art. repeated, Matt. 6, 6 τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ. 7, 3. Mark 4, 31. John 12, 21. Acts 4, 2. 27, 5. 2 Cor. 8, 4. 1 Thess. 1, 8. s̄ap. Winer § 19. 1. b. So for the sake of definiteness or dis- tinction, where the leading noun has not the article; as Acts 26, 18 πίστει τῇ εἰς ἐμέ. 2 Tim. 1, 13 ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χ. Ἰ. Tit. 3, 5. Winer § 19. 4.—But *vice versa* the adjunct sometimes omits the article when it stands before the leading noun; as Rom. 9, 3 τῶν συγγενῶν μου κατὰ σάρκα. 2 Cor. 7, 7 τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ. Eph. 2, 11 τὰ ἔθνη ἐν σαρκί. 1 Cor. 10, 18 τὸν Ἰσραὴλ κατὰ σάρκα. So Col. 1, 4 τὴν πί- στιν ὑμῶν ἐν Χριστῷ. 1 Eph. 1, 15. See Winer § 19. 2, espec. par. 2. So Pol. 5. 64. 6. Xen. An. 1. 4. 4 τὸ μὲν ἔσωθεν [τείχος] πρὸ τῆς Κιλικίας, opp. τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας.

f) With an *Adverb* as adjunct, i. e. as placed between the art. and noun, and thus forming a periphrase for an adjective. Buttm. § 125. 6. Acts 13, 42 τὸ μεταξὺ πάββατον. Rom. 7, 22 κατὰ τὸν ἔσω ἄνθρω- πον. 2 Pet. 1, 9. See also in ἄνω, κατώ, etc.

NOTE. In cases like many of the pre- ceding, where the article is repeated with

the adjunct after the noun, there is some- times ascribed to it the nature and name of a *relative pronoun*, especially before parti- ciples, comp. in lett. d; on the ground that in English and other languages it is usually rendered by a relative. But this is to confound the idioms of different langua- ges. In a still greater number of like cases the article is not used at all; and in no case can the Greek relative be substituted for it, without also changing the adjunct into a finite verb.—This remark has no bearing upon the use of the article *instead* of the relative in the epic language; see Kühner § 247. 4.

B) With *Adjectives*. 1. As connected with nouns, see above in A. 2. b.

2. Used as nouns, and then the article is employed or not, precisely as with nouns.

a) Genr. as ὁ ἀγαθός the good man, generic, Rom. 5, 7; οἱ τυφλοὶ Matt. 9, 28; οἱ σο- φοί, οἱ συνετοί, 1 Cor. 1, 19, 27; οἱ τέλειοι 2, 6. al. John 8, 7 ὁ ἀμαρτήτης ὑμῶν, defi- nite. So 2 Cor. 8, 15 ὁ τὸ πολὺ ... καὶ ὁ τὸ ὀλίγον sc. συλλέξας, quoted from Sept. Ex. 16, 18, with allusion to v. 17. Comp. Buttm. § 123. 5. Matth. § 269. (Luc. D. Deor. 16. 1 οἱ ἀνόητοι. Xen. Mem. 3. 9. 5 οἱ σοφοί. An. 7. 7. 36 τὸ πολὺ.) In some adjectives, a difference of signification is thus produced, as ἄλλος other, ὁ ἄλλος the other, see in ἄλλος; also ἕτερος, πλείων, πολ- λὺς, πᾶς, etc. b) Neut. adjectives with the art. are often put as abstract nouns; e. g. Sing. Rom. 1, 19 τὸ γνωστὸν τοῦ θεοῦ. 2, 4 τὸ χρηστὸν τ. 3. 8, 3. 1 Cor. 1, 25. 2 Cor. 4, 17, 8, 8. Heb. 6, 17, 7, 18. al. s̄ap. Matth. § 269. Buttm. § 128. 2. Winer § 34. 1. Sing. as collect. Heb. 7, 7 τὸ ἑλατ- τον, τὸ κρείττον, the less, the greater, Matth. § 445. 5. Plur. c. gen. as τὰ κρυπτὰ τῶν ἀνθρ. v. τῆς καρδίας Rom. 2, 16. 1 Cor. 14, 25. 4, 5. 2 Cor. 4, 5; τὰ ἀόρατα αὐτοῦ Rom. 1, 20. So Luke 18, 27 τὰ ἀδύνατα παρὰ ἀνθρώποις. Trop. for persons 1 Cor. 1, 27. 28. So Neut. accus. as adverb, τοῦ- ναντίον for τὸ ἐναντίον, 2 Cor. 2, 7. Gal. 2, 1. 1 Pet. 3, 9. See Buttm. § 131. n. 14; comp. § 115. 4. Matth. § 446. 7. c) Nu- merals used as nouns follow the same rule, e. g. Card. οἱ δέκα Matt. 20, 24; οἱ δώδεκα Luke 8, 1. Ord. οἱ πρῶτοι Matt. 20, 10; ὁ δεύτερος καὶ ὁ τρίτος 22, 26. Also Neut. as adv. with or without the art. Matth. § 446. 7; e. g. τὸ πρῶτον John 10, 40. 12, 16. 19, 39; more comm. πρῶτον Matt. 6, 23. 1 Cor. 12, 28; τὸ δεύτερον 2 Cor. 13, 2. Jude 5; δεύτερον John 3, 4. 4, 54. 1 Cor. 12, 18; τὸ τρίτον Mark 14, 41.

John 21, 17 bis ; τρίτον Luke 20, 12. 1 Cor. 12, 28. al. So Xen. CEC. 2. 13 τὸ πρῶτον. Cyr. 2. 2 τὸ δεύτ. CEC. 4. 15 πρῶτον, δεύτερον.

C) With *Pronouns*. a) Pron. *possessive*, as connected with nouns, see above in A. 2. c. When put for nouns, these take or omit the article like nouns; e. g. τὸ ἐμὸν lit. *the mine*, what is mine, Matt. 25, 27; τὰ ἐμά id. 20, 15. Luke 15, 31. John 17, 10; comp. Buttm. § 128. 1. So τὸ σὸν Matt. 20, 14. Luke 6, 30; οἱ σοὶ thy family Mark 5, 19; οἱ ἡμέτεροι, *our fellow Christians*, Tit. 3, 14. b) With *demonstratives*, e. g. ὁ τοιοῦτος, either as a generic idea, *every* or *all such*, as a class, Matt. 19, 14. Acts 22, 22 αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον. Rom. 16, 18 οἱ τοιοῦτοι. 1 Cor. 5, 11. 2 Cor. 10, 11 ὁ τοιοῦτος. Acts 19, 25 τὰ τοιαῦτα. Rom. 1, 32; or as a definite person already mentioned, 2 Cor. 12, 2. 3. 5. Comp. Buttm. § 124. n. 2. Matth. § 265. 7. Winer § 17. 11 ult. With αὐτός the art. affects the signification, ὁ αὐτός *the same*, see in αὐτός no. 3. For nouns with οὗτος, ἐκεῖνος, see above in A. 2. c. γ.

D) With *Participles*. 1. As connected with nouns, and serving as an adjective or predicate; see above in A. 2. d.

2. Absol. in the place of nouns, and then the use of the article corresponds to the usage with nouns; Matth. § 270, 271. § 570. p. 1126. Winer § 17. 3. a) Genr. Matt. 4, 3 ὁ πειράζων, *the tempter*. 13, 3 ὁ στείρων, generic. Mark 5, 14 οἱ δὲ βόσκοντες αὐτοῦς, *the herdsmen*. Luke 7, 14. Rom. 4, 4. Rev. 15, 2. Matth. § 271. So Neut. as abstr. τὸ γεγεννημένον ἐκ τ. σαρκός John 3, 6; c. gen. Phil. 3, 8. Buttm. § 128. 1. b) Where the idea of verbal action still remains in the participle, corresponding in Engl. to *he who*, *those who*, or the like. Here the participle in itself is indefinite and general, but the action which it expresses is thus made definite and becomes limited to certain specified individuals or a class, which themselves thus become definite and specific. Matth. § 268 init. Winer § 17. 3. E. g. οἱ δὲ ἐσθίοντες lit. *those eating*, those who ate, not 'the eaters,' Matt. 14, 21. 15, 38. So Mark 4, 9 ὁ ἔχων ὄρα ἀκούειν, ἀκούειν. 10, 42. John 5, 29 bis. v. 32 ἄλλος ... ὁ μαρτυρῶν περὶ ἐμέ. Acts 2, 47. Rom. 10, 5, 14, 3. 16, 17. 1 Cor. 9, 13 οἱ τὰ ἱερὰ ἐργαζόμενοι. 2 Cor. 10, 17. 11, 4. Gal. 1, 23. al. smp. (Soph. Electr. 194 or 200. Xen. Cyr. 4. 5. 6.) As followed by οὗτος emphat. Matt. 26, 23. Mark 12, 40. Luke 8, 14. John 6, 46. al. As limiting a more

general word, e. g. πᾶς ὁ ἀνὴρ, πᾶς ὁ ζῷον, Luke 11, 10; πρὸς τινὰ τοὺς πεποιθότας ἐφ' ἑαυτοῖς Luke 18, 9. Gal. 1, 7. In apposit. with a personal pron. impl. Matt. 7, 23. Rom. 2, 1. Comp. Matth. § 276. p. 561. —For the occasional omission of the article in such cases in the classics, see Matth. § 271. n. c) With Neut. accus. as adv. e. g. τὸ νῦν ἔχον, *for the present*, Acts 24, 25; see in ἔχω no. 5.

E) Before *Prepositions* with their cases, which then form a periphrase for a subst. or adjective; comp. Matth. § 272. b. Buttm. § 125. 5. Winer § 55. a) Genr. of pers. as οἱ ἀπὸ τῆς Ἰταλίας, *those from Italy*, Heb. 13, 24. Phil. 4, 22 οἱ ἐκ τῆς καίσαρος οἰκίας. Rom. 4, 14 οἱ ἐκ νόμου, *they of the law*. 2, 8 οἱ ἐξ ἐριθείας *the contentious*. Mark 3, 21 οἱ παρ' αὐτοῦ. —Spec: before περί c. acc. of pers. e. g. οἱ περὶ τὸν Παῦλον, i. e. *Paul and his companions*, Acts 13, 13; comp. Buttm. § 150. m. 25. Kühner § 263. d. Matth. § 583. c. 1. (Pol. 5. 1. 7. Xen. An. 7. 4. 16.) Or, αἱ περὶ Μάρθαν καὶ Μαρίας, i. e. simply *Martha and Mary*, John 11, 19. Buttm. l. c. Matth. l. c. no. 2. (Hdian. 7. 9. 1. Xen. Mem. 3. 5. 10.) Or also, οἱ περὶ αὐτόν, *those around him*, his companions only, Mark 4, 10. Luke 22, 49; comp. Matth. l. c. no. 3. So Xen. Hell. 7. 5. 12. b) Neut. τὸ, τὰ, see Matth. § 283. E. g. τὰ ἐν τινι, as Eph. 1, 10 τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, *the things celestial and terrestrial*. Luke 25, 33 τὰ ἐν ὁδῷ, *the events in the way*. Also τὸ ἕκ τινος, as Rom. 12, 18 τὸ ἐξ ὑμῶν, *as far as depends on you*. 1 Cor. 13, 10 τὸ ἐκ μέρους, comp. v. 9; τὸ v. τὰ ἐπὶ Rom. 16, 19. Eph. 1, 10; τὸ κατὰ adverbially, Rom. 9, 5. Luke 11, 3. Acts 4, 18. (Matth. § 283. Buttm. § 125. n. 8.) τὰ περὶ τινος, *the things concerning any one*, Luke 24, 19. Acts 23, 15. Phil. 1, 27; τὰ περὶ ἐμέ, *my affairs*, my state, Phil. 2, 23; τὰ περὶ τὸν τόπον, *the environs*, Acts 28, 7; comp. Matth. § 583. n. p. 1161. (Diod. Sic. 1. 50. Isocr. ad Phil. p. 92. e.) τὰ πρὸς τινὰ, as Heb. 2, 17 et 5, 1 τὰ πρὸς τὸν θεόν *divine things*. Luke 14, 28. 32. 19, 42; τὸ ὑπὲρ τινος Phil. 1, 29. 4, 10.

F) Before *Adverbs*, which then usually stand in place of a noun or adjective, Buttm. § 125. 6, 7. E. g. a) As Subst. Phil. 3, 14 τὰ ὅπισθον ἐπιδανθάνομενος. Matth. 11, 23 μέχρι τῆς σήμερον. Mark 5, 1 εἰς τὸ πέραν. 15, 1 ἐπὶ τὸ πρῶτον. Luke 10, 35 ἐπὶ τὴν αἰῶνα. John 1, 29. Rom. 8, 23. Eph. 2, 17. Col. 3, 1. 2. 1 Tim. 4, 8. al. β) With the adverbial sense retained, as τὰ νῦν or

ταυτων, now, at present, Acts 4, 29. al. Buttm. § 125. n. 5. See in νυν no. 1. a.

G) The NEUTER of the article, τό, τά, is prefixed:

1. Absol. to the *Genitive* of a noun, and thus expresses the abstract idea of something having relation or reference to that noun, as pertaining to it or derived from it, as done by or to it, and the like; Buttm. § 128. n. 2. Matth. § 284. E. g. Sing. τό, Matt. 21, 21 τὸ τῆς συκῆς the thing of the fig tree, done to it. 1 Cor. 10, 24 τὸ ἐαυτοῦ, τὸ τοῦ ἑτέρου. James 4, 14. 2 Pet. 2, 22. (Plato Parmen. 136. e. Xen. Œc. 16. 7.) More freq. Plur. τὰ, Matt. 22, 21 ἀπόδοτε τὰ καίσαρος, καίσαρι· καὶ τὰ τοῦ θεοῦ, τῷ θεῷ. 16, 23. Luke 2, 49. Rom. 8, 5, 14, 19 τὰ τῆς εἰρήνης διώκωμεν. 1 Cor. 2, 11, 13, 11. Phil. 2, 4 τὰ ἐαυτῶν, τὰ ἑτέρων. So 2 Cor. 11, 30 τὰ τῆς ἀσθενείας μου κανχήσομαι, things pertaining to my infirmity; or perhaps as a periphrase for my infirmity, comp. Buttm. § 128. n. 5. Matth. § 285. So Hdian. 3. 2. 10. Plato Phædo § 44. p. 95. a. Thuc. 8. 31 τὰ Ἀθηναίων φρονεῖν.

2. Sing. τό is prefixed to single words and to whole clauses when they are to be taken as independent, or as themselves constituting an object, Buttm. § 125. 8. 2. Kühner § 244. 11. Matth. § 280. E. g. with single words, Gal. 4, 25 τὸ γὰρ Ἄγαρ, i. e. the name Agar, as here used. 2 Cor. 1, 17 τὸ ναὶ ναί, καὶ τὸ οὐ οὐ. James 5, 12. (Dem. 255. 4. Plato Gorg. 496. d, τὸ διαφῶτα.) So with a phrase or clause, Luke 22, 2 ἐξήτουν...τὸ πῶς ἀνέλωσιν αὐτόν. Mark 9, 23. Luke 1, 62. 9, 46. 19, 48. 22, 24. 37. Acts 4, 21. 22, 30. Rom. 8, 26 al. So Jos. Ant. 10. 10. 4. Plato Phædo 8 init. p. 62. b. Rep. p. 327. c.

3. Sing. τό is prefixed to the *Infinitive* when taken as a noun, which is then employed in all the constructions that occur with real substantives; Buttm. § 125. 8. 1. § 140. 5. Kühner § 308. Matth. § 540. Winer § 45. 4, comp. 1. a, and 2. c. Thus

a) As *Nominative* with τό, Phil. 1, 21 ἐμοὶ γὰρ τὸ ζῆν, Χριστὸς· καὶ τὸ ἀποθανεῖν, κέρδος. v. 29. 1 Cor. 7, 26. 2 Cor. 8, 11 τὸ ἐπιτελέσαι. Gal. 4, 18. sæp. Matth. l. c. p. 1060.

b) As *Genitive* with τοῦ, and this is the most frequent construction: a) As depending on nouns and verbs which elsewhere govern the genitive, e. g. on a noun, Acts 20, 3 ἐγένετο γνώμη τοῦ ὑποστρέφειν κτλ. Rom. 15, 23 ἐπιπορεύειν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς. 1 Cor. 9, 6. 10. 2 Cor. 8, 11 ἡ προθυμία τοῦ εἰλεῖν. Heb.

5, 12. 1 Pet. 4, 17. al. sæp. So in a laxer use of the genit. Luke 1, 57. 2, 21 ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτόν. Rom. 11, 8. Phil. 3, 21. On an adj. as ἄξιος 1 Cor. 16, 4; βραδύς Luke 24, 25; ἔτοιμος Acts 23, 15; also Luke 17, 1. On a verb, Luke 1, 9 ἔλαχε τοῦ θυμίσαι. So after verbs of restraining, hindering, Luke 4, 42. 24, 16 οἱ δὲ ὀφθ. αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινώσκειν αὐτόν. Acts 10, 47. 14, 18 μὴδὲ κατέπανσαν τοὺς ὄχλους τοῦ μὴ ζῆν αὐτοῖς. 20, 27. Rom. 15, 22. 1 Pet. 3, 10: al. Winer § 45. 4. β) As referring to a whole sentence and expressing purpose, where the old grammarians unnecessarily supply ἕνεκα, χάριν, or the like, Buttm. § 140. n. 10. Matth. § 540. n. 1. Winer § 45. 4. b. Here it nearly accords with the Engl. infin. preceded by to, i. q. in order to, that; and so τοῦ μὴ, in order not to, that not, lest. Matt. 2, 13 μέλλει γὰρ Ἡ. ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. 3, 13. 13, 3 ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. Luke 1, 73 comp. v. 68. Luke 1, 79 comp. v. 78. 5, 1. 7. Heb. 10, 7. al. sæp. So negat. Acts 21, 12 παρεκαλοῦμεν...τοῦ μὴ ἀναβαίνειν κτλ. Rom. 6, 6. James 5, 17. al. sæp. Here it sometimes alternates with the simple infin. as Luke 1, 77 comp. v. 76. 2, 24 comp. v. 22. Once with ἕνεκα expressed in a sequence of clauses, 2 Cor. 7, 12. (Thuc. 1. 45.) In this sense also after verbs of deciding, commanding, and the like, which of course imply purpose; Acts 27, 1 ὥς δὲ ἐκρίθη τοῦ ἀποπλεῖν κτλ. 1 Cor. 7, 37. Luke 9, 51. 4, 10 τοῖς ἀγγέλοις αὐτοῦ ἐντέλλεται περὶ σοῦ, τοῦ διαφυλάξαι σε. Acts 15, 20. Winer § 45. 4. p. 378.—This Infin. with τοῦ occurs on every page of the Sept. where it very generally stands for the Heb. Infin. c. הֵן. Hence it is sometimes held to be Hebraism; but although prob. more frequent in N. T. from a Heb. influence, yet it is also not uncommon in Greek writers; e. g. Strabo 15. p. 717. Arr. Alex. 2. 21. Thuc. 1. 23 τὰς αἰτίας ἔγραψα...τοῦ μὴ τινας ζητῆσαι ποτε κτλ. ib. 2. 22. Plato Gorg. 457. e, τοῦ καταφανεῖς γενέσθαι. Xen. Cyr. 1. 6. 40 τοῦ δὲ μηδ' ἐντεῦθεν διαφεύγειν, σκοποῦν τοῦ γιγνομένου κακίστης, κτλ. Winer l. c. Buttm. § 140. n. 10, 11. Kühner § 308. 2. b. γ) In a laxer sense expressing more the notion of result, (like the later use of ἵνα, comp. ἵνα no. II, III,) and put by way of explanation, or epexegetically, where the simple infin. or ὥστε c. infin. might stand; see Winer § 45. p. 379 sq. Here it also accords with the Engl. infin. after so as to, so that; see above in β, ult. Acts 7, 19

οὗτος ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποι-
εῖν ἐκείνα τὰ βρέφη κτλ. Once after ποιεῖν,
Acts 3, 12 ἡμῖν τί ἀνένιζετε, ὡς... πεποι-
κόσι τοῦ περιπατεῖν αὐτόν; comp. in ὡς
III. 1. d. So Rom. 1, 24 παρέδωκεν αὐτοὺς
ὁ Θεὸς... εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ
σώματα κτλ. 7, 3. 1 Cor. 10, 13. Here too
prob. belongs the difficult construction in
Rev. 12, 7, ἐγένετο πόλεμος ἐν τῷ οὐρανῷ·
ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆ-
σαι μετὰ τοῦ δράκοντος, where after ὁ Μιχ-
αὴλ καὶ οἱ ἄγγελοι we may supply ἐγένοντο, ac-
cording to the frequent Heb. construction
of the Inf. c. 7, and the clause is equivalent
to ὥστε πολεμήσαι τὸν Μ. καὶ τοὺς ἄγγ.
μετὰ κτλ. see Gesen. Lehrgeb. § 211. Wi-
ner § 45. p. 380. Text. Rec. has ἐπολέμη-
σαν. δ) After a preposition, as ἀντί
James 4, 15; ἐκ 2 Cor. 8, 11; πρό Matt.
6, 8. James 17, 5. So Ael. V. H. 2. 34.

c) As *Dative* with τῷ, as implying cause
2 Cor. 2, 12; purpose 1 Thess. 3, 3; after
ἐν, see ἐν no. 2. a, fin. Matth. § 541. Winer
§ 45. 5.

d) As *Accusative* with τόν, as depending
on a verb, Luke 7, 21 τυφλοῖς πολλοῖς ἐχα-
ρίσαστο τὸ βλέπειν. 1 Cor. 14, 39. 2 Cor. 8,
11 τὸ ποιῆσαι ἐπιτελέσατε. Rom. 14, 13.
As governed by διὰ, εἰς, see in διὰ
II. 1. b; εἰς no. 3. a, c, d; πρὸς III. 3. d. +

ὀγδοήκοντα, οἱ, αἱ, τὰ, (ὀκτώ,) eighty,
Luke 2, 37. 16, 7.—Xen. An. 4. 8. 15.

ὀγδοός, η, ον, ordin. (ὀκτώ,) the eighth,
Luke 1, 59. Acts 7, 8. Rev. 17, 11. 21, 20.
(Xen. An. 4. 6. 1.) In 2 Pet. 2, 5 ὀγδοον
Νῶε... ἐφύλαξε, Noah the eighth person,
as the eighth, Noah and seven others;
comp. 1 Pet. 3, 20; see Winer § 38. 2.
Matth. § 469. 9. Comp. Plato Legg. 695. c,
(Δαρείος) ἑλθὼν εἰς τὴν ἀρχὴν καὶ λαβὼν
αὐτὴν ἑβδόμος, διεῖλετο κτλ. Dem. 261. 3.
The Greeks usually add αὐτός, Thuc. 1. 46.
Xen. Hell. 2. 2. 17.

ὄγκος, ου, ὁ, pr. bulk, mass, weight,
Ael. V. H. 14. 7. Xen. Cyr. 6. 2. 32; a tu-
mor, swelling, Diod. Sic. 2. 36.—In N. T.
weight, burden, impediment, Heb. 12, 1
ὄγκον πάντα ἀποζέμενοι. So Xen. Ven.
8. 8.

ὅδε, ἧδε, τόδε, demonstr. pron. from
ὁ, ἡ, τό, as pron. and enclit. δε, Buttm. § 76.
1; this, that; hic, hæc, hoc; genr. equiva-
lent to οὗτος, but in some cases stronger;
Buttm. § 127. 1. b. Matth. § 470. 1.

1. As referring to the person or thing
last before mentioned. Luke 10, 39 τῇδε
ἦν ἀδελφή. 16, 25. 2 Cor. 12, 19 ὁ γ.
Comp. Matth. l. c.—Xen. Apol. 29.

2. As introducing what follows, *this, those, the following*. Acts 15, 23 γράψαντες
... τάδε· οἱ ἀπ. κτλ. 21, 11. Rev. 2, 1. 8.
12. 18. 3, 1. 7. 14. Comp. Matth. l. c.

3. Spec. *δεικτικῶς*, instead of an adv. of
place, i. q. *here, there*; see Matth. § 471. 12.
Buttm. § 127. 1. James 4, 13 πορευσώμεθα
εἰς τὴνδε τὴν πόλιν, i. e. *into this city here*.—
Plut. Symp. 1. 6. 1 τὴνδε τὴν ἡμέραν.

ὁδεῖν, f. εὔσω, (ὁδός,) *to be on the way, to journey, to travel*, absol. Luke 10, 33.
Sept. for הָלַךְ 1 K. 6, 12.—Hdian. 7. 3. 9.
Plut. Timol. 12.

ὁδηγέω, ᾧ, f. ἦσω, (ὁδηγός,) *to lead the way, to guide*, c. acc. Matth. 15, 14 τυφλὸς δὲ τυφλὸν εἰς ὁδὸν. Luke 6, 39. Rev. 7, 17. Sept. for הָלַךְ Ex. 13, 17; הָלַךְ Ps. 80, 2; הָלַךְ Josh. 24, 3. So Hdian. 3. 3. 13. Diod. Sic. 11. 8. Aeschyl. Prom. 730.—Trop. of a teacher, John 16, 13 ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. Acts 8, 31. Sept. for הָלַךְ Ps. 86, 11; הָלַךְ Ps. 25, 5. So Wisd. 9, 11.

ὁδηγός, ου, ὁ, (ὁδός, ἡγέομαι,) *a way-leader, a leader, guide*, Acts 1, 16. Trop. of a teacher Matth. 15, 14. 23, 16. 24. Rom. 2, 19.—2 Macc. 5, 15. Pol. 5. 5. 15; trop. Wisd. 7, 15.

ὁδοιπορέω, ᾧ, f. ἦσω, (ὁδοιπόρος; ὁδός, πορεύομαι,) *to be on the way, to journey, to travel*, absol. Acts 10, 9.—Jos. de Vit. § 32. Ael. V. H. 10. 4. Hdian. 5. 4. 13.

ὁδοιπορία, ας, ἡ, (ὁδοιπορέω,) *a journeying, travel*, John 4, 6. 2 Cor. 11, 26.—1 Macc. 6, 41. Hdian. 2. 15. 11. Xen. Cyr. 1. 2. 10.

ὁδοποιέω, ᾧ, f. ἦσω, (ὁδός, ποιέω,) *to make or level a road*, Xen. An. 4. 8. 8.—In N. T. *to make one's way, to go, to journey*, absol. Mark 2, 23 Lachm. for Rec. ὁδὸν ποιεῖν, see fully in ὁδός no. 2. a.

ὁδός, ου, ἡ, 1. *a way, in respect of place, a high-way, road, street*. a) Genr. Matth. 2, 12 δι' ἄλλης ὁδοῦ ἀνεχώρησαν. 7, 13. 14. 8, 28. 13, 4. 19. John 14, 4. 5. Acts 8, 26. Heb. 10, 20. James 2, 25. al. Sept. for הָלַךְ Num. 21, 4. Deut. 28, 7. (Hdian. 3. 3. 1. 2. Xen. An. 5. 3. 1.) Of a street in a city, Matth. 22, 9 ἐπὶ τὰς διεξόδους τῶν ὁδῶν. v. 10. Luke 14, 23. So Sept. for יָצָא Jer. 5, 1. 7, 16. (Hdian. 2. 9. 6. Xen. An. 5. 2. 22.) Also κατὰ τὴν ὁδόν, *along or on the way*, Luke 10, 4. Acts 8, 36. So Hdian. 2. 12. 2. Xen. An. 4. 6. 11. b) With a gen. of place *to*

which a way leads, comp. Matth. § 367. Heb. 9, 8 ἡ τῶν ἁγίων ὁδός *the way, entrance, into the sanctuary*. Sept. ἡ ὁδὸς τοῦ ἑύλου τῆς ζ. for Heb. יְהוָה גֵּן Gen. 3, 24. (Comp. Hdian. 8. 5. 10.) Meton. for the region to or through which a way leads; Matt. 10, 5 εἰς ὁδὸν ἔβαν into the way (country) of the Geniles. 4, 15 ὁδὸν Σαλασσης, *way of the sea*, i. e. the region around the sea of Galilee, quoted from Is. 8, 23 where Sept. for יְהוָה גֵּן. c) In the phrases ἐτοιμάζειν γ. κατασχευάζειν τὴν ὁδόν, *to prepare the way*, for a king, see in ἐτοιμάζω no. 1; pr. Rev. 16, 12; trop. Matt. 3, 3, 11, 10. Mark 1, 2, 3; also εἰσβύνειν τὴν ὁδόν John 1, 23; all in allusion to Is. 40, 3 where Sept. for יְהוָה גֵּן. Comp. ἡ ὁδὸς ἡ βασιλῆα Hdot. 5. 53. d) Meton. of Jesus as the way, i. e. the author and medium of access to God and eternal life, John 14, 6.

2. In respect of action, way, i. e. a being on the way, a going, journey, progress, course. a) Genr. εἰς τὴν ὁδὸν *for the way, journey*, Matt. 10, 10. Mark 6, 8. Luke 9, 3; ἐξ ὁδοῦ Luke 11, 6; ἐν τῇ ὁδῷ, *in or by the way, on the journey*, Matt. 15, 32. Mark 8, 3, 27. Acts 9, 17, 27; κατὰ τὴν ὁδόν, *by or on the way*, Acts 25, 3, 26, 13. So 1 Thess. 3, 11 κατευθύναι τὴν ὁδὸν ἡμῶν. Sept. for יְהוָה גֵּן Gen. 21, 24, 40. (Hdian 2. 11. 2. Xen. Mem. 3. 13. 5.) Acts 8, 39 πορεύεσθαι τὴν ὁδόν, *to go on one's way*, to continue one's journey; comp. Buttm. § 131. 4. (Sept. for יְהוָה גֵּן Prov. 7, 19. Xen. Cyr. 5. 2. 22.) Also Mark 2, 23 καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδοῦ ποιεῖν τὸν τὸν σάββατον, *and his disciples began to go plucking the ears of grain*, i. e. they went along plucking the ears; comp. Matt. 12, 1. Luke 6, 1. Here ὁδοῦ ποιεῖν is Hebraism for יְהוָה גֵּן, as Sept. and Heb. Judg. 17, 8, corresponding to the Lat. iter facere. The more classic Greek is Mid. ποιεῖσθαι τὴν ὁδόν Jos. Ant. 18. 4. 3. Xen. Ag. 2. 1; though very late writers employ the Act. e. g. ποιεῖν ὁδόν Xenoph. Ephes. lib. 3 init. comp. ποιεῖν τὴν πορείαν Polyæn. 1. 49. 3. b) With a gen. of time, as Luke 2, 44 ἡμέρας ὁδόν, *a day's journey*. Acts 1, 12 σαββάτου ἔχον ὁδόν, *a sabbath-day's journey*, i. e. according to the Rabbinic limitation, 2000 larger cubits or minor paces; see Lightfoot Hor. Heb. in Luc. 24, 50. Buxtorf Lex. Chald. 1197. According to Epiphanius, himself once a Jew, the sabbath day's journey was 6 stadia or 750 Roman paces; Har. 66. 82. This accords best with Acts l. c. and Josephus; since the lat-

ter also gives the distance of the mount of Olives in one place at 6 stadia, and in another at 5 stadia; B. J. 5. 2. 3. Ant. 20. 8. 6. See Reland Palæst. p. 398, 399. Wiener Realw. art. *Sabbathsweg*.—Sept. ὁδ. τριῶν ἡμ. for Heb. יְהוָה גֵּן Gen. 30, 36, 31, 23. So Jos. Ant. 5. 3. 1. Xen. Cyr. 1. 1. 3.

3. Trop. a way, manner, means, i. e. a) a way or method of proceeding, of doing or effecting any thing; 1 Cor. 4, 17 τὰς ὁδοὺς μου τὰς ἐν Χρ. 12, 31. (Dem. 733. 20. Xen. Cyr. 1. 3. 4.) So αἱ ὁδοὶ τοῦ θεοῦ, *the ways of God*, his mode of proceeding, administration, counsels, Acts 13, 10. Rom. 11, 33. Rev. 15, 3. Sept. and יְהוָה Ps. 18, 31. b) a way or means of arriving at or obtaining any thing. Luke 1, 79 ὁδὸς εἰρήνης, i. e. the way of peace and salvation. Acts 2, 28 ὁδοῦς ζωῆς. 16, 17. 2 Pet. 2, 21. Sept. and יְהוָה Prov. 10, 17. So Luc. Hermot. 14 ὁδὸς ἡ ἐπὶ φιλοσοφίαν ἄγουσα. c) a way of thinking, feeling, acting, manner of life and conduct; James 5, 20. Matt. 21, 32 ἦλθε Ἰωάννης ἐν ὁδῷ δικαιοσύνης, i. e. living a just and holy life. Rom. 3, 17 ὁδὸν εἰρήνης, *peaceful life*, quoted from Is. 59, 8 where see Gesen. Comm. With a gen. of pers. the way or ways of any one i. e. his mode of life, conduct, actions, Acts 14, 16. Rom. 3, 16. James 1, 8. 2 Pet. 2, 15. Jude 11. (Sept. for יְהוָה Job 23, 10.) But the way of God or of the Lord, is also the way, walk, life which God approves and requires, Matt. 22, 16. Luke 20, 21. Acts 18, 25. 26. Heb. 3, 10. (Sept. and יְהוָה Job 23, 11. Ps. 25, 4.) Hence absol. for the gospel way, the Christian life, Acts 9, 2. 19, 9. 23. 22, 4. 24, 14. 22. Also 2 Pet. 2, 2 ἡ ὁδὸς τῆς ἀληθείας *the way of truth*, the gospel. So Judith 5, 8, 18; comp. a way or sect of philosophy, Luc. Hermot. 46. +

ὁδοῦς, δόντος, δ, a tooth, Matt. 5, 38. 8, 12 ὁ βρυγμὸς τῶν ὁδόντων. 13, 42. 50. 22, 13. 24, 51. 25, 30. Mark 9, 18. Luke 13, 28. Acts 7, 54. Rev. 9, 8. Sept. for יְהוָה Lev. 24, 30. Job 16, 9.—Luc. D. Mort. 6. 2. Xen. Mem. 1. 4. 6.

ὁδυνάω, ὠ, f. ἴσω, (ὁδύνω,) to pain, to distress, in body or mind, c. acc. Jos. Ant. 7. 2. 1. Arr. Epict. 4. 1. 112.—In N. T. only Pass. or Mid. to be pained, distressed, to sorrow. Luke 2, 48. 16, 24 ὁδυνᾶμαι ἐν τῇ φλογὶ ταύτῃ. v. 25 σὺ δὲ ὁδυνᾶσαι, for which 2 pers. sing. see in κανχάομαι. Acts 20, 38. Sept. for Hiph. יְהוָה Zech. 9, 5. So Luc. Lexiph. 13. Æschin. 9. 3. Plato Rep. 515. e.

οδύνη, ης, ἡ, pain, distress, sorrow, of body or mind, Rom. 9, 2. 1 Tim. 6, 10. Sept. for דָּוָן Jer. 8, 18; דָּוָן Job 7, 3.—Luc. Tox. 61. Xen. Mem. 1. 3. 12.

οδύρμος, οὔ, ὁ, (ὀδυρόμαι,) *wailing, lamentation, mourning.* Matt. 2, 18 *κλαυθὺς καὶ οδύρμος μέγας*, quoted from Jer. 31, 15 where Sept. for מְתָרְרִים. 2 Cor. 7, 7. —2 Macc. 11, 6. Æl. V. H. 14. 22. Plato Rep. 398. d.

Ὀζίας, ου, ὁ, Ozias, Heb. עֲזִיָּה (might of Jehovah) Uziah, a pious king of Judah, r. 811–759 B. C. Matt. 1, 8. 9. See 2 Chr. c. 26; and comp. 2 K. c. 15, where he is called עֲזַרְיָה, 'Azarias, Azariah, prob. another form of the same name; see Heb. Lex. art. עֲזִיָּה.

ὀῶ, f. ἴσω or ἔσω, to smell, to have a scent, intrans. e. g. fragrant, Æl. V. H. 13. 16. Xen. Conv. 2. 3.—In N. T. of a corpse, to smell, to stink, absol. John 11, 39. Sept. for שָׂחָ Ex. 8, 14. So Arr. Epict. 4. 11. 15, 18. Plut. Phocion 22.

ὅθεν, relat. adv. whence, see Buttm. § 116. 4.

1. Of place, Acts 14, 26 *ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ β.* 28, 13. Matt. 12, 44. Luke 11, 24. Heb. 11, 19. Sept. for מֵהָרָץ Ps. 121, 1. So Xen. An. 2. 3. 14, 16.—Spec. i. q. *ἐκεῖθεν ὅπου, thence where*, Matt. 25, 24. 26 *συνάγω ὅθεν οὐ διεσκόρπισα;* comp. Matth. § 473. n. 2. So Thuc. 1. 89.

2. Of a source, means, whence, whereby, 1 John 2, 18 *ὅθεν γινώσκουμεν.*—Jos. Ant. 2. 3. 4. Hdian. 1. 16. 4.

3. Illative, as referring to a cause, ground, motive, i. q. *wherefore, whereupon*; Matt. 14, 7 *ὅθεν μετ' ὅρκου ὁμολόγησεν.* Acts 26, 19. Heb. 2, 17. 3. 1. 7, 25. 8, 3. 9, 18.—Judith 8, 20. Xen. Mem. 1. 1. 2.

ὀδόννη, ης, ἡ, pr. *fine white linen* Hom. Od. 7. 107.—In N. T. genr. a *linen cloth*, e. g. a *sheet, sail*, Acts 10, 11 *σκεῦος ὡς ὀδόννην μεγάλην.* 11, 5. So Luc. Jup. Trag. 46. Hdian. 5. 6. 21.

ὀδόνιον, ου, τό, (dim. ὀδόνη,) a *smaller linen cloth, bandage*; in N. T. only of bandages in which dead bodies were swathed for burial, Luke 24, 12. John 19, 40. 20, 5. 6. 7. Sept. for פָּרִיץ Judg. 14, 13; חֶבְרָה Hos. 2, 7. 11. [2, 5. 9.]—Poll. On. 4. 181 *ὀδόνιον· τὸ ἐπίδεσμον.* Luc. Philops. 34; *sail-cloths* Pol. 5. 89. 2. Dem. 1145. 6.

οἶδα, see in εἶδω II.

οἰκιακός, ἡ, ὄν, see in οἰκιακός.

οἰκεῖος, α, ου, (οἶκος,) *belonging to the house, domestic*, Luc. Eun. 7. Xen. Cyr. 8. 1. 15.—In N. T. *belonging to a family*; only Plur. οἱ οἰκεῖοι τινος, *those of one's house, relatives*, i. q. *household, family*, 1 Tim. 5, 8, Trop. *for associates, kindred*, e. g. τοῦ θεοῦ, i. q. τέκνα τοῦ θεοῦ, Eph. 2, 19; τῆς πίστεως Gal. 6, 10. Sept. pr. for שָׂחָ Lev. 18, 6. 21, 2. So pr. Æl. V. H. 14. 32. Xen. Mem. 1. 2. 48; trop. Diod. Sic. 13. 91.

οἰκετεία, ας, ἡ, (οἰκέτης,) a *household*, i. e. *the servants*, Matt. 24, 45 Lachm. for Σεπατεία Rec.—Luc. Merc. cond. 15.

οἰκέτης, ου, ὁ, (οἶκος,) *house-companion*, one living in the same house, Ecclus. 6, 11. Hdot. 8. 106.—In N. T. a *domestic, a servant, slave*, Luke 16, 13 οὐδεὶς οἰκέτης δύναται δουλοῦ κυρίου δουλεύειν. Acts 10, 7. Rom. 14, 4. 1 Pet. 2, 18. Sept. for עֲבָד Gen. 9, 25. 27, 37. So Hdian. 7. 4. 10. Xen. Mem. 2. 1. 9, 16.

οἰκέω, ῶ, f. ἴσω, (οἶκος,) to *house, to dwell, to abide*, e. g.

1. Intrans. with ἐν, to dwell in, trop. of the Holy Spirit abiding in Christians, Rom. 8, 9 πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. v. 11. 1 Cor. 3, 16. Of sin or a sinful propensity abiding in men, Rom. 7, 17 ἡ οἰκίσσα ἐν ἐμοὶ ἀμαρτία. v. 18. 20. Sept. c. ἐν pr. for שָׂחָ Gen. 4, 15. 19. 30. So Æl. V. H. 12. 64; pr. Luc. Merc. cond. 3. Xen. Cyr. 2. 1. 5.—With μετὰ c. gen. to dwell with any one, and spoken of man and wife, to live with, to cohabit, 1 Cor. 7, 12. 13. So Sept. and שָׂחָ Prov. 21, 19; comp. 1 K. 3, 17.

2. Trans. to dwell in, to inhabit, c. acc. 1 Tim. 6, 16 φῶς οἰκῶν ἀπρόσιτον.—Sept. Gen. 24, 13. Hdian. 2. 10. 15. Xen. Mem. 1. 1. 8.—For Particip. ἡ οἰκουμένη, see in its order.

οἰκήμα, ατος, τό, (οἰκέω,) a *dwelling, a house, building*, Thuc. 4. 115. Xen. An. 7. 4. 15.—In N. T. and espec. in polite Attic usage, a *prison*, Acts 12, 7 φῶς ἐλαμφεν ἐν τῷ οἰκήματι. So Plut. Solon 15 τοὺς Ἀθηναίους λέγουσι ... ἀστείως ὑποκρίεσθαι ... οἰκήμα δὲ τὸ δεσποτήριον καλοῦντας. Dem. 789. 2. Thuc. 4. 48.

οἰκητήριον, ου, τό, (οἰκήτῃρ, οἰκέω,) a *dwelling, habitation, abode*, e. g. heaven, as the abode of angels, Jude 6. Many of these the later Jews supposed to have relinquished heaven out of love for the daughters of men, Gen. 6, 2; see Lib. Henoch. in Fabr. Cod. pseud. V. T. I. p. 179 sq. Test. XII Patr. p. 529 sq. Jos. Ant. 1. 3. 1. Trop. of the

future spiritual body as the abode of the soul, 2 Cor. 5, 2.—Sept. for בֵּיתִי Jer. 25, 30. Pr. 2 Macc. 11, 2. Cebet. Tab. 17. Plut. Lucull. 39.

οἰκία, ας, ἡ, (οἶκος,) 1. a house, dwelling, habitation; Matt. 2, 11 ἄλζοντες εἰς τὴν οἰκίαν. 7, 24 sq. John 12, 3. al. Matt. 5, 15 οἱ ἐν τῇ οἰκίᾳ, those in the house, i. e. the household. Sept. for בֵּיתִי Gen. 19, 4. Ex. 1, 21. (Hdian. 2. 4. 18. Xen. Mem. 3. 6. 14.) Of heaven as the dwelling of God, John 14, 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς κτλ. Comp. Ps. 11, 4. Is. 63, 15. Am. 9, 6. Artemid. 2. 68 ὁ οὐρανὸς θεῶν ἐστὶν οἶκος.—Trop. of the body as the habitation of the soul, 2 Cor. 5, 1 bis; comp. v. 2.

2. Meton. a household, a family, those who live together in a house, Matt. 10, 13. 12, 25 οἰκία μερισθεῖσα καθ' ἑαυτῆς. John 4, 53 αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. 1 Cor. 16, 15. Sept. for בֵּיתִי Gen. 50, 8. So Dem. 1358. 13. Xen. Mem. 2. 7. 6.—Spec. prob. domestics, servants, attendants, Phil. 4, 22 οἱ ἐκ τῆς Καίσαρος οἰκίας. So Sept. and בֵּיתִי Gen. 24, 2; comp. Jos. Ant. 17. 5. 8 (Ἀντίπατρον) ὡς . . . τοῦ Καίσαρος διεφθαρκότα τὴν οἰκίαν.

3. Meton. goods, property, i. e. one's house and what is in it. Matt. 23, 14 [13] κατεσθίετε τὰς οἰκίας τῶν χρηρῶν. Mark 12, 40. Luke 20, 47. So בֵּיתִי, Sept. τὰ ὑπάρχοντα, Gen. 45, 18.—AEL. V. H. 4. 2. Xen. Mem. 4. 1. 2. †

οἰκιακός, ἡ, ὄν, (οἰκία,) belonging to the house, domestic, i. q. οικεῖος; in N. T. only Plur. οἱ οικιακοὶ τινος those of one's house, i. e. household, family, Matt. 10, 25. 36. Some Mss. have the doubtful form οικειακός.—Plut. Cicero 20.

οἰκοδεσποτέω, ὦ, f. ἦσω, (οἰκοδεσπότης,) pr. to be house-master; genr. to be head of a family, to rule a household, absol. 1 Tim. 5, 14.—So trop. Luc. Astrol. 20. Plut. Placit. philos. 5. 18. A word of the later Greek, Lob. ad Phryn. p. 373.

οἰκοδεσπότης, ου, δ, (οἶκος, δεσπότης,) a house-master, head of a family, paterfamilias, Matt. 10, 25. 13, 27. 52. 20, 1. 11. 21, 33. 24, 43. Mark 14, 14. Luke 12, 39. 13. 25. 14, 21; pleonast. 22, 11 οἰκοδεσπ. τῆς οἰκίας.—Jos. c. Apion. 2. 11. Poll. On. 10. 21. Plut. Qu. Rom. 30. A later form, for which the earlier writers said οἶκον v. οἰκίας δεσπότης, see Lob. ad Phryn. p. 373.

οἰκοδομέω, ὦ, f. ἦσω, (οἰκοδόμος,) pr. to build a house, and genr. to build, to con-

struct, to erect; comp. Lob. ad Phryn. p. 487 sq. 587.

1. Pr. to build, c. acc. e. g. οἰκίαν Luke 6, 48; πύργον Matt. 21, 33. Mark 12, 1. Luke 14, 28; ναόν Mark 14, 58. Luke 12, 18; so c. dat. commodi, Luke 7, 5 τὴν συναγωγὴν αὐτὸς ὀικοδομήσεν ἡμῖν. Acts 7, 47. 49. With ἐπὶ c. gen. to build upon, Luke 4, 29; ἐπὶ c. acc. Matt. 7, 24. 26. Luke 6, 49. Absol. Luke 14, 30. 17, 28. John 2, 20. Part. οἱ οἰκοδομοῦντες the builders, Matt. 21, 42. Mark 12, 10. Luke 20, 17. Acts 4, 11. 1 Pet. 2, 7. Sept. for בִּנְיָנִי Gen. 4, 16. 8, 20; c. ἐπὶ Ez. 16, 31. So Diod. Sic. 3. 55. Xen. Mem. 3. 8. 8; acc. et dat. Diod. Sic. 4. 80.—Trop. of a system of instruction, doctrine, precepts, Rom. 15, 20. Gal. 2, 18. So Xen. Cyr. 8. 7. 15.

2. Spec. to rebuild, to renew, e. g. a building decayed or destroyed, Matt. 23, 29 τοὺς τάφους τῶν προφητῶν. Luke 11, 47. 48. So Matt. 26, 61. 27, 40. Mark 15, 29. So Sept. and בִּנְיָנִי Josh. 6, 26. Job 12, 14. Am. 9, 14.

3. Trop. to build up, to establish, to confirm, spoken of the christian church and its members; who are thus compared to a building, a temple of God, erected upon the one only foundation Jesus Christ, and ever built up progressively and unceasingly more and more from the foundation; 1 Cor. 3, 9. 10. Eph. 2, 20. 21. E. g. a) Externally, Matt. 16, 18 ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μὲν τὴν ἐκκλησίαν. 1 Pet. 2, 5. Acts 9, 31. b) Internally, in a good sense, to build up in the faith, to edify, to cause to advance in the divine life, absol. 1 Cor. 8, 1 ἡ ἀγάπη οἰκοδομεῖ. 10, 23; c. acc. 14, 4 bis. 17. 1 Thess. 5, 11; acc. impl. 1 Cor. 20, 32 Lachm. In a bad sense, to embolden, Pass. 1 Cor. 8, 10.

οἰκοδομή, ἡς, ἡ, (οἶκος, δομή,) a later word used for both οἰκοδόμησις and οἰκοδόμημα, Lob. ad Phryn. p. 487, 490.

1. a building up, the act of building, e. g. ἡ οἰκ. τῶν τευχῶν 1 Macc. 16, 23. Sept. 1 Chr. 26, 27. Jos. Ant. 11. 5. 8 init.—In N. T. only metaph. a building up in the faith, edification, advancement in the divine life, spoken of the christian church and its members; see in οἰκοδομέω no. 3. Rom. 14, 19 διώκετε . . . τὰ τῆς οἰκοδομῆς. 15, 2. 1 Cor. 14, 5. 12. 26. 2 Cor. 10, 8. 12, 19. 13, 10. Eph. 4, 12. 16. 29. 1 Tim. 1, 4 in Mss. So 1 Cor. 14, 3 λαλεῖ οἰκοδομὴν i. e. τὰ τῆς οἰκοδομῆς.

2. a building, an edifice, i. q. οἰκοδόμημα, see Lob. l. c. and p. 421. Matt. 24, 1 τὰς οἰκοδομὰς τοῦ ἱεροῦ. Mark 13, 1. 2. Trop.

of the christian church as the temple of God, see in *οικοδομέω* no. 3. 1 Cor. 3, 9 *θεοῦ οἰκοδομή ἐστέ*. Eph. 2, 21: Also of the future spiritual body as the abode of the soul, 2 Cor. 5, 1.

οικοδομία, *as, ἡ*, (*οικοδομέω*), *a building up*, act of building, Jos. Ant. 11. 5. 7, 8. Xen. Mem. 3. 1. 7.—In N. T. trop. *edification*, christian improvement, 1 Tim. 1, 4 Rec. Others *οικοδομή*, also *οικονομία*.

οικοδομος, *οὔ, ὁ*, (*οἶκος*, *δέμω*), *a house-builder*, i. e. genr. *a builder, architect*, Acts 4, 11 Lachm. for Part. *οικοδομῶν* Rec. Sept. for *οἰκῶν* 2 K. 12, 12.—Jos. Ant. 11. 5. 8. Xen. Hell. 7. 2. 20. Comp. Lob. ad Phryn. p. 487 sq. 587.

οικονομέω, *ᾧ, f. ἦσω*, (*οικονόμος*), *to be manager of a household*; genr. *to be manager, steward*; *to manage*; *to administer*, absol. Luke 16, 2.—So c. acc. Diod. Sic. 12. 15 *τὰ χρήματα*. Xen. Mem. 4. 5. 10 *τὸν ἑαυτοῦ οἶκον*.

οικονομία, *as, ἡ*, (*οικονομέω*), *economy*, *pr. management of a household or of household affairs*. E. g.

1. *stewardship, administration*, the office of a manager or steward. Luke 16, 2 *ἀπόδος λόγον τῆς οἰκονομίας*. v. 3. 4. So Sept. Is. 22, 19. Arr. Epict. 1. 9. 11. Xen. Œc. 1. 1.—Trop. of the apostolic office, 1 Cor. 9, 17. Col. 1, 25. Eph. 3, 2.

2. *an economy*, i. e. *a disposition or arrangement of things, a dispensation, plan, scheme*. Eph. 1, 10 *εἰς τὴν οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν*. Eph. 3, 9 et 1 Tim. 1, 4 in later edit.—Hdian. 6. 1. 2. Xen. Cyr. 5. 3. 25.

οικονόμος, *ου, ὁ*, (*οἶκος*, *νέμω*), 1. *a house-manager, overseer, steward*, pr. one who had authority over the servants or slaves of a family, to assign their tasks and portions; with which was also united the general management of affairs and accounts; Luke 12, 42. 16, 1. 3. 8. Gal. 4, 2. Such persons were themselves usually slaves, Luke 12, 42, comp. v. 43. 45. 46; so Eliezer Gen. 15, 2. 24, 2; and so Joseph is called the *οικονόμος* of Potiphar, Test. XII Patr. p. 715, comp. Gen. 39, 4; see D'Orville ad Chariton p. 127 sq. But free persons appear also to have been thus employed, Luke 16, 3. 4. The *οικονόμοι* had also some charge over the sons of a family, prob. in respect to pecuniary matters, thus differing from the *ἐπίτροποι* or tutors, Gal. 4, 2. Comp. Gen. 24, 3.—Luc. Tim. 14 *ὡς κατάρτος οἰκέτης, ἢ οἰκονόμος, ἢ παιδότης*.

Plut. de Lib. educ. 7. Diod. Sic. VI. p. 228. *γίνεται δὲ τούτων [οἰκετῶν] ἀρχηγὸς Ἀσηνίων ... οἰκονόμος ὧν δυοῖν ἀδελφῶν μεγαλοπλούτων*. Xen. Mem. 2. 10. 4.

2. In a wider sense, for one who administers a public charge or office, *a steward, minister, agent*, genr. 1 Cor. 4, 2. Also of the fiscal officer of a city or state, *a treasurer, quæstor*, Rom. 16, 23 *οικονόμος τῆς πόλεως*. So Diod. Sic. 1. 62. Xen. Mem. 3. 4. 7, 11; of royal quæstors, 1 Esdr. 4, 49. Jos. Ant. 11. 6. 12.—Trop. of the apostles and other teachers as *stewards, ministers* of the gospel, 1 Cor. 4, 1. Tit. 1, 7. 1 Pet. 4, 10.

οἶκος, *ου, ὁ*, 1. *a house, dwelling, home*, Matt. 9, 6 *ὑπάγε εἰς τὸν οἶκόν σου*. v. 7. Mark 3, 20. Luke 1, 40. John 7, 53. 11, 20. Acts 10, 22. al. So *ἐν οἴκῳ at home* 1 Cor. 11, 34. 14, 35; *κατ' οἶκον, κατ' οἴκους, from house to house*, in private houses, Acts 2, 46. 5, 42. 8, 3. 20, 20; *ἡ κατ' οἶκόν τινος ἐκκλησία*, Rom. 16, 5. 1 Cor. 16, 19. Col. 4, 15; see in *ἐκκλησία* no. 2. Sept. genr. for *οἶκος* Gen. 39, 2. 16. sæpiss. So Hdian. 1. 17. 7. Xen. Cyr. 8. 6. 4.—Spoken of various kinds of houses, edifices, as *ὁ οἶκος τοῦ βασιλέως* v. *τοῦ ἀρχιερέως*, i. e. *a palace*, Matt. 11, 8. Luke 22, 54. Sept. for *οἶκος* Gen. 12, 15; *וְהָיָה לְךָ* 2 K. 20, 18. Dan. 1, 4. (Hdian. 3. 10. 9.) Also *οἶκος ἐμπορίου, house of traffic, bazar*, John 2, 16. Spec. *οἶκος τοῦ θεοῦ house of God*, i. e. *the tabernacle or temple* where the presence of God was manifested, and where God was said to dwell, e. g. the tabernacle Matt. 12, 4. Mark 2, 26. Luke 6, 4. (Sept. and *וְהָיָה לְךָ* 1 Sam. 1, 7. 24. al.) The temple at Jerusalem, Matt. 21, 13. John 2, 16. 17. Acts 7, 47. 49. al. Once for *ὁ ναός* alone, Luke 11, 51, comp. Matt. 23, 35. Also *οἶκος τῆς προσευχῆς* id. Matt. 21, 13. Mark 11, 17. Luke 19, 46. Sept. and *וְהָיָה* or the temple 2 Sam. 7, 13. Ezra 1, 2. 3 sq.—Synecd. put for a room or part of a house, e. g. the *cænaculum* or large room for eating, Luke 14, 23; for the *υπερῶν* or place of prayer, Acts 2, 2. 10, 30. 11, 13. So Jos. Ant. 10. 11. 2. Xen. Conv. 2. 18.—Trop. of persons, e. g. Christians as the spiritual *house or temple* of God, 1 Pet. 2, 5; comp. in *οικοδομέω* no. 3. Of those in whom evil spirits dwell, Matt. 12, 44. Luke 11, 24.

2. In a wider sense, *a dwelling-place, habitation, abode*, as a city or country, Matt. 23, 38 *ὁ οἶκος ὑμῶν ἔρημος ἀφίετα*. Luke 13, 35.—Xen. Hell. 3. 2. 10.

3. Meton. *a household, family*, those who live together in a house, Luke 10, 5 εἰρήνη τῷ οἴκῳ τούτῳ. Acts 10, 2. 11, 14 σὺ καὶ πᾶς ὁ οἶκός σου. 16, 15. 1 Cor. 1, 16. 2 Tim. 1, 16. Tit. 1, 11. al. Including also the idea of household-affairs, Acts 7, 10. 1 Tim. 3, 4. 5. 12. Sept. and חֵטְלָא Gen. 7, 1. 12, 17. al. So Ael. V. H. 4. 27. Arr. Epict. 4. 6. 31. Xen. Cyr. 1. 6. 17; comp. Mem. 1. 5. 3.—Trop. ὁ οἶκος τοῦ θεοῦ, *the household of God*, i. e. *the Christian church*, Christians. 1 Tim. 3, 15 ἐν οἴκῳ θεοῦ . . . ἥτις ἐστὶ ἐκκλησία θεοῦ ζώντος. Heb. 3, 6. 10, 21. 1 Pet. 4, 17. So of the Jewish church, Heb. 3, 2. 5. Sept. and בית יהוה Num. 12, 7.

4. Meton. *a family, lineage, posterity*, descended from one head or ancestor; Luke 1, 27 ἐξ οἴκου Δαβὶδ. v. 69. 2, 4. Sept. and בית 1 K. 12, 16. 19. So Dem. 1058. 18, 20. Xen. Cyr. 3. 6. 2.—By Hebraism extended to *a people, nation*, as descended from one ancestor, e. g. οἶκος Ἰσραήλ, *house or people of Israel*, Matt. 10, 6. 15, 24; οἶκος Ἰακώβ id. Luke 1, 33; οἶκος Ἰούδα Heb. 8, 8. So Sept. for בית ישראל Lev. 10, 6; בית יצחק Ex. 19, 3; בית יהודה 1 K. 12, 23. +

οἰκουμένη, ης, ἡ, (οἰκῶ, Pass. part. pres.) sc. γῆ, *the inhabited earth, the world*, i. e.

1. In Greek usage, as inhabited by Greeks, opp. to barbarian lands, Dem. 85. 17. Xen. Vect. 1. 6; and later by Greeks and Romans. Hence in N. T. put for *the Roman world, the Roman empire*; Acts 17, 6. 24, 5 τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην. Luke 2, 1 ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην, comp. in Κυρήνος. Acts 11, 28 see in Κλαύδιος. In these last two passages the writer prob. had chiefly in view the regions in and around Palestine.—Jos. Ant. 12. 3. 1. B. J. 5. 5. 1. Hdian. 5. 2. 5.

2. Genr. in later usage, *the habitable globe, the earth, the world*, as known to the ancients. a) Pr. Matt. 24, 14 κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον . . . ἐν ὅλῃ τῇ οἰκουμένη. Luke 21, 26. Rom. 10, 18. Heb. 1, 6. Rev. 16, 14. •Hyperbol. Luke 4, 5 πάσας τὰς βασιλείας τῆς οἰκουμένης, i. q. τοῦ κόσμου in Matt. 4, 8. Sept. for עֲרֵץ Is. 23, 17; חֶבֶל Ps. 19, 4. 24, 2. So Jos. Ant. 4. 8. 2. Pol. 1. 1. 5. Diod. Sic. 1. 1. b) Meton. *the world, for the inhabitants of the earth, mankind*; Acts 17, 31 κρίνειν τὴν οἶκ. ἐν δικαιοσύνῃ. 19, 27. Rev. 3, 10. 12, 9. So Sept. and חֶבֶל Ps. 9, 9. 98, 9. c) Trop. Heb. 2, 5 ἡ οἰκουμένη ἡ μέλλουσα, i. q. ὁ αἶων ὁ μέλλων, see in αἶων no. 2. b.

οἰκουργός, οὔ, ὁ, ἡ, adj. (οἶκος, ἔργον,) *doing house-work, fem. a housewife*, Tit. 2, 5 Lachm. for οἰκουρός. Not found elsewhere.

οἰκουρός, οὔ, ὁ, ἡ, adj. (οἶκος, εὖρος,) pr. *guarding the house*, Artemid. 2. 11. Aristoph. Vesp. 970 κύων οἰκουρός.—In N. T. *keeping at home, domestic*, spoken of females Tit. 2, 5. Comp. 1 Tim. 5, 13. So Philo de Exsecr. p. 932. d, ὄψονται καὶ γυναῖκας . . . σώφρονας, οἰκουρούς, καὶ φιλάνδρους. Dion Cass. 56. p. 391 γυνὴ σώφρων, οἰκουρός, οἰκονόμος, παιδοτρόφος. Dinarch. 100. 37.

οἰκτεῖρω, f. ἐρῶ, (οἶκτος,) later fut. οἰκτερίσω, see Passows s. v. Lob. ad Phryn. p. 741; to pity, to have compassion on, c. acc. Rom. 9, 15 οἰκτερίσω ὃν ἂν οἰκτεῖρω, quoted from Ex. 33, 19 where Sept. fut. ἦσω for רַחֵם, as also 2 K. 13, 23. Mic. 7, 19.—So f. ἦσω Test. XII Patr. p. 632. Jos. de Macc. § 5; f. ἐρῶ Palæph. 23. 4. Luc. Tim. 42; pres. Plut. Lucull. 19. Xen. An. 3. 1. 19.

οἰκτιρμός, οὔ, ὁ, (οἰκτεῖρω,) pity, compassion, mercy, i. e. the feeling; less strong than ἔλεος q. v. Tittm. de Synon. N. T. p. 69 sq. Col. 3, 12 σπλάγχνα οἰκτιρμού, but Rec. σπλ. οἰκτιρμών. Elsewhere only Plur. Rom. 12, 1. 2 Cor. 1, 3. Phil. 2, 1. Heb. 10, 28. Sept. for Heb. רַחֲמִים, Sing. Zech. 1, 16. 7, 9; Plur. 2 Sam. 24, 14. Ps. 144, 9.—Sing. Bar. 2, 21. Ecclus. 5, 6. Plur. 1 Macc. 3, 45. Pind. Pyth. 1. 164.

οἰκτίρμων, ονος, ὁ, ἡ, adj. (οἰκτεῖρω,) pitiful, compassionate, merciful, Luke 6, 36 bis. James 5, 11. Sept. for רַחֲמִים Ex. 34, 6. Neh. 9, 17.—Theocr. Id. 15. 75. Anthol. Gr. IV. p. 219.

οἶμαι, see οἶομαι.

οἶνοπότης, ου, ὁ, (οἶνος, πότης, πίνω,) *a wine-drinker, wine-bibber*, Matt. 11, 19. Luke 7, 34. Sept. for סֵבֵא יַיִן Prov. 23, 20.—Luc. Asin. 48. Pol. 20. 8. 2.

οἶνος, ου, ὁ, 1. *wine*; e. g. οἶνος νέος, *new wine*, not yet fully fermented and ripe, Matt. 9, 17 ter. Mark 2, 22 quater. Luke 5, 37 bis. 38. Genr. Mark 15, 23 ἐσμπυρισμένον οἶνον. [Matt. 27, 34.] Luke 1, 15 οἶνον καὶ σίκερα οὐ μὴ πῖνῃ. 7, 33. 10, 34. John 2, 3 bis. 9. 10 bis. 4, 46. Rom. 14, 21. Eph. 5, 18. 1 Tim. 3, 8. 5, 23. Tit. 2, 3. Rev. 18, 13. Sept. for יַיִן Gen. 9, 21. 24. 14, 18; חֵרֶשׁ Gen. 27, 28. Judg. 9, 13. (Hdian. 5. 5. 16. Xen. Œc. 17. 9.) Meton. for *the vine and its fruit*, Rev. 6, 6. Sept. and

עֲרִיכָה Joel 1, 10.—On the present modes of preparing wine on Mount Lebanon, see an article by E. Smith in *Biblioth. Sac.* 1846, p. 385 sq.

2. Symbol. οἶνος τοῦ θυμοῦ τοῦ θεοῦ, *wine of God's wrath*, i. e. the intoxicating cup which God in wrath presents to the nations, and which causes them to reel and stagger to destruction, see espec. in θυμός. Rev. 14, 10. 16, 19. 19, 15. Comp. Jer. 25, 15. Is. 51, 17. Ez. 23, 31 sq. Heb. Lex. art. טִיב.—Also symbol. οἶνος τοῦ θυμοῦ τῆς πορνείας, *wine of wrath of fornication*, i. e. a love-potion, philter, with which a harlot seduces to fornication (idolatry), and thus brings upon men the wrath of God, Rev. 14, 8. 18, 3; ellipt. οἶνος τῆς πορνείας id. Rev. 17, 2. Comp. Jer. 51, 7.

οἶνοφλυγία, as, ἡ, (οἶνοφλυξ; οἶνος, φλύα), *wine-drinking, vinoleney*, 1 Pet. 4, 3.—Æl. V. H. 3. 14. Xen. Ec. 1. 22.

οἶμαι, contr. οἶμαι, Buttm. § 114; to suppose, to think, to be of opinion, pr. followed by the Infin. c. acc. e. g. inf. aor. John 21, 25 οὐδὲ αὐτὸς οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. With an inf. simply, when the subject of both verbs is the same, Phil. 1, 16 [17] οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς υἱοῦ. With ὅτι instead of inf. James 1, 7; comp. Matth. § 539.—So c. inf. et acc. Hdian. 4. 15. 15. Xen. Cyr. 1. 4. 10; c. inf. 2 Macc. 7, 24. Xen. Mem. 2. 1. 15.

οἷος, α, ον, a correlative relat. pron. corresponding to ποῖος, τοῖος, Buttm. § 79; pr. of *what kind or sort, what, such as, qualis*.

1. Pr. in a dependent clause, with τοιοῦτος or a like word corresponding; 1 Cor. 15, 48 bis, οἷος ὁ χοϊκός, τοιοῦτοι οἱ χοϊκοί, κτλ. 2 Cor. 10, 11; with ὁ αὐτός Phil. 1, 30. So with τοιοῦτος impl. Matt. 24, 21 θλίψις μεγάλη, οἷα οὐ γέγονεν. Mark 9, 3. 13, 19. 2 Cor. 12, 20 bis. 2 Tim. 3, 11 οἷα μοι ἐγένετο. Rev. 16, 18.—So c. τοιοῦτος Ecclus. 49, 14. Xen. Hi. 6. 8; impl. Hdian. 5. 5. 11. Xen. Cyr. 1. 6. 5, 27.

2. In an independent clause it has the nature of an exclamation, implying something great or unusual, *what, what manner of, how great*; Luke 9, 55 οὐκ οἶδατε οἷου πνεύματός ἐστε ὑμεῖς. 1 Thess. 1, 5. 2 Tim. 3, 11 ult.—Jos. Ant. 10. 3. 2. Hdian. 7. 4. 2.

3. Neut. οὐχ οἷον adverbially, *not so as, not so*; ellipt. for οὐ τοῖον δὲ λέγω, οἷον ὅτι. Hence Rom. 9, 6 οὐχ οἷον δὲ, ὅτι ἐκπέτωκεν ὁ λόγος τοῦ θεοῦ, *but not so*

(would I reason) as that the promise of God is become without effect. Comp. the οἷον ὅτι of late writers, 'so as that,' Greg. Corinth. ed. Schaf. p. 105; also ὡς οἷον, οἷον ὥσπερ, Lob. ad Phryn. p. 427. See Winer § 66. 5.—Others here take οὐχ οἷον as i. q. *non modo*; but in this sense it is elsewhere followed not by ὅτι, but by an antithesis, as ἀλλά or the like; Pol. 1. 20. 12. ib. 18. 18. 11. Others again prefer the common signif. before an infin. *it is not possible*, and regard ὅτι as put instead of an infinitive; Æl. V. H. 4. 17. But neither of these senses accords well with the context.

οἶω, obsol. theme, see φέρω.

ὀκνέω, ὦ, f. ἤσω, (ὀκνός,) *to be slow, tardy, to delay*, c. inf. Acts 9, 38 μὴ ὀκνῆσαι εἰσελθεῖν εἰς αὐτῶν. Sept. for לִפְנֵי Judg. 18, 9.—Luc. D. Deor. 6. 1. Xen. Mem. 2. 3. 14.

ὀκνηρός, á, όν, (ὀκνέω,) *slow, tardy, slothful*, of persons, Matt. 25, 26 *πονηρὲ δοῦλε καὶ ὀκνηρὲ*. Rom. 12, 11. Sept. for לִפְנֵי Prov. 6, 6. 9. So Dem. 777. 5. Hdian. 2. 4. 10. Thuc. 1. 142.—Neut. of things, *tedious, tiresome*; Phil. 3, 1 τὰ αὐτὰ γράφειν... ἐμοὶ μὲν οὐκ ὀκνηρόν. So Theocr. Id. 24. 35. Soph. CEd. R. 834.

ὀκταήμερος, ον, ό, ἡ, adj. (ὀκτώ, ἡμέρα,) *an eighth-day person or thing*; Phil. 3, 5 περιτομὴ ὀκταήμερος, as to *circumcision an eighth-day man*, i. e. circumcised on the eighth day.—Comp. Gregor. Naz. Orat. 25. p. 465. d. Χριστὸς ἀνίσταται τριήμερος, Λάζαρος τετραήμερος. On such compound words see Buttm. § 70. n. 3. Lob. ad Phryn. p. 676.

ὀκτώ, οί, αἱ, τά, indec. card. num. *eight*, Luke 2, 21. 9, 28. 13, 4. 11. 16. John 5, 20, 26. Acts 9, 33. 21, 6. 1 Pet. 3, 20.

ὀλεθρεύω, see ὀλοθρεύω.

ὀλεθριος, ον, ό, ἡ, adj. (ὀλεσρος,) *destructive, deadly*, Plato Rep. 389. d.—In N. T. Neut. τὸ ὀλεθριον, *destruction, death*, i. q. ὀλεσρος, for which it is read by Lachm. 2 Thess. 1, 9.

ὀλεσρος, ον, ό, (ὀλλύναι,) *destruction, ruin, death*; 1 Cor. 5, 5 εἰς ὀλεσρον τῆς σαρκός. Of divine punishments, 1 Thess. 5, 3 αἰφνίδιος ὀλεσρος. 2 Thess. 1, 9. 1 Tim. 6, 9. Sept. for יָצָא Ob. 13; יָצָא Prov. 21, 7.—Hdian. 8. 8. 10. Xen. An. 1. 2. 26.

ὀλιγοπιστία, as, ἡ, (ὀλιγόπιστος,) *little faith, want of faith*, Matt. 17, 20 Lachm. for ἀπιστία Rec.

ὀλιγόπιστος, ου, ό, ή, adj. (ὀλίγος, πίστις), of little faith, unbelieving, Matt. 6, 30. 8, 26. 14, 31. 16, 8. Luke 12, 28.—Act. Thom. § 28. Not found in classic writers.

ὀλίγος, η, ου, little, pr. opp. of πολὺς much.

1. Of number, small, in N. T. only Plur. ὀλίγοι, αι, α, few. Matt. 7, 14 ὀλίγοι . . . οἱ εὐρίσκοντες αὐτήν. 9, 37 οἱ δὲ ἐργάται ὀλίγοι. 15, 34. 20, 16. 22, 14. 25, 21. 23. Mark 6, 5. 8, 7. Luke 10, 2. 12, 48 δαρήσεται ὀλίγας sc. πληγὰς. (Buttm. § 134. n. 2.) Luke 13, 23. Acts 17, 4. 12. Heb. 12, 10 πρὸς ὀλίγας ἡμέρας. 1 Pet. 3, 20. Rev. 2, 14. 20. 3, 4. Sept. for עֲשָׂרָה Num. 13, 19. Is. 10, 7. So Hdian. 4. 13. 8. Xen. Cyr. 2. 1. 3.—Hence 1 Pet. 5, 12 δι' ὀλίγων ἔγραψα, i. e. in few words, briefly; comp. Thuc. 4. 95 δι' ὀλίγον.

2. Of magnitude, amount, little, small, in N. T. only in Sing. Luke 7, 47 ὀλίγον ἀφίεται. Acts 12, 18 τάραχος οὐκ ὀλίγος. 15, 2. 19, 23. 24. 27, 20. 2 Cor. 8, 15. 1 Tim. 4, 8 πρὸς ὀλίγον ὀφείλομαι profitable for little. 5, 23. James 3, 5. Sept. for עֲשָׂרָה 1 K. 17, 10. 12. So Hdian. 1. 14. 4. Xen. Cyr. 5. 4. 25.—Hence Eph. 3, 3 ἐν ὀλίγῳ προέγραψα, in brief, briefly. So Aristot. Rhet. 3. 11.

3. Of time, little, short, brief; Acts 14, 28 χρόνον οὐκ ὀλίγον. James 4, 14 πρὸς ὀλίγον sc. χρόνον. Rev. 12, 12. Also ἐν ὀλίγῳ sc. χρόνῳ Acts 26, 28. 29.—Hdian. 2. 14. 10. Xen. Ath. 3. 11; ἐν ὀλίγῳ Xen. Hell. 4. 4. 12.

4. Neut. ὀλίγον as adv. spoken of space, amount, time; Mark 1, 19 προβαὶς ὀλίγον. 6, 31. Luke 5, 3. 7, 47 ἀγαπᾷ ὀλίγον. 1 Pet. 1, 6. 5, 10. Rev. 17, 10 ὀλίγον αὐτὸν δεῖ μείναι. Sept. for עֲשָׂרָה Ps. 37, 10.—Æl. V. H. 12. 9. Xen. Conv. 1. 14.

ὀλιγόψυχος, ου, ό, ή, adj. (ὀλίγος, ψυχή), feeble-minded, faint-hearted, 1 Thess. 5, 14. Sept. for חֲזָקָה Prov. 14, 29.—Artemid. 3. 5; so ὀλιγοψυχέω Isocr. p. 392. b.

ὀλιγωρέω, ὦ, f. ἴσω, (ὀλιγῶρος; ὀλίγος, ὦρα), to care little for, to make light of, to despise; c. gen. Heb. 12, 5 μὴ ὀλιγῶρει παυδέας κυρίου, quoted from Prov. 3, 11 where Sept. for עֲזַבְתָּהוּ.—Hdian. 1. 1. 1. Xen. Mem. 2. 4. 3.

ὀλίγως, adv. little, but a little, not yet fully, 2 Pet. 2, 18; where Rec. ὀντως.—Hippocr. Aphor. lib. 1, quickly, speedily.

ὀλοθρευτής, ου, ό, (ὀλοθρεύω), a destroyer, 1 Cor. 10, 10; comp. Num. 14, 2 sq. 24, 4 sq.

ὀλοθρεύω, f. εἰσω, (ὀλεσθρος), to destroy, only in particip. c. acc. Heb. 11, 28 ὁ ὀλοθρεύων τὰ πρωτότοκα. Sept. for עֲרִיצָה Ex. 12, 23; comp. 1 Chr. 21, 12. 15. 16; also for עֲרִיצָה Josh. 3, 10. So Wisd. 18, 25.—Lachm. reads ὀλεθρεύω, a form not found in lexicons.

ὀλοκαύτωμα, ατος, τό, (ὀλοκαυντόω, ὀλοκαυντος; ὅλος, καίω), a holocaust, whole burnt-offering, pr. in which the whole victim was burned; but gener. a burnt-offering, Mark 12, 33. Heb. 10, 6. 8. Sept. for חֶזֶק Ex. 18, 12. 24, 5; חֶזֶק Ex. 30, 20. Lev. 4. 35.—Comp. ὀλοκαυντόω Jos. Ant. 3. 9. 1; ὀλοκαύνωσις ib. 9. 7. 4.

ὀλοκληρία, ας, ή, (ὀλόκληρος), wholeness, soundness of body, Acts 3, 16. Sept. for עֲרִיצָה Is. 1, 6.

ὀλόκληρος, ου, ό, ή, adj. (ὅλος, κληρος) pr. whole in every part; hence gener. whole, entire, perfect; 1 Thess. 5, 23 ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, your whole spirit, soul, and body, i. e. your whole man. Trop. in a moral sense, James 1, 4 ἵνα ἦτε τέλει καὶ ὀλόκληροι. Sept. pr. for עֲרִיצָה Deut. 27, 6; עֲרִיצָה Ez. 15, 5.—Pr. Luc. Philops. 8. Plato Tim. 44. c; trop. Wisd. 15, 3. Pol. 18. 28. 9.

ὀλολύζω, f. ξω, an onomatopæetic verb, pr. to cry aloud to the gods; espec. of prayers and hymns of joy uttered by females on festival days, accompanied with shouts and shrieks, Hom. Il. 6. 301. Od. 3. 450. ib. 22. 408, 411. In later usage, gener. to cry aloud, Lat. ululare, e. g. in joy, to shout, Theocr. 17. 64.—In N. T. in complaint, to shriek, to howl, absol. James 5, 1 κλαύσατε ὀλολύζοντες. Sept. for עֲרִיצָה Is. 13, 6. 15, 3. 16, 7. So Diod. Sic. 3. 59. Dem. 313. 20, 21.

ὅλος, η, ου, whole, the whole, all; for the construction with nouns having the article, see in ό, ή, τό, p. 293. b. γ. E. g. of space, extent, amount, or the like; Matt. 4, 23 ὅλην τὴν Γαλιλαίαν. 5, 29 ὅλον τὸ σῶμα. 16, 26 κόσμον ὅλον κερδῆσθαι. 21, 4 τοῦτο δὲ ὅλον γέγονεν. 22, 40. Mark 1, 33 πόλις ὅλη. Luke 1, 65. John 4, 53. 1 Cor. 5, 6. Rev. 6, 12. al. Neut. ὅλον the whole mass, Matt. 13, 33. Luke 13, 21; δι' ὅλου through-out, in every part, John 19, 23. Sept. for עֲרִיצָה Gen. 25, 25. Zech. 4, 2; עֲרִיצָה Ex. 28, 27. So Hdian. 4. 4. 9. Xen. Cyr. 2. 3. 17.—Of time, Matt. 20, 6 ὅλην τὴν ἡμέραν. Luke 5, 5 δι' ὅλης τῆς νυκτός. Acts 11, 26 ἐναντὶν ὅλον. 28, 30. al. Sept. and עֲרִיצָה Ex. 10, 13;

לְבָבָם Num. 4, 6; לְבָבָם Lev. 25, 30. So Hdian. 8. 4. 3. Plato Conv. 219. c.—Of an affection, emotion, condition, Matt. 22, 37 ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, κτλ. quoted from Deut. 6, 5 where Sept. and לְבָבָם Luke 10, 27. John 9, 34 ἐν ἀμαρτίαις σὺ ἐγεννήθης ὅλος. John 13, 10. So Jos. B. J. 1. 2. 4 ὅλος τοῦ πάσους ἡν. Xen. Mem. 2. 6. 28. +

ὁλοτελής, ὅς, οὗς, ὁ, ἡ, adj. (ὅλος, τέλος,) quite complete, perfect, whole. 1 Thess. 5, 23 ἀγιάσαι ὑμᾶς ὁλοτελεῖς, i. e. wholly, in every part, comp. Buttm. § 123. 6.—Aquil. ὁλοτελῶς for לְבָבָם Deut. 13, 17. Plut. de Placit Philos. 5. 21.

Ὀλυμπᾶς, ᾶ, ὁ, *Olympas*, pr. n. of a Christian, Rom. 16, 15.

ὀλυνθος, ον, ὁ, an untimely fig, winter fig, grossus, i. e. such as are later and do not ripen at the usual season, but hang upon the trees during winter and often until spring, Rev. 6, 13. Sept. for לְבָבָם Cant. 2, 13. So Dioscor. 1. 186. Theophr. H. Pl. 5. 9. 12. Hdot. 1. 193.—For the diff. kinds of figs see in σνκῇ.

ὅλως, adv. (ὅλος,) wholly, altogether, 1 Cor. 6, 7 ὅλως ἥτιμα ὑμῖν ἐστιν. Also everywhere, commonly, 1 Cor. 5, 1. Negat. σὺ v. μὴ ὅλως, not at all, 1 Cor. 15, 29. Matt. 5, 34.—Luc. Tim. 13. Xen. CEC. 20. 20; negat. Palæph. 3. 5. Hdian. 1. 1. 5.

ὄμβρος, ον, ὁ, a shower, heavy rain, with thunder and tempest, Lat. imber, Luke 12, 54. Sept. for לְבָבָם Deut. 32, 2.—Hdian. I. 14. 4. Xen. CEC. 5. 18.

ὀμείρομαι, to long for, to have strong affection for, i. q. ἰμείρομαι; c. gen. 1 Thess. 2, 8 in later edit.—Symmach. Ps. 62, 2 ὀμείρεται. Hesych. ὀμειρόμενοι · ὀμειρονται, ἐπισυμουσι. Photius p. 331. 9 ὀμειρονται · ἐπισυμουσι. Omitted in most modern lexicons.

ὀμιλέω, ῶ, f. ἦσω, (ὀμιλος,) to be in a crowd or in company with, to have intercourse with, Luc. Tim. 45. Xen. Conv. 2. 10.—In N. T. to converse, to talk with, absol. Acts 20, 11. Luke 24, 15; c. dat. Acts 24, 26; πρὸς ἀλλήλους Luke 24, 14. So c. dat. Jos. Ant. 10. 11. 7. Xen. Mem. 1. 2. 15; πρὸς τινα Xen. Mem. 4. 3. 2.

ὀμιλία, ας, ἡ, (ὀμιλέω,) a being together, companionship, Xen. Mem. 3. 7. 5.—In N. T. intercourse, converse, 1 Cor. 15, 33 φερίουσιν ἡς χρησθ' ὀμιλίας κακαί, from Menand. Fr. p. 75. Mein. So Diod. Sic. 16. 54 ταῖς πονηραῖς ὀμιλαῖς διέφθειρε τὰ ἡς τῶν ἀνθρώπων. Xen. Mem. 1. 2. 19.

ὀμίλος, ον, ὁ, (ὀμός, ὁμοῦ, ὅλη,) a crowding together, a crowd, multitude, Rev. 18, 17 Rec.—Hdian. 1. 1. 1. Thuc. 4. 112.

ὀμίχλη, ης, ἡ, (kindr. ὀμίχω,) a mist, fog; 2 Pet. 2, 17 ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, where Rec. νεφέλαι. Sept. for לְבָבָם Job 38, 9. Joel 2, 2.—Diod. Sic. 1. 7. Xen. An. 4. 2. 7.

ὄμμα, ατος, τό, (ὄψομαι, ὄμμα,) pr. a sight, thing seen, Plato Phædr. 253. e.—Usually and in N. T. an eye, Plur. τὰ ὄμματα, the eyes, Mark 8, 23. [Matt. 20, 34.] Sept. for עֵינַי Prov. 6, 4. 10, 27. So Luc. D. Mort. 28. 1. Xen. Conv. 1. 9.

ὄμνυμι and ὀμνύω, f. ὀμῶμαι, aor. 1 ὤμοσα, Buttm. § 106. n. 5. § 114. Mæris ὀμνύναι, Ἀττικῶς · ὀμνύνειν, Ἑλληνικῶς.

1. to swear, to take or make oath, absol. Matt. 26, 74 et Mark 14, 71 ἤρξατο ... ὀμνύνειν. Matt. 5, 34 μὴ ὀμῶσαι ὅλως. So Xen. CEC. 4. 10.—The person or thing by which one swears is put in various constructions, e. g. in accus. as τὸν οὐρανόν James 5, 12; comp. Buttm. § 131. 2. Matth. § 413. 10. (Jos. Ant. 5. 1. 1. Xen. An. 7. 6. 18.) With κατὰ c. gen. Heb. 6, 13 bis, ἐπεὶ ... ὤμοσε κατ' ἑαυτοῦ. v. 16. Sept. for לְבָבָם Is. 45, 23. Am. 4, 2. (Luc. Conv. 32. Dem. 1306. 21.) Once with εἰς Ἱερουσαλὴμ Matt. 5, 35; see in εἰς no. 1. b. (Hdian. 2. 13. 4.) By Hebraism with ἐν c. dat. see in ἐν no. 3. c. a, ult. Matt. 5, 34 ἐν τῷ οὐρανῷ, ἐν τῇ γῇ. v. 36. 23, 16 bis. 18 bis. 20 bis. 21 bis. 22 bis. Rev. 10, 6. Sept. for לְבָבָם Ps. 63, 12. Jer. 5, 7.

2. Spec. i. q. to declare with an oath, e. g. followed by the words of the oath; Heb. 3, 11 et 4, 3 ὡς ὤμοσα ἐν τῇ ὀργῇ μου · εἰ εἰσελεύσονται, see in εἰ I. 2. h. β. Heb. 7, 21; c. inf. 3, 18. So c. inf. Plut. Galb. 22 fin. Xen. Ag. 1. 10.—Hence, to promise with an oath, c. dat. et ὅτι, Mark 6, 23; with ὄρκω c. dat. et infin. Acts 2, 30 ὅτι ὄρκω ὤμοσεν αὐτῷ ὁ θεὸς ... ἀναστήσειν. With accus. and dat. Acts 7, 17 τῆς ἐπαγγελίας ἧς ὤμοσεν ὁ θεὸς τῷ Ἀβραάμ, where ἧς is by attr. for ἡν. So with πρὸς τινα, Luke 1, 73 ὄρκον ὃν ὤμοσε πρὸς Ἀβραάμ, comp. Gen. 26, 3 ὄρκον ὃν ὤμοσε τῷ Ἀ. Deut. 7, 8. So c. dat. et inf. Xen. An. 7. 7. 40; πρὸς τινα Hom. Od. 14. 331.

ὁμοθυμαδόν, adv. (ὁμόθυμος; ὀμός, θυμός,) with the same mind, with one accord, all together. Acts 1, 14 οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ. 2, 1. 46. 4, 24. 5, 12. 7, 57. 8, 6. 12, 20. 15, 25. 18, 12. 19, 29. Rom. 15, 6. Sept.

for חֲזַק Ex. 19, 8. Jer. 46, 21.—Hdian. 2. 3. 6. Xen. Hell. 2. 4. 17.

ὁμοιάζω, f. ἄσώ, (ὁμοιος,) *to be like* absol. Mark 14, 70 ἡ λαλιά σου ὁμοιάζει.—The simple verb is not elsewhere found; but comp. παρομοιάζω Matt. 23, 27; προσομοιάζω Geopon. 2. 21. 6.

ὁμοιοπαθής, εὖος, οὖς, ὁ, ἡ, adj. (ὁμοιος, πάθος, πάσχω,) *like-affected, suffering like things, like*, i. e. of like nature, affections, condition; c. dat. Acts 14, 15 ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἀνθρώποι. James 5, 17. Buttm. § 133. 2. f.—Wisdom 7, 3. Theophr. Fragm. 5. 35. Plato Tim. 45. c.

ὁμοιος, a, ον, (ὁμός,) once ὁμοιος, ὁ, ἡ, with two endings, Rev. 4, 3 ἵπρις ὁμοιος in later edit. see Winer § 11. 1.

1. *like, resembling*, Lat. *similis*; e. g. in external form and appearance, John 9, 9. Rev. 1, 13 ὁμοιον νῖφ ἀνθρώπου. v. 15. 2, 18. 4, 3 bis. 6. 7 ter. 9, 7 bis. 10. 19. 11, 1. 13. 2. 11. 14, 14. 16, 13. 21, 11. 18. (Xen. Hell. 3. 2. 27.) In kind or nature, Acts 17, 29. Gal. 5, 21. (Xen. Mem. 3. 1. 7.) In conduct, character, Matt. 11, 16 [ἡ γενεὰ αὕτη] ὁμοία ἐστὶ παιδίοις κτλ. 13, 52. Luke 7, 31. 32. 12, 36. (Xen. Ath. 3. 10 ὁμοιοι τοῖς ὁμοίοις εἰνὸι εἰσι.) In condition, circumstances, Matt. 13, 31 ὁμοία ἐστὶν ἡ βασ. τῶν οὐρ. κόκκῳ συναπέως. v. 33. 44. 45. 47. 20, 1. Luke 6, 47. 48. 49. 13, 18. 19. 21. 1 John 3, 2. Rev. 18, 18. So Hdian. 4. 13. 17. Xen. Hi. 1. 27.

2. *just like, equal, the same with*; e. g. in kind or nature, Jude v. 7 τὸν ὁμοιον τοῦτοισ τροπόν. (Palæph. 29. 3.) In conduct, character, once c. gen. John 8, 55 ἔσομαι ὁμοιος ὑμῶν, ψεύστης. (Comp. Eccles. 13, 16. Xen. An. 4. 1. 17.) In authority, dignity, power, Matt. 22, 39. Mark 12, 31. Rev. 13, 4. So Eccles. 44, 19. Jos. Ant. 8. 14. 1 οὐκ ὦν ὁμοιος αὐτῷ τῇ στρατιᾷ.

ὁμοιότης, τητος, ἡ (ὁμοιος,) *likeness, similitude*, Heb. 4, 15. 7, 15. Sept. for חֲזַק Gen. 1, 11. 12.—Plut. Galb. 9. Plato Theæt. 158. c.

ὁμοιόω, ᾠ, f. ᾠσω, (ὁμοιος,) *to make like*, e. g.

1. Pass. aor. 1 ὁμοιώσῃην, *to be or become like*, c. dat. e. g. in external form, Acts 14, 11 οἱ θεοὶ... ὁμοιωθέντες ἀνθρώποις. Sept. for חֲזַק Is. 40, 18. (Diod. Sic. 4. 78.) In conduct, character, Matt. 6, 8. (Eccles. 13, 1. Thuc. 3. 82.) In condition, circumstances, Heb. 2, 17 τοῖς ἀδελφοῖς ὁμοιωθῆναι. Once c. ὡς, Rom. 9, 29 ὡς Γεμάρρα ἂν ὁμοιώσῃην, quoted from Is. 1,

9 where Sept. so for חֲזַק.—So Thuc. 5. 103.

2. Genr. in comparisons, *to liken, to compare*, c. acc. et dat. Pass. *to be likened, to be like*, c. dat. Matt. 7, 24 ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ. v. 26 ὁμοιωθήσεται ἀνδρὶ μωρῷ. 11, 16. 13, 24. 18, 23. 22, 2. 25, 1. Mark 4, 30. Luke 7, 31. 13, 18. 20. Sept. for חֲזַק Cant. 2, 17. 7, 7. Ps. 102, 7.—Eccles. 25, 14. Philostr. Vit. Sophist. 2. 27. 3 καὶ πον καὶ τῷ Πολέμωνι ὁμοιούντων αὐτόν.

ὁμοίωμα, atos, τό, (ὁμοίω,) pr. 'something made like,' *a likeness*, i. e.

1. *a form, shape, image*; Phil. 2, 7 ἐν ὁμοιώματι ἀνθρώπου γενόμενος, parall. with μορφή. Rev. 9, 7. Sept. for חֲזַק 2 K. 16, 10; חֲזַק 1 Sam. 6, 5; חֲזַק Deut. 4, 16; חֲזַק Ex. 20, 4.—Aristot. Eth. 8. 10. Plato Phædr. 250. a, b.

2. Abstr. *likeness, resemblance, similitude*; Rom. 1, 23 ἐν ὁμοιώματι εἰκόνοι φθαρτοῦ ἀνθρώπου, i. q. ἐν εἰκόνι ὁμοία κτλ. *an image like to corruptible man*. 5, 14 ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, i. e. a transgression like that of Adam. 6, 5. 8, 3.

ὁμοίως, adv. (ὁμοιος,) *in like manner, likewise*; Matt. 22, 26 ὁμοίως καὶ ὁ δεύτερος. Mark 4, 16. Luke 5, 10. John 6, 11. 1 Cor. 7, 3. 4. al. Also ὁμοίως ποιεῖν Luke 3, 11. 10, 37. al.—Sept. Esth. 1, 18. Hdian. 1. 10. 14. Xen. Mem. 4. 7. 8. +

ὁμοίωσις, εως, ἡ, (ὁμοίω,) pr. *a likening, comparison*, Luc. pro Imag. 19. Plato Rep. 454. c.—In N. T. *likeness, resemblance*; James 3, 9 τοὺς ἀνδρ. τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας, in allusion to Gen. 1, 26 where Sept. for חֲזַק; also for חֲזַק Ez. 1, 10. Dan. 10, 16; חֲזַק Ez. 8, 10.

ὁμολογέω, ᾠ, f. ᾠσω, (ὁμολογος; ὁμός, ὁμοῦ, λέγω,) pr. *to speak or say together, in common*, i. e. the same things; hence *to hold the same language*, i. q. *to assent, to accord, to agree with*, c. dat. Jos. Ant. 8. 6. 2. Hdot. 1. 23, 171. Xen. Cyr. 3. 3. 19.—Hence in N. T.

1. *to accord with, to agree to do any thing*; hence i. q. *to promise*, c. dat. et infin. Matt. 14, 7 μετ' ὅρκου ὁμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται. [Acts 7, 17.]—Jos. Ant. 8. 4. 3. Plut. Consol. ad Apoll. 5. Xen. An. 7. 4. 22.

2. *to concede, to admit, to confess*, e. g. a charge, c. acc. et dat. Acts 24, 14 ὁμολογῶ δὲ τοῦτο σοι, ὅτι κτλ. Also of sins, c. acc.

τὰς ἀμαρτίας 1 John 1, 9.—Eccelus. 4, 29. Hdian. 1. 6. 8. Xen. An. 1. 6. 7.

3. *to confess publicly, to acknowledge openly, to profess*; so c. acc. of kindr. noun, 1 Tim. 6, 12 ὁμολόγησας τὴν κ. ὁμολογίαν, comp. Butt. § 131. 4. With accus. genr. Acts 23, 8 Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφοτέρω. Rev. 3, 5 in later edit. Also c. inf. Tit. 1, 16 ἵνα ὁμολογοῦσιν εἰδέναι. (Xen. Mem. 2. 3. 9.) With particip. for infin. Butt. § 144. 6. b. Matth. § 555. n. 2. 1 John 4, 2 πᾶν πνεῦμα δὲ ὁμολογεῖ Ἰησοῦν Χρ. ἐν σαρκὶ ἐληλυθότα. v. 3. 2 John 7; particip. ὄντα impl. John 9, 22. Rom. 10, 9 ἐὰν ὁμολογήσῃς... κύριον [ὄντα] Ἰησοῦν. Absol. but with acc. and particip. impl. John 12, 42. Rom. 10, 10. (Æl. V. H. 2. 44; impl. 2. 4.) With ὅτι instead of infin. Matth. § 539. 1. Heb. 11, 13 ὁμολογῆσαντες ὅτι ξένοι καὶ π. εἰσίν. 1 John 4, 15. (Æl. V. H. 12. 2.) With ὅτι as citing the express words, Matt. 7, 23. John 1, 20 bis.—Peculiar is the construction ὁμολογεῖν ἔν τινι, *to confess in behalf of any one*, i. e. *to profess or acknowledge him*, see in ἐν no. 3. c. a. Matt. 10, 32 bis. Luke 12, 8 bis.—By Hebraism, with dat. of pers. *to acknowledge to any one*, e. g. *benefits*, i. q. *to give thanks, to praise*, Heb. 13, 15 χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. So Heb. 2 πῆλιν, Sept. ἐξομολογέω, Ps. 75, 2. 1 Chr. 29, 13; ἀνδομολογέω Ez. 3, 11. Comp. in ἀνδομολογέω and ἐξομολογέω no. 1.

ὁμολογία, αἰ, ἡ, (ὁμολογέω,) *assent, accord, agreement*, Luc. Paras. 30. Thuc. 5. 21; *an admission, confession*, Plato Gorg. 461. c.—In N. T. *confession, profession, subjective*; 1 Tim. 6, 12, 13 τὴν καλὴν ὁμολογίαν, comp. in ὁμολογέω no. 3. 2 Cor. 9, 13 ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν κτλ. *your subjection (as the effect) of your profession*. Heb. 10, 23 κατέχωμεν ὁμολογίαν τῆς ἐλπίδος, i. e. *our profession of hope* (comp. 3, 6. 14). Heb. 3, 1. 4, 14. Sept. for יְהוָה vow Jer. 44, 25. So Philo de Somn. I. p. 654. 16, ὁ μὲν δὲ μέγας ἀρχιερεὺς τῆς ὁμολογίας κτλ.

ὁμολογουμένως, adv. (ὁμολογέω,) *by consent of all, confessedly*, without controversy, 1 Tim. 3, 16.—Jos. Ant. 2. 9. 6. Diod. Sic. 13. 26. Xen. CEC. 1. 11.

ὁμοτέχνος, ου, ὁ, ἡ, adj. (ὁμός, τέχνη,) *of the same trade*, Acts 18, 3.—Jos. Ant. 18. 13. 4. Luc. Demon. 23. Plato Theag. 125. e.

ὁμοῦ, adv. (genit. of ὁμός,) *at the same place or time, together*; e. g. *of place*, John

21, 2; *of time* John 4, 36. 20, 4. Sept. of time for יְהוָה Job 34, 29.—So of place Æschin. 21. 12. Xen. Conv. 1. 3; *of time* Hdian. 1. 11. 13. Xen. An. 1. 10. 8.

ὁμόφρων, ονος, ὁ, ἡ, adj. (ὁμός, φρήν,) *of the same mind, like-minded*, 1 Pet. 3, 8; comp. Rom. 12, 16.—Hes. Theog. 60. Plut. de Def. Orac. 40.

ὁμόω, obsol. theme, see ὁμνυμι.

ὁμως, advs. part. (ὁμός,) pr. as Engl. *at the same time*, i. e. *nevertheless, notwithstanding, yet*; so as strengthened by μέντοι, John 12, 42 ὁμως μέντοι καὶ κτλ. Engl. *yet nevertheless*. So simpl. 2 Macc. 15, 5. Hdian. 7. 7. 4. Xen. Cyr. 8. 2. 21; with μέντοι ib. 2. 3. 23. Cebet. Tab. 33.—In the usage of Paul, ὁμως is put before a reference to something inferior, out of which there then follows a conclusion *a minore ad majus*, i. q. *yet even*; 1 Cor. 14, 7 ὁμως τὰ ἄψυχα φωνὴν δίδοντα κτλ. *yet even* as to inanimate musical instruments you require them to give forth distinct sounds; how much more then, etc. Gal. 3, 15 *yet even* a man's covenant, duly confirmed, no one annulleth. Others assume a trajection of ὁμως, see Winer § 65. 4.

ὄναρ, τό, only Sing. in nom. and accus *a dream*; in N. T. only κατ' ὄναρ, *in a dream*, Matt. 1, 20. 2, 12. 13. 19. 22. 27, 19. Heb. עֲלֵי־חֶזֶן, Sept. κατ' ὄπνον, Gen. 20, 6. 31, 11.—So κατ' ὄναρ Strabo 4. 1. 4. p. 179. Artemid. 1. 2. 9. Æl. V. H. 1. 13. Earlier writers used simply ὄναρ, Dem. 429. 18; Xen. Conv. 4. 33. See Lob. ad Phryn. p. 421 sq.

ὀνάριον, ου, τό, (dim. ὄνος,) *a young ass*, John 12, 14, comp. v. 15.—Athen. 13 p. 582. c.

ὀνειδίζω, f. ἴσω, (ὀνειδος,) *to defame, to disparage, to reproach*.

1. Genr. i. q. *to rail at, to revile, to assail with opprobrious words*, in later usage with acc. of pers. Matt. 5, 11 μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς. 27, 44. Mark 15, 32. Luke 6, 23. 1 Tim. 4, 10. 1 Pet. 4, 14. Rom. 15, 3, quoted from Ps. 69, 10 where Sept. for עֲלֵי־חֶזֶן; as also Ps. 42, 11. 2 Sam. 21, 21.—Eccelus. 22, 20. Plato Apol. 30. e; absol. Hom. Il. 1. 211.

2. Spec. *to reproach with any thing*, i. q. *to upbraid, to chide*; e. g. c. acc. pers. et ὅτι, Matt. 11, 20 τότε ἤρξατο ὀνειδίζειν τὰς πόλεις... ὅτι οὐ μετενόησαν. With acc. of thing for which, Mark 16, 14 τὴν ἀπιστίαν αὐτῶν. (So τινὰ διότι Luc. Tox. 61; τινί τι Hdian. 3. 8. 12; τινά Plato Phædo 18. p.

31. a; ὅτι ib. 17. p. 29. e.) Absol. *to upbraid* sc. with benefits conferred, James 1, 5. So Eccles. 41, 29; *τινὶ τι* Pol. 9. 31. 4.

ὀνειδισμός, οὗ, ὁ, (ὀνειδίζω,) *a reviling, reproach, contumely*. Rom. 15, 3 οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων σε, see in ὀνειδίζω no. 1. 1 Tim. 3, 7. Heb. 10, 33. 11, 26 τὸν ὀνειδ. τοῦ Χρ. *reproach like that of Christ*. 13, 13. Sept. for **ἠρηρῆ** Ps. 69, 10. Joel 2, 19.—1 Macc. 10, 70. Menand. Prol. p. 118. d. A late word, Lob. ad Phryn. p. 512.

ὀνειδος, εὖς, οὖς, τό, pr. *fame, name, report*, good or bad; e. g. *good fame, renown*, Eurip. Phœn. 835 κάλλιστον ὀνειδος.—Usually and in N. T. *ill fame, reproach, disgrace*; Luke 1, 25 ἀφελὲν τὸ ὀνειδὸς μου, spoken of sterility, in allusion to Gen. 30, 23 where Sept. for **ἠρηρῆ**; comp. Is. 4, 1. So Diod. Sic. 1. 93. Xen. Ven. 13. 8; also *reproach* in words, Luc. Alex. 45. Dem. 19. 8.

ὀνήμη, see ὀνίνημη.

Ὀνήσιμος, οὖ, ὁ, (ὀνίνημη, pr. profitable,) *Onesimus*, pr. n. of a slave of Philemon, converted under Paul's preaching at Rome, and sent back by him to Philemon with an epistle; Col. 4, 9. Philem. 10.

Ὀνησίφορος, οὖ, ὁ, (ὀνησις, φέρω, pr. profit-bringing,) *Onesiphorus*, pr. n. of a Christian, probably at Ephesus, 2 Tim. 1, 16. 4, 19.

ὀνικός, ἡ, ὡν, (ὄνος,) *pertaining to an ass* e. g. *μύλος ὀνικός*, an ass-millstone, i. e. turned by an ass, a large upper-millstone, Matt. 18, 6. Luke 17, 2. Mark 9, 42 Lachm. See in μύλος.

ὀνίνημη, f. ὀνήσω, *to be of use, to profit*, c. acc. Æl. V. H. 7. 14. Xen. An. 3. 1. 38; *to gratify* Xen. An. 6. 1. 32.—In N. T. only Mid. ὀνίναμαι, aor. 2 Opt. ὀναίμην, *to have profit, to have joy*, c. gen. of or from any one; Phil. 20 ναί, ἐγὼ σου ὀναίμην. Buttm. § 132. 10. i. Matth. § 327. 4. So Aristoph. Thesm. 469 ὀναίμην τῶν τέκνων. Dem. 842. 10. On the forms, espec. aor. 2 Indic. ὠνήμην or ὠνάμην, see Buttm. § 114. Lob. ad Phryn. p. 12 sq.

ὄνομα, ατος, τό, *the name of a person or thing*; Heb. שֵׁם.

1. Pr. and genr. *name*; Matt. 10, 2 τῶν δωδ. ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα. Luke 1, 63 Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. 10, 20. Acts 13, 8. Phil. 4, 3. Rev. 13, 1 ὄνομα βλασφημίας, *a blasphemous name*. 17, 3. 21, 14. al. So Mark 6, 14 φανερόν γάρ ἐγένετο τὸ ὄνομα αὐτοῦ, *his name had*

become known abroad; others *fame*, but unnecessarily, comp. Matt. 14, 1. The verb καλέω *to call* sometimes takes ὄνομα with the name in apposit. Matt. 1, 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. v. 23. 25; so Mark 3, 16 ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον. v. 17. Also καλεῖν ὄνοματι τοῦτο, i. e. *by this name*, Luke 1, 61; κ. ἐπὶ τῷ ὀνόματι ἄφ' ἑαυτοῦ τῆς οὐρανίας, v. 59; see in καλέω no. 2. a, and ἐπὶ II. 3. c. β. Further, οὗ τὸ ὄνομα [ἐστὶ] Mark 14, 32; τὸ ὄνομα αὐτοῦ v. αὐτῆς [ἐγένετο] Luke 1, 5; ὀνομά μοι, σοι, αὐτῷ, i. e. *my, thy, his name*, Mark 5, 9. Luke 2, 25. John 1, 6. 3. 1. al. Matth. § 308. (Hdian. 4. 12. 1. Xen. Mem. 3. 11. 1. An. 1. 5. 4.) Acc. ἀνθρώπος . . . τοῦ ὀνομα Ἰωσήφ sc. καλούμενος, Matt. 27, 57. (Palæph. 40. 3 τοῦνομα. Æl. V. H. 13. 27 init. Xen. Cyr. 2. 2. 11.) But also dat. ἀνθρώπος . . . ὀνόματι Σίμων, *Simon by name*, Matt. 27, 32. Mark 5, 22. Luke 1, 5. Acts 5, 1. Buttm. § 133. 4. b. (Palæph. 2. 4. Xen. An. 1. 4. 11.) Adv. κατ' ὄνομα, *by name*, severally, John 10, 3. 3 John 15.—Meton. *name* is put for the *person* or *persons* bearing that name, e. g. Luke 6, 22 καὶ ἐκβάλλωσι τὸ ὄνομα ὑμῶν ὡς πονηρόν, see in ἐκβάλλω no. 1. Acts 1, 15 ἦν τε ὄχλος ὀνομάτων κτλ. Rev. 3, 4. 11, 13. So Sept. ἐξ ἀρισμοῦ ὀνομάτων for רִנְיָוּ רַבְרָבָא Num. 26, 53. 55. Comp. Jos. Ant. 1. 19. 10 τὰ [pecora] ἐπ' ὀνόματι τῷ Ἰακώβου τικτόμενα. Lat. 'nomen Cæninum' for Cæninenses, Lív. 1. 10; 'nomen Etruscum,' the Tuscan nation, ib. 7. 17.

2. Implying *authority*, e. g. 'τὸ come or to do any thing in or by the name of any one,' i. e. using his name; as his messenger, envoy, representative; by his authority, with his sanction. E. g. ἐν ὀνόματι τινος, see ἐν no. 3. c. β. Acts 4, 7 ἐν ποίᾳ δυνάμει, ἢ ἐν ποίᾳ ὀνόματι κτλ. Matt. 21, 9 ὁ ἐρχόμενος ἐν ὀν. κυρίου. 23, 39. John 5, 43 bis. 10, 25 ἐν τῷ ὀν. τοῦ πατρὸς. Mark 16, 17 ἐν τῷ ὀν. μου δαιμόνια ἐκβαλοῦσι. Luke 10, 17. 24, 47. John 14, 26. Acts 3, 6 ἐν τῷ ὀν. Ἰ. Χρ. [λέγω σοι] ἔγειρε κτλ. 9, 27. 28. 1 Cor. 5, 4. 2 Thess. 3, 6. James 5, 14; αἰτεῖν ἐν τῷ ὀν. Ἰησοῦ John 14, 13. 14. al. Comp. below in no. 4. b.—So ἐπὶ τῷ ὀνόματι τινος, id. see in ἐπὶ II. 3. c. β. Mark 9, 39 ὅς ποιήσει δυνάμει ἐπὶ τῷ ὀν. μου. Luke 9, 49; λαλεῖν v. διδάσκειν ἐπὶ τῷ ὀν. Ἰησοῦ, Acts 4, 17. 18. 5, 28. 40. Of impostors, Matt. 24, 5. Mark 13, 6. Luke 21, 8.—Dat. τῷ ὀνόματι τινος, id. Matt. 7, 22 τῷ σῶ ὀνόματι προφητεύσας κτλ. Mark 9, 38; comp. in δαιμόνιον no. 2 d.—So ἐπὶ τῷ ὀν. Jos. Ant. 4. 1. 1. Dem

495 7. ib. 917. 27; ἐκ τοῦ ὄν. Jos. Ant. 7. 1. 5.

3. As implying *character, dignity*, i. e. *the name and dignity* to which one is entitled; Matt. 10, 41 bis, ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, i. e. in the character of a prophet, as a prophet. v. 42; see in εἰς no. 3. e. Matt. 18, 5 ὅς ἐάν δέξηται παιδίον ἐν ἐπὶ τῷ ὀνόματί μου, i. e. in the character of being mine, as my disciple. Mark 9, 37. Comp. the fuller expression in v. 41 ἐν ὀνόματι ὅτι Χριστοῦ ἐστε. So Eph. 1, 21 ὑπεράνω ... παντός ὀνόματος κτλ. Phil. 2, 9 ὄνομα τὸ ὑπὲρ πάντων ὄνομα. Acts 4, 12. Heb. 1, 4. Rev. 19, 16. So Act. Thom. § 27. Jos. Ant. 12. 4. 1 φέρνης ὀνόματι.—Hence, *mere name*, as opp. to reality, Rev. 3, 1 ὄνομα ἔχεις ὅτι ζῆς καὶ νεκρὸς εἶ, i. e. thou art said to live, thou livest in name only. So Jos. Ant. 8. 13. 6. Hom. Od. 4. 710; opp. ἔργον Eurip. Phoen. 512.

4. Emphat. τὸ ὄνομα τοῦ Θεοῦ, τοῦ κυρίου, τοῦ Χριστοῦ, *the name of God, of Christ*, as a periphrase for *God himself, Christ himself*, in all their being, attributes, relations, manifestations; genr. Matt. 28, 19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, see in βαπτίζω no. 2. a. γ. Spec. a) Of God, where *his name* is said to be *hallowed, revealed, invoked, honoured*, and the like; Matt. 6, 9 ἁγιασθήτω τὸ ὄνομά σου, i. e. all that the name of God includes, God himself in all his attributes and relations. Luke 11, 2. 1, 49 ἅγιον τὸ ὄνομα αὐτοῦ. John 12, 28. 17, 6 ἐφάνερωσά σου τὸ ὄνομα τοῖς ἄνθρ. Rom. 9, 17. Heb. 2, 12 (comp. Sept. and 𐤒𐤕 Ex. 19, 16). After ἐπικαλέω to invoke, Acts 2, 21. 9, 14. Rom. 10, 13; also 2 Tim. 2, 19. So of praise, homage, Rom. 15, 9 τῷ ὀνόματί σου ψαλῶ. Heb. 6, 10. 13, 15. Rev. 11, 18; so Matt. 28, 19. Acts 15, 14 λαβεῖν ἐξ ἔθνων λαὸν τῷ ὀνόματι αὐτοῦ, i. e. in honour of his name, of himself, comp. v. 17; here Rec. has ἐπί, see in ἐπί II. 3. h. John 17, 11. 12 τηρεῖν αὐτοὺς ἐν τῷ ὀνόματί σου, i. e. in the knowledge and observance, enjoyment of thy name, of thyself. Vice versa Rom. 2, 24 τὸ ὄν. τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται κτλ. 1 Tim. 6, 1. (2 Macc. 8, 4.) So genr. Sept. and 𐤒𐤕 Gen. 4, 26. Ps. 5, 12. Is. 26, 8. al. See Heb. Lex. art. 𐤒𐤕 no. 2. b) Of Christ, as Messiah and Lord, where *his name* is said to be *honoured, revered, believed on, invoked*, and the like. Acts 19, 17 ἐμγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. Phil. 2, 10. 2 Thess. 1, 12. Rom. 1, 5. Rev. 2, 13. 3, 8. Matt. 12, 21 ἐν τῷ ὄν. αὐτοῦ

ἐξῆλπιουσιν. John 1, 12 τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. 2, 23. 3, 18. Acts 3, 16. 1 John 3, 23. 5, 13. After ἐπικαλέω to invoke, 1 Cor. 1, 2. Acts 9, 21. 22. al. γ; comp. βαπτίζω, e. g. εἰς τὸ ὄνομα τοῦ κ. Ἰησοῦ Acts 8, 16. 19, 5. Matt. 28, 19; β. ἐπὶ τῷ ὄν. Ἰ. Acts 2, 38; β. ἐν τῷ ὄν. τοῦ κ. Acts 10, 48; see in βαπτίζω no. 2. a. γ; comp. Rom. 6, 3 βαπ. εἰς Χριστόν. (Hence by antith. also βαπ. εἰς τὸ ὄν. Παύλου 1 Cor. 1, 13. 15.) Where benefits are said to be received in or through the *name* of Christ, John 20, 31 ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ. Acts 4, 10. 30. 10, 43. 1 Cor. 6, 11. 1 John 2, 12. Where any thing is done *in his name*, i. e. in and through him, through faith in him, Eph. 5, 20 εὐχαριστοῦντες ... ἐν τῷ ὄν. τοῦ κ. Ἰ. Χρ. τῷ Θεῷ καὶ πατρί, comp. Col. 3, 17 πάντα [ποιεῖτε] ἐν ὄν. κυρίου Ἰ. εὐχαριστοῦντες τῷ Θεῷ καὶ π. δι' αὐτοῦ. Here might also be referred the phrase αἰτεῖν ἐν ὀνόματι Χρ. see above in no. 2.—Espec. *the name* of Christ stands for Christ as the Head of the gospel dispensation, i. q. *Christ and his cause*, as Acts 8, 12 εὐαγγελιζόμενος τὰ ... τοῦ ὄν. Ἰ. Χρ. 9, 15. Matt. 18, 20 συνηγμένοι εἰς τὸ ἕμῃ ὄνομα, see in εἰς no. 3. d. a. So where evils and sufferings are endured *διὰ τὸ ὄνομα τοῦ Χρ.* Matt. 10, 22 μισοῦμενοι διὰ τὸ ὄνομά μου, i. e. on account of me and my cause, as believing on me. Mark 13, 13. John 15, 21. Rev. 2, 3; ἐν ὄν. Χρ. 1 Pet. 4, 14; ἔνεκεν τοῦ ὄν. Χρ. Matt. 19, 29. Luke 21, 12; ὑπὲρ τοῦ ὀνόμ. Χριστοῦ. Acts 5, 41. 9, 16. 21, 13. 3 John 7. al. Or where one opposes and blasphemes *τὸ ὄνομα τοῦ Χρ.* Acts 26, 9. James 2, 7. c) Of the Holy Spirit, in the formula of baptism, Matt. 28, 19; see above, no. 4. init. +

ὀνομάζω, f. ἄσω, (ὄνομα). 1. *to name, to call by name*, c. acc. ὄνομα, *to name the name* of any one, *to call or pronounce his name*, with ἐπὶ τινα Acts 19, 13. (Sept. for 𐤒𐤕 Lev. 24, 16.) Also *to call upon, to invoke, to profess* the name of any one, 2 Tim. 2, 19 πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου. Sept. for 𐤒𐤕 Is. 26, 13. Jer. 20, 9. (Hdian. 5. 5. 13. Xen. Apol. Soc. 24.) Pass. *to be named*, i. e. *to be mentioned, heard of, known*; Rom. 15, 20 ὅπου ὀνομάσθη Χριστός, i. e. where Christ is already known and professed. Eph. 1, 21. 5, 3 μηδὲ ὀνομαζέσθω ἐν ὑμῖν let it not be so much as named among you. 1 Cor. 5, 1. Comp. Sept. for 𐤒𐤕 Esth. 9, 4.—Genr. Act. Luc. Halc. 5. Hdut. 1. 86. Xen. Conv. 6. 1. Pass. Hdian. 2. 3. 15.

2. Spec. *to name, to call*, to give a name or appellation, with two acc. Luke 6, 13. 14 ὃν καὶ ὠνόμασε Πέτρον. Pass. 1 Cor. 5, 11. With ἕκ τινος, *to be named from or after* any one, Eph. 3, 15. Sept. for אָרָךְ Gen. 26, 18. Jer. 25, 29.—Palæph. 4. 3. Hdian. 3. 10. 9; ἕκ τινος Soph. Œd. R. 1036. Xen. Mem. 4. 5. 12.

ὄνος, ου, ὅ, ἡ, *an ass, male or female*, Matt. 21, 2. 5. 7. Luke 13, 15. 14, 5. John 12, 15. Sept. for אֲרִיָּה Gen. 12, 16; אֲרִיָּה Judg. 5, 10.—Luc. Asin. 51. Xen. An. 2. 1. 6.

ὄντως, adv. (ὦν, εἰμ.) *really, truly*, in very deed; Mark 11, 32 ὅτι ὄντως προφῆτης ἦν. Luke 23, 47. 24, 34. John 8, 36. 1 Cor. 14, 25. Gal. 3, 21. 2 Pet. 2, 18 Rec. With the art. ὁ, ἡ ὄντως as adj. *real, true*, 1 Tim. 5, 3. 5. 16. [6, 19.] Buttm. § 125. 6. Sept. for אֲרִיָּה Num. 22, 37.—Hdian. 4. 12. 9. Xen. Conv. 9. 5; c. art. Jos. Ant. 15. 3. 5. Æl. V. H. 2. 10.

ὄξος, eos, ous, τό, (ὀξύς,) pr. *sharp wine, vinegar*, Pol. 12. 2. 8. Xen. An. 2. 3. 14; *genr. vinegar, sour wine, posca, vinum culpatum*, i. e. cheap poor wine, which mixed with water was a common drink, espec. for the poorer classes and soldiers; see Adam's Rom. Ant. p. 393. Wetst. N. T. I. p. 535. Dict. of Antt. art. *Posca*. Sept. and אֲרִיָּה Num. 6, 3. Ruth 2, 14. Plut. Cato Maj. 1 fin. ὥρῳ δ' ἐπινεν ἐπὶ τῆς στρατείας, πλὴν εἴποτε διψήσας περιφλεγῶς ὄξος ἤτησεν. Comp. Ulpian 12. 38. Mingled with myrrh or bitter herbs it was given to persons about to be executed in order to stupefy them; Babyl. Tr. Sanhedrin fol. 43. 1. c. 6, "Dixit R. Chasda, Qui ducitur ad mortem, ei datur bibendum granum turis in poculo vini, ut distrahatur mens ejus," in allusion to Prov. 31, 6. Comp. Galen. Simpl. Med. 15. 19.—So in N. T. *genr. vinegar, posca*, Matt. 27, 48 λαβὼν σπόγγον, πλήσας τε ὄξους. Mark 15, 36. Luke 23, 36. John 19, 29 bis. 30. Also Matt. 27, 34 ὄξος μετὰ χολῆς μεμιγμένον, i. q. in Mark 15, 23 ἐσμυρτισμένον οἶνον.

ὀξύς, εἶα, ύ, 1. *sharp, keen*, having a sharp edge; e. g. ῥομφαία, δρέπανον, Rev. 1, 16. 2, 12. 14, 14. 17. 18 bis. 19, 15. Sept. for אֲרִיָּה Is. 49, 2. Ez. 5, 1.—Luc. D. Deor. 8. 1 bis. Hdot. 3. 8.

2. *quick, swift*, from the idea of sharpness, eagerness, vehemence; Rom. 3, 15 ὀξεῖς οἱ πόδες αὐτῶν, comp. Is. 59, 7. Sept. for אָרָךְ Amos 2, 15.—Hdian. 1. 9. 20. Plut. Romul. 10. Xen. Eq. 1. 13.

ὀπή, ἦρ, ἡ, *an opening, hole*, e. g. a fissure in the earth or rocks, Heb. 11, 38; a fountain, James 3, 11. Sept. for אֲרִיָּה Ex. 33, 22; אֲרִיָּה Obad. 3.—Athen. 13. p. 569. b. Æl. V. H. 4. 28. Plut. de Solert. Anim. 16 pen.

ὀπισθεν, adv. (ὀπισ,) pr. *from behind*, Buttm. § 116. 1.—In N. T. only of place, *behind, after, at the back of* any person or thing. (In the classics also of time, Hom. Il. 9. 515. Pind. Nem. 7. 149.)

1. Adv. *behind, at the back*; Mark 5, 27 ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν, i. e. from behind. Matt. 9, 20. Luke 8, 44. Rev. 4, 6. 5, 1 βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν, *a scroll written within and on the back*.—Arr. Alex. M. 1. 15. 12. Xen. An. 5. 6. 9.

2. Prep. with a genit. Buttm. § 146. 3; *behind, after*, Matt. 15, 23 κράζει ὀπισθεν ἡμῶν. Luke 23, 26. Sept. for אֲרִיָּה Gen. 18, 10. Ruth 2, 7.—Palæph. 29. 5. Xen. Cyr. 3. 3. 25.

ὀπίσω, adv. (ὀπισ, comp. Buttm. § 115. 6.) *behind, back, backwards*, of place and time.

1. Adv. *behind, back*, in N. T. only of place; Luke 7, 38 στᾶσα ὀπίσω. Matt. 24, 18 μὴ ἐπιστρέψατω ὀπίσω, sc. to his house. Sept. for אֲרִיָּה 1 K. 18, 37. So Luc. Asin. 51. Æl. V. H. 13. 3. Plato Phædr. 254. c.—With the art. τὰ ὀπίσω, pr. *things behind*, also εἰς τὰ ὀπίσω i. q. *backward, back*; comp. Buttm. § 125. 6. So ἀπέμχ. εἰς τὰ ὀπίσω, *to go back, to fall back*, pr. John 18, 6; trop. from a teacher, 6, 66; ἀλέτω εἰς τὰ ὀπ. Luke 9, 62; στρέφωμαι εἰς τὰ ὀπ. *to turn back* i. e. about, John 20, 14; ἐπιστρέψατω εἰς τὰ ὀπ. *to turn back*, sc. to one's house, Mark 13, 16. Luke 17, 31. Trop. Phil. 3, 14 τὰ ὀπίσω ἐπιλανθάνομενος, i. e. former attainments in Christian life and holiness. Sept. εἰς τὰ ὀπ. for אֲרִיָּה 2 Sam. 1, 22; אֲרִיָּה Gen. 19, 17. 26. So εἰς τοῦτίσω Hdian. 5. 6. 17. Thuc. 4. 4.

2. Prep. with a genit. Buttm. § 146. 3. often in N. T. and Sept. but not usual in the classics; spoken both of place and time. a) Of place, *behind, after*; e. g. place where, Rev. 1, 10 ἤκουσα ὀπίσω μου φωνήν. *behind me*. (Sept. for אֲרִיָּה Cant. 2, 9. Is. 57, 8.) With verbs implying motion *after* any one, i. e. a following as a disciple, partisan, or otherwise; e. g. ἀκολουθεῖ ὀπίσω μου Matt. 10, 38; δεῖτε ὀπίσω μου 4, 19. Mark 1, 17; ἐλθεῖν, ἀπελθεῖν, Matt. 16, 24. Mark 1, 20. 8, 34. Luke 9, 23. 14, 27. John 12, 19. So Luke 19, 14. 21, 8. Acts

5, 37. 20, 30. Trop. 1 Tim. 5, 15. 2 Pet. 2, 10. Jude 7. Rev. 12, 15. Prægn. Rev. 13, 3, see in *Σαυμάζω* no. 2. d. Sept. pr. for *ἡἡ* 1 Sam. 13, 7. 2 K. 6, 19; trop. Deut. 4, 3. 2 K. 13, 2. (Palæph. 32. 2.) Also implying motion *behind* any one, to his rear, in expressions of aversion; *so ἵπαγε ὀπίσω μου, get thee behind me*, i. e. *away, avaunt thee*, Matt. 4, 10 in later edit. 16, 23. Mark 8, 33. Luke 4, 8. Sept. and *ἡἡ* 1 K. 14, 9. Is. 38, 17. b) Of time, *after*, as *ὁ ὀπίσω μου ἐρχόμενος* Matt. 3, 11. Mark 1, 7. John 1, 15. 27. 30. Sept. for *ἡἡ* Neh. 13, 19; *ἡἡ* 1 K. 1, 24.

ὀπλίζω, f. *ίσω*, (*ὀπλον*), *to make ready, to prepare*, e. g. food or drink, Hom. II. 11. 641; a chariot, ships, *to equip*, ib. 24. 190. Od. 17. 288; *to equip with arms, to arm*, Hdian. 1. 13. 5. Xen. Ag. 2. 7; Mid. *to arm oneself, to take arms*, Hom. II. 8. 55. Hdian. 6. 9. 6.—In N. T. only Mid. *to arm oneself*, trop. in a moral sense, c. acc. 1 Pet. 4, 1 *ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε*. So Jos. Ant. 6. 9. 4. Soph. Elect. 996 *ἔραςος ὀπλίσεσθαι*.

ὀπλον, ου, τό, a tool, implement, e. g. of an artisan Od. 3. 433; of a ship, plur. ropes, tackle, Hom. Od. 15. 288. Hdot. 9. 115.—In N. T. only Plur. τὰ ὅπλα, *instruments, implements*, e. g.

1. Of war, *weapons, arms, armour*, John 18, 3; trop. 2 Cor. 6, 7. 10, 4 τὰ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά. Rom. 13, 13. Sept. pr. for *ἡἡ* Jer. 21, 4; *ἡἡ* Jer. 46, 3; *ἡἡ* 2 Chr. 23, 10.—Hdian. 2. 11. 9. Xen. Cyr. 2. 1. 14.

2. Trop. *instruments*, with which any thing is effected or done; Rom. 6, 13 bis, *ὅπλα ἀδικίας, ὅπλα δικαιοσύνης*.—Sept. Prov. 14, 7.

ὁποῖος, οἷα, οἷον, relat. pron. correlat. with *ποῖος, τοῖος*, Buttm. § 79. 5; *what, of what kind or sort, qualis*; hence with *τοιούτος*, i. q. *as*, Acts 26, 29 *τοιούτους, ὁποῖος καὶ ἐγώ εἰμι*. (Xen. Cyr. 1. 6. 36.) Simpl. 1 Cor. 3, 13 *ἔργον ὁποῖόν ἐστι*, Gal. 2, 6. 1 Thess. 1, 9. James 1, 24.—Hdian. 6: 1, 1. Xen. Mem. 4. 4. 13.

ὅποτε, compound relat. particle, (*ὅτε*), of time, *when, at what time*, see Buttm. § 116. 4, comp. § 79. 5; with an Indic. of what actually took place at a certain time, Luke 6, 3; comp. Herm. ad Vig. p. 902, 916.—Luc. D. Deor. 5. 5. Xen. An. 2. 1. 1.

ὅπου, relat. adv. (*ποῦ*), of place, *pr. where, in which or what place*, see Buttm. § 116. 4, comp. § 79. 5.

1. Pr. and after express mention of a place, *where*; so with Indic. Matt. 6, 19. 20 *ἐν οὐρανῷ, ὅπου οὐτε σῆς κτλ.* Mark 9, 44. Luke 12, 33. John 1, 28. al. With *ἐκεῖ* added pleonast. Rev. 12, 6 *ὅπου ἔχει ἐκεῖ τόπον*. v. 14; or also *ἐν αὐτῶν* 17, 9. Sept. for *ἡἡ* Judg. 18, 10. (Palæph. 15. 2. Hdian. 2. 7. 5.) With Subjunct. of that which is indef. Mark 14, 14; comp. Herm. ad Vig. p. 741.—With *ἐκεῖ* emphat. in the corresponding clause; Matt. 6, 21 *ὅπου γὰρ ἐστὶν ὁ 3. ὑμῶν, ἐκεῖ ἐστὶ καὶ ἡ καρδία ὑμῶν*. Luke 12, 34. 17, 37. John 12, 26.—Simpl. and including the idea of a demonstrative, *there where*, Matt. 25, 24 *περί τῶν ὅπου οὐκ ἔσπεις*. v. 26. Mark 5, 40. John 3, 8. 7, 34. Rom. 15, 20. al. So Xen. Cyr. 1. 4. 16.—With *ἄν*, as *ὅπου ἄν, where-soever*, comp. in *ἄν* II. 1. b; so with Subjunct. Mark 9, 18 *ὅπου ἂν αὐτὸν καταλάβῃ*. 14, 9; *ὅπου ἂν* id. Matt. 24, 28. Mark 6, 10. With Indic. impf. Mark 6, 56. So Xen. Cyr. 4. 5. 41, c. Subj.

2. Trop. in a wider sense, including also time, manner, circumstances, etc. Col. 3, 11 *ὅπου οὐκ ἐν Ἑλλήν κτλ.* 2 Pet. 2, 11; c. *ἐκεῖ* emphat. James 3, 16. Simpl. i. q. *there where* Heb. 9, 16. 10, 18. So Sept. Prov. 26, 20. Xen. Cyr. 2. 3. 11. ib. 6. 1. 7.—Also in reasoning, *where, whereas*, i. q. *since*, 1 Cor. 3, 3 *ὅπου γὰρ ἐν ὑμῖν ζηλος... οὐχὶ σαρκικοί ἐστε*; comp. Buttm. § 149. m. 6. So Luc. D. Deor. 18. 2 fin. Hdian. 2. 10. 13; *ὅπου γε* Xen. Cyr. 8. 4. 31.

3. By attract. after verbs of motion, instead of *whither*, Buttm. § 151. I. 8. Winer § 58. 7. E. g. with Indic. John 8, 21. 22 *ὅπου ἐγὼ ὑπάγω*. 14, 4. Heb. 6, 20. So *ὅπου ἂν* c. Subjunct. Luke 9, 57 *ὅπου ἂν ἀπέρχῃ*. James 3, 4. Rev. 14, 4; *ὅπου ἂν* id. Matt. 8, 19.—Hdian. 2. 11. 8. Xen. Cyr. 8. 3. 23. +

ὀπτάνω, see *ὄραω*.

ὀπτασία, as, ἡ, (*ὀπτάνω, ὀπτάζω*), a sight, appearance; espec. a vision, apparition, Luke 1, 22. 24, 23 *ὀπτασίαν ἀγγέλων ἐωρακεῖν*. 26, 19. 2 Cor. 12, 1. Sept. for *ἡἡ* Dan. 9, 23. 10, 1. 7. 8.—Anthol. Gr. I. p. 121.

ὀπτός, ἡ, ὄν, (*ὀπτάω*), roasted, broiled, cooked by fire; Luke 24, 42 *ιχθύς ὀπτῶ μέρος*. Sept. for *ἡἡ* Ex. 12, 8. 9. Is. 44, 16.—Plut. Mor. II. p. 79. Plato Rep. 404. c.

ὀπτω, obsol. theme, fut. *ὀψομαι*, see in *ὄραω*.

ὀπώρα, as, ἡ, pr. *late summer, dog-days*, that season of the year which followed τῷ

Σείρος, and in which Sirius or the dog-star ruled; in the east this is also the season of fruit, *fruit-time*; Hom. II. 22. 27. Xen. Hell. 3. 2. 10. Comp. II. 5. 5 and Heyne's note; also Ideler's Kalendar der Griech. u. Röm. p. 15. Id. Handb. der Chron. I. p. 243. Dict. of Antt. art. *Astronomia* III.—In N. T. meton. and collect. *fruits*; Rev. 18, 14 ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς; i. e. the fruits in which thou hast delighted. Sept. and 𐤒𐤓 Jer. 40, 10. 12. So Hdian. 1. 6. 3. Xen. Hell. 2. 4. 25.

ὅπως, relat. adv. of manner, *in what manner, how*, Butt. § 116. 4. It passes over also into a conjunction, *in the manner that, so that*.

I. Relat. Adv. *in what manner, how*; once in N. T. with Indic. aor. in the narration of an actual event; Luke 24, 20 τὰ περὶ Ἰησοῦ... ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς κτλ.—Jos. B. J. proœm. § 2 ὅπως κατέστρεψεν. Hom. II. 10. 545. Xen. An. 1. 6. 11.

II. Conjunct. pr. *in such manner that*, and then genr. *so that, that*, in the various senses of ἵνα, with which it may be compared throughout, viz. τελικῶς, final, as marking end or purpose, *to the end that, in order that*; but also ἐκβατικῶς, ecbatic, as marking the event, result, upshot of an action, *so that it was or is so and so*. This latter use of ὅπως has been denied and supported in the same manner and by the same writers, as in ἵνα; see in ἵνα init. and note. Tittm. de Synon. N. T. lib. II. p. 53 sq. Winer § 57. ult.—In N. T. ὅπως is found only with the Subjunctive; though in the classics it is construed with other moods, like ἵνα. Butt. § 139. m. 45, 46.

1. As final, τελικῶς, *to the end that, in order that*; and ὅπως μὴ, *in order that not, lest*; with the Subjunctive.

a) Simply, without ἄν. a) Preceded by the present, or aorist of any mood except the Indicative; and then the Subjunct. marks what it is supposed will really take place; comp. in ἵνα I. 1. a. E. g. pres. Matt. 6, 2 ὥστε οἱ ὑποκριταὶ ποιῶσιν... ὅπως δοξασθῶσιν ὑπὸ τῶν ἄνθρ. v. 16. Heb. 9, 15; impl. 1 Pet. 2, 9. Aor. Mark 5, 23 ἐπὶ τῆς αὐτῇ τὰς χεῖρας, ὅπως σωθῇ. Luke 16, 28. John 11, 57. Acts 9, 12. 2 Cor. 8, 14. 2 Thess. 1, 12; ὅπως μὴ Acts 20, 16. 1 Cor. 1, 29. So Xen. Cyr. 1. 2. 5. Conv. 8. 25. β) Preceded by the Imperative; comp. in ἵνα I. 1. b. E. g. Imper. pres. Matt. 5, 45 ἀγαπᾶτε... ὅπως γέννησθε υἱοὶ κτλ. Aor. Matt. 2, 8 ἀπαγγέιλαι μοι, ὅπως

καγὼ ἐλθὼν κτλ. 5, 16. 6, 4. Acts 23, 15. 23. 2 Cor. 8, 11; ὅπως μὴ Matt. 6, 18. So Xen. Cyr. 1. 4. 10. γ) Preceded by the future; comp. in ἵνα I. 1. c. Acts 24, 26. δ) Preceded by a past tense, see in ἵνα I. 1. d. Matt. 26, 59 ἐξήτουν ψευδομαρτυρίαν... ὅπως θανάτωσιν αὐτόν. Acts 9, 17. 24. 25, 26. Rom. 9, 17 bis. Gal. 1, 4. So Hdian. 4. 5. 8. Thuc. 2. 3.

β) With ἄν, i. e. ὅπως ἄν, see in ἄν II. 2. E. g. preced. pres. Matt. 6, 5 in later edit. Rom. 3, 4 impl. (Plato Gorg. p. 481. a. Isocr. ad Phil. c. 49.) Preced. Imper. Acts 3, 19 ὅπως ἄν ἐλθῶσι καιροὶ κτλ. *that so perhaps may come the times*. Preced. fut. Acts 15, 17.—Comp. Xen. Cyr. 8. 3. 6.

2. As ecbatic, ἐκβατικῶς, *so that, so as that*; with the Subjunct. see in ἵνα II. a) Preced. by a pres. or præt. as pres. Luke 16, 26 χάσμα μέγα ἐστήρικται, ὅπως κτλ. *so that, with the result that*. So Hdt. 1. 8. β) Preced. fut. Matt. 23, 35 διώξετε... ὅπως ἐλθῇ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον κτλ. γ) Preced. præt. Heb. 2, 9 βλέπομεν Ἰησοῦν... ἐστεφανωμένον ὅπως χάριτι Θεοῦ ὑπὲρ πάντος γένηται θανάτου, *we see Jesus... for the suffering of death crowned with glory and honour, so as that (with the result that) by the grace of God he might taste death for every man*. Here belongs the phrase ὅπως πληρωθῇ τὸ ῥήξεν, preceded by a past tense or by τοῦτο γέγονεν implied, Matt. 2, 23. 8, 17. 12, 17. 13, 35. It is wholly equivalent to ἵνα πληρωθῇ, which see in ἵνα II. d. δ) Once ὅπως ἄν, Luke 2, 35. Comp. above in no. 1. b.

3. After verbs of asking, entreating, exhorting, and also of deciding, commanding, which in themselves imply a purpose, ὅπως became equivalent to a demonstrative conjunction, like our *that*, simply pointing out or introducing that to which the preceding words refer; comp. ἵνα III. The same verbs often take after them the infin. or also ἵνα. E. g. δέομαι in imperat. Matt. 9, 38 δεήσῃτε οὖν... ὅπως ἐκβάλῃ ἐργάτας κτλ. Luke 10, 2. Acts 8, 24. (Hdt. 9. 117.) So with inf. and with ἵνα, see in ἵνα III. 1. b. After ἐρωτάω, præt. Luke 7, 3. 11, 37; aor. inf. Acts 23, 20; comp. in ἵνα I. c. After εὐχόμαι and προσεύχομαι, James 5, 16. Acts 8, 15; impl. Philem. 6; παρακαλέω Matt. 8, 34.—After verbs of deciding, Matt. 12, 14 συμβούλιον ἔλαβον κατ' αὐτοῦ... ὅπως αὐτὸν ἀπολέσωσιν. 22, 15. Mark 3, 6; comp. Matt. 27, 1 where it is ὥστε c. inf. So after verbs or phrases implying decision, authority, command; as ἡγήσατο ἐπιστολὰς... ὅπως κτλ. Acts 9, 2. αἰτού-

μνοι χάριν κατ' αὐτοῦ ὥπως κτλ. Acts 25, 3. Comp. in ὡς III. 1. a.

δραμα, ατος, τό, (δράω,) pr. 'thing seen,' a *sight, spectacle*, genr. Acts 7, 31 ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμασε τὸ *δραμα*. Matt. 17, 9, comp. Mark 9, 9. Sept. for רָאָה Ex. 3, 3. Deut. 28, 34. So Ael. V. H. 2. 13. Xen. Cyr. 3. 3. 66.—Spec. of a supernatural appearance, a *vision*, Acts 9, 10. 12. 10, 3. 17. 19. 11, 5. 12, 9. 16, 9. 10. 18, 9. Sept. for רָאָה Gen. 46, 2; וָרָאָה Dan. 8. 2; וָרָאָה Gen. 15, 1.

δρασις, εως, ἡ, (δράω,) pr. *the sight*, sense of seeing, Wisd. 15, 15. Diod. Sic. 1. 59. Demad. 178. 41.—In N. T.

1. *appearance, aspect*, external form; Rev. 4, 3 bis, ὁμοιος δράσει λίθω ἰάσπιδι κτλ. i. e. in his appearance etc.—Ecclus. 11, 2.

2. a *sight, vision*, presented to the mind, i. q. *δραμα*, Rev. 9, 17. Acts 2, 17 *δράσεις ὄφονται*, quoted from Joel 3, 1 [2, 28] where Sept. for וָרָאָה. Sept. for וָרָאָה Is. 1, 1. Jer. 14, 14.—Tob. 12, 19.

δρατός, ἡ, ὄν, (δράω,) *seen, visible*, Col. 1, 16 τὰ ὁρατά καὶ τὰ ἀόρατα.—Sept. Job 34, 26. Arr. Epict. 1. 6. 8. Xen. Cyr. 1. 6. 2.

δράω, ᾶ, also ὀπτάνω, f. ὄψομαι, aor. 1 ὤψάμην see below; perf. ἐώρακα, plupf. ἐώρακεν, for which double augm. see Buttm. § 84. n. 8; Pass. aor. 1 ὤψην.—Fut. ὄψομαι is from obsol. ΟΙΠΤΩ, comp. Buttm. § 113. 5; for 2 pers. sing. ὄψει John 11, 40. al. see Winer § 13. 2. Buttm. § 103. III. 3. Aor. 1 ὤψάμην is late and rare; in Subjunct. Luke 13, 28, also Liban. Decl. IV. p. 611; in Opt. Anna Comn. XI. 342; comp. Lob. ad Phryn. p. 734. Pres. ὀπτάνω is also from the same theme, comp. Buttm. § 112. 11; only Pass. Acts 1, 3, also 1 K. 8, 8. Tob. 12, 19.—For the 3 plur. perf. ἐώρακαν instead of ἐώρακασι, in Mss. Luke 9, 36. Col. 2, 1, see Buttm. § 103. V. 3. Ausf. Sprachl. § 87. n. 4. Winer § 13. 2. c.—Aor. 2 is made throughout by εἶδον q. v. in εἶδω I.

1. *to see, to perceive with the eyes, to look at*; implying not the mere act of seeing, but also the actual perception of some object, and thus differing from βλέπω, comp. Tittm. de Synon. N. T. p. 114 sq. So with accus. of person or thing, comp. in εἶδω I. 1; e. g. δράω, Luke 16, 23 ὅρα τὸν Ἀβραάμ ὅπου μακρόθεν. 1, 22 ὅπτασίαν ἐώρακεν. 9, 36. 24, 23. John 4, 45. 5, 37. 6, 2. 9, 37. 20, 18. 25. 29 Acts 7, 44. 22, 15. 1 John 1, 1. al. ὄψομαι, Matt. 28, 7 ἐκεῖ

αὐτὸν ὄψεσθε. v. 10. Luke 3, 6 ὄψεται. πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ (comp. Is. 40, 5). Luke 13, 28. John 11, 40. Acts 2, 17. (Joel 2, 28, or 3, 1.) Rev. 1, 7. al. With acc. impl. ὄρ. John 1, 34. 1 Pet. 1, 8. Sept. for רָאָה, δράω Ex. 2, 12. Gen. 13, 15; ὄψομαι Is. 35, 2. Jer. 4, 21. So δράω Dem. 168. 1. Xen. Cyr. 5. 4. 31; ὄψ. Luc. Tim. 5. Xen. Cyr. 1. 4. 10.—Also with acc. and particip. Buttm. § 144. 1, and 6. b. Heb. 2, 8 οὐκ ὀρώμεν αὐτῷ τὰ πάντα ὑποταγμένα. Matt. 24, 30 ὄφονται τὸν υἱὸν τοῦ ἀνθρ. ἐρχόμενον. Mark 14, 62. Luke 13, 28. John 1, 52. Sept. δράω for רָאָה Ex. 2, 6. 11. So δράω Hdtian. 1. 4. 2. Xen. Cyr. 1. 2. 8; ὄψ. Luc. Tim. 6. Xen. Hell. 3. 2. 9.—Spec. in modified senses: a) *to look upon, to behold, to contemplate*, once c. eis, John 19, 37 ὄφονται εἰς ὃν ἐξεκίνησαν, from Zech. 12, 10 where Heb. וָרָאָה, Sept. ἐπιβλέπομαι. Sept. ὄψ. c. acc. for רָאָה Ps. 8, 4. Is. 17, 8. So δράω c. eis Hom. II. 24. 633. Xen. Conv. 5. 6. b) *to see face to face, to see and converse with*, i. e. to have personal acquaintance and intercourse with; e. g. δράω, John 6, 36. 8, 57 καὶ Ἀβραάμ ἐώρακας; 14, 9 ὁ ἐώρακας ἐμέ. 15, 24; ὄψομαι John 16, 16. 17. 19. 1 John 3, 2. With τὸ πρόσωπόν τινος, *to see one's face*, id. δράω Col. 2, 1; ὄψ. Acts 20, 25. (Test. XII Patr. p. 636.) So *to see God, ὀρᾶν*, trop. for *to know him*, q. d. to be acquainted with him, to know his character; only in John's writings, John 1, 18. 6, 46. 14, 7. 9. 15, 24. 1 John 3, 6. 4, 20. 3 John 11. (Ecclus. 43, 31.) In a wider sense *to see God*, i. q. *to be admitted to his presence*, to enjoy his intercourse and special favour; the figure being drawn from the customs of oriental courts, see in βλέπω, no. 2. a; Matt. 5, 8 ὄφονται τὸν θεόν. Heb. 12, 14. Rev. 22, 4 ὄφονται τὸ πρόσωπον αὐτοῦ. Comp. 1 K. 10, 8. Also *to come to see, to visit*, ὄψ. ὑμᾶς John 16, 22. Heb. 13, 23. So Heb. רָאָה, Sept. ἰδεῖν, 2 Sam. 13, 5. 2 K. 8, 29. c) *to see take place, to witness*, e. g. ὄψ. τὴν ἡμέραν τῆς, Luke 17, 22; see in εἶδω I. 1. d.

2. Trop. of the mind, *to see, to perceive with the mind or senses*, e. g. a) Genr. *to be aware of, to observe*, c. accus. et particip. Acts 8, 23 σύνδεσμον ἀδικίας ὀρᾶ σι δντα. With ὅτι James 2, 24. Sept. c. ὅτι for רָאָה Gen. 26, 28. So c. acc. et part. Diod. Sic. 13. 58; ὅτι M. Antonin. 9. 27. b) Of things, *to see and know*, i. e. to come to know, to learn; John 3, 11 ὁ οὐδὲν λαλοῦμεν, καὶ ὁ ἐώρακαμεν μαρτυροῦμεν. v. 32. 8, 38. Also, *to perceive, to understand*; Col. 2, 18 ἂ μὴ ἐώρακεν ἐμβατεῶν. Rom.

15, 21, parall. with συνίημι. So Ecclus. 43, 32. Eurip. Phœn. 757 εἰς ἀνὴρ οὐ πάντ' ὀργῇ. Xen. Mem. 4. 7. 3, 5.

3. By Hebr. to see, to experience, e. g. good, to attain to, to enjoy, c. acc. John 3, 36 οὐκ ὄψεται ζῶν. Sept. οὐκ ὄψεται φῶς for ὀργῇ Ps. 49, 20; comp. in εἶδω I. 3.—Lycophr. Cassandr. 1019 βίον.

4. Absol. to see to it, to take care, to take heed, only in Imperat. phrases. a) ὄρα, e. g. Heb. 8, 5 ὄρα γάρ, φησί, ποιήσης πάντα κτλ. quoted from Ex. 25, 40 where Sept. for ὀργῇ; strictly for ὄρα ὅπως, comp. Matth. 519. 7. p. 999. Elsewhere only as followed by μή or its compounds, or an equivalent phrase, e. g. ὄρα μή, ὁράτε μή, take heed lest, beware; before the Subjunct. Matt. 8, 4 ὄρα, μηδενὶ εἰπῆς. Mark 1, 44. 1 Thess. 5, 15. Rev. 19, 10 ὄρα μή sc. ποιῆς. 22, 9. Before the Imperat. Matt. 9, 30. 24, 6. (Epict. Ench. 19. Xen. Cyr. 3. 1. 27.) So before another like imperative, with ἀπό, i. q. beware of; Matt. 16, 6 ὁράτε καὶ προσέχετε ἀπὸ τῆς ζύμης κτλ. Mark 8, 15. Luke 12, 15. b) Fut. σὺ ὄψει, ὑμεῖς ὄψεσθε, see thou to it, look ye to it, a milder form for the imperat. Winer 44. 3. Matth. 498. c. Matt. 27, 4 τί πρὸς ἡμᾶς; σὺ ὄψει. v. 24. Acts 18, 15. So Arr. Epict. 2. 5. 30. ib. 4. 6. 11. M. Antonin. 11. 13.

5. Pass. aor. 1 ὀφθῆναι, once fut. 1 ὀφθῆσομαι Heb. 9, 28, and once pres. part. ὀπταίνμενος Acts 1, 3, c. dat. to be seen by any one, to appear to any one, Buttm. 134. 4 a) Pr. and spoken of things, with ἐν of place Rev. 11, 19 καὶ ὀφθῆναι ἡ κιβωτὸς ... ἐν τῷ ναφ̄ αὐτοῦ. 12, 1. 3; with dat. of pers. Acts 2, 3 καὶ ὀφθῆσαν αὐτοῖς ... γλῶσσαι ὥσπερ πυρός. 16, 9. Sept. and ὀφθῆναι Gen. 8, 5, 9, 14. Spoken of persons, with dat. of pers. e. g. angels, Luke 1, 11 ὀφθῆναι δὲ αὐτῷ ἄγγελος. 22, 43. Acts 7, 30. 35; of God Acts 7, 2; of persons dead, Matt. 17, 3 ὀφθῆσαν αὐτοῖς Μωϋσῆς κτλ. Mark 9, 4; with ἐν of manner, Luke 9, 31 οἱ ὀφθῆντες ἐν δόξῃ. Of Jesus after his resurrection, Luke 24, 34. Acts 1, 3. 9, 17. 13, 31. 26, 16. 1 Cor. 15, 5. 6. 7. 8. 1 Tim. 3, 16; or in his second coming, Heb. 9, 28. Also Acts 26, 16 μάρτυρα ... ὧν [τούτων ᾱ] τε ὀφθῆσομαι σοι, a witness of those things as to which I will yet appear unto thee; here some render, which I will cause thee to see, but against all analogy. Sept. for ὀφθῆναι, of angels Ex. 3, 2. Judg. 6, 12; of God Gen. 12, 7. 17, 1. So Hdian. 2. 11. 5. Luc. D. Mort. 23. 1; c. ἰπὸ τινος Acl. V. H. 2. 26. Xen. Ven. 12. 20. b) As Mid. to show oneself, to present oneself to or be-

fore any one; Acts 7, 26 ὀφθῆναι αὐτοῖς ὑπομένους. Sept. for ὀφθῆναι 2 K. 14, 8. So Hdian. 1. 16. 8, 12. +

ὀργή, ἡς, ἡ, (ὀρέγω,) pr. 'a reaching after,' propension, natural impulse, i. e. the character or disposition as resulting from impulses, Hes. Op. 302. Pind. Pyth. 9. 76. Hdot. 6. 128.—Hence genr. and in N. T. passion, i. e. any violent commotion of mind, indignation, anger, wrath, espec. as including desire of vengeance, punishment, and therein differing from θυμός; see in θυμός and comp. Tittm. de Synon. N. T. p. 131 sq. 255. So Zeno in Diog. Laert. 7. 113 ὀργή ἐστὶν ἐπιθυμία τιμωρίας τοῦ δοκοῦντος ἡδικηκείας οὐ προσηκόντως.

1. Pr. and genr. Mark 3, 5 περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, i. e. indignantly. Rom. 12, 19. Eph. 4, 31. Col. 3, 8. 1 Tim. 2, 8. James 1, 19, 20, ἔστω πᾶς ἄνθρωπος ... βραδὺς εἰς ὀργὴν. ὀργή γάρ κτλ. Sept for ὀργῇ 2 Sam. 12, 5. Job 16, 9; ὀργῇ Prov. 21, 14; ὀργῇ Josh. 9, 20. So Gnom. Poet. μονόστ. 354. p. 183, Tauchn. γίνου δ' εἰς ὀργὴν μὴ ταχύς γ', ἀλλὰ βραδὺς. Hdian. 4. 3. 8. Xen. Eq. 9. 2. Mem. 2. 6. 63.—Spoken of God, as implying utter abhorrence of sin and aversion to those who live in it; Rom. 9, 22 εἰ δὲ θελὼν ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν. Heb. 3, 11. 4, 3. Sept. and ὀργῇ Ex. 4, 14. Deut. 29, 20; ὀργῇ Is. 10, 5; ὀργῇ Ex. 32, 12. So Jos. Ant. 8. 7. 6.

2. Meton. wrath, as including the idea of punishment, e. g. as the penalty of law, Rom. 4, 15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται. 13, 4. 5. So Ecclus. 7, 16. Dem. 528. 4 τῷ δράσαντι δ' οὐκ ἴσων τὴν ὀργὴν ... ἔταξεν ὁ νόμος.—Also of the punitive wrath of God, the divine judgments to be inflicted upon the wicked, e. g. ἀπὸ τῆς μελλούσης ὀργῆς Matt. 3, 7. Luke 3, 7. 1 Thess. 1, 10; ὀργὴ θεοῦ ἀπ' οὐρανοῦ Rom. 1, 18; ὀργὴ ἐν ἡμέρα ὀργῆς 2, 5 bis. Rev. 6, 17; also Luke 21, 23. John 3, 36. Rom. 2, 8. 3, 5. 5, 9, 22 σκεύη ὀργῆς. Eph. 2, 3 τέκνα φύσει ὀργῆς. Eph. 5, 6. Col. 3, 6. 1 Thess. 2, 16. 5, 9. Rev. 6, 16. 11, 18. For the phrase οἶνος τῆς ὀργῆς v. τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ, see in θυμός, and οἶνος, Rev. 14, 10. 16, 19. 19, 15. So Psalt. Salom. 15, 6 φλόξ πυρός καὶ ὀργὴ ἀδικῶν.

ὀργίζω, f. ἰσω, (ὀργή,) to make angry, to provoke, c. acc. Aeschin. Dial. Socr. 2. 1. Xen. Eq. 9. 2.—In N. T. only Pass. or Mid. ὀργίζομαι, aor. 1 ὀργίστην, to be or become angry, provoked; absol. Matt. 18, 34. 22, 7. Luke 14, 21. 15, 28. Rev. 11,

18. Eph. 4, 26 ὀργίζεσθε καὶ μὴ ἁμαρτάνετε (comp. Sept. Ps. 4, 5), i. e. in your anger sin not, repress your anger; comp. Heb. and Sept. Prov. 16, 32. With a dat. Matt. 5, 22 πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ. With ἐπὶ τινι, Rev. 12, 17. Sept. for רָחַק Gen. 31, 36; c. dat. Num. 25, 3; c. ἐπὶ Num. 32, 13; רָחַק, c. dat. Is. 12, 1; c. ἐπὶ 1 K. 11, 9.—Dem. 514. 10. Xen. Hell. 4. 8. 30; c. dat. Hdtan. 5. 8. 15. Xen. Cyr. 2. 2. 5.

ὀργίλος, ἡ, ον, (ὀργή,) *prone to anger, passionate*, Tit. 1, 7; Sept. for רָחַק שָׂאָה Prov. 22, 24; רָחַק בָּנָה 29, 22.—Hdtan. 4. 9. 6. Xen. Eq. 9. 7.

ὀργυλία, ας, ἡ, (ὀρέγω,) *a fathom*, pr. the space which one can measure by extending the arms laterally; Acts 27, 28 bis.—Æl. V. H. 2. 22. Xen. Mem. 2. 3. 19.

ὀρέγω, f. ξω, *to reach or stretch out*, esp. ec. τὴν χεῖρα Hom. II. 15. 371. Jos. B. J. 1. 2. 4; genr. Xen. An. 7. 3. 29.—In N. T. only Mjd. ὀρέγομαι, *to stretch oneself, to reach after any thing; hence trop. to long after, to desire, to covet*; c. gen. Heb. 11, 16 πατρίδος κορίττονος ὀρέγεται. 1 Tim. 3, 1. 6, 10. So Hdtan. 2. 15. 8. Xen. Mem. 1. 2. 15; pr. Hom. II. 5. 851. Hes. Scut. 456.

ὀρεινός, ἡ, ὄν, (ὄρος,) *mountainous*, as ἡ ὀρεινή (χώρα) *mountainous country*, Luke 1, 39. 65. Sept. for רָחַק Gen. 14, 10. Deut. 11, 11.—Pol. 3. 17. 2. Xen. Cyr. 1. 3. 3.

ὀρεξίς, εως, ἡ, (ὀρέγομαι,) *pr. a reaching after, trop. longing, lust*, Rom. 1, 27.—Ecclus. 23, 6. Hdtan. 3. 13. 14.

ὀρθοποδέω, ὦ, f. ἦσω, (ὀρθός, πούς,) *pr. to foot it straight, to walk straight; trop. to walk (live) uprightly*, ἄπ. λεγομ. Gal. 2, 14.

ὀρθός, ἡ, ὄν, *straight, right*. 1. In height, *upright, erect*, Acts 14, 10 ἀνάστητε ὀρθός, comp. Buttm. § 123. 6.—1 Esdr. 9, 46. Luc. Rhetor. præc. 19. Xen. Mem. 1. 4. 11.

2. Horizontally, *straight and level*, not crooked or uneven, trop. Heb. 12, 13 τροχίας ὀρθὰς ποιήσατε. Sept. for רָחַק Prov. 12, 16. 16, 25.—Pr. ὁδὸς ὀρθή Jos. Ant. 6. 1. 3. Luc. D. Deor. 25. 2.

ὀρθοτομέω, ὦ, f. ἦσω, (ὀρθοτόμος; ὀρθός, τέμνω,) *to cut straight*, e. g. ὁδόν, Lat. *viam recte secare, to cut (make) straight one's way, to direct*, Sept. for רָחַק Prov. 3, 6. 11, 5; comp. ὁδοὺς εὐθείας ἔτεμε Thuc. 2. 100.—In N. T. trop. c. acc. λόγον instead of ὁδόν, 2 Tim. 2, 15 ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας, *pr. cutting straight the*

word of truth, i. e. rightly and skilfully teaching it. Comp. Constitut. Apost. 7, 30 ὀρθοτομεῖν ἐν τοῖς τοῦ κυρίου δόγμασιν. Euseb. H. E. 1. 8 τὴν εὐθείαν καὶ βασιλικὴν ὁδὸν ὀρθοτομοῦσα ἡ ἐκκλησία τοῦ θεοῦ.

ὀρδρίζω, f. ἴσω, (ὄρρος,) *to rise early, to do early in the morning*; so prægn. Luke, 21, 38 πᾶς ὁ λαὸς ὀρδριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ κτλ. *all the people came early in the morning to him in the temple*. Sept. for רָחַק Gen. 19, 27; רָחַק Job 7, 21.—1 Macc. 11, 67. Tob. 9, 4. The Attic form was ὀρδρεῖω; Mæris p. 272 ὀρδρεῖει Ἀττικῶς, ὀρδρίζει Ἑλληνικῶς. Thom. Mag. p. 656.

ὀρδρινός, ἡ, ὄν (ὄρρος,) *morning, early*, e. g. ἀστήρ λαμπρὸς καὶ ὀρδρινός Rev. 22, 16 Rec. Luke 24, 22 Lachm. Sept. for רָחַק Hos. 6, 4. 13, 3.—Luc. Gall. 1. Antip. Sidon. in Anthol. Gr. II. p. 12. Posi dipp. ib. p. 42. This form is condemned by the Atticists, who prefer ὄρριος; see Sturz de Dial. Alex. p. 186. Lob. ad Phryn. p. 51.

ὄρριος, α, ον, (ὄρρος,) *morning, early, matutinus*, as adv. Luke 24, 22 γενομένην ὄρριαι ἐπὶ τὸ μνημεῖον, comp. Buttm. § 123. 6.—Sept. Job 29, 7. Plut. Cato Min. 41. Plato Prot. 313. b, ὄρριος ἦκων. Comp. Lob. ad Phryn. p. 51.

ὄρδρος, ον, ὁ, (kindr. ὄρνυμι, ὄρδος, orior, ortus,) *day-break, morning*, pr. the time at and immediately after day-break, while one still needs a light; but later including also the morning twilight until near sunrise; Phryn. et Lob. p. 275.

1. *day-break, dawn*, Luke 24, 1 ὄρδρου βαθείος, comp. John 20, 1; see in βαθείς lett. b.—Aristoph. Vesp. 216 ὄρρος βαθείς κτλ. Theocr. 18. 14; genr. Diod. Sic. 14. 104. Xen. Ven. 6. 6.

2. *morning twilight, early morn*, i. q. ἔως or ἡώς, comp. Phryn. l. c. John 8, 2 ὄρδρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν. Acts 5, 21. Sept. for רָחַק Judg. 16, 2; רָחַק Josh. 6, 15. Joel 2. 2.

ὀρδῶς, adv. (ὄρδος,) *straight, right*, i. e. *erectly*, Xen. Eq. 7. 5.—In N. T. of manner, *rightly, correctly*, Mark 7, 35 ἐλάλει ὀρδῶς. Trop. in a moral sense, Luke 7, 43 ὀρδῶς ἔκρινας. 10, 28. 20, 21. Sept. for רָחַק Gen. 40, 16; רָחַק Deut. 5, 28.—Luc. Cynic. 5. Xen. An. 1. 9. 30.

ὀρίζω, f. ἴσω, (ὄρος,) *to bound, to make or set a boundary*, Sept. for רָחַק Josh. 13, 27. Hdot. 2. 16. Xen. Cyr. 8. 6. 21.—In N. T. and usually, *to mark out, to limit, to de-*

termine, to appoint; c. acc. of thing, Heb. 4, 7 πάλιν τινὰ ὀρίζει ἡμέραν. Acts 17, 26. Part. perf. Pass. ὀρισμένος, η, ον, *determined, decreed*, Luke 22, 22. Acts 2, 23. So Jos. Ant. 6. 5. 3. Hdian. 1. 10. 11. Xen. An. 7. 7. 36.—With acc. of pers. as appointed to an office or station, Acts 17, 31 ἐν ἀνδρὶ ᾧ [ὄν] ὥρισε. Pass. with a noun of office in apposit. Acts 10, 42 αὐτὸς ἐστιν ὁ ὀρισμένος ὑπὸ τοῦ θεοῦ κριτὴς ζώντων καὶ νεκρῶν. (Meleag. in Anth. Gr. 1. p. 9, σὲ θεὸν ὥρισε.) So Rom. 1, 4 τοῦ ὀρισθέντος υἱοῦ θεοῦ κτλ. i. e. marked out, declared; Chrysost. δειχθέντος; comp. Phil. 2, 8 sq. Eph. 1, 20 sq. With an inf. Acts 11, 29 ὥριεν ἕκαστος . . . πέμψαι κτλ.

ὄριον, ον, τό (ὄρος,) *a bound, border*; usually Plur. τὰ ὄρια, *the borders*, Plut. Aristid. 11 pen. Xen. Cyr. 2. 1. 1.—In N. T. only Plur. and by Hebraism, for a space within certain boundaries, *territories, country, district*; Matt. 2, 16 ἐν Βηθλεέμ καὶ ἐν πᾶσι τοῖς ὄροις αὐτῆς. 4, 13. 8, 34. 15, 22. 39. 19, 1. Mark 5, 17. 7, [24.] 31 bis. 10, 1. Acts 13, 50. On Matt. 4, 13 see Bibl. Res. in Pal. III. p. 288 sq. So Sept. and בְּרֵיבֵי Gen. 23, 17. Ex. 8, 2; for בְּרֵיבֵי Judg. 20, 6.

ὀρκίζω, f. ὠω, (ὄρκος,) *to put to an oath, to make swear*, c. acc. Sept. for הִשְׁבִּיעַ Gen. 50, 25. Dem. 678. 5. Xen. Conv. 4. 10.—In N. T. *to adjure, to charge on oath*; with two acc. of person *whom* and *by whom*; Mark 5, 7 ὀρκίζω σε τὸν θεόν. Acts 19, 13. 1 Thess. 5, 27. See Buttm. § 131. 2, comp. 6. Matth. § 413. 10. So Sept. ἐξορκίζω Gen. 24, 3.—The Atticists condemn this word, though found in the best writers, and prefer ὀρκόω, Phryn. et Lob. p. 360 sq.

ὄρκος, ου, ὁ, (kindr. ἔρκος, Lat. Orcus,) *an oath*, Matt. 14, 7. 9. 26, 72. Mark 6, 26. Luke 1, 73. Acts 2, 30. Heb. 6, 16. 17. James 5, 12. Sept. for הִשְׁבִּיעַ Gen. 24, 8. 26, 3. So 1 Macc. 7, 18. Pol. 3. 68. 13. Xen. Cyr. 2. 3. 12.—Meton. what is promised with an oath; Matt. 5, 33 ἀποδώσεις τῷ κυρίῳ τοὺς ὄρκους σου.

ὀρκωμοσία, ας, ἡ, (ὀρκωμοσίω; ὄρκος, ὄμνημα,) *pr. the swearing of an oath, the taking of an oath*; hence *a swearing, an oath*, Heb. 7, 20. 21 bis. 28. Sept. for הִשְׁבִּיעַ Ezr. 17, 18. 19.—1 Esdr. 8, 93; τὰ ὀρκωμοσία Plato Phædr. p. 241. a.

ὀρμάω, ῶ, f. ἦσω, (ὄρμή,) *to make rush on, to impel, to incite*, c. acc. Hom. Il. 6. 338. Diod. Sic. 3. 53. Xen. Eq. 7. 17, 18.—Often and in N. T. intrans. *to rush on,*

to move forwards impetuously; e. g. ἐπὶ τινά, Acts 7, 57 ὀρμησάν τε ὁμοθυμαδὸν ἐπ' αὐτόν. With εἰς τι, Acts 19, 29 εἰς τὸ ζέαιρον. Matt. 8, 32. Mark 5, 13. Luke 8, 33. So c. ἐπὶ 2 Macc. 12, 20. Hdian. 3. 5. 1; εἰς τινα Xen. Cyr. 7. 1. 17; εἰς τι Thuc. 1. 87.

ὄρμή, ῆς, ἡ, (ὄρνημι,) *a rushing on, onset, assault*; Acts 14, 5 ὡς δὲ ἐγένετο ὄρμη . . . ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς. So Sept. Jer. 47, 23. Hdian. 2. 5. 8. Xen. Cyr. 3. 2. 6.—Trop. of the mind, *impulse, purpose, will*, James 3, 4. So Epict. Ench. 1. 1. Xen. Mem. 4. 4. 2.

ὄρμημα, ατος, τό, (ὄρμῶ,) *pr. impetuous movement, a rushing on*, Sept. Deut. 28, 49. 1 Macc. 6, 47.—Hence in N. T. *impetus, violence*; e. g. as dat. of manner, Rev. 18, 21 ὀρμηματι βληθήσεται, i. e. with violence. So Etym. Magn. 618. 10. Comp. Hom. Il. 13. 356. 590. Buttm. Lexil. Il. p. 4 sq.

ὄρνεον, ου, τό, (ὄρνις,) *a bird, fowl*, e. g. carnivorous, Rev. 18, 2. 19. 17. 21. Sept. for הָיָוָה Gen. 6, 20; הָיָוָה Gen. 15, 11. Ezr. 39, 4.—Luc. Demon. 66. Xen. An. 6. 1. 23.

ὄρνις, ιδος, ὁ, ἡ, *a bird, fowl*, gen. r. Luc. Merc. Cond. 17. Xen. Mem. 2. 6. 9.—In N. T. only of poultry, *the hen, gallina*. Matt. 23, 37. Luke 13, 34. So Pol. 12. 26. 1. Xen. An. 4. 5. 25.

ὄροθεσία, ας, ἡ, (ὄροθετέω; ὄρος, τίθημι,) *pr. a setting of bounds*; meton. *a bound, limit*; Acts 17, 26 ὀρίσας . . . τὰς ὄροθεσίας τῆς κατοικίας αὐτῶν.—Glossar. Hdor. p. 174. Wessel. ὄροι· ὄροθεσία. Comp. Greg. Cor. p. 390. n. 58. Schæfer.

ὄρος, εος, ους, τό, Plur. τὰ ὄρη, gen. τῶν ὀρέων Rev. 6, 15. Sept. Is. 13, 4; see Buttm. § 49. n. 3. Winer § 9. 2. c; *a mountain, hill*, Matt. 5, 1 ἀνέβη εἰς τὸ ὄρος. v. 14. 8, 1. Mark 5, 5. Acts 7, 30. al. So τὸ ὄρος τὸ καλ. ἐλαιῶν, *the mount of Olives*, Luke 19, 29. 21, 37. Acts 1, 12; see in ἐλαία no. 1. (Jos. Ant. 20. 8. 6.) Proverbially, *to remove mountains*, i. q. 'to accomplish great and difficult things,' 1 Cor. 13, 2. Matt. 17, 20. 21, 21; so the Rabbins, comp. Buxt. Lex. 1653. Sept. ὄρος Gen. 8, 4. 5.—Hdian. 2. 11. 16. Xen. An. 1. 2. 25. +

ὀρύσσω v. -ττω, f. ἔω, *to dig*, c. acc. Matt. 21, 33 ὀρύξεν ἐν αὐτῷ ἀγρὸν. Mark 12, 1; absol. Matt. 25, 18. Sept. for הָבֵן Is. 5, 2; הָבֵן Gen. 21, 30.—Diod. Sic. 1. 50. Xen. Cyr. 7. 5. 10.

ὀρφανός, ἥ, ὢν, (kindr. ὀρφνη, ὀρφνός,) orphan, bereaved, e. g. children bereaved of parents, James 1, 27 ὀρφανούς καὶ χήρας. Trop. of disciples without a master John 14, 18. Sept. for עֲרֵלִי Ps. 68, 6. Jer. 7, 5.—Dem. 1320. 19. Xen. An. 7. 2. 32; trop. Lys. 196. 13.

ὀρχέω, ὦ, f. ἤσω, (kindr. ὄρνυμι,) to lift up, to raise aloft, a rare and post-Homeric form, i. q. μετεωρίζειν, Plato Cratyl. p. 406. e.—Earlier and more common was Mid. depon. ὀρχέομαι, f. ἤσομαι, to leap sc. by rule, to dance, intrans. Matt. 11, 17 et Luke 7, 32 ηἰλίσσαμεν ὑμῖν καὶ οὐκ ὥρχησασθε. Matt. 14, 6. Mark 6, 22. Sept. for רָצַח 1 Chr. 15, 29. Ecc. 3, 4. So Luc. D. Deor. 18. 1. Xen. Cyr. 1. 3. 10.

ὅς, ἥ, ὃ, genit. οὗ, ἧς, οὗ, see Buttm. § 75. 2; originally a demonstrative pronoun, *this, that*, (like ὁ, ἡ, τό,) but in Attic and later usage mostly a postpositive article or relative pronoun, *who, which, what, that*; Buttm. § 126. 1. Kühner § 331. Matth. § 289. n. 7.

I. As a DEMONSTRATIVE PRONOUN, *this, that*; only in distinctions and distribution, with μέν, δέ, as ὁς μέν...ὁς δέ, *that one...this one, the one...the other*; less frequent in Attic writers than ὁ μέν...ὁ δέ, but equally common with it in later writers and in N. T. comp. Buttm. § 126. 3. Kühner § 331. n. 1. Matth. l. c. Winer § 20. 1. E. g. 2 Cor. 2. 16 οἱς μέν...οἷς δέ, *to the one...to the other*. Matt. 21, 35 ὃν μὲν ᾤδειραν, ὃν δὲ ἀπέκτειραν, i. e. *one...another*. 13, 8 ὁ μέν...ὁ δέ. 25, 15. Luke 23, 33. Rom. 9, 21. al. sēp. So Luc. Asin. 23. Pol. 1. 7. 3. Dem. 248. 18.—Further, ὁς μέν...ἄλλος δέ. Matt. 13, 4 sq. ὁς μέν...ἄλλος δέ...ἕτερος δέ 1 Cor. 12, 8 sq. ὁ μέν...καὶ ἕτερον Luke 8, 5 sq.

II. As the postpositive article, or RELATIVE PRONOUN, *who, which, what, that*; *qui, quod, quod*. The construction with the relative strictly implies two clauses; in the first of which there should stand with the verb a noun (the antecedent), and in the second the corresponding relative, each in the case which its own clause demands, the relative also agreeing with the antecedent in gender and number; see Buttm. § 123. 1. 3. § 143. Kühner § 332. 1. But in usage, the form and power of the relative is often varied, both in construction and in signification, as also by connecting with it other particles. E. g.

A) In CONSTRUCTION. 1. As to Gender, the relat. agrees regularly with its antecedent; Matt. 2, 9 ὁ ἀσπὴρ ἐν εἶδον. Luke 5,

3. John 6, 51. sēpiss. So where it relates to a remoter antecedent, as 1 Cor. 1, 8 ὁς καὶ βεβαίωσε ὑμᾶς, i. e. ὁ θεός in v. 4, comp. v. 9. But from this rule there are two departures in form: a) Where the relat. with the verb εἶναι or the like conforms in gender to the following noun, Buttm. § 143. 4. Kühner § 332. 5. b. Winer § 24. 3. n. 1. So Gal. 3, 16 σπέρματί σου, ὅς ἐστι Χριστός. Eph. 1; 14. 6, 17 μάχαιραν, ὃ ἐστι ῥῆμα θεοῦ. 1 Tim. 3, 15. So Hdot. 5. 108. Plat. Legg. 699. c. b) Where by the constructio *ad sensum* the relat. takes the gender implied in the antecedent, and not that of its external form; Rom. 9, 23 sq. σκευὴ ἐλέους, ἃ προηγοίμασεν...οὓς καὶ ἐκάλεσεν. Gal. 4, 19. Phil. 2, 15. 2 Pet. 3, 16 ἐν πάσαις ταῖς ἐπιστολαῖς [i. q. γράμμασι], ἐν οἷς κτλ. 2 John 1. Buttm. § 143. 5. c. Matth. § 434. 1. b. Herm. ad Vig. p. 708. (Eurip. Suppl. 12.) Neut. ὃ often refers to a masc. or fem. antecedent, taken in the general sense of *thing*, Kühner § 332. 5. n. 2. Matth. § 439; comp. Buttm. § 129. 8. So in explanations, Matt. 1, 23 Ἐμμανουὴλ, ὃ ἐστὶ μεθερμηνεύμενον κτλ. 27, 33. Mark 3, 17. 12, 42 λεπτὰ δύο, ὃ ἐστὶ κοδράντης. 15, 16. 42. John 1, 39. Col. 1, 24. Heb. 7, 2. al. (Otherwise Acts 9, 39.) Also where Neut. ὃ refers to a whole preceding clause, Mark 15, 34. 1 John 2, 8.

2. As to Number, the relat. agrees regularly with its antecedent, as in the examples above cited. The departures from this rule are rare, e. g. a) Relat. Sing. after a plural antecedent, once Phil. 3, 20 ἐν οὐρανοῖς...ἐξ οὗ κτλ. where however οὗ may be taken as an adverb; see below in B. 7. b) Relat. Plur. after an antec. Sing. collect. Phil. 2, 15 ἐν μέσῳ γενεᾶς σκολιᾶς...ἐν οἷς φαίνοσθε κτλ. here the construction is *ad sensum*, both in number and gender, Matth. § 434. 2. b. § 475. a. Buttm. § 143. 5. b; comp. above in 1. b. (Judith 4, 8 ἡ γερούσια...οἱ ἐκάστηντο. 2, 3; comp. Hom. II. 16. 368. Xen. Mem. 2. 1. 31.) So where the antec. includes in any way the idea of plurality, Acts 15, 36 κατὰ πᾶσαν πόλιν, ἐν αἷς κτλ. 2 Pet. 3, 1 δευτέραν ἐπιστολήν, ἐν αἷς κτλ. i. e. in both which, the first and second.

3. As to Case; here the general rule is, that the relative stands in that case which the verb of its own clause demands, Buttm. § 143. 1. Kühner § 332. 1. Matth. § 473. E. g. as subject, John 1, 9 τὸ φῶς...ὃ φωτίζει πάντα ἄνθρ. v. 30 ἀνὴρ, ὁς ἐμπροσθέν μου γέγονεν. Acts 8, 27. Matt. 10, 26. sēp.

As object, Acc. Matt. 2, 9 ὁ ἀστήρ, ὃν εἶδον. Acts 6, 3. 6. 22, 9. sarp. As Dat. Acts 8, 10 ἀνὴρ... ὃ προσείχον πάντες. Col. 1, 27. 1 Pet. 1, 12. 5, 9. al. But the departures from this rule are frequent, viz.

a) By *Attraction*, i. e. where the relative in respect to its own verb would stand in the accus. but the antecedent stands in the *Genitive* or *Dative*, and then the relative is attracted by the antecedent into the same case with itself; Buttm. § 143. 13. Kühner § 332. 6. Matth. § 473. Winer § 24. 1. E. g. *Genit.* Matt. 18, 19. John 4, 14 ὁδὰτος, οὗ ἐγὼ δώσω. 7, 31 τούτων, ὧν οὗτος ἐποίησεν. v. 39. Acts 1, 1. Acts 24, 21. Eph. 4, 1. Jude 15. (Sept. Zeph. 3, 11.) Rev. 1, 20. al. sarp. Neglected, Heb. 8, 2 τῆς σκηνῆς, ἣν ἔπηξεν ὁ κύριος. (Sept. Jer. 51, 64. Xen. Mem. 2. 1. 10.) *Dative*, Mark 7, 13. Luke 2, 20 ἐπὶ πάνσιν οἷς ἤκουσαν. 5, 9. John 4, 50 τῷ λόγῳ, ὃ εἶπεν Ἰησοῦς. Acts 7, 16. 20, 38. 2 Cor. 12, 21. 2 Thess. 1, 4. al. sarp. So Sept. Jer. 15, 14. Xen. An. 5. 4. 33.—Here the antecedent is often omitted, espec. the demonstr. pron. οὗτος, ἐκεῖνος, comp. below in no. 4; and then the relative stands alone in a case not properly belonging to it; Buttm. § 143. 15. Matth. § 473. b. Winer § 23. 2. The relative itself then stands like Engl. *what*, for *that* *which*, *he* *who*, etc. E. g. Luke 9, 36 οὐδὲν ὧν ἐώρακασιν, for οὐδὲν τούτων ὧν [d] ἐώρακασιν. 23, 41 ἀξία γὰρ [ἐκείνων] ὧν ἐπράξαμεν κτλ. Acts 9, 24. 22, 15. 26, 16. Rom. 15, 18. 2 Cor. 12, 17. al. sarp. So Jos. Ant. 3. 8. 2 ὑπάρχουσιν οἷς ἐκέλευσε. Xen. Mem. 1. 4. 26.

b) By *inverted Attraction*, i. e. where the antecedent is attracted by the relative into the same case with itself, viz. a) Where the anteced. remains connected with its own clause, and before the relative. Matt. 21, 42 λίσσον ὃν ἀπεδοκίμασαν, οὗτος κτλ. Luke 1, 73 ὅρκον [for ὅρκου] ὃν ὤμοσε. 20, 17. 1 Cor. 10, 16 τὸν ἄρτον ὃν κλώμεν, οὐχὶ κοινωνία κτλ. See Buttm. § 151. 1. 4. Matth. § 474. Winer § 24. 2. a. So Hippoc. Morb. 4. 11 τὰς πηγὰς ἀς ὠνόμοσα, αὗται κτλ. Plato Men. 96. a, c ὁμολογήκαμεν δὲ γε, πράγματός οὐ μήτε διδάσκαλος μήτε μαθηταὶ εἶεν, τοῦτο διδακτὸν μὴ εἶναι. Comp. Virg. Æn. 1. 577 'urbem quam statuo, vestra est.' β) Where the antecedent itself is attracted over into the clause of the relative, and by *transposition* stands after it in the proper case of the relative; see Buttm. § 143. 12. Kühner § 332. 8. Matth. § 474. a. Winer § 24. 2. b. Mark 6, 16 Ἡρώδης εἶπεν· ὅτι ὃν ἐγὼ ἀπεκεφάλισα

Ἰωάννην, οὗτός ἐστιν, for οὗτός ἐστιν Ἰωάννης, ὃν ἐγὼ ἀπεκ. Luke 1, 4. Acts 21, 16 ἄγοντες παρ' ὃ ξενισθῶμεν, Μνάσωνι κτλ. for ἄγοντες Μνάσωνα, παρ' ὃ ξενισθῶμεν. So most commentators; others take it for ἄγοντες παρὰ Μνάσωνα παρ' ὃ κτλ. bringing us to Mnason, etc. Winer § 31. 2. p. 242. (Plato Phæd. 116. b, ἡνέχθη παρ' αὐτὸν τὰ παιδία.) Rom. 6, 17. Philem. 10. 1 John 2, 25. Rev. 17, 8 βλέπόντων for βλέποντες. So Soph. Trach. 676 ὃ ἔχριον... πόκῳ, τούτ' ἡφάνισται. Xen. An. 1. 9. 19 ἥς ἀρχοι χώρας, γ) This transposition may also take place when the antecedent would already stand in the same case with the relative; comp. Winer § 24. 2. n. Buttm. § 143. 14. E. g. John 11, 6 ἔμεινεν ἐν ὃ ἦν τόπῳ, for ἐν τόπῳ ἐν ὃ ἦν. Matth. 7, 2 ἐν ὃ κρίματι, ἐν ὃ μέτρῳ, for ἐν τῷ κρίματι ὃ κτλ. 24, 44. Mark 15, 12. (Hdot. 5. 106.) Here belongs the adverbial phrase ὃν τρόπον, κατ' ὃν τρόπον, for κατὰ τὸν τρόπον ὃν, pr. 'in the manner which, in the same manner as,' hence i. q. as, Matt. 23, 37. Luke 13, 34; κατ' ὃν τ. Acts 15, 11. Comp. Buttm. § 131. 7, 10. § 115. 4. So Sept. Is. 14, 19. 24. 2 Macc. 15, 39. Xen. An. 6. 3. 1. δ) Sometimes the antecedent is attracted over to the second clause in such a way, that it together with the relative remains in the case required by the word on which it depends; Rom. 4, 17 κατέναντι οὗ ἐπίστευσε Θεοῦ, for κατέναντι Θεοῦ ὃ ἐπίστευσε. Buttm. § 143. 14. Winer § 24. 2. n. Soph. Œd. Col. 333 ἦλθον ἐν ὃπερ εἶχον οἰκετῶν πιστῷ μόνῳ.

c) The case of the relative often depends on a preposition with which the verb is construed; e. g. a) Genr. Matt. 3, 17 ὁ υἱός μου, ἐν ὃ εὐδόκησα. 10, 11. 11, 10 οὗτος γὰρ ἐστί, περὶ οὗ γέγραπται. Luke 1, 4. Rom. 10, 14. 1 Cor. 8, 6 bis, εἰς Θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα κτλ. So Xen. Mem. 2. 2. 8. β) Sometimes the prep. which stands with the anteced. is repeated before the relative; John 4, 53 ἐν τῇ ὥρᾳ, ἐν ἣ εἶπεν κτλ. Acts 7, 4. 20, 18. Comp. Winer § 54. 7. n. (Dem. 1203. 9 ἐν τοῖς χρόνοις ἐν οἷς γέγραπται κτλ. Plato Soph. 257. d. Xen. Vect. 4. 13.) More commonly when the prep. stands before the antecedent, it is omitted before the relative, Winer l. c. Matth. § 474. e. § 595 ult. E. g. Matt. 24, 50 ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ. Luke 1, 25. 12, 46. Acts 13, 2 εἰς τὸ ἔργον, ὃ προσκέκληται αὐτούς. v. 39. So Plato Phædo 21. p. 76. b, διδόναι λόγον περὶ τούτων ὧν νῦν δὴ ἐλέγομεν. Xen. Conv. 4. 1. An. 5. 7. 17. γ) By *Attraction* the relative is put with the preposition belonging to the omitted an-

tecedent; comp. above in no. 3. a. John 6, 29 *ἵνα πιστεύσῃτε εἰς ὃν ἀπείστευεν ἐκεῖνος*, for *εἰς τοῦτον ὃν κτλ.* 19, 37. Rom. 14, 22. 1 Cor. 7, 1. Gal. 1, 8. 9. Heb. 5, 8. 2 Pet. 2, 12.

d) Sometimes the relative is not dependent on the verb, but on some noun connected with the verb, and then the relative is put in the genitive; Matt. 3, 11 *ὃ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι*. v. 12 *ὃ τὸ πτύον*. Mark 14, 32. Luke 13, 1 *ὃν τὸ αἷμα*. John 1, 27. 4, 46. 11, 2. Acts 16, 14. Rom. 2, 29. Col. 1, 25. Rev. 13, 12.—Sept. Dan. 2, 11. Hdian. 8. 3. 20 *Ἀπόλωνα, οὗ καὶ τὴν εἰκόνα θεοῦν τινες κτλ.*

4. As to *Position*; here the relative with its clause regularly follows the antecedent, as in most of the preceding examples. But for the sake of emphasis, the relative clause may be put first, espec. where a demonstr. *αὐτός, οὗτος*, or the like, follows; as Matt. 26, 48 *ὃν ἂν φιλήσω, αὐτὸς ἐστί*. John 3, 26 *ὃς ἦν μετὰ σοῦ . . . οὗτος βαπτίζει*. Heb. 13, 11. 2 Pet. 2, 19. Comp. Buttm. § 143. 10. Kühner § 332. 8. Matth. § 478.—In both these positions, the antecedent, espec. the demonstr. pron. *αὐτός, οὗτος, ἐκεῖνος*, is very frequently omitted; so that the relative then stands like Engl. *what*, for *that which*, *he who*; comp. above in no. 3. a. Buttm. § 143. 15. Matth. § 473. b. § 478. Winer § 23. 2. E. g. genr. Matt. 13, 17 *ἀκοῦσαι ἃ ἀκούετε, for ταῦτα ἃ* 14, 7. Mark 2, 24. Luke 8, 17. John 4, 22. al. So in the inverted position, Matt. 7, 2. 10. 38 *καὶ ὃς οὐ λαμβάνει . . . οὐκ ἐστί μου ἄξιος*. 13, 12 *καὶ ὃ ἔχει, ἀρθήσεται*. 19, 6. 25, 29. Mark 9, 40. Luke 4, 6. 12, 40. John 8, 38 bis, *ἐγὼ ὃ ἐώρακα, λαλῶ κτλ.* 13, 27. Rom. 2, 1. Heb. 2, 18. 1 John 1, 1. 3. Comp. Matth. § 478.—Here too belongs the elliptic use of Neut. *ὃ* with its clause before another proposition, in the signif. *as to that, in that, quod attinet ad*; the corresponding *τοῦτ' ἐστί, τοῦτ' ἐστι ὅτι*, or the like, being omitted before the latter clause. Rom. 6, 10 bis, *ὃ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ θεῷ*. Gal. 2, 20. See Matth. § 478. Buttm. § 151. IV. 10. So Plato Euthyd. 271. c, *ὃ δὲ σὺ ἐρωτᾷς τὴν σοφίαν αὐτῶν κτλ.* Xen. Hi. 6. 12. (Ec. 15. 4. An. 2. 3. 1.

B) In SIGNIFICATION. The relative strictly serves simply to introduce a dependent clause and mark its close relation to the leading proposition; as Matt. 2, 9 *ὃ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προήγεν αὐτούς*. But in common use it was employed in a wider extent, both as a general connective particle, and also some-

times as implying *purpose, result, cause*, or the like, which would properly be expressed by a conjunction. See Buttm. § 143. n. 2, 3, 4. Matth. § 479 sq. For the sense *what, that which, he who*, see above in A. 4.

1. As a general connective, e. g. a) Genr. John 4, 46. 11, 2 *ἣν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρρ . . . ἥς ὃ ἀδελφὸς Ἀ. ἡσέβει*. In this way it is not uncommon for Paul, and also Peter, to connect two, three, or more clauses by relatives, referring to the same or also to different subjects; e. g. Acts 26, 7. Eph. 3, 11. 12. Col. 1. 13 sq. 24–29. 1 Pet. 1, 8. 10. 12. 2, 22 sq. 3, 19 sq. 4, 4. 5. 2 Pet. 2, 2. 3. 3, 16. al. Comp. Winer § 24. n. 2. b) Where it is equivalent to a demonstrative, *and this, these; and he, they*, etc. Luke 12, 24 *οἷς οὐκ ἐστί ταμῖον, and they have no store-house*, Acts 6, 6 *οὓς ἐστήσαν, and these they set before*, etc. 7, 45. 11, 30. Gal. 1, 7. 1 Pet. 1, 12. 2, 4; *ἐφ' ᾧ* Phil. 3, 12; *ἐν οἷς* i. q. *ἐν τοῖς* Luke 12, 1; *εἰς ὃ* i. q. *εἰς τοῦτο* δέ Col. 1, 29. This is rare in early Greek writers, but more frequent in later ones, Buttm. § 143. 6. Matth. § 447. So Apollodor. 1. 1. 3 *Κρόνος κατέπιεν Ἑστίαν, εἵτα Δήμητραν καὶ Ἥραν· μετ' αὖς Ἠλοῖτῶνα κτλ.* Jos. Ant. 14. 13. 7. Plato Apol. Socr. 35. a. c) In the formula *ὃν τρόπον*, see above in A. 3. b. γ.

2. As implying *purpose*, equiv. to *ἵνα*, Matt. 11, 10 *ἐγὼ ἀποστέλλω τὸν ἀγγελόν μου . . . ὃς κατασκευάσει τὴν ὁδὸν σου κτλ.* Mark 1, 2. Luke 7, 27. Comp. Buttm. § 143. m. 34. Matth. § 481. So Heb. *וַיֵּשֶׁב* Sept. *ἵνα*, Gen. 11, 7. 22, 14. Deut. 4, 40; comp. Gesen. Lehrs. p. 771. Heb. Lex. art. *וַיֵּשֶׁב* B. 2.—Xen. Mem. 2. 1. 14 *ὅπλα κτῶνται, οἷς ἀμυνόμεναι τοὺς ἀδικούντας*.

3. As marking *result*, or consequence, equiv. to *ὥστε*. So after *τίς*, Luke 7, 49 *τίς οὗτος ἐστιν, ὃς καὶ ἁμαρτίας ἀφίησι, who is this, that he should also forgive sins?* 5, 21. Matth. § 479. a, and n. 1. Buttm. § 143. m. 35 b. So Judith 8, 12. Xen. Cyr. 6. 1. 14 *τίς οὗτος ἰσχυρός, ὃς δύναται ἂν κτλ.*

4. As implying *cause*, or a reason, equiv. to *ὅτι*, because. Luke 8, 13 *ο἗τοι ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν*, Lat. *ul qui*, because. Luke 4, 18. So in the constructions *ὃν δὲ*, *ἐφ' ᾧ*, see in *ἀντί* no. 1. c. *ἐπί* II. 3. f. Comp. Buttm. § 143. m. 35 a. Matth. § 480. c. So more freq. *ὅστις*, see that art. in B. 3.—Xen. Mem. 2. 7. 13.

5. Once *ἐφ' ᾧ* in direct interrog. for *ἐπὶ τι*, Matt. 26, 50 *ἐταίρε, ἐφ' ᾧ παρῇ;* So Arr. Epict. 4. 1. 95. Comp. Aristoph.

Lysistr. 1101 et 1103 ἐπὶ τί πάρεστε δεῦρο.—This direct use belongs to the later Greek, although earlier writers employed ὅς indirectly like τίς, as Plato Men. 80. c. περὶ ἀρετῆς, ὃ ἐστίν, ἐγὼ μὲν οὐκ οἶδα. Xen. Cyr. 6. 1. 46. See Winer ῥ 24. 3. Matth. ῥ 485. Comp. Lob. ad Phryn. p. 57.

6. Including the notion of a particle of time, as ὅτε, ὅταν. So ἀφ' ἧς ἡμέρας, i. q. ἀπὸ τῆς ἡμ. ὅτε, Col. 1, 6. 9. Ellipt. ἀφ' ἧς, i. q. ἀπὸ τῆς ἡμ. v. ὥρας, ὅτε, Luke 7, 45. 2 Pet. 3, 4. So ἄχρι ἧς ἡμέρας, and ἄχρι οὗ, see in ἄχρι no. 1. a, b; ἐν ᾧ, see in ἐν no. 2. a; ἕως οὗ, see in ἕως III. 1. b; μέχρις οὗ, see in μέχρι no. 1. b. β. Comp. Matth. ῥ 480.

7. Neut. genit. οὗ, as adv. of place, where, Matth. ῥ 486. 1. Buttm. ῥ 116. 4. a) Pr. Luke 4, 16 οὗ ἦν τετραμμένος. 23, 53. Acts 1, 13 οὗ ἦσαν καταμένοιτες. Col. 3, 1. Heb. 3, 9. Rev. 17, 15 τὰ ὕδατα... οὗ ἡ πόρνη κάθηται. Trop. Rom. 4, 15. 5. 20. Also with ἐκεῖ emphat. corresponding, Matt. 18, 20 οὗ γὰρ εἰσι δύο ἢ τρεῖς... ἐκεῖ κτλ. 2 Cor. 3, 17. So Sept. Gen. 13, 4. Ael. V. H. 3. 19. Xen. An. 2. 1. 6; c. ἐκεῖ Arr. Epict. 2. 2. 14.—With prepositions, as ἐπάνω οὗ Matth. 2, 9; ἐξ οὗ whence Phil. 3, 20; see Winer ῥ 54. 7. n. 1. Lob. ad Phryn. p. 46 sq. b) In attraction with verbs of motion, for whither; as in Engl. often where, see Buttm. ῥ 151. I. 8. So Luke 10, 1 εἰς πᾶσαν πόλιν καὶ τόπον, οὗ ἐμελλεν αὐτὸς ἐρχεσθαι. 22, 10. 24, 28. Matt. 28, 16. Also οὗ ἐάν whithersoever 1 Cor. 16, 6; see ἐάν (for ἄν) 2. b. So Xen. Cyr. 5. 4. 15; οὗ ἐάν 1 Macc. 6, 36.

C) Connected with other particles: a) ὅς ἂν, ὅς ἐάν, whosoever, comp. Buttm. ῥ 139. m. 14; see in ἂν II. 1. a; ἐάν II. 1. b) ὅς γε, once Rom. 8, 32; see in γε no. 1. b. c) ὅς δὴ ποτε, once John 5, 4; see in δὴ no. 3. d) ὅσπερ, ἥπερ, ὅπερ, who indeed, who namely, i. q. ὅς but stronger and more definite; once Mark 15, 6 ἐνα δέσμιον, ὃν περ ᾔπαινοντο, i. e. whom namely they demanded. Buttm. ῥ 75. 3. So Jos. Vit. ῥ 18. Luc. D. Deor. 8. 1. ib. 10. 2. e) ὅσους, see in its order. +

ὁσάκις, adv. (ὅσος,) how many times, how often; in N. T. only with ἂν, i. e. ὁσάκις ἂν, however often, so often as, 1 Cor. 11, 25, 26; ὁσάκις ἐάν Rev. 11, 6. See in ἂν II. 1. b, and ἐάν II. 2. c.—Plut. Alex. M. 5. Xen. Mem. 3. 4. 3.

ὅς γε, see in γε no. 1. b.

ὅσιος, α, ον, also once ὁσιος, ὁ, ἡ, 1 Tim. 2, 8 ὁσίους χεῖρας, see Winer ῥ 11.

1. Matth. ῥ 436. 2; holy, pure, sanctus, pi. right as conformed to God and his laws; thus distinguished from δίκαιος, which refers more to human laws and duties; e. g. Pol. 23. 10. 8 τὰ πρὸς τοὺς ἀνθρώπους δίκαια, καὶ τὰ πρὸς τοὺς θεοὺς ὅσια. Hdian. 2. 13. 16. Xen. Hell. 4. 1. 33. Tittm. de Syr. N. T. p. 25.—In N. T.

1. Of persons, holy, hallowed; so of God, as the personification of holiness and purity, Rev. 15, 4 ὅτι μόνος ὁσιος. 16, 5. (Sept. for ἱερός Ps. 145, 17; ἁγῶς Deut. 32, 4.) Oī men, holy, pious, godly, careful of all duties towards God; Tit. 1, 8 δεῖ γὰρ ἐπίσκοπον εἶναι... σόφρονα, δίκαιον, ὁσίον, κτλ. Elsewhere of Christ, Heb. 7, 26. Acts 2, 27 et 13, 35 οὐδὲ δώσεις τὸν ὁσίον σου ἰδεῖν τὴν διαφθοράν, quoted from Ps. 16, 10 where Sept. for ἱερός; as also Deut. 33, 8. 2 Chr. 6, 41. Ps. 4, 4.—Arr. Epict. 2. 4. 2. Xen. Ag. 3. 5.

2. Of things, holy, sacred; e. g. 1 Tim. 2, 8 ἐπαίροιντα ὁσίους χεῖρας, i. e. pure, spotless! (Sept. ὁσία καρδιά for ἁγία Prov. 22, 11.) Acts 13, 34 δώσω ὑμῖν τὰ ὅσια Δαβὶδ τὰ πιστά, pr. I will give you the holy promises of David, the sure, i. e. the things inviolably promised of God to David; in allusion to Is. 55, 3 where Sept. for ἱερός ἡγῶν, mercies, favours promised.

ὁσιότης, τητος, ἡ, (ὁσιος,) holiness, godliness, piety, careful observance of all duties towards God; distinguished from δικαιοσύνη as ὁσιος from δίκαιος, see above in ὁσιος. Luke 1, 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ. Eph. 4, 24. Sept. for ἁγῶς Deut. 9, 5; ἁγῶς 1 K. 9, 4.—Plut. Alcib. 34. Xen. Cyr. 6. 1. 47.

ὁσίως, adv. (ὁσιος,) holily, piously, godly, 1 Thess. 2, 10 ὁσίως καὶ δικαίως, comp. above in ὁσιος.—Jos. Ant. 6. 5. 5. Xen. Cyr. 8. 5. 26.

ὁσμὴ, ἡς, ἡ, (ὀσων,) a smell, odour, e. g. bad 2 Macc. 9, 10. 12; of the hare, Xen. Ven. 8. 2.—In N. T. only of fragrant odour, John 12, 3 ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. Sept. for ריח Cant. 1, 3. 11. 2, 13. (Ael. V. H. 14. 39 ὁσμὴ τῶν ῥόδων. Xen. Conv. 2. 3.) By Hebr. ὁσμὴ εὐωδίας, an odour of fragrance, i. e. sweet odour, as accompanying an acceptable sacrifice, Eph. 5, 2. Phil. 4, 18. Sept. and נִיחַיָּהוּ Lev. 1, 9. 13. 17. 2, 2. 9. al.—Trop. 2 Cor. 2, 14 τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανερῶντι δι' ἡμῶν. v. 16 bis, ὁσμὴ θανάτου... ὁσμὴ ζωῆς, comp. the Rabb. ריח נִיחַיָּהוּ aroma v. ריח נִיחַיָּהוּ.

aroma v. *pulvis vitae*, Wetstein N. T. in loc. Buxtorf. Lex. 1494. Comp. also Aristot. de mirab. Auscult. λέγεται δὲ καὶ τοὺς γύπας ἐπὶ τῆς τῶν μύρων ὁσμῆς ἀποσπῆσκειν. Ael. H. An. 3. 7 εὐδία δὲ καὶ μύρον γυφὶν αἰτία θανάτου.

ὅσος, η, ον, relat. pron. corresp. to τόσος, and in N. T. to τοσοῦτος or the like; Buttm. § 79. 3, 5; i. q. Lat. *quantus*, *a*, *ut*, i. e. *how great*, *how much*, *how many*; as *great as*, *as much as*, etc.

1. Of magnitude, *how great*, *as great as*, Rev. 21, 16 τὸ μήκος αὐτῆς [τοιουτόν ἐστι Rec.] ὅσον καὶ τὸ πλάτος.—Xen. An. 3. 1. 19.

2. Of time, *how long*, *as long as*, e. g. ὅσον χρόνον Mark 2, 19; ἐφ' ὅσον χρόνον Rom. 7, 1. 1 Cor. 7, 39. Gal. 4, 1; also ἐφ' ὅσον Matt. 9, 15, see in ἐπί III. 2. a. So Act. Thom. § 36. Xen. Cyr. 5. 5. 8.—Repeated and so intens. Heb. 10, 37 ἔτι μικρὸν ὅσον ὅσον, like Engl. *yet a very very little while*; comp. Herm. ad Vig. p. 726. Matth. § 486. n. 1 fin. So Sept. Is. 26, 20. Aristoph. Vesp. 213 οὐκ ἀπεκοιμήθημεν ὅσον ὅσον στίλβην. Arr. Indic. 29. 15.

3. Of quantity, number, multitude, *how much*, *how many*, etc. a) Sing. *as much as*; John 6, 11 ἐκ τῶν ὀφθαλμῶν [τοσοῦτον] ὅσον ἦελον. So Ael. V. H. 1. 4. Xen. Cyr. 3. 2. 26; with τοσοῦτον expr. Xen. Cyr. 2. 3. 6. b) Plur. ὅσοι, ὅσαι, *as many as*, *all who*; Neut. ὅσα, *as many as*, *all that or which*, *all what*. Matt. 14, 36 καὶ ὅσοι ἦψαντο, διεσώθησαν. Mark 3, 10. Acts 4, 6. 34. Rom. 2, 12. 2 Cor. 1, 20. Gal. 3, 10. Rev. 2, 24. Neut. Luke 12, 3 ὅσα ἐν τῇ σκοτίᾳ εἵπατε. John 15, 14. Acts 9, 39. Jude 10. (Hdian. 4. 9. 16. Xen. An. 2. 1. 1.) Preceded by πάντες, where πάντες ὅσοι is i. q. ὅσοι, but stronger, Matt. 13, 46. 22, 10. Mark 12, 44. Luke 4, 40. al. (Hdian. 1. 10. 11. Xen. Hell. 6. 2. 27.) With οὗτος or αὐτός corresponding, Rom. 8, 14 ὅσοι γὰρ... οὗτοί εἰσιν κτλ. Gal. 6, 12. John 1, 12 ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς κτλ. Gal. 6, 11 ὅσοι ἂν μὴ θέλωται ὑμᾶς. Luke 9, 5. John 11, 22. Rev. 3, 19. Strengthened by πάντες, Matt. 7, 12. Acts 3, 22. So Xen. Cyr. 1. 4. 5. c) Neut. ὅσα sometimes expresses also admiration, *how many and great things*, as in Engl. *what things*, q. d. *what great things*. Acts 9, 13 ὅσα κακὰ ἐποίησε τοῖς ἀγίοις σου. v. 16. 15, 12 ὅσα ἐποίησεν ὁ θεὸς σημεῖα κτλ. So

genr. of great or unusual deeds, Mark 6, 30. Luke 4, 23. 9, 10. John 21, 25; of benefits conferred, Mark 3, 8. 5, 19. 20. Luke 8, 39. Acts 14, 27. 15, 4. 2 Tim. 1, 18. Comp. Buttm. § 150. m. 8. Matth. § 445. c.

4. Of measure, degree, extent. a) Before a comparative, as κατ' ὅσον... κατὰ τοσοῦτον, *by how much... by so much*, Heb. 7, 20. 22; ὅσῳ... τοσοῦτῳ id. Heb. 1, 4. (Xen. Mem. 1. 4. 10.) So ὅσῳ, *by how much*, with τοσοῦτῳ impl. Heb. 8, 6. (Plut. Alex. M. 5.) With μᾶλλον omitted after ὅσῳ, Heb. 10, 25 καὶ τοσοῦτῳ μᾶλλον, ὅσῳ βλέπετε κτλ. Comp. Matth. § 455. n. 7. b) Neut. ὅσον, adv. *how much*, *by how much*, Mark 7, 36 ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον κτλ. Plur. ὅσα id. with τοσοῦτον, Rev. 18, 7. Also ἐφ' ὅσον, *inasmuch as*, Matt. 25, 40. 45. Rom. 11, 13; κατ' ὅσον, *by how much*, *as*, with οὕτω, Heb. 9, 27. +

ὅσπερ, ἥπερ, ὥπερ, see in ὅς C. d.

ὀστέον, contr. ὀστούν, οὐ, τό, Plur. uncontr. ὀστέα, gen. ὀστέων, comp. Winer § 8. 2. d; *a bone*, John 19, 36 ὀστούν οὐ συντριβήσεται. Luke 24, 39 σάρκα καὶ ὀστέα. Matt. 23, 27 γέμουσιν ὀστέων, and so Eph. 5, 30. Heb. 11, 22. Sept. for צָרוֹ, ὀστούν Gen. 2, 23. Num. 9, 12; ὀστέα Lam. 3, 4. 4, 8; usually ὀσῶ Gen. 50, 25. Ex. 13, 19; ὀστέων Gen. 2, 23. Prov. 16, 24.—Luc. Pisc. 36 ὀστούν. Luc. Amor. 46 ὀστέα, usually ὀσῶ D. Mort. 18. 1. Xen. Eq. 1. 4, 5; ὀστέων Luc. Necyom. 15.

ὅστις, ἥτις, ὅτι, compound relat. pron. i. e. ὅς strengthened by τίς, Buttm. § 77. 3. Kühner § 93. Neut. ὅτι is so written to distinguish it from conj. ὅτι, Buttm. § 15. 2. Gen. οὗτινος does not occur in N. T. but only gen. ὅτου in the phrase ἕως ὅτου, see below in B. 4. Buttm. l. c. The only other forms in N. T. are Plur. nom. οὔτινες, αὔτινες, ἀτινα, and Neut. acc. ὅτι, ἀτινα.—Pr. *any one who*, *some one who*, *whosoever*, *whatsoever*; differing from ὅς in referring to a subject only generally, as one of a class, and not definitely, thus serving to render a proposition general; see Passow s. v. Matth. § 483. It has mostly the regular relative construction, Buttm. § 143. 1; for instances where it conforms in gender and number to the following noun, see below in A. 1, and B. 3. Buttm. § 143. 4.

A) In the proper relative sense. 1. Pr. and genr. *who*, i. e. *one who*, *some one who*, *whenever*, *whosoever*, etc. Matt. 2, 6 ἐκ σοῦ ἐξελεύσεται ἡγούμενος, ὅστις ποιμαίνει τὸν λαόν μου, i. e. *one who*. 7, 24 ἀνδρὶ φρονί-

μα, ὅστις φκοδόμησε. v. 26. 13, 52. Luke 2, 10 χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ. 7, 37. 12, 1. Acts 16, 16 παιδίσκην τινὰ... ἣτις κτλ. 24, 1. Rom. 16, 6. 12. 1 Cor. 7, 13. Phil. 2, 20. Plur. Matt. 16, 28 εἰσι τινες... οἷτινες οὐ μὴ κτλ. 25, 1; ἅτινα, things which, 1 Cor. 6, 20. Col. 2, 23. So Xen. Cyr. 1. 4. 16.—In 1 Cor. 3, 17 οἷτινες agrees with the subsequent ὑμεῖς instead of ναός. Buttm. § 143. 4.

2. every one who, all who, whosoever, whatsoever, where the relative clause often stands first; comp. in ὅς A. 4. a) Genr. c. Indic. Matt. 5, 39 ὅστις σε ῥαπίσει... στρέψον αὐτῷ κτλ. v. 41. 13, 12. 23, 12. Mark 8, 34. Luke 14, 27. (Xen. Mem. 1. 6. 13.) With the Subjunct. Matt. 18, 4, but this is unusual; also James 2, 10 Lachm. where Rec. and others have the Indic. future; see Winer § 43. 3. b, fin. Plur. Mark 4, 20 καὶ οὗτοί εἰσιν... οἷτινες ἀκούουσι τὸν λόγον κτλ. Luke 8, 15. Gal. 5, 4. Rev. 1, 7. So Xen. Cyr. 1. 5. 11. b) Strengthened by πᾶς, but only in Sing. the plural form being always πάντες ὅσοι and not πάντες οἷτινες, see Passow s. v. Matth. § 483. b, init. So Matt. 7, 24 πᾶς οὖν ὅστις κτλ. 10, 32. Col. 3, 17. al. So by Hebr. πᾶσα ψυχὴ, ἣτις ἂν κτλ. Acts 3, 23; comp. Deut. 1, 39. So Jos. Ant. 14. 9. 4. c) With ἄν, which strengthens the indefiniteness; comp. in ἄν II. 1. a; whosoever, whatsoever, in N. T. only with the Sing. c. Subjunct. Matt. 10, 33 ὅστις δ' ἂν ἀρνήσῃται με. Luke 10, 35. John 2, 5. 1 Cor. 16, 2. Gal. 5, 10. al. So ὅ,τι ἐάν Col. 3, 23; δ' ἐάν τι for ὅ,τι ἐάν Eph. 6, 8; comp. ἐάν (for ἄν) no. 1. Matth. § 483. p. 906. So Lysias p. 160 ult.

3. Sometimes ὅστις refers to a definite subject, and is then apparently i. q. ὅς, e. g. Luke 2, 4 εἰς πόλιν Δαβὶδ, ἣτις καλεῖται Βηθλεέμ. John 8, 53. Acts 11, 28. 16, 12. Rev. 1, 12. 11, 8. But in all these instances the ultimate reference may perhaps be to a general idea, as in Luke 2, 4 to a city of David, one which is called Bethlehem; and so of the rest. John 8, 53 τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε, Abraham, a man who is dead. Comp. Passow ὅστις lett. g. (7.) Matth. § 483. p. 906. Hom. II. 23. 43 οὐ μὴ Ζῆν' ὅστις τε θεῶν ἵππατος κτλ. Hdt. 2. 151.

B) Ὅστις, like the simple ὅς, is employed in a wider extent, both as a connective, and as implying result, cause, or the like, where a conjunction might also stand; comp. in ὅς B. Buttm. § 139. m. 34 sq. Matth. § 477.

1. As a general connective; Luke 1, 20 ἀνδ' ὃν οὐκ ἐπίστευσας refers to λόγους μου,

οἷτινες πληρωθήσονται κτλ. 23, 19. John 21, 25. Rom. 9, 4. Gal. 4, 24. Heb. 2, 3. 8, 5. 10, 11. al. Comp. in ὅς B. 1.

2. As marking result, event, or the like, equiv. to ὥστε. So after τοιοῦτος, 1 Cor. 5, 1 τοιαύτη πορνεία, ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν. Comp. in ὅς, B. 3. Matth. § 479. n. 1.—Dem. 181. 16. Xen. An. 2. 5. 12.

3. Implying cause, ground, or reason, equiv. to ὅτι because; comp. in ὅς B. 4. Matth. § 480. c. So Matt. 7, 15 προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἷτινες ἔρχονται πρὸς ὑμᾶς κτλ. Lat. ut qui, as those who, i. e. because such, for such come to you. 25, 3. Acts 10, 41. 47. 17, 11. Rom. 6, 2. So ἣτις Col. 3, 5. 14. Heb. 10, 35. Here it sometimes takes the number and gender of the following noun, Buttm. § 143. 4; comp. in ὅς A. 1. a. Eph. 3, 13 μὴ ἐκκαεῖν ἐν ταῖς θλίψεσιν μου ὑπὲρ ὑμῶν, ἣτις ἐσὶ δόξα ὑμῶν. Phil. 1, 28. 1 Tim. 1, 4. Gal. 5, 19.—Eurip. Med. 221, 222. Xen. Cyr. 4. 5. 39 fin.

4. Including the notion of a particle of time, as ὅτε, ὅταν, only in the phrase ὥς ὅτου, until when, until; see in ἔως III. 1. b. β. Comp. in ὅς B. 6. Matth. § 480. b, and note. +

ὄστράκινος, ἡ, ὄν, (ὄστρακον, ὄστρεον.) Lat. testaceus, i. e. earthen, made of clay, 2 Tim. 2, 20. Trop. as an emblem of frailty, 2 Cor. 4, 7. Sept. for עֲרֵקָה Lev. 6, 28. 15, 12.—Arr. Epict. 3. 9. 18. Diod. Sic. 3. 9.

ὄσφρησις, εως, ἡ, (ὄσφραίνομαι,) the smell, sense of smell, 1 Cor. 12, 17 εἰ ὄλον [τὸ σῶμα] ἀκοή, τοῦ ἡ ὄσφρησις;—Plut. de Fortun. 3. Plato Phæd. 111. b. Comp. Lob. ad Phrym. p. 117.

ὄσφύς, ὅς, ἡ, Plur. αἱ ὄσφύες, the loins, the lower region of the back, lumbar region, the hips, as opp. to the shoulders and thighs, Epict. Ench. 29. 5. Arr. Epict. 3. 15. 9 ἰδοῦ σου τοὺς ὄμους, τοὺς μηρούς, τὴν ὄσφυν. Luc. Lexiph. 8; of animals Xen. Eq. 1. 12. Ven. 4. 1.—In N. T. only as corresponding to Heb. מִצְחָה, מִצְחָה, the loins, external or internal.

1. External, the loins, the hips, where the girdle is worn, Matt. 3, 4 et Mark 1, 6 ζῶην δερματίνην περὶ τὴν ὄσφυν αὐτοῦ.—The orientals, in order to run or labour with more ease, are accustomed to gird their long flowing garments close about them; hence to have the loins girded, i. q. to be in readiness, prepared for anything, Luke 12, 35. Eph. 6, 14. Trop. 1 Pet. 1, 13; comp. in ἀναζώννυμι. Comp. Sept. and מִצְחָה Ex.

12, 11. 2 K. 4, 29. 9, 1; יִצְחָק Job 38, 3. 40, 7.

2. Internal, as the seat of procreative power in men; Heb. 7, 5 ἐξέρχουσαι ἐκ τῆς ἀσφύου τινός, see in ἐξέρχουσαι no. 2. Heb. 7, 10. Acts 2, 30 καρπὸς τῆς ἀσφύου, i. e. children, offspring; comp. Sept. καρπὸς κοιλίας Gen. 30, 2. Ps. 132, 11.—Sept. for יִצְחָק Gen. 35, 11: 2 Chr. 6, 9.

ὅταν, adv. (ὅτε, ἄν,) when, with the accessory idea of uncertainty, possibility, i. q. *whensoever, if ever, in case that, so often as*; Buttm. § 139. m. 14, 37; comp. in ἄν II. 1. c. Construed regularly with the Subjunctive, referring to an often repeated or possible action in the present or future time; in Greek writers sometimes with the Optative; and in a few very late instances with the Indicative. Buttm. l. c. Kühner § 337. 6. Matth. § 521. p. 1005. Winer § 43. 5.

1. Pr. with the *Subjunctive*, as above.

a) In general propositions, c. Subj. pres. Matt. 15, 2 ὅταν ἄρτον ἐσθίωσιν. Luke 11, 21. John 16, 21. 2 Cor. 13, 9. al. Aor. Matt. 5, 11 ὅταν ἐκδοῦσιν ὑμᾶς. Mark 4, 15. 16. John 2, 10. 1 Tim. 5, 11. Rev. 9, 5. al. (Pres. Luc. D. Deor. 11. 2. Xen. Mem. 1. 4. 15; aor. Xen. Cyr. 1. 2. 8. Hi. 2. 15, 17.) So in general exhortations, c. pres. Matt. 6, 5. 6. σὺ δὲ ὅταν προσεύχῃ. Mark 11, 25. Luke 14, 12; aor. i. q. Lat. fut. exact. Luke 14, 8 ὅταν κληθῇς ὑπὸ τινος. 17, 10.—In a general comparison, c. pres. Luke 11, 36 ὡς ὅταν κτλ. Matth. l. c. n. 3. p. 1008. Passow s. v. So Hom. Il. 11. 269.

b) In reference to a future action or time, Matth. l. c. p. 1006. E. g. c. Subj. pres. Matt. 26, 29 ἕως τῆς ἡμ. ἐκ. ὅταν αὐτὸ πίνω μετ' ὑμῶν κτλ. Mark 13, 4. John 7, 27. Rev. 10, 7. 18, 9; c. τότε corresp. 1 Thess. 5, 3. Subj. aor. i. q. Lat. fut. exact. Matt. 19, 28 ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρ. Mark 8, 38. Luke 13, 28. John 5, 7. 15, 26. Acts 23, 35. 1 Cor. 16, 2. 3. 5. Rev. 12, 4. al. So c. τότε corresp. Matt. 9, 15. 24, 15. John 8, 28. al. (Pres. Plato Gorg. p. 526. e. Xen. Cyr. 1. 3. 14; aor. Sept. Jer. 34, 14. Thuc. 4. 60.) Once c. Indic. fut. Rev. 4, 9 καὶ ὅταν δώσωσι τὰ ζῶα κτλ. where Mss. read δώσι and δώσωσι. See Winer § 43. 5. n.

2. With the *Indic. imperf.* in narrating an actual event; once Mark 3, 11 καὶ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐσώρει, i. e. *whensoever, as often as*. Here Greek writers would employ the Opt. Matth. § 521. p. 1006 init. p. 1007. n. 1. Winer § 43. 5. pen.—Sept. Gen. 38, 9 ὅταν εἰσέλθῃ. Dan. 3, 7.

3. Spec. ὅταν is sometimes causal, like Engl. *since*, i. q. *because, in that, inasmuch as*; so c. Subj. John 9, 5 ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι κτλ. 1 Cor. 15, 27.—Aristot. de Mund. 4 μάλιστα ὅταν τὸ μὲν τάχιστον ἢ τῶν ὄντων. Plato Soph. 241. a. Xen. Hi. 6. 13, 14. So ὅτε in Greek writers, Herm. ad Vig. p. 916. Hom. Il. 16. 433; also ὅτε γε Hdt. 5. 92. +

ὅτε, adv. of time, *when*, correl. with *ποτέ, τότε*, Buttm. § 116. 4; construed regularly with the Indicative as relating to an actual event, Herm. ad Vig. p. 903, 915. Rarely with the Subjunct. see below in no. 3.

1. With Indic. pres. in general propositions, *when*; John 9, 4 νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. Heb. 9, 17. Comp. Herm. ad Vig. p. 916.

2. Usually of time past; so with Indic. pres. in an historical sense, Mark 11, 1, comp. Matt. 21, 1. (Xen. Cyr. 2. 4. 6.) Imperf. Mark 14, 12 ὅτε τὸ πάσχα ἔσθον. 15, 41 ὅτε ἦν ἐν τῇ Γαλιλαίᾳ. John 17, 12 where Jesus speaks by anticipation. 21, 18. Rom. 6, 20. 1 Cor. 13, 11. Jude 9. With *ποτέ* corresp. Col. 3, 7. 1 Pet. 3, 20. (Xen. An. 2. 6. 20.) Aor. Matt. 7, 28 ὅτε συνετέλεσεν ὁ Ἰ. τοὺς λόγους. 12, 3. Mark 1, 32. Luke 2, 21 sq. 22, 14. John 1, 19. 6, 24. Acts 1, 13. 1 Cor. 13, 11. Gal. 2, 11 sq. Rev. 1, 17. 6, 3. al. sēp. So with *τότε* corresp. Matt. 21, 1. John 12, 16. (Xen. Cyr. 8. 4. 13.) Perf. 1 Cor. 13, 11 ὅτε δὲ γέγονα ἀνθρ.

3. Of future time; so with *Indic. fut.* Luke 17, 22 ἐλεύσονται ἡμέραι, ὅτε ἐπισυμῆσθε κτλ. John 4, 21. 23. 5, 25. 16, 25. Rom. 2, 16. 2 Tim. 4, 3. Comp. Passow ὅτε no. 3. So Hom. Od. 18. 272. Il. 17. 728. al.—Once with *Subjunct.* Aor. instead of Indic. fut. Luke 13, 35 ἕως ἃν ἤξῃ ὅτε εἴπητε κτλ. So Hom. Il. 23. 323. ib. 12. 286; see Matth. § 521. n. 1. In the later ages of the Greek, the aor. Subjunct. was thus very commonly employed for the fut. Indic. Lob. ad Phryn. p. 722 sq. +

ὅ, τε, ἡ, τε, τό, τε, i. e. the prepositive art. with *τέ*, so written to distinguish it from the adverbs *ὅτε, τότε*, etc. It thus expresses simply the article in connection with the different senses of *τέ*, for which see in art. *τέ* 4. d.

ὅτι, conjunct. demonstrative and causal, like Engl. *that*; originally Neut. of *ὅστις*. As *demonstrative* it stands pr. for *τοῦτο ὅτι*, as pointing out or introducing that to which the preceding words refer i. e. their object,

contents, argument. As *causal* it is pr. i. q. διὰ τοῦτο ὅτι, and assigns the cause, reason, motive, ground of any thing, *for that, because, for*, etc. Construed in N. T. with the Indicative; once by anacoluthon before the Infin. Acts 27, 10, see below in I. 3. c; in Greek writers sometimes also with the Optative, Matῆν § 529. 2.

I. Conjunct. DEMONSTRATIVE, *that*, viz.

1. Pr. after a demonstr. pron. as τοῦτο or the like expr. or impl. John 3, 18 αὕτη δέ ἐστιν ἡ κρίσις; ὅτι τὸ φῶς ἐήλυθεν κτλ. Rom. 2, 3. 2 Cor. 5, 14. Rev. 2, 6 ἀλλὰ τοῦτο ἔχεις, ὅτι κτλ. impl. v. 4. So ἐν τοῦτῳ ... ὅτι, 1 John 3, 16. 4, 9. 10. 13 ἐν τοῦτῳ ... ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. Also John 16, 19 περὶ τούτου ... ὅτι εἶπον. Impl. Matt. 16, 7 διελογίζοντο ἐν ἑαυτοῖς, λέγοντες· [ταῦτά ἐστι ἃ λέγει,] ὅτι ἄρτους οὐκ ἐλάβομεν. v. 17 τί διαλογίζεσθε ἐν ἑαυτοῖς [ταῦτα], ὅτι ἄρτους οὐκ ἐλάβετε; Mark 8, 16. 17. Comp. Mark 2, 8.

2. After a pron. interrog. e. g. τίς, τί, as John 14, 22 τί γέγονεν, ὅτι ἡμῖν μέλλεις κτλ. So τί ὅτι for τί ἐστι ὅτι, pr. what cause is there, that? Mark 2, 16. Luke 2, 49. Acts 5, 4. 9. (Luc. Tim. 28.) So with a pron. or subst. Mark 4, 41 τίς ἄρα οὗτός ἐστι, ὅτι κτλ. Luke 8, 25. Heb. 2, 6 τί ἐστιν ἄνθρωπος, ὅτι μνησκη αὐτοῦ; i. e. what cause is there in man, that? quoted from Sept. Ps. 8, 5. 144, 3. Comp. Ex. 16, 7 ἡμεῖς δέ τί ἐσμεν, ὅτι κτλ. Num. 16, 11. Job 15, 14.—Also after ποταπός Matt. 8, 27. Mark 4, 41.

3. Most freq. ὅτι c. Indic. is put after certain classes of verbs, to express the object or reference of the verb; and is then equiv. to an Infin. c. acc. or to the corresponding participial construction, and often alternates with these in one and the same verb; comp. Buttm. § 141. n. 2. Kühner § 329. Matth. § 539. n. 1. § 624 mid. Winer § 45. 2. n. In Engl. with the same classes of verbs it is likewise often optional whether to employ *that* with the Indic. or simply an Infinitive; in Lat. the regular construction is the Infin. c. accus. The tendency of the later Greek was to multiply particles, and hence it often preferred ὅτι to an infinitive; see Winer l. c.

a) After verbs signifying *to say, to speak*, and all verbs including this idea; which are put also c. infin. Matth. § 537. p. 1056. § 534. b, and n. 2. Comp. in Engl. ‘I say that it is so,’ or ‘I say it to be so.’ E. g. after λέγω Matt. 3, 9. 12. 6. Mark 3, 28. Luke 10, 24. 2 Cor. 11, 21 ὡς ὅτι. 1 Tim.

4, 1; for the attract. in John 8, 54. 9, 19, see Buttm. § 151. I. 6. After εἶπον Matt. 28, 7. 13. John 7, 42. 1 Cor. 1, 15. al. Also after ἀναγγέλλω Acts 14, 27; γράφω Mark 12, 19. 1 John 2, 12. 13; διδάσκω 1 Cor. 11, 14; διηγέομαι Acts 9, 27; μαρτυρώ Matt. 23, 31. John 4, 44, μάρτυρα ἐπικαλοῦμαι 2 Cor. 1, 23; δύνωμι Rev. 10. 6; ὁμολογέω Heb. 11, 13; σφραγίζω John 3, 33.—Sometimes λέγω or the like is implied in the preceding verb or words; e. g. παρακαλέω Acts 14, 22. John 7, 35 πού οὗτος μέλλει πορεύεσθαι, [λέγων] ὅτι ἡμεῖς οὐκ εὑρήσομεν αὐτόν; comp. Winer § 42. 4. c. Acts 1, 5. So after a Heb. formula of swearing, like ἔγω, e. g. ἔγὼ ἐγώ, ὅτι Rom. 14, 11, in allusion to Is. 45, 23, comp. 49, 18; see Heb. Lex. ἔγ B. 1. a. Here also belongs οὐχ ὅτι, *not that*, at the beginning of a clause, i. q. οὐ λέγω ὅτι, used by way of explanation or limitation of something previously said; John 6, 46 οὐχ ὅτι τὸν πατέρα τίς ἐώρακεν. 7, 22. 2 Cor. 1, 24. Phil. 3, 12. 4, 11. 17. So οὐχ οἷον δὲ ὅτι Rom. 9, 6, see in οἷος. Comp. Buttm. § 150. m. 1. 2. Matth. § 624. 4.

b) After verbs signifying *to show, to make known*, and the like, which elsewhere are construed with a Particip. Matth. § 549. 5. and note; or with an Infin. Matth. § 549. 6. n. 2. Comp. in Engl. ‘I show that it is so,’ or ‘I show it to be so.’ E. g. after δεικνύω Matt. 16, 21. John 2, 18; ἀποδείκνυμι 2 Thess. 2, 4; δηλώω 1 Cor. 1, 11; δῆλον ὅτι 1 Cor. 15, 27. Gal. 3, 11. 1 Tim. 6, 7. (Xen. Cyr. 3. 3. 24.) Also after ἀποκαλύπτω 1 Pet. 1, 12; ἐμφανίζω Heb. 11, 14; φανερώω 2 Cor. 3, 3. 1 John 2, 19.

c) After verbs signifying *to hear, to see, and trop. to perceive, to know*, and the like; elsewhere with a Particip. Matth. § 548. 1, 2, and notes. § 549. 3, 4, and notes; or with an Infin. Matth. § 549. 6. n. 2. So also in Engl. E. g. after ἀκούω Matt. 20, 30. Mark 2, 1. 10. 47. John 14, 28. al. (Xen. Cyr. 3. 3. 18.) After βλέπω Rev. 17, 8. 2 Cor. 7, 8. James 2, 22; εἶδον Mark 9, 25. John 6, 22. Matt. 2, 16; ὀράω James 2, 24; θεωροῦμαι John 6, 5; θεωρέω John 9, 8. Acts 27, 10 ὅτι ... μελλειν ἔσεσθαι τὸς πλοῦν, where for ὅτι c. Infin. in anacoluthon, see Winer § 45 pen. § 64. 2. c. Matth. § 631. p. 1299. After γινώσκω Matt. 21, 45. Mark 12, 12. Luke 10, 11; γνωστόν ἐστι Acts 28, 28; ἀναγινώσκω Matt. 12, 5. 19, 4; ἐπιγινώσκω Mark 2, 8. Luke 1, 22; οἶδα Matt. 6, 32. Mark 2, 10. 2 Cor. 11, 31. Also after ἀγνοέω Rom. 6, 3. 7. 1. ἐπίσταμαι Acts 15, 7; καταλαμβάνω Acts 4

13. 10, 34; νοέω Matt. 15, 17; συνίημι Matt. 16, 12.

d) After verbs signifying *to remember, to care for*; elsewhere with a Particip. Matth. § 549. 6, and n. 1. E. g. after μιμνήσκω Matt. 5, 23. John 2, 22; ὑπομνήσκω Jude 5; μνημονεύω John 16, 4; μέλει μοι Mark 4. 38. Luke 10, 40.

e) After verbs signifying *to hope, to believe, to think, to consider, and the like*; elsewhere c. infin. Matth. § 534. b, and n. 2. So in Engl. E. g. after ἐλπίζω Luke 24, 21. Acts 24, 26; πιστεύω Matt. 9, 28. Mark 11, 23. Luke 1, 45; πέποιθα, πέπεισμαι, Phil. 2, 24. Rom. 8, 38. 15, 14. (Xen. Ec. 15. 6.) Also after δοκέω Matt. 6, 7. 26, 53; λογίζομαι Heb. 11, 19; διαλογίζομαι John 11, 50; νομίζω Matt. 5, 17; οἶμαι James 1, 7; ὑπολαμβάνω Luke 7, 43.

4. Spec. ὅτι serves also to introduce words quoted without change, chiefly after verbs implying *to say* and the like, and is then merely a mark of quotation, not to be translated into English; see Buttm. § 139, m. 61. Kühner § 329. n. 3. Matth. § 624. p. 1270. E. g. Matt. 2, 23 τὸ ῥηξέν... ὅτι Ναζωραῖος κληθήσεται. 5, 31. 7, 23. 26, 74. Mark 3, 21. 22. 9, 28 οἱ μαθ. ἐπηρώτων αὐτὸν κατ' ἰδίαν ὅτι ἡμεῖς οὐκ ᾔδον ὅτι ἐκβαλεῖν αὐτό; where Mss. read διατί and ὅτι διατί, comp. Matt. 17, 19; also Luke 1, 25. 61. John 1, 20. 32. Acts 11, 3. 15, 1. Heb. 10, 8. Rev. 3, 17. al. So Sept. and Heb. 12 Gen. 29, 33. Josh. 2, 24; comp. Gesen. Lehrg. p. 846. Heb. Lex. art. 12 B. 1.—Pol. 1. 80. 9. Xen. Cyr. 3. 1. 8.

II. Conjunct. CAUSAL, *for that, because*.

1. Pr. after a demonstr. pron. as τοῦτο or the like, *for that, because*, e. g. διὰ τοῦτο ὅτι, Matt. 13, 13. John 8, 47. 10, 17. 12, 39. 1 John 3, 1; ἐν τούτῳ ὅτι Luke 10, 20; also οὕτως ὅτι Rev. 3, 16.—Comp. τούτῳ v. ταύτῃ ὅτι Xen. Hi. 1, 17. Ec. 18. 10.

2. After a pron. interrog. as τίς, τί, e. g. διατί; ὅτι Rom. 9, 32. 2 Cor. 11, 11. So χάριν τίνος; ὅτι 1 John 3, 12.—Xen. Cyr. 1. 3. 15, comp. 11.

3. Simply, ὅτι is put after certain classes of verbs and also genr. to express the cause, reason, motive, occasion of the action of those verbs, or of any action or event mentioned, *that, i. q. seeing that, because, for, etc.* a) After verbs or words signifying an emotion of the mind, as wonder, joy, pity, sorrow, e. g. θαυμάζω Luke 11, 38. John 3, 7. Gal. 1, 6. al. (Xen. Ven. 1. 3.) Also ἐξίσταμαι Acts 10, 45; χαίρω q. v. Luke 10, 20. John 14, 28. 2 Cor. 7, 9; συγχαίρω Luke 15, 6. 9; σπλαγχνίζομαι Matt.

9, 36. Mark 6, 34; κλαίω Rev. 5, 4; κλαίω καὶ πενθέω Rev. 18, 11. b) After verbs

or words expressing *praise, thanks*, and the like, e. g. ἐπαινέω Luke 16, 8. 1 Cor. 11, 17. (Xen. Mem. 1. 2. 41.) Also οὐκ ἐπαινέω 1 Cor. 11, 2; ἐξομολογέω Matt. 11, 25. 26; εὐχαριστέω Luke 18, 11; χάρις ὅτι Rom. 6, 17. 1 Tim. 1, 12. So Xen. Cyr. 8. 7. 3. (Ec. 8. 16. c) Genr. Matt. 2, 18 οὐκ ᾔθελε παρακληθῆναι, ὅτι οὐκ εἰσι. Mark 1, 27. 5, 9 λεγέων ὄνομα μοι ὅτι πολλοὶ ἐσμεν. Luke 4, 36. 11, 42 οὐαὶ ὑμῖν, ὅτι κτλ. v. 43 sq. 16, 3. 23, 40 οὐδὲ φοβῆθ' αὐτὸν τὸν θεόν, ὅτι κτλ. i. e. *seeing that*. John 1, 30, 51. Acts 1, 17. Rom. 6, 15. 1 Cor. 3, 13. 2 John 7. Rev. 3, 4. 8. al. saep. (Plato Euth. 10. a. Xen. Mem. 2. 9. 1.) Repeated by way of resumption, 1 John 3, 20 ὅτι, ἐὰν καταγνώσκῃ ἡμῶν ἡ καρδιά, ὅτι μείζων ἐστὶν ὁ θεός. i. e. *for, if our own heart condemn us,—for God is greater than our heart*; comp. Eph. 2, 11. 12. Xen. An. 7. 4. 5; see Lücke and De Wette in loc. +

ὅτου, see in ὅστις init. and B. 4.

οὐ adv. *where*, see in ὅς B. 7.

οὐ, also οὐκ or οὐχ before a vowel according as it is smooth or aspirated, Buttm. § 26. 5; usually without accent, but written οὐ when standing alone or at the end of a sentence, Buttm. § 13. 3, 4; a negative particle, *not, no, non*, expressing direct and full negation, independently and absolutely, and hence *objective*; thus differing from μή which implies a conditional and hypothetical negative, and is therefore *subjective*. On this distinction both in meaning and use between οὐ and μή, which holds good also in all their compounds, see more fully under μή init. and in the authors there cited. E. g.

1. Before a verb, where it then renders the verb and proposition negative in respect to the subject, a) Genr. Matt. 1, 25 καὶ οὐκ ἐγένωσκεν αὐτήν. Mark 3, 25 οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη. v. 26. 14, 68. Luke 6, 43. 44. John 1, 10. 11. 7, 8. 8, 50. Acts 2, 15 οὐ γάρ οἱ τοι μεθύουσιν. v. 34. Rom. 3, 11. Rev. 2, 2. 3. saepiss. b) With the 2 pers. future in prohibitions, where the neg. fut. thus stands for a neg. imperative, precisely as in Engl. *thou shalt not do it*, which is stronger than the direct imperat. *do it not*; Winer § 44. 3. § 60. 1. n. Matth. § 498. c. p. 942. Matt. 6, 5 οὐκ ἔσθω ὥσπερ οἱ ὑποκριταί. Elsewhere only in citations from the Sept. and Heb. Luke 4, 12 comp. Deut. 6, 16. Acts 23, 5 comp. Ex. 22, 28. 1 Cor. 9, 9 comp. Deut. 25, 4. So from the decalogue, Matt. 5, 21 οὐ φον

νεύσεις. v. 27. 33. Rom. 7, 7. 13, 9. al. So in Heb. all neg. imperatives are made by the fut. Gesen. Lehrs. p. 771. Comp. Xen. Hell. 2. 3. 34. Cyr. 8. 3. 47. c) Where the subject is *πᾶς* or also *εἷς*, and *οὐ* is joined, not with *πᾶς* (see below in no. 5. b), but with the verb; here by Hebraism *πᾶς...οὐ*, or also *οὐ...πᾶς*, is equiv. to *οὐδεῖς*, *not one, none*; see Winer § 26. 1; comp. Heb. כֹּל לֹא Gesen. Lehrs. p. 831. Heb. Lex. כֹּל no. 3. So Matt. 24, 22 οὐκ ἂν ἐσώσῃ πᾶσα σὰρξ, lit. *not saved would be all flesh*, i. e. no flesh would be saved. Mark 13, 20. Rom. 3, 20. Gal. 2, 16. Eph. 5, 5 πᾶς πόρνος... οὐκ ἔχει. Luke 1, 37 οὐ ἀδυνατήσει παρὰ τῷ θεῷ πᾶν ῥῆμα. 2 Pet. 1, 20. 1 John 2, 21. Rev. 22, 3. For 1 Cor. 15, 51, see below in no. 5. c. So Sept. and כֹּל לֹא Ps. 49, 18; כֹּל יֵחַ Ecc. 1, 9.—Also εἷς... οὐ, *not one, none*, Matt. 10, 29 ἐν ἐξ αὐτῶν οὐ πεσεῖται. Luke 12, 6. Sept. and כֹּל חַיִּים Is. 34, 16. d) Where *οὐ* with its verb is followed by *ἀλλά*, i. e. *οὐ...ἀλλά*, pr. Matt. 9, 12 οὐ χρεῖαν ἔχουσιν οἱ ἰσχυρόντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. 15, 11. John 7, 16. 1 Cor. 7, 10. al. In other passages some suppose *οὐ* is to be taken in a modified or comparative sense, i. q. *not so much as*, or the like; but this is unnecessary; e. g. Matt. 10, 20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα κτλ. i. q. Engl. *it is not you at all who speak, but the Spirit*; and this is far stronger than: *it is not so much you, as the Spirit*. John 12, 44. al. see more in no. 2. Comp. Winer § 59. 7. Also οὐχ ὅτι... ἀλλ' ὅτι, John 6, 26. 12, 6. 1 John 4, 10. e) Sometimes *οὐ* stands in a conditional sentence after *εἰ*, where the usual negative is *μή*, see fully in *μή* I. 1. f) As strengthened by other negative particles; e. g. *μή* οὐ only in interrog. see in *μή* III. 2; οὐ *μή* as an intensive negative, see in *μή* I. 8. Strengthened also by compounds of *οὐ*, e. g. οὐκ οὐδέ, *not even*, Luke 18, 13 οὐκ ἤθελε οὐδὲ τοὺς ἀφ' ἐπ' αὐτοῦ. Rom. 3, 10; οὐκ οὐδέ τις, οὐκ οὐδὲν, *no one whatever, nothing at all*, Mark 5, 37 καὶ οὐκ ἀφῆκεν οὐδέν τι κτλ. Luke 4, 2. John 6, 63. 8, 15. 2 Cor. 11, 8; οὐκ οὐδέπω οὐδεὶς Luke 23, 53; οὐκ οὐκέτι Acts 8, 39. * See Buttm. § 148. 6. Winer § 59. 8. b.—Very rarely two negatives destroy each other, and thus imply an affirmative; 1 Cor. 12, 15 οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; For Acts 4, 20, see in *μή* I. 4. a. Comp. Buttm. § 148. n. 7, 8. Winer § 59. 8. a. Matth. § 609. p. 1227.

2. Before the *object* of a verb, where it then renders the proposition negative in re-

spect to the *object*; e. g. γενί Matt. 9, 13 ἔλεον ἐλεᾶν, καὶ οὐ συσῆαν. 1 Cor. 4, 15. Heb. 2, 16. More freq. as followed by *ἀλλά*, i. e. *οὐ...ἀλλά*, see above in no. 1. d. Mark 9, 37 οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν κτλ. Acts 5, 4, 10, 41. 1 Cor. 1, 17, 14, 22. Eph. 6, 12. 1 Thess. 4, 8. al. So οὐχ ὅτι... ἀλλ' ὅτι, 2 Cor. 7, 9. Also οὐχ ἵνα as marking object, purpose; John 6, 38 καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ κτλ. 2 Cor. 2, 4, 8, 13. For οὐχ ὅτι at the beginning of a clause, by way of correction or limitation, see in ὅτι I. 3. a.

3. Before the *adjunct* of a verb, adverbial or the like, where it then renders the proposition negative in respect to the adjunct; e. g. before a *noun* implying manner, 2 Cor. 3, 3 οὐ μελανι, ἀλλὰ πνεύματι κτλ. 2 Pet. 1, 21. 2 Cor. 5, 7. John 3, 34 οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θς. Gal. 2, 16. James 2, 25. 1 Cor. 1, 17 οὐκ ἐν σοφίᾳ κτλ. Acts 5, 26. Before an *adverb*, 1 Cor. 5, 10 ἔγραψα ὑμῖν... οὐ πάντως, i. e. *not altogether*; comp. Winer § 65. p. 639. John 7, 10 οὐ φανερώς, ἀλλά. 2 Cor. 8, 5, 12.—Spec. οὐ μόνον... ἀλλά v. ἀλλὰ καί, *not only... but also*, expressing a gradation of meaning, comp. in *μόνος* no. 3; so pr. as referring to place, time, manner, Acts 19, 26 οὐ μόνον Ἐφέσου, ἀλλὰ κτλ. Rom. 9, 24. 2 Cor. 7, 7. Eph. 1, 21. 1 Thess. 1, 8. 1 John 5, 6. Also as referring to the subject, Acts 19, 27. Rom. 1, 32. 1 Tim. 5, 13; or to the object, Acts 21, 13. Rom. 4, 12. 2 Cor. 8, 10. al. So to the subj. Xen. Cyr. 8. 3. 7; obj. Mem. 2. 7. 6.

4. Before *Participles*, where a direct and absolute negative is to be expressed; otherwise *μή*, see in *μή* I. 5. Winer § 59. n. Matth. § 608. d. So 2 Cor. 4, 8 ἐπιβόμους, ἀλλ' οὐ στενοχωροῦμεν, κτλ. Gal. 4, 27. Eph. 5, 4. Phil. 3, 3. Heb. 11, 35. 1 Pet. 1, 8, 2, 10.—Luc. Philops. 5. Ael. V. H. 10. 11. Diod. Sic. 19. 97.

5. As affecting single words, *οὐ* not only renders them negative, but often gives them the directly contrary sense, sometimes as a sort of compound, like Eng. *non, un*; see Buttm. § 148. n. 2, 3. Matth. § 608. 1. Herm. ad Vig. p. 831, 887. Winer § 59. 5. E. g. a) With *Verbs*, as οὐκ ἀγαπᾶω *to not love*, i. q. to be careless of, Rev. 12, 11; οὐκ ἀγνοεῖω *to not be ignorant*, i. q. to know well, 2 Cor. 2, 11; οὐκ εἰᾶω *to not permit*, i. q. to restrain, Acts 16, 7. (Hom. II. 5. 256.) Also οὐκ ἀμελέω, i. q. to be careful, 2 Pet. 1, 12; οὐ εἰλω.

nolo, to be unwilling, Matt. 23, 37. 1 Cor. 10, 1; οὐκ εἰμὶ ἄξιος v. ἱκανός, to be unworthy, Matt. 3, 11. Acts 13, 25. b) With Nouns, as οὐκ ἔθνος, οὐ λαός, q. d. a non-people; 1 Pet. 2, 10 οἱ ποτὲ οὐ λαός, νῦν δὲ λαός θεοῦ. Rom. 9, 26. 10, 19. So Heb. כִּי, Sept. οὐ, Hos. 2, 25. Deut. 32, 21; comp. Gesen. Lehrs. p. 832. Heb. Lex. כִּי no. 6. b. Buttm. § 148. n. 3. Winer § 58. 1. n. So Thuc. 1. 137 ἡ οὐ διάλυσις. c) With Adjectives, e. g. with πᾶς, where in the form οὐ πᾶς, οὐ πάντες, it merely takes away the positive force, i. q. *not every one, not all*; Matt. 7; 21 οὐ πᾶς ὁ λέγων. 19, 11. Rom. 9, 6. 10, 16. 1 Cor. 15, 39. al. (But πᾶς . . . οὐ, i. q. *no one*, see above in no. 1. c.) Once through the force of the antith. πάντες . . . οὐ is i. q. οὐ πάντες, 1 Cor. 15, 51; see Winer § 26. 1. With other adjectives, it expresses the contrary, e. g. οὐκ ἄσημος, *not mean*, i. q. renowned, Acts 21, 39; οὐκ ὀλίγοι, *no few*, i. e. many, Acts 17, 4. 12; οὐ πολλοὶ ἡμέραι, *not many*, i. e. a few, Luke 15, 13. John 2, 12. Acts 25, 6. d) With Adverbs, οὐ μετρίως Acts 20, 12; οὐκ εὐθέως Luke 21, 9.

6. In negative answers, *no, nay, not*, not at all; Matt. 13, 29 ὁ δὲ ἔφη· οὐ. John 1, 21. 2 Cor. 1, 17. James 5, 12; οὐ οὐ intens. Matt. 5, 37. With the art. τὸ οὐ, i. e. the word οὐ, 2 Cor. 1, 17. James 5, 12; comp. in *va!* no. 3.—Strengthened by other particles, as οὐ γάρ Acts 16, 37, see in γάρ no. 3. b. Also οὐ πάντως, *not at all*, Rom. 3, 9, see Winer § 65. 4. p. 638; comp. οὐ πάντως Theogn. 299 or 305. Epiph. Hær. 38. 6; οὐ πᾶν Xen. An. 6. 1. 26.

7. In negative questions, *no, none? is not? are not?* where an affirmative answer is always presupposed, so that the neg. question stands instead of a direct affirmation; see Buttm. § 148. 5. Winer § 61. 3. E. g. simply, Matt. 6, 26 οὐχ ὑμεῖς μάλλον διαφέρετε αὐτῶν; 12, 3. 5. Mark 4, 13. 21. John 6, 42. 1 Cor. 6, 2. 3. Also οὐκ ἀποκρίνη οὐδέν; Mark 14, 60. 15, 4. So Xen. Cyr. 5. 5. 13.—With other particles, as οὐκ ἄρα Acts 21, 38, see in ἄρα no. 2; οὐ μή, see in μή I. 8. a; μὴ οὐ, see in μὴ III. 2; ἀλλ' οὐ, as Heb. 3, 16 *who now did provoke God? ἀλλ' οὐ κτλ. but were they not all those who came out of Egypt?* comp. in ἀλλά no. 2. b. γ. +

οὐά, interj. *ah! aha!* Lat. *vah!* pr. of admiration, but uttered in derision, Mark 15, 29.—Arr. Epict. 3. 23. 24, 32. Dion Cass. 63. 20.

οὐαί, interj. *wo! alas!* Lat. *va*, Heb. וַיֵּי, וַיִּי, uttered in grief, indignation, or the like.

1. Pr. and in the later usage c. dat. Matt. 11, 21 οὐαί σοι, Χοραζὶν. 23, 13 sq. Mark 13, 17. Luke 6, 24 sq. Jude 11. Rev. 12, 12; dat. impl. Luke 17, 1. Thrice repeated intens. οὐαί, οὐαί, οὐαί Rev. 8, 13 comp. Gesen. Lehrs. p. 670. Before a voc ἡ πόλις, with σοί impl. Rev. 18, 10. 16. 19. Sept. genr. for וַיֵּי Num. 21, 29; וַיִּי Is. 10, 1. 5; וַיֵּי Ecc. 10, 16.—Arr. Epict. 3. 22. 24.

2. As Subst. indec. 1 Cor. 9, 16 οὐαί μοι ἐστὶ, Engl. *wo is me!* So Sept. οὐαὶ αὐτοῖς ἐστὶ for וַיֵּי וַיִּי Hos. 9, 12, comp. Prov. 23, 29.—Hence with the art. fem. ἡ οὐαί, a *wo, calamity*, Rev. 9, 12. 11, 14. Here one might expect the neut. τὸ οὐαί, like τὸ Ἄγαρ Gal. 4, 25; but the writer assigns the gender *ad sensum*, as if i. q. ἡ ἐλπίς ἡ ταλαιπωρία; comp. Winer § 27 fin. +

οὐδαμῶς, adv. (οὐδαμός, οὐδὲ ἀμός,) *in no wise, by no means*, Matt. 2, 6.—3 Macc. 1, 11. 12. Xen. Mem. 2. 3. 15.

οὐδέ, conjunct. (οὐ, δέ,) denying absolutely and objectively, and differing from μηδέ as οὐ from μή; pr. continuative, *and not, also not*; hence *nor, neither, not even*, usually as connecting whole clauses or propositions, and thus differing from οὐτε q. v. Buttm. § 149. m. 15. Kühner § 321. 2. Winer § 59. 6. Matth. § 609.

1. In a continued negation, at the beginning of a subsequent clause, viz. a) *and not, nor, neither*, genr. preceded by οὐ, Matt. 5, 15. 6. 20 ὅπου κλέπται οὐ διαρύσσουσιν, οὐδὲ κλέπτουσιν. v. 26 ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν κτλ. v. 28. Mark 4, 23. Luke 12, 33. John 1, 13. 6, 24. Acts 8, 21. Gal. 1, 1. Rev. 21, 23. al. (Xen. Mem. 1. 2. 5.) Also οὐ . . . οὐδέ . . . οὐτε 1 Thess. 2, 3; οὐπω . . . οὐδέ interrog. Mark 8, 17. Matt. 16, 9 sq. Preced. by οὐδεῖς, Matt. 9, 17. Rev. 5, 3; so in apposit. with οὐδεῖς, e. g. οὐδέ . . . οὐδέ, *neither . . . nor* Mark 13, 32; ἵνα μή . . . οὐδέ Rev. 9, 4. Once οὐδέ μή, preceded by οὐ, οὐδέ, Rev. 7, 16. b) *also not, neither*, in a stronger transition or antithesis, e. g. preceded by οὐ, Matt. 21, 27 οὐκ οἶδαμεν . . . οὐδέ ἐγὼ λέγω ὑμῖν κτλ. Mark 12, 21 comp. v. 20. Luke 16, 31 εἰ M. οὐκ ἀκούουσιν, οὐδέ . . . πεισθήσονται. John 15, 4. Rom. 4, 15. 1 Cor. 15, 13. 16. (Hdian. 1. 9. 8. Xen. Cyr. 1. 5. 11.) Also οὐδεῖς . . . οὐδέ John 8, 11. 1 Tim. 6, 16; οὐδεῖς . . . οὐδέ . . . οὐκέτι Matt. 22, 46; ἐὰν μή . . . οὐδέ Matt. 6, 15. So with preced. neg. impl. *in*

ἠπισίω, Mark 16, 13 οὐδὲ ἐκείνοις ἐπίστευσαν.—With γάρ and ἀλλά, after a preced. neg. expressed or implied in the context; e. g. οὐδὲ γάρ, for *not also*, for *neither*, where οὐ denies, δέ connects, and γάρ assigns a reason; John 7, 5 οὐδὲ γάρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον κτλ. Acts 4, 34. Rom. 8, 7; strengthened by οὐδείς, John 5, 22 οὐδὲ γάρ ὁ πατήρ κρίνει οὐδένα. Gal. 1, 12 οὐδὲ γάρ...οὔτε. (Xen. Cyr. 1. 4. 12.) So ἀλλ' οὐδέ, *yea neither*, where ἀλλά merely strengthens the negation, comp. in ἀλλά no. 3. e. Matth. § 613. Luke 23, 15 οὐδὲν εἶπον...ἀλλ' οὐδὲ Ἡρώδης. 1 Cor. 3, 2. Gal. 2, 3. So Xen. Mem. 2. 3. 8. An. 1. 3. 3; fully οὐ μόνον...ἀλλ' οὐδὲ Jos. B. J. 4. 2. 3.

2. Spec. *not even*, *not so much as*, e. g. a) In the middle of a clause, comp. Buttm. Matth. 1. c. Matt. 6, 29 λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ κτλ. Mark 6, 31. Luke 7, 9. John 21, 25. 1 Cor. 5, 1 (Hdian. 1. 12. 13. Plut. Timol. 5 pen. Xen. Mem. 1. 3. 11, 12.) As strengthening οὐ, i. e. οὐκ οὐδέ Luke 18, 13, comp. in οὐ no. 1. f. For οὐδὲ εἰς, see in εἰς no. 1. a. Also ἀλλ' οὐδέ, *yea not even*, comp. above in no. 1. b. Acts 19, 2 ἀλλ' οὐδὲ εἰ πνεῦμα ἅγιόν ἐστι, ἠκούσαμεν. 1 Cor. 4, 3. So Hdian. 2. 13. 13. b) In interrog. Mark 12, 10 οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Luke 6, 3. 23, 40; comp. in οὐ no. 7. +

οὐδείς, οὐδεμία, οὐδέν, (οὐδέ, εἰς,) declined like εἰς q. v. Neut. οὐδέν a later form, twice 1 Cor. 12, 2. 3 Lachm. also once masc. genit. οὐθένος 2 Cor. 11, 8 Lachm. Sept. Gen. 41, 44. Is. 41, 28; see Buttm. § 70. 1. Lob. ad Phryn. p. 181 sq.—Neg. adjunct. denying absolutely and objectively, and differing from μηδείς as οὐ from μή, genr. *no one, nothing*, i. e. none at all; pr. emphat. *not even one, not the least*, but in this sense it is commonly written separately, οὐδὲ εἰς, οὐδὲ ἔν, see in εἰς no. 1. a. Buttm. 1. c.

1. Adj. with a subst. *no one, no*, Luke 4, 24 οὐδείς προφήτης. John 16, 29 παροιμίαν οὐδεμίαν. 18, 38. 1 Cor. 8, 4. al. Neut. Luke 23, 4 οὐδὲν αἴτιον. John 10, 41. Acts 17, 21. al. So Hdian. 4. 2. 11. Luc. Asin. 13. Xen. Cyr. 1. 1. 2.—Partitively, with gen. of a whole, Buttm. § 132. 5. a. Matth. § 318; e. g. Luke 4, 26 πρὸς οὐδεμίαν αὐτῶν. v. 27 οὐδείς αὐτῶν. Acts 5, 13. 18, 17 οὐδὲν τούτων. 1 Cor. 1, 14. 9, 15. So οὐδείς ἐξ αὐτῶν John 7, 19. 17, 12. 18, 9.

2. Absol. as subst. οὐδείς, *no one, no man, no person*, Matt. 6, 24 οὐδείς δύναται θυσιᾷ κνίσαι δουλεύειν. Mark 5, 4. Luke 5,

36. 37. 39. John 5, 22 ὁ πατήρ κρίνει οὐδένα. Acts 9, 8. Eph. 5, 29. Rev. 2, 17. al. So Hdian. 7. 6. 8. Xen. Cyr. 7. 5. 45.—With other negatives, for strength, Buttm. § 148. 6; e. g. after οὐ, Matt. 22, 16 οὐ μέλει σοι περὶ οὐθένος. John 8, 15. Acts 4, 12. 2 Cor. 11, 8. (Comp. Xen. An. 1. 6. 11.) Also οὐδέπω οὐδείς Luke 23, 53; οὐδείς οὐκέτι Mark 12, 34.

3. Neut. οὐδέν absol. *nothing*, genr. Matt. 10, 26 οὐδὲν γάρ ἐστι κεκλυμένον. 27, 24. Luke 22, 35. John 8, 28. Acts 15, 9. Gal. 2, 6. Heb. 2, 8. al. sæp.—With other negatives for strength, Buttm. § 148. 6; e. g. after οὐ, Mark 14, 60 οὐκ ἀποκρίνη οὐδέν; Luke 4, 2. John 3, 27. Acts 26, 26. (Xen. Mem. 2. 6. 36.) Also οὐκέτι...οὐδέν Mark 7, 12; οὐδέπω οὐδέν 1 Cor. 8, 2; οὐδέν...οὐ μή Luke 10, 19. Spec. accus. οὐδέν adv. i. e. *in no way, in no respect*, Acts 25, 10 Ἰουδαίους οὐδὲν ἠδίκησα. 1 Cor. 13, 3. 2 Cor. 12, 11. Gal. 4, 12; with οὐ, John 6, 63 οὐκ ὠφελεῖ οὐδέν. So Hdian. 1. 3. 10. Xen. Mem. 4. 2. 9.—Trop. *nothing*, i. e. of no account, weight, value, authority; comp. Matth. § 437. n. 1. So Matt. 23, 16 ὅς ἂν ὁμολῇ ἐν τῷ ναφ, οὐδὲν ἐστίν. v. 18. John 8, 54. 1 Cor. 7, 19. 13, 2. 2 Cor. 12, 11. al. Also εἰς οὐδὲν γίνεσθαι, *to come to nought*, Acts 5, 36; εἰς οὐδὲν λογισθῆναι, *to be set at nought*, to be contemned, Acts 19, 27; comp. in εἰς no. 3. a. So Sept. Is. 14, 23. Plato Rep. 556. d, ἄνθρωποι οἱ ἡμέτεροι πλοῦστοι εἰσιν οὐδέν. Xen. Hell. 4. 8. 4 οὐδὲν ἔσμεν. +

οὐδέποτε, adv. (οὐδέ, ποτέ,) *not ever, never*, comp. in οὐ init. So before the pres. in general propositions; 1 Cor. 13, 8 ἡ ἀγάπη οὐδέποτε ἐκπίπτει. Heb. 10, 1. 11. (Hom. Od. 10. 464.) Before a præt. comp. Lob. ad Phryn. p. 457 sq. Buttm. § 149. m. 21. Matt. 7, 23 ὅτι οὐδέποτε ἔγνω ὑμᾶς. 9, 33. Mark 2, 12. Luke 15, 29 bis. John 7, 46. Acts 10, 14. 11, 8. 14, 8. (Xen. Mem. 1. 4. 16.) Before a fut. comp. Lob. 1. c. Matt. 26, 33.—In interrog. Matt. 21, 16 οὐδέποτε ἀνέγνωτε; v. 42. Mark 2, 25. Comp. in οὐ no. 7.

οὐδέπω, adv. (οὐδέ, enclit. πω,) pr. *also not ever*, i. q. *not ever yet, not yet*, before a præt. John 7, 39 οὐδέπω ἐδοξάσθη. 20, 9. So Hdian. 1. 3. 12. Xen. Mem. 3. 6. 1.—Strengthened with οὐδείς Buttm. § 148. 6; e. g. οὐδέπω οὐδείς Luke 23, 53. John 19, 41; οὐδέπω οὐδέν 1 Cor. 8, 2. Comp. in δείς no. 2, 3.

οὐδείς, οὐσέν, see in οὐδείς.

οὐκ, see οὐ.

οὐκέτι, also οὐκ ἔτι, adv. *no more, no further, no longer*, in the general sense of οὐ; see οὐ init. So genr. Matt. 19, 6 ὥστε οὐκέτι εἰσὶ δύο. Mark 10, 8. Luke 15, 19. John 4, 42. Rom. 7, 17. 20. 2 Cor. 1, 23. Rev. 10, 6. So Hdian. 2. 8. 10. Xen. Cyr. 1. 4. 5.—With other negatives for strength, Buttm. § 148. 6; e. g. οὐκ...οὐκέτι Acts 8, 39; οὐδέ...οὐκέτι Matt. 22, 46; οὐδεὶς...οὐκέτι Rev. 18, 11; οὐκέτι...οὐδεὶς Mark 7, 12. 15, 5. Luke 20, 40. So οὐκέτι οὐ μὴ intens. Mark 14, 25. Luke 22, 16. Rev. 18, 14. +

οὐκοῦν, adv. (οὐκ οὖν) pr. interrog. *nonne ergo?* Germ. *nicht wahr? not so then?* implying an affirmative answer, comp. in οὐ no. 7; hence used by the Attics as an affirmative illative particle, *therefore, then*; see Buttm. § 149. m. 18. Kühner § 324: n. 7. Herm. ad Vig. p. 793 sq. Passow in οὐκοῦν.—In N. T. once, John 18, 37 οὐκοῦν βασιλεὺς εἶ σύ, interrog. *not so then? thou art a king*. So best; others without interrog. *thou art then a king*. Comp. Winer § 61 fin.—Interrog. Xen. Mem. 2. 2. 1; genr. Ael. V. H. 11. 9. Xen. Cyr. 1. 4. 19.

οὐ μὴ; see in μὴ I. 8.

οὖν, conj. *thereupon, then, therefore*, denoting the sequence of one clause upon another; or also the consequence of one clause or member upon another. It is put after one or more words in a clause. See Passow s. voc. Matth. § 625. Kühner § 324. 3. b. Winer § 57. p. 522, 534.

1. Denoting the mere sequence of one clause upon another, and thus marking transition or continuation, *thereupon, then, now*; comp. Passow I. c. Matth. § 625. p. 1274.

a) Genr. Luke 6, 9 εἶπεν οὖν ὁ Ἰ. πρὸς αὐτοὺς, *then said Jesus unto them*. John 12, 1. 9. 18, 11. 16. 19, 29 σκεῖνος οὖν ἔκειτο ὄξους μεστὸν *now there was set a vessel*. 21, 5. Rom. 11, 1. 11. 15, 17. al. (Hdian. 3. 5. 11.) So where, after introductory matter, a transition is made to the thing itself, Matt. 13, 18. Luke 20, 29 ἐπὶ αὖ οὖν ἀδελφοὶ ἦσαν, comp. v. 28. John 4, 5. 19, 40. Acts 2, 33. 1 Cor. 7, 26. So Palæph. 32. 11.—Also μὲν οὖν, comp. in μὲν no. 1, 2; e. g. with δέ following, Mark 16, 19 ὁ μὲν οὖν κύριος...ἐκεῖνοι δέ, *so then the Lord*. Acts 16, 6 sq. 8, 4 sq. 19, 38 sq. 23, 18. 31. al. (Diod. Sic. 16. 31 pen.) Without δέ, Acts 23, 22. 26, 4. 9. 1 Cor. 6, 4. Heb. 7, 11. So Xen. An. 1. 7. 17.

b) Joined with a particle of time, or words implying time, Matth. p. 1274. E. g. ὅταν οὖν Matt. 21, 40, but otherwise Matt. 6, 2.

Luke 11, 34 ὅτε οὖν John 2, 22. 19, 6. 8. 23. 30; ὥς οὖν John 4, 1. 40. 20, 11. (Plato Protag. 19. p. 316. a.) Also ἐξαυτῆς οὖν Acts 10, 33; νῦν οὖν ibid. πάλιν οὖν, οὖν πάλιν, John 8, 12. 21. 10, 7. 19. 31. 39; τότε οὖν John 11, 14. 20, 8. (Hdian. 1. 15. 11 οὖν ποτε.) So with a participle which may be resolved by a particle of time, as ὅταν, ὅτε, ὥς, with a finite verb; John 6, 14 οἱ οὖν ἄνθρωποι ἴδοντες κτλ. *then those men, when they had seen*, etc. v. 15. 11, 17. 19, 13. Acts 15, 2. Rom. 15, 28. al. Comp. Matth. § 565. 1. Buttm. § 144. 2.

2. Denoting the consequence of one clause upon another, as an effect from a cause, *therefore, then, consequently*, viz.

a) Where any thing is said to be done in consequence of what is previously narrated. a) Genr. Luke 15, 28 ὠργίσθη δέ, καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν κτλ. John 9, 7. 19, 24. Acts 17, 20. Rom. 9, 19. Eph. 4, 1. 1 Tim. 5, 14. 1 Pet. 2, 7. al. So frequently, espec. in John, in the phrases εἶπεν οὖν, εἶπον οὖν, John 4, 33. 8, 13. 11, 12. 21, 7. al. But such passages may often be referred to no. 1. a. So Diod. Sic. 16. 91 εὐδὺς οὖν Συσίας κτλ. β) In exhortations founded on what precedes; Matt. 5, 48 ἔσεσθε οὖν ὑμεῖς τέλειοι. Mark 13, 35 ἡγρηγορεῖτε οὖν. Luke 6, 36. Acts 3, 19. 13, 38. Rom. 11, 22. 1 Cor. 16, 11. Col. 3, 5. Heb. 4, 1. James 5, 7. al. So Eurip. Orest. 647 or 648. Luc. Conv. 36. γ) Where the consequence is connected with a conditional or causal clause, e. g. ἐὰν οὖν, *if therefore*, Matt. 5, 23. Luke 4, 7. Rom. 2, 26. John 6, 62; εἰ οὖν Matt. 6, 23. Luke 16, 11. John 18, 8; εἴτε οὖν 1 Cor. 10, 31. So ἐπεὶ οὖν Heb. 2, 14. 4, 6. (Xen. Mem. 3. 9. 5.) Likewise with participles equiv. to ἐπεὶ with a finite verb, Matth. § 565. 2. Buttm. § 144. 2. Acts 17, 29 γένος οὖν ὑπάρχοντες τοῦ θεοῦ, οὐκ ἀφείλομεν κτλ. Rom. 5, 1. 2 Cor. 7, 1. Heb. 4, 14. 1 Pet. 4, 1.

b) Illative, expressing an inference or conclusion from what precedes. a) Genr. Matt. 3, 10 ἡ ἀξίωσις...κείται· πᾶν οὖν δένδρον κτλ. Mark 10, 9. Luke 20, 44. John 3, 29. 8, 38. Rom. 6, 4. Heb. 9, 23. James 4, 17. 3 John 8. al. Also in ἅρα οὖν, for which see in ἅρα no. 1. c. β. So Xen. Mem. 1. 2. 10. β) After an enumeration of particulars, expressing the general result or conclusion; comp. Passow in οὖν. Matth. § 625. p. 1272. So Matt. 1, 17 παῖσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ κτλ. John 7.

43. 12, 17, comp. v. 9 sq. Also Luke 3, 18. John 20, 30. So Xen. Mem. 1. 1. 16. γ) Where the conclusion is connected with a conditional or causal clause, e. g. εἰ οὖν in the sense of ἐπεὶ οὖν, see in εἰ I. 2. g. β. Matt. 7, 11 εἰ οὖν ὑμεῖς οἰδατε κτλ. John 13, 14. Acts 11, 17.

c) Where a sentence has been interrupted by a parenthesis or intervening clauses, and is again taken up; equiv. to *I say*, Lat. *inquam*, or the like; Passow s. v. Matth. p. 1273 sq. Winer § 57. p. 523. So Matt. 7, 24 πᾶς οὖν ὁστίς κτλ. comp. v. 21. 10, 32 comp. v. 22. Mark 3, 31 comp. v. 21. John 6, 24 comp. v. 22. 18, 12 comp. v. 3. 1 Cor. 8, 4 comp. v. 1. Gal. 3, 5 comp. v. 2. Heb. 4, 11 comp. v. 6.—Xen. Mem. 1. 1. 20 comp. § 1. Cyr. 5. 1. 3 comp. 2.

d) In interrogative sentences, referring back to a previous assertion, supposition, or other circumstances; genr. Matt. 13, 28 θέλεις οὖν ἀπελθόντες συλλέξομεν αὐτά;—After interrog. particles: τί οὖν, Matt. 17, 10 τί οὖν οἱ γραμματεῖς λέγουσιν κτλ. where οὖν according to some may refer to the circumstances of the transfiguration, comp. v. 3. 4; better as referring to v. 9. Matt. 19, 7. Mark 12, 9. Luke 3, 10. John 1, 21. Rom. 3, 1. 4, 1. 1 Cor. 14, 15. 26; πότε οὖν Matt. 13, 27. 56; πῶς οὖν Matt. 12, 26. 26, 54. John 6, 42. 9, 19. Rom. 10, 14. So πῶς οὖν Luc. D. Deor. 2. 2. Xen. Conv. 2. 10. +

οὐπω, adv. (οὐ, enclit. πω), *not even yet, not yet*, comp. οὐ init. So before a pres. Matt. 24, 6 ἀλλ' οὐπω ἐστὶ τὸ τέλος. John 2, 4. 8, 57. Heb. 2, 8. Before a praet. John 3, 24. 7, 39. 11, 30. Heb. 12, 4; οὐπω οὐδεὶς Acts 8, 16. So c. pres. Hdian. 1. 8. 4. Xen. An. 1. 5. 12; c. praet. Xen. An. 1. 8. 8.—In interrog. Matt. 15, 17 οὐπω νοεῖτε; ὅτι κτλ. 16, 9. Mark 8, 17. Comp. in οὐ no. 7. +

οὐρά, ἄς, ἡ, *the tail of an animal*, Rev. 9, 10 bis. 19 bis. 12, 4. Sept. for 𐤒𐤓 Deut. 28, 13. Job 40, 12.—Luc. D. Deor. 22. 1. Xen. Eq. 5. 7.

οὐράνιος, α, ον, Att. and in N. T. οὐράνιος, ὁ, ἡ, (οὐρανός,) *heavenly, of or from heaven, dwelling in heaven*; as ὁ πατὴρ ὁ οὐράνιος, *heavenly Father*, Matt. 6, 14. 26. 32. 15, 13; [5, 48. 18, 35. 23, 9;] αἱ οὐρανοὶ οὐράνιος *heavenly host, angels*, Luke 2, 13, comp. in οὐρανός no. 4. Also as from heaven, *πτασία οὐρ*. Acts 26, 19.—2 Macc. 7, 34. Hdian. 1. 7. 9. Xen. Cyr. 7. 1. 3.

οὐρανόθεν, adv. (οὐρανός,) *from heaven*, Acts 14, 17. 26, 13.—Hom. Il. 1. 195,

208. Jos. de Macc. § 4. Aeschin. 73. 5. A poetic form, used in prose only by late writers, Lob. ad Phryn. p. 93, 94.

οὐρανός, οὐ, ὁ, Plur. οὐρανοί, ὧν, οἱ, in imitation of Heb. שָׁמַיִם, *heaven, the heavens*. Plur. οἱ οὐρανοί is thus used most frequently in Matthew, and always in the phrases ὁ πατὴρ ὁ ἐν τοῖς οὐρανοῖς, ἡ βασιλεία τῶν οὐρανῶν; less often in Mark and the Epistles of Paul and Peter; in Luke's writings only six times, Luke 10, 20. 11, 2. 12, 33. 21, 26. Acts 2, 34. 7, 56; and not at all in the writings of John including the Apocalypse, nor in James.—Pr. the expanse of the sky, the apparent concave hemisphere above us, which was regarded by the Hebrews as solid, Heb. קִפְּזָה, Sept. στερέωμα, Vulg. *firmamentum*, the firmament, Gen. 1, 8. 14; and poetically as resting on columns, 2 Sam. 22, 8. Job 26, 11; but in common usage including also the regions above the sky, where God is said to dwell, Ps. 2, 4; and likewise the region underneath and next the firmament, the atmosphere, where the clouds are gathered and the birds fly, Gen. 1, 20. 26.—In N. T.

1. Pr. and genr. *heaven*, as including the visible heavens and their phenomena; so where heaven and earth are spoken of together, e. g. opp. 1 Cor. 8, 5 εἶτε ἐν οὐρανῷ, εἶτε ἐπὶ τῆς γῆς. Heb. 12, 26. 2 Pet. 3, 5. Also ὁ οὐρανὸς καὶ ἡ γῆ, *the heaven and the earth*; the universe, Matt. 5, 18. Mark 13, 31. Luke 10, 21. Acts 4, 24. Rev. 10, 6. 14, 7 τὸν οὐρ. καὶ τὴν γῆν καὶ τὴνθάλασσαν. Col. 1, 16 τὰ ἐν τοῖς οὐρ. καὶ τὰ ἐπὶ τῆς γ. Sept. and 𐤒𐤓𐤕𐤍 𐤍𐤔𐤕𐤍 Gen. 1, 1. 2, 1. So τὸ ἄκρον οὐρανοῦ, τὰ ἄκρα οὐρανῶν, *the extremities of the heavens*, where they seem to touch the earth, Matt. 24, 31. Mark 13, 27; ὑπὸ τὸν οὐρανόν *under heaven*, i. e. on earth, Acts 4, 12; οἱ ὑπὸ τὸν οὐρ. Acts 2, 5. Col. 1; 23. (Plato Tim. p. 23. d.) So ἡ ὑπ' οὐρανόν sc. χώρα, i. q. the earth or region of the earth, Luke 17, 24 ἐκ τῆς ὑπ' οὐρ. εἰς τὴν ὑπ' οὐρ. i. e. from one part of the earth to another. Farther, οἱ νῦν οὐρανοί 2 Pet. 3, 7, and ὁ πρῶτος οὐρανός Rev. 21, 1, *the present heavens*, which are to be destroyed at the final consummation of all things, after which *new heavens* are to appear, *καινοὶ οὐρανοί* 2 Pet. 3, 13. Rev. 21, 1. Sometimes more than one heaven is spoken of, Eph. 4, 10. Heb. 4, 14. 7, 26; see more fully below in no. 4. So genr. Hom. Il. 18. 483. Hes. Theog. 517. Xen. CEC 19. 9.—Trop. ὑψωθῆναι ἕως τοῦ οὐ.

πανού, Lat. *ad cælum efferri*, to be exalted to heaven, to be highly distinguished, renowned, Matt. 11, 23. Luke 10, 15. Prægn. κολλᾶσθαι ἄχρι τοῦ οὐρανοῦ Rev. 18, 5 in later edit. Comp. ἀρῶναι πρὸς τὸν οὐρ. Plut. de Hdot. Malig. 31 fin.

2. Spec. *heaven*, of the firmament itself, the starry heaven, in which the sun, moon, and stars are fixed; Mark 13, 25 οἱ ἀστέρες τοῦ οὐρανοῦ. Heb. 11, 12. Sept. and רַקִּיעַ Gen. 1, 14. 15. 17. So Hom. II. 6. 108. Xen. Mem. 4. 3. 8.—Hence, ἡ στρατιά τοῦ οὐρανοῦ Acts 7, 42, and αἱ δυνάμεις τῶν οὐρανῶν v. ἐν τοῖς οὐρανοῖς Matt. 24, 29. Mark 13, 25. Luke 21, 26, the host or hosts of heaven, i. e. the sun, moon, and stars; so Sept. and רַקִּיעַ וְכָכָבִים Is. 34, 4. Jer. 33, 22. Zeph. 1, 5; comp. Heb. Lex. art. כָּכָב no. 2. a. β. Further, the stars are said πίπτειν ἀπὸ τοῦ οὐρανοῦ, to fall from heaven, as emblematical of great commotions and revolutions, Matt. 24, 29. Rev. 6, 13. 8, 10. 9, 1; comp. Is. 34, 4 et ibi Gesen. Comm. The firmament itself, which is spread out over the earth as a tent or curtain (Is. 40, 22. Ps. 104, 2), is likewise said to be rolled together as a scroll, Rev. 6, 14; comp. Heb. 1, 10 sq. Is. 1. c.—Trop. Luke 10, 18 ἐξέωρον τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα, where the form of expression is in allusion to Is. 14, 12, the lightning being emblematic of swiftness; for the sense, q. d. the power of Satan is broken, comp. John 12, 31. Rev. 12, 7–9. 20, 2. 3. Others here refer οὐρανός to the atmosphere or air, of which Satan is said to be prince; see in ἀήρ and δαιμόνιον no. 2.

3. Spec. also of the lower heaven, or region below the firmament, i. q. the air, atmosphere, where clouds and tempests are gathered and lightning breaks forth, and where the birds fly. E. g. of clouds, Matt. 16, 2 πυρῥάξει γὰρ ὁ οὐρ. v. 3. Luke 12, 56. Matt. 24, 30 ἐπὶ τῶν νεφελῶν τοῦ οὐρ. 26, 64. Mark 14, 62; of rain and hail, Rev. 16, 21; of lightning or fire from heaven, Luke 9, 54. 17, 29. Rev. 20, 9; of signs, prodigies, Matt. 16, 1. Mark 8, 11. Luke 11, 16. 21, 11. Acts 2, 19. Rev. 12, 1. 3. Also of birds, Matt. 6, 26 εἰς τὰ πετεινὰ τοῦ οὐρανοῦ. 8, 20. Luke 8, 5. 9, 58; comp. Gen. 1, 20. 26. 28. 30. So Thuc. 2. 77 ὕψω πολλὸν οὐρανοῦ. Xen. An. 4. 2. 2. Cyr. 4. 2. 15.—Trop. κλείσαι τὸν οὐρανόν, to shut up the heavens, i. e. to withhold rain, Luke 4, 25. Rev. 11, 6, i. q. רַקִּיעַ וְכָכָבִים Sept. συνέχειν τὸν οὐρ. Deut. 11, 17. 2 Chr. 6, 26; comp. Gen. 7. 11. Is. 24, 19 et ibi Gesen. Comm.

4. Oftener, *heaven, the heavens*, of the upper or superior heaven, beyond the visible firmament, the abode of God and his glory of the glorified Messiah, the angels, the spirits of the just after death, and generally of every thing which is said to be with God. a) Genr. e. g. of God, Matt. 5, 34 μήτε ἐν τῷ οὐρανῷ, ὅτι πρὸς ἐστὶ τοῦ θεοῦ. 23, 22. Acts 7, 49. Heb. 8, 1. al. Hence God is called ὁ θεὸς τοῦ οὐρ. Rev. 11, 13. 16, 11. (1 Macc. 3, 18.) κύριος τοῦ οὐρ. Matt. 11, 25. Luke 10, 21. (Sept. Gen. 24, 3.) κ. ἐν τοῖς οὐρ. Eph. 6, 9. Col. 4, 1. Also ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς in the first three gospels, Matt. 5, 16. 45. 48. 6, 1. 10, 32. Mark 11, 25. 26. Luke 11, 2; ὁ πατήρ ὁ ἐξ οὐρανοῦ Luke 11, 13. Of the Messiah, the Son of God, as coming from heaven, John 3, 13. 31. 6, 33. 38. 41; or as returning thither after his resurrection, Mark 16, 19. Luke 24, 51. Acts 1, 10. 11; whence he will again come to judge the world, 1 Thess. 1, 10. 4, 16. 2 Thess. 1, 7. Of the Holy Spirit, Matt. 3, 16. John 1, 32. 1 Pet. 1, 12. [1 John 5, 7.] Of angels, Matt. 18, 10. 24, 36. Mark 12, 25. Luke 22, 43. Gal. 1, 8. al. (Gen. 21, 17. 22, 11.) Hence the angels are called τὰ στρατεύματα τὰ ἐν οὐρανῷ Rev. 19, 14, comp. Heb. אַנְגְּלִים and Sept. of angels, 1 K. 22, 19. 2 Chr. 18, 18. Ps. 148, 2. Heb. Lex. אַנְגְּלִים no. 2. a. Of the righteous after death, as the seat of their final and glorious reward, Matt. 5, 12 ὁ μισθὸς ὑμῶν πολλὸς ἐν τοῖς οὐρανοῖς. 6, 20 ἡσανυρὸς ἐν οὐρανῷ. Luke 10, 20. 12, 33. 2 Cor. 5, 1. Col. 1, 5. 1 Pet. 1, 4. al. In heaven also is the spiritual temple with its sacred utensils, Heb. 9, 23. 24. Rev. 11, 19. 14, 17. 15, 5. 16, 17; and there also the new Jerusalem is prepared and adorned, Rev. 3, 12. 21, 2. 10.—Hence to be or to be done ἐν τῷ οὐρανῷ, i. q. among or by those who dwell in heaven, Luke 15, 7 χαρὰ ἔσται ἐν τῷ οὐρανῷ. Matt. 6, 10 γενησὶτω τὸ θέλημα σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Matt. 16, 19. 18, 18. Luke 11, 2. Also τὰ ἐν τοῖς οὐρανοῖς, i. q. the higher spiritual world, Eph. 1, 10. Col. 1, 16. 20; and so Eph. 3, 15 πᾶσα πατρία ἐν οὐρανοῖς. So poetically, where the heavens are said to rejoice, Rev. 12, 12. 18, 20; comp. Sept. and Heb. Is. 49, 13. Ps. 96, 11.—In various phrases etc. e. g. a) to look up to heaven, as the abode of God, ἀναβλέπειν εἰς τὸν οὐρ. Matt. 14, 19. Mark 6, 41. 7, 34; ἀνέβλεψεν εἰς τὸν οὐρ. Acts 1, 10. 7, 55; ἐμβλέπειν εἰς τὸν οὐρ. Acts 1, 11; ἐπαῖραι τοὺς ὀφθ. εἰς τὸν οὐρ. Luke 18, 13. John 17, 1. β) to ascend or be taken up

into heaven, ἀναβαίνειν εἰς τὸν οὐρ. John 3, 13. Acts 2, 34; ἀνυληφθῆναι εἰς τὸν οὐρ. Mark 16, 19. Acts 10, 16; ἀνασπᾶσθαι Acts 11, 10; ἀπέρχεσθαι Luke 2, 15; πορεύεσθαι 1 Pet. 3, 22. γ) *to come or be sent from heaven*, ἀποσταλῆναι ἀπ' οὐρ. 1 Pet. 1, 12; ἔρχεσθαι ἐκ οὐρ. John 3, 31; καταβαίνειν ἐκ v. ἀπ' οὐρ. John 6, 33. 38. 1 Thess. 4, 16; καθίεσθαι ἐκ τοῦ οὐρ. Acts 11, 5. So with γίνεσθαι expr. or impl. τὸν ἀπ' οὐρανῶν Heb. 12, 25; φωνὴ ἐκ τῶν οὐρανῶν Matt. 3, 17, comp. Mark 1, 11 φωνὴ ἐγένετο ἐκ τῶν οὐρ. Luke 3, 22. al. δ) Also heaven is said *to be opened*, so as to let pass in or out, to lay open the interior, e. g. οἱ οὐρ. ἀνεφύχθησαν, ὁ οὐρ. ἀνεφύγως, οἱ οὐρ. ἀνεφγμένοι, Matt. 3, 16. Luke 3, 21. John 1, 52. Acts 7, 56. 10, 11. Rev. 4, 1. 19, 11; οἱ οὐρ. σχιζόμενοι Mark 1, 10.

b) Spec. ἕως τρίτου οὐρανοῦ, *unto the third heaven*, 2 Cor. 12, 2; prob. in allusion to the three heavens as above specified, viz. the lower, the middle or firmament, and the superior; hence i. q. *the highest heaven*, the abode of God and angels and glorified spirits, the spiritual paradise, v. 4; comp. Eph. 4, 10. Heb. 4, 14. 7, 26. Comp. also Heb. עֲלֵי־שָׁמַיִם, Sept. ὁ οὐρανός τοῦ οὐρανοῦ, Deut. 10, 14. 1 K. 8, 27. Eccus. 16, 18. So the pseudo-Lucian makes a Christian say, ἐς τρίτον οὐρανὸν ἀεροβατήσας Luc. Philopat. § 12.—Others suppose the apostle refers to the views of the later Rabbins, who describe *seven* heavens, of which the first is below the clouds; the second is the region of clouds and tempests and the abode of evil spirits; in the third are the hosts of heaven, the stars; while the other four above this are assigned to the saints, the various orders of angels, and the throne of God; see Test. XII Patr. in Fabric. p. 546. Wetstein ad 2 Cor. 12, 2. But then ὁ τρίτος οὐρανός could not well be i. q. ὁ παράδεισος in v. 4.

c) Meton. and from the later Heb. οὐρανός, οὐρανοί, like Engl. *heaven*, as being the abode of God, is often put for *God himself*; e. g. εἶναι ἐξ οὐρανοῦ i. q. ἐκ τοῦ θεοῦ, Matt. 21, 25. Mark 11, 30. 31. Luke 20, 4. 5; δεδομένον ἐκ τοῦ οὐρ. John 3, 27; ἡμαρτον εἰς τὸν οὐρανόν Luke 15, 18. 21. Also in the formula so freq. in Matthew ἡ βασιλεία τῶν οὐρ. Matt. 3, 2. 4, 17. 5, 3. 10. al. elsewhere ἡ βασ. τοῦ θεοῦ or the like, see in βασιλεία no. 3. So Chald. אֲרָמַיָּה, Sept. ἐξουσία οὐράνιος, Dan. 4, 23 [26]. Comp. Buxtorf. Lex. Ch. 2440. Wetstein ad Matt. 21, 25. Luke 15. 18 +

Οὐρβανος, οὐ, ὁ, Urban, pr. n. of a Christian at Rome, Rom. 16, 9.

Οὐρίας, ου, ὁ, Urias, Heb. אֲרִיָּה (flame of Jehovah) Uriah, pr. n. of the husband of Bathsheba, Matt. 1, 6; see 2 Sam. 11, 3 sq.

οὖς, ὠτός, τό, an ear, Plur. τὰ ὠτια *the ears*; Mark 7, 33 ἔβαλε τοὺς δακτ. αὐτοῦ εἰς τὰ ὠτα αὐτοῦ. 8, 18. Luke 22, 50. Acts 7, 57. 1 Cor. 12, 16. Sept. for אָזְנוֹ, אֲזָנוֹ, Ex. 29, 20. Deut. 15, 17. So Hadian. 7. 3. 7. Xen. Mem. 1. 4. 5.—In phrases, e. g. ὁ ἔχων ὠτα v. εἴ τις ἔχει οὖς ἀκούειν, ἀκούετω, i. e. whoever hath ears to hear and understand, let him hear and attend! Matt. 11, 15. 13, 9. 43. Mark 4, 9. 23. 7, 16. Luke 8, 8. 14. 35. Rev. 2, 7. 11. 17. 29. 3, 6. 13. 22. 13, 9. So τισίναι εἰς τὰ ὠτα, *to let sink into the ears*, to fix deep in the mind, Luke 9, 44; comp. Ex. 17, 14. Also *to come εἰς τὰ ὠτά τινος, to or into the ears of any one*, to be heard, Luke 1, 44. Acts 11, 22. James 5, 4. (Sept. Ps. 18, 7. Is. 5, 9.) So λαλεῖν v. ἀκούειν εἰς τὸ οὖς, *to speak or hear in the ear*, i. e. privately, Luke 12, 3. Matt. 10, 27. (Ex. 11, 2.) Ὅρ to do any thing ἐν τοῖς ὠσίν τινος, i. e. in his hearing, presence, Luke 4, 21. (Sept. Josh. 20, 4. Judg. 17, 2.) Spec. ὠτα εἰς δέησιν, i. q. ὠτα τοῦ θεοῦ ἔστιν εἰς δ. i. e. God listens to prayer, 1 Pet. 3, 12, quoted from Ps. 34, 16 where Sept. for אָזְנוֹ; comp. 2 Chr. 6, 40. Neh. 1, 6. For Matt. 13, 15 bis, and Acts 28, 27 bis, see in art. βαρέως. Rom. 11, 8 see in μῆ I. 4. b. Acts 7, 51 see in ἀπερίτμητος.—Poetically, οὖς as the organ of hearing is put for the person who hears; Matt. 13, 16 μακάριοι... τὰ ὠτα ὑμῶν, ὅτι ἀκούει. 1 Cor. 2, 9. Comp. in καρδιά no. 1. a. γ.

οὐσία, as, ἡ, (εἰμί, part. ὢν, οὖσα,) *entity, essence, nature*, Epict. Ench. 19. 2 ἡ οὐσία τοῦ ἀγαθοῦ. Arr. Epict. 2. 8. 1; *being, life*, Soph. Trach. 913 ἄπας οὐσία.—In N. T. and usually, *what is to any one*, what he has, i. e. *substance, property*, Luke 15, 12. 13. So Tob. 14, 18. Pol. 20. 5. 14. Xen. Mem. 2. 8. 3.

οὔτε, conj. (οὐ, enclit. τε,) a continuative, *and not, also not*, i. e. *neither, nor, not even*; referring commonly to a part of a proposition or clause, and thus differing from οὐδέ q. v. Buttm. § 149. m. 15. Kühner § 321. 2. c. Winer § 59. 6.

1. As introducing a neg. clause, with or without a preceding negation, *neither, nor*, e. g. οὔτε γάρ, Luke 20, 36. Acts 4, 12

(Hdian. 3. 5. 11.) So οὐτε...καί, as John 4, 11 κύριε, οὐτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ κτλ. 3 John 10; see espec. in καὶ no. 1. a. (Eurip. Iph. in Taur. 595.) More freq. repeated, οὐτε...οὐτε, neither...nor, before different parts of a clause, Matt. 6, 20. Luke 20, 35. John 5, 37. Acts 15, 10. Gal. 5, 6. al. (Xen. Lac. 14. 7.) Also three times or more, οὐτε, οὐτε, οὐτε, Acts 25, 8. Rom. 8, 38. 39. 1 Cor. 6, 9. 10. Rev. 9, 20. 21.—After another negative, as οὐ...οὐτε John 1, 25. Rev. 20, 4. 21, 4; οὐδέ...οὐτε Gal. 1, 12. 1 Thess. 2, 3.

2. Spec. *poi even*; Mark 5, 3 καὶ οὐτε ἀλύσειςιν οὐδεὶς ἡδύνατο αὐτὸν δῆσαι. Luke 12, 26. 1 Cor. 3, 2 Rec. So Hdian. 4. 6. 1 οὐδέ τις ἦν φευδὼ ἡλικίας, οὐτε μέχρι νηπίων.—But Mss. in Mark and Luke 1. c. and later edit. in 1 Cor. 1. c. read οὐδέ. †

οὗτος, αὕτη, τοῦτο, gen. τούτου, ταύτης, τούτου, pron. demonstr. *this, that*; pr. for ὁ αὐτός, ἡ αὕτη, τὸ αὐτό, *this same*, Buttm. § 76. 2, and n. 1.

1. Pr. as referring to a person or thing before mentioned, i. e. to something preceding; Buttm. § 127. 1. b. Kühner § 303. 1. Matth. § 470. 1. a) Pr. to that next preceding, Luke 1, 32 Ἰησοῦν· οὗτος ἔσται μέγας, 2, 25. John 1, 2 Σεὺς ἦν ὁ λόγος· οὗτος ἦν ἐν ἀρχῇ κτλ. 3, 2. 6, 71. Acts 1, 14. 10, 36. Rom. 14, 18 ἐν τοῖτοῖς. 1 Tim. 6, 8. 2 Pet. 2, 20. 1 John 5, 6. 20. al. sarp. (Hdian. 4. 8. 11. Xen. Mem. 4. 2. 28.) Neut. Plur. ταῦτα sometimes refers only to one thing; 3 John 4. Luke 12, 4. [John 15, 17.] So κατὰ ταῦτα i. q. οὗτω Luke 6, 23. 26, where later edit. read κατὰ ταῦτά. Comp. Winer § 23 pen. So Xen. An. 7. 6. 11. b) Sometimes οὗτος refers not to the nearest, but to another person or thing, as being the chief topic of discourse; Winer § 23. 1. Matth. 1. c. Matt. 3, 3 οὗτος γάρ ἐστιν, sc. Ἰωάννης in v. 1. Luke 13, 2, comp. v. 1. John 1, 42. 11, 37 καὶ οὗτος even *this man*, Lazarus. 21, 24. Acts 4, 11 οὗτός ἐστιν ὁ λῆζος, sc. Χριστός, 7, 19. Gal. 4, 26. 2 John 7. So Xen. Mem. 1. 2. 14. c) As referring generally to the preceding discourse; Matt. 7, 28 ὅτε συνετέλεσεν ὁ Ἰ. τοὺς λόγους τούτους. Mark 4, 13, comp. v. 2 sq. Luke 1, 29. 24, 21. John 2, 11. Acts 19, 17. Rom. 11, 27. 1 John 2, 1. 26. So Xen. Cyr. 1. 3. 15.

2. As referring to or introducing what follows, with emphasis, as in Engl. *this*, i. q. *the following*; Passow 1. c. Winer § 23. 4. Matth. § 472. c, d. So as followed by the express words, e. g. τοῦτο, Gal. 3, 17 τοῦτο δὲ λέγω· διαβήκη κτλ. 1 John 4, 2;

or with a Subst. Matt. 10, 2 τὰ ὀνόματά ἐστι ταῦτα. Luke 2, 12. Acts 8, 32 ἡ δὲ περιοχὴ...ἦν αὕτη· ὡς κτλ. 1 Cor. 9, 3. Or followed by a noun simply, as the predicate, 2 Cor. 13, 9 τοῦτο δὲ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. 1 John 5, 4. (Luc. Navig. 3.) Or by an infin. e. g. without art. Acts 24, 16. 26, 16. James 1, 27; comp. Winer 1. c. Matth. § 472. b. (Plato Apol. Soc. 29. p. 38. c.) Inf. c. art. Rom. 14, 13 τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι κτλ. 2 Cor. 2, 1. (Plato Apol. Soc. 24. p. 35. c. Xen. CEC. 8. 2.) So διὰ τοῦτο before a particip. of cause, Mark 12, 24; ἐν τούτῳ 2 Cor. 5, 2.—Also before ὅτι and ἵνα, comp. in ὅτι I. 1, and ἵνα III. 1. f. Winer § 23. 4; e. g. before ὅτι, John 21, 23 ἐξῆλθεν οὖν ὁ λόγος οὗτος...ὅτι ὁ μαθητὴς κτλ. Acts 20, 29. Rom. 6, 6. 1 Cor. 1, 12. 1 John 1, 5. al. sarp. (Xen. Cyr. 2. 1. 25.) Before ἵνα, e. g. of purpose, εἰς τοῦτο ἵνα Rom. 14, 9. 1 Pet. 3, 9. 4, 6; διὰ τοῦτο ἵνα John 1, 31. 2 Cor. 13, 10. 1 Tim. 1, 16; or after a word of command, John 15, 17. 1 John 3, 23. 4, 21; or genr. John 6, 29 τοῦτό ἐστι τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσῃτε κτλ. v. 39. 40. 17, 3 αὕτη ἐστὶν ἡ αἰώνιος ζωὴ, ἡ γινώσκωσι κτλ. 1 John 4, 17. 5, 3. al.

3. Put *δεικτικῶς*, i. e. as pointing to a person or thing present either to the eyes or to the mind, Passow 1. c. Matth. § 471. 12. a) Genr. Matt. 3, 17 οὗτός ἐστιν ὁ υἱός μου κτλ. 17, 5. Mark 9, 7. Luke 9, 35. Matt. 17, 20. 26, 26 τοῦτό ἐστι τὸ σῶμά μου. v. 28. Mark 14, 22. 24. 1 Cor. 11, 24. 25. al. Mark 12, 43. 14, 69. John 1, 15. 7, 46. Acts 2, 7. Matt. 8, 9 ἡ σοφία αὕτη, 26, 34 ἐν ταύτῃ τῇ νυκτί. Luke 12, 26 καιρὸν τούτου. 21, 6. Acts 1, 5. al. sarp. So Sept. for *הַי* 1 Sam. 29, 3. (Xen. An. 4. 8. 14, 26.) So with a numeral referring to time; Luke 24, 21 τρίτην ταύτην ἡμέραν ἄγει, see in *ἄγω* no. 3. 2 Cor. 13, 1 τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς. Comp. Winer § 38. 5. n. 1. Matth. § 470. 8. Sept. τρίτον τοῦτο for *הַי* *שָׁשׁ* *הַי* Num. 22, 28. 32. 33. So Luc. D. Mort. 13. 3 ἐν βαβυλῶνι κείμεν τρίτην ἡμέραν ταύτην. Hdot. 5. 76 τέταρτον τοῦτο ἀπικόμενοι. b) In admiration, Matt. 8, 27 ποταπός ἐστιν οὗτος, ὅτι κτλ. 12, 23. Luke 4, 22. John 6, 14. c) More usually in contempt or aversion, i. q. Engl. ‘this fellow,’ or the like; Matt. 9, 3 οὗτος βλασφημεῖ. 12, 24. 13, 54. Mark 6, 2. 3. Luke 5, 21. John 6, 42. Acts 7, 40. al. Also τοῦτο 1 Cor. 5, 2. 3. So Xen. An. 3. 1. 30. Cyr. 1. 3. 11.

4. Inserted for emphasis: a) After the subject or object of a verb, i. e. between

this and the verb, Winer § 23. 3. E. g. after a noun, Matt. 13, 38 τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ κτλ. 21, 42 λίθον ὃν... οὗτος ἐγενήθη κτλ. Luke 8, 21. Acts 4, 10. Rom. 7, 10. 1 Cor. 6, 4. 1 Pet. 2, 7. al. (Pol. 3. 20. 2. ib. 5. 111. 2.) After a relative pron. comp. below in no. 5; Matt. 5, 19 ὃς ἂν ποιήσῃ... οὗτος μέγας κλησθήσεται κτλ. where in the preced. clause οὗτος is omitted. Mark 3, 35. Luke 9, 24. John 1, 33. Rom. 8, 30. Phil. 4, 8. al. sæp. (Xen. Mem. 2. 6. 8. An. 1. 6. 6.) After a participle, comp. Matth. § 472. 2. Matt. 13, 20 ὁ δὲ... σπαρείς... οὗτός ἐστιν κτλ. Mark 12, 40. Luke 9, 48. John 6, 46. Acts 17, 6. So Pol. 1. 67. 12. Dem. 522. 20. b) In apodosis after εἰ, Rom. 8, 8 εἰ δέ τις πνεῦμα Χρ. οὐκ ἔχει, οὗτος οὐκ ἐστιν αὐτοῦ. 1 Cor. 3, 17. Philem. 18. James 3, 2. 1 Pet. 2, 20. Comp. Winer § 139. 3. Matth. § 610. fin. c) After a parenthesis or intervening sentence, when the writer again returns to the leading subject; Acts 7, 35 bis, τοῦτον τὸν Μωϋσῆν... τοῦτον ὁ θεός κτλ. comp. v. 31. So v. 37. 38.—Æl. V. H. 3. 17 Ξενοφῶν... οὗτος ἐκεῖνος ἦν.

5. Where οὗτος is followed by a relative sentence, οὗτός... ὅς; i. q. *this who, he who, that which*; Luke 9, 9 τίς δέ ἐστιν οὗτος, περὶ οὗ κτλ. 1 Pet. 5, 12. 1 John 5, 9.—But both before and after a relative οὗτος is frequently omitted; and the relative then implies it, and stands for *he who, that which, Engl. what*; see in ὅς A. 4. Matth. § 473. b.

6. As strengthened by αὐτός, i. e. *αὐτοὶ οὗτοι, these men themselves, δεικτικῶς* for 'they themselves,' Acts 24, 15. 20. Oftener Neut. αὐτὸ τοῦτο, τοῦτο αὐτό, *this very thing* etc. e. g. as referring to what precedes, 2 Cor. 2, 3 ἔγραψα ὑμῖν τοῦτο αὐτό. Eph. 6, 18; with relat. ὃ... αὐτὸ τοῦτο Gal. 2, 10; comp. Matth. § 472. p. 881 sq. As referring to and introducing what follows; before an infin. c. τό, 2 Cor. 7, 11; ὅτι Phil. 1, 6; ἵνα Eph. 6, 22. Col. 4, 8; ὅπως Rom. 9, 17.—Also αὐτὸ τοῦτο, *on this very account, for this very reason*, i. q. διὰ ταῦτα, 2 Pet. 1, 5; comp. Matth. § 470. 7. Greg. Cor. p. 29, 30. So Xen. An. 1. 9. 21; αὐτὰ ταῦτα Plato Prot. 310. e.

7. After καί, as καὶ οὗτος, often genr. in the foregoing senses, e. g. *and this man, and he*, Luke 16, 1; *he also* 20, 30; *δεικτικῶς* Luke 22, 56. 59.—Spec. καὶ οὗτος, καὶ τοῦτο, καὶ ταῦτα, *and he too, and this too, and that indeed*, i. e. where a particular stress is to be laid upon the connection of two circumstances, οὗτος is thus joined with

καί, and then always refers back to the former; see Matth. § 470. 6. Buttm. § 150. m. 16. Viger. p. 177. So 1 Cor. 2, 2 εἰ μὴ Ἰ. Χριστόν, καὶ τοῦτον ἐσταυρωμένον. (Hdot. 6. 11. Xen. Ag. 1. 2.) Oftener Neut. καὶ τοῦτο, Rom. 13, 11 καὶ τοῦτο εἰδότες, comp. v. 8. 1 Cor. 6, 6. Eph. 2, 8; καὶ ταῦτα, 1 Cor. 6, 8 ἀλλὰ ὑμεῖς ἀδικεῖτε, καὶ ταῦτα ἀδελφούς. Heb. 11, 12. So Plur. Jos. Ant. 10. 10. 4. Luc. D. Deor. 8 med. Xen. Cæc. 11. 3.

8. In distribution, τοῦτο μὲν... τοῦτο δέ, pr. *as to this... as to that*, i. q. *partly... partly*, Heb. 10, 33. See in μὲν no. 3. b. Matth. § 288. n. 2.—Hdot. 3. 106. Isocr. p. 44. d. Dem. 474. 25.

9. Neut. ταῦτα acc. as adv. *so, thus*, i. q. οὕτως, Buttm. § 128. n. 5. Matth. § 471. 13; so after καθὼς John 8, 28; altern. with οὕτως Mark 2, 8; ταῦτα εἶναι, *to be thus, such*, 1 Cor. 6, 11. As referring to what follows, Luke 18, 11 ταῦτα προσήνεγκε· ὁ θεός κτλ.—Soph. Ajax 1346. Hom. Il. 11. 694.

10. In *gender and number*, the use of οὗτος exhibits some anomalies of syntax, e. g. a) Where οὗτος refers in sense to a preceding noun, it yet sometimes takes the gender and number of a noun following; comp. Matth. § 434. 1. b, and 2. b. Matt. 13, 38 τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ κτλ. comp. above in no. 4. Luke 8, 14. 15. So Matt. 7, 12. Gal. 4, 24. b) By Hebraism, the fem. αὕτη stands twice for neut. τοῦτο, Matt. 21, 42 et Mark 12, 11 παρὰ κυρίου ἐγένετο αὕτη (i. e. τοῦτο), quoted from Ps. 118, 23 where Sept. for Heb. נָחַי. For the Heb. idiom, see Gesen. Lehrs. p. 661. +

οὕτως, also οὕτω before a consonant, demonstr. adv. (οὗτος) *in this manner, on this wise*, i. e. *so, thus*; to which corresponds relat. ὥς, Buttm. § 116. 7, and n. 7. On the final *s*, see Buttm. § 26. 4. Winer § 5. 1. b.

1. Pr. as referring to what precedes, and in complete sentences preceded by a relative adverb or adverbial word. a) With a preced. relat. adv. *as... so*, e. g. καθάπερ... οὕτως, Rom. 12, 5, comp. v. 4. 1 Cor. 12, 12 καθάπερ γὰρ τὸ σῶμα ἐν ἑπτά... οὕτω καὶ ὁ Χριστός. 2 Cor. 8, 11. (Plut. de Sanit. tuend. 10.) Also καθὼς... οὕτως, Luke 11, 30. John 3, 14. 2 Cor. 1, 5. 1 Thess. 2, 4; ὥς... οὕτως Acts 8, 32. Rom. 5, 15 οὐχ ὥς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. 2 Cor. 7, 14. 1 Thess. 2, 7. 8. (Xen. Cyr. 8. 2. 12.) So ὥσπερ... οὕτως Matt. 12. 40. John 5, 21. Rom. 6, 4. 1 Cor. 11. 12

al. Further, καὶ ὅσον... οὕτως Heb. 9, 27. 28; ὃν τρόπον... οὕτως 2 Tim. 3, 8; κατὰ τὴν ὁδόν... οὕτως Acts 24, 14; ἃ [ὡς]... οὕτως Acts 3, 18, comp. Matth. ἡ 480. c. p. 899. b) Alone, and as referring generally to the preceding discourse. Matt. 3, 15 οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικ. i. e. by being baptized, comp. v. 13. Matt. 5, 12. 6, 30 comp. v. 29. 30. Matt. 9, 33. 17, 12. 18, 14. Luke 1, 25. John 11, 48. 1 Cor. 2, 11. 7, 26. 40, comp. v. 24. Rev. 2, 15. al. sarp. Interrog. John 18, 22. (Hdian. 7. 5. 1. Xen. Cyr. 1. 6. 32.) Also εἰ ταῦτα οὕτως ἔχει, i. e. so as they appear, are reported, Acts 7, 1. 17, 11; comp. in ἔχω no. 5. So Cebe. Tab. 4. Xen. An. 7. 7. 51. c) In emphatic affirmation or prohibition, οὕτως ἔσται, so shall it be; Matt. 12, 45 οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ. 13, 49. 24, 39; οὐχ οὕτως ἔσται ἐν ἡμῖν Matt. 20, 26. Mark 10, 43; with ἔσται impl. Luke 12, 21. 22, 26. So Hom. Od. 16. 31. ib. 21. 257.

2. As referring to and introducing what follows; in complete sentences followed by a relat. adv. or adverbial word. a) With a following relat. adv. so... as, e. g. οὕτως... καὶ ὡς, Luke 24, 24 καὶ εὗρον οὕτω καὶ ὡς καὶ αἱ γυναῖκες εἶπον. Rom. 11, 26; οὕτως... ὡς, John 7, 46 οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρ. 1 Cor. 4, 1. James 2, 12. (Xen. Cyr. 2. 3. 3.) So οὕτως... ὥστε c. inf. Acts 14, 1. (Xen. Mem. 1. 2. 1.) οὕτως... ὃν τρόπον Acts 1, 11; καὶ ὃν τρ. 27, 25. b) Alone, e. g. as followed by direct narration or quotation, Matt. 1, 18 τοῦ Ἰ. Χρ. ἡ γέννησις οὕτως ἦν· μνηστεύσεως κτλ. 2, 5 οὕτω γὰρ γέγραπται... καὶ σὺ Βηθλεέμ. John 21, 1. Heb. 4, 4. Rev. 9, 17. Or followed by an infin. 1 Pet. 2, 15. Also by ὅτι of quotation, Luke 19, 31. Acts 7, 6. 13, 34; comp. in ὅτι A. 4. Or by ἵνα, 1 Cor. 9, 24 οὕτω τρέχετε, ἵνα καταλάβητε.

3. Put δεικτικῶς, see in οὗτος no. 3. Acts 21, 11 τὸν ἄνδρα... οὕτω δῆσουσιν ἐν Ἱερουσ. κτλ. Rom. 9, 20. With the idea of aversion, 1 Cor. 5, 3 τὸν οὕτω τοῦτο κατεργασάμενον, comp. in οὗτος no. 3. c.

4. Inserted for emphasis: a) After participles, before the following verb, like οὕτος, see in οὗτος no. 4. a. Matth. ἡ 610. p. 1235. Butt. ἡ 144. n. 13; e. g. Acts 20, 11 ὁμολήσας ἄχρις αὐγῆς οὕτως ἐξῆλθεν. 27, 17. Perh. John 4, 6 ὁ οὖν Ἰησοῦς κεκοπιακῶς... ἐκαθίσετο οὕτως ἐπὶ τῇ πηγῇ, for οὕτως ἐκαθίσετο, so he sat, wearied as he was; but Chrysost. ἀπλῶς ὡς ἐτυχε, just as it happened. So Hd. 6. 104 fin. Plato

Gorg. p. 457. a. Xen. Cyr. 2. 1. 1. b) In apodosis, after εἰ, ὅτι, comp. Matth. 1. c. So after εἰ, 1 Thess. 4, 14. Rev. 11, 5 εἰ τις αὐτοὺς βέλει ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι. But both these passages may be perhaps better referred to no. 1. b, above. (Xen. Cyr. 8. 1. 3 in most edit.) With ὅτι causal, Rev. 3, 16 οὕτως, ὅτι χλιαρὸς εἶ, ... μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου, for ὅτι... οὕτως μέλλω κτλ. So Hd. 9. 6, c. ἐπεὶ.

5. Spoken of degree, extent, so, so much, to such a degree, in such a manner; so with adjectives and adverbs, Heb. 12, 21 οὕτω φοβερὸν ἦν τὸ φανταζόμενον. Rev. 16, 18; οὕτω ταχέως Gal. 1, 6. Interrog. Mark 7, 18 οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; 4, 40 τί δειλοὶ ἐστε οὕτω; Gal. 3, 3. So Luc. D. Deor. 4. 4. Xen. Cyr. 2. 2. 16; c. adv. Xen. Mem. 3. 11. 7.—With a verb, 1 John 4, 11 εἰ οὕτως ὁ θεὸς ἡγάπησεν ἡμᾶς. Followed by ὥστε c. Indic. John 3, 16. Interrog. Matt. 26, 40 οὕτως οὐκ ἰσχύετε μίαν ὥραν γρηγορῆσαι; are ye then so unable? 1 Cor. 6, 5.—Xen. Cyr. 1. 3. 11; c. ὥστε Luc. D. Deor. 2. 1; interrog. ib. 5. 2. +

οὐχ, see in οὐ.

οὐχί, adv. *not*, a strengthened form of οὐ, used espec. by the Attics for emphasis, Butt. ἡ 117. 2.

1. Genr. John 13, 10 ἀλλ' οὐχὶ πάντες *but not all*, i. e. by no means all. v. 11. 1 Cor. 6, 1; οὐχί... ἀλλά 1 Cor. 10, 29. 2 Cor. 10, 13.—Luc. D. Meretr. 12. 3. Xen. Athen. 2. 18.

2. In neg. answers, *no, nay, by no means*, comp. in οὐ no. 6; only as followed by ἀλλά, Luke 1, 60 ἡ μήτηρ αὐτοῦ εἶπεν· οὐχί· ἀλλά κτλ. 12, 51. 13, 3. Rom. 3, 27. So Sept. for כִּי לֹא Gen. 18, 15. 19, 2.—Xen. Cyr. 1. 3. 4.

3. Often in neg. questions, *nonne? is not? are not?* implying an affirmative answer, comp. in οὐ no. 7. Matt. 5, 46 οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; 20, 13. Luke 12, 6. 17. 17. John 11, 9. Rom. 3, 29. al. Luke 17, 8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ; *yea will he not rather say to him?* Sept. for כִּי לֹא Gen. 40, 8. Judg. 4, 6.—Xen. Cyr. 8. 3. 46; ἀλλ' οὐχί ib. 2. 19. +

ὀφειλέτης, *ov, ó, (ὀφείλω)*. 1. a debtor, Matt. 18, 24 εἰς ὅφ. μυρίων ταλάντων. Trop. of one indebted for favours, Rom. 15, 27. So Plut. C. Mar. 12. Plato Legg. 736. d.

2 Trop. a debtor, one, morally bound to the performance of any duty; so c. infin.

Gal. 5, 3 ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι, i. e. he is bound to keep the whole law. With dat. and inf. Rom. 8, 12; inf. impl. Rom. 1, 14 Ἐλλησὶ τε καὶ βαρβάρους . . . ὀφειλέτης εἰμί, sc. εὐαγγελίσασθαι v. 15. So c. dat. Soph. Ajax 590.

3. From the Aramæan, *a debtor, a delinquent*, one who fails in the performance of duty; Matt. 6, 12 τοῖς ὀφειλέταις ἡμῶν, i. e. those who fail in their duties towards us. Hence genr. *a transgressor, sinner*, i. q. ἀμαρτωλός, Luke 13, 4 comp. v. 2.—Lib. Henoch. in Fabr. p. 180, ὀφειλέτης ἀμαρτίας μεγάλης. So Targ. דְּבִיבֵי debtors for Heb. חַיִּיבֵי sinners, Ps. 1, 1. Onk. חַיִּיבֵי for חַיִּיבֵי Gen. 18, 23. See Buxt. Lex. Ch. 715.

ὀφειλή, ἦς, ἡ, (ὀφείλω,) *indebtedness, debt*; Matt. 18, 32 πᾶσαν τὴν ὀφειλὴν ἀφῆκά σοι. Trop. *a due, duty, obligation*, Rom. 13, 7. 1 Cor. 7, 3 in later edit.—Etymol. Magn. as from Xen. Vect. See Sturz Lex. Xenoph. sub v. Lob. ad Phryn. p. 90.

ὀφείλημα, ατος, τό, (ὀφείλω,) *what is owed, a debt*, Sept. Deut. 24, 10. 1 Macc. 15, 8. Phryn. ed. Lob. p. 463, ὀφείλημα ὃ ἐδανείζετό τις.—In N. T. trop.

1. *a due, duty, obligation*. Rom. 4, 4 οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα.—Thuc. 2. 40 οὐκ ἐς χάριν, ἀλλ' ἐς ὀφείλημα. Plato Legg. 717. b.

2. From the Aramæan, *a delinquency, fault, sin*. Matt. 6, 12 ὁφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, i. q. τὰ παραπτώματα v. 14, and τὰς ἀμαρτίας Luke 11, 4. So Targ. חַיִּיבֵי debt, for Heb. חַיִּיבֵי sin, Ps. 25, 18. al. Comp. Buxt. Lex. Chald. 715, and in ὀφειλέτης no. 3.—Greek writers said ἀφίημι τινὶ τὰ χρέα, Luc. Saturnal. 5. Æl. V. H. 14. 24.

ὀφείλω, f. ὀφείλῃσω, 1. *to owe, to be indebted*; pr. in a pecuniary sense, c. acc. et dat. expr. or impl. Matt. 18, 28 bis, ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια κτλ. Luke 7, 41. 16, 5. 7. Rom. 13, 8. Philem. 18. Sept. for חַיִּיבֵי Hiph. Deut. 15, 2. Is. 24, 2. So Luc. D. Mort. 4. 1. Xen. Ag. 4. 4.—Pass. particip. neut. τὸ ὀφειλόμενον, *what is owed, a debt, due*, Matt. 18, 30. 34. So Xen. An. 7. 7. 34.

2. Trop. *to owe, to be bound, obligated*, sc. to the performance of any duty, i. q. *I ought, I must*; so of what is required by law or duty in general, e. g. c. inf. impl. Matt. 23, 16 ὃς ἂν ὁμολογήσῃ . . . ὀφείλει sc. ἀποδοῦναι v. 18. Elsewhere c. inf. Luke 17, 10 ὃ ὀφειλομένον ποιήσῃ, πεποιήκαμεν. John 13, 14. 19, 7 ὀφείλει ἀποθανεῖν he ought to die.

Rom. 15, 1. 27. 2 Cor. 12, 14. Eph. 5, 28. 2 Thess. 1, 3. 2. 13. 1 John 2, 6. 3. 16. 4. 11. 3 John 8. Particip. 1 Cor. 7, 3 Rec. So Wisd. 12, 15. Pol. 6. 37. 5. Thuc. 4. 19.—Also of what the circumstances of time, place, person, etc. render proper, i. q. *to be fit and proper, I ought*, Acts 17, 29. 1 Cor. 7, 36 καὶ οὕτως ὀφείλει γίνεσθαι. 11, 7. 10. 2 Cor. 12, 11. Heb. 2, 17. 5, 3. 12. Or of what is from the nature of the case necessary, *I must or should*, 1 Cor. 5, 10 ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. 9, 10.

3. From the Aramæan, *to fail in duty, to be delinquent, to be in fault towards any one*, c. dat. Luke 11, 4. See in ὀφειλέτης no. 3, and ὀφείλημα no. 3.

ὀφελον, epic and later form for Att. ὄφελον aor. 2 of ὀφείλω, pr. *I ought*, but used only in the sense of wishing, *would that, utinam*; see Passow ὀφείλω no. 2. b. [II. 2.] In earlier Greek writers it is still a verb, c. c. infin. and often preceded by ὥς, εἰ, εἴθε, Hom. Il. 3. 173. Eurip. Med. 1. Plato Rep. 432. c. Xen. An. 2. 1. 4. See Matth. § 513. n. 3. Buttm. § 150. m. 20.—In later writers and N. T. ὄφελον is an indec. partic. of wishing, or interject. *O that! would that! utinam*, c. c. Indic. see Winer § 42. 5. n. 2. Sturz de Dial. Mac. p. 186. Buttm. l. c. So 1 Cor. 4, 8 καὶ ὄφελόν γε ἐβασιλεύσατε. 2 Cor. 11, 1. Gal. 5, 12. Rev. 3, 15. Sept. for חַיִּיבֵי Ex. 16, 3; חַיִּיבֵי Num. 14, 2. 20, 3; חַיִּיבֵי 2 K. 5, 3. So Arr. Epict. 2. 18. 15; comp. Luc. Philopseud. 1 fin.

ὄφελος, εος, ους, τό, (ὀφείλω,) *furtherance, advantage, profit*, 1 Cor. 15, 32 τί μοι ὄφελος; James 2, 14. 16. Sept. for חַיִּיבֵי Job 15, 3.—Diod. Sic. 13. 53. Xen. Mem. 3. 1. 9.

ὀφθαλμοδουλεία, ας, ἡ, (ὀφθαλμός, δουλεία,) *eye-service*, rendered only under the master's eye, Eph. 6, 6. Col. 3, 22.—Not found elsewhere.

ὀφθαλμός, οῦ, ὁ, (ὄφθαλμος, Part. aor. ὀφθαλμός,) *an eye*; Plur. οἱ ὀφθαλμοί, *the eyes*.

1. Pr. and genr. Matt. 5, 29 ὁ ὀφθαλμός σου ὁ δεξιός. v. 38. Mark 8, 25. Luke 24, 16. Acts 9, 18. 1 Cor. 12, 16. 15, 52 ἐν ῥήτῃ ὀφθαλμοῦ. Rev. 3, 18. al. Sept. for חַיִּיבֵי Gen. 29, 17. 48, 10. (Pol. 12. 27. 1. Xen. Mem. 1. 4. 5.) Spec. ὀφθαλμός, ἀπλούς, ὀφθαλμός, ποιηρός, i. e. *sound, or unsound, diseased*, Matt. 6, 22, 23; but ὀφθαλμός, ποιηρός see also below in no. 2. For acc. τοὺς ὀφθαλμούς in phrases after the verbs

ἀνοίγω, διανοίγω, ἐξορύσσω, ἐπαίρω, καμύω, see under these verbs respectively. For 1 Pet. 3, 12, see in ἐπί III. 1. b. β. For 2 Pet. 2, 14, see in μοιχάλις. For Heb. 4, 13, see γυμνός no. 4.

2. Poet. the eye, as the organ of seeing, is put for the person who sees; Matt. 13, 16 μακάριοι οἱ ὄφθ. Luke 2, 30 εἶδον οἱ ὄφθ. μου κτλ. 10, 23. Rev. 1, 7. Sept. and Heb. Dent. 3, 21. Is. 30, 20. sēp.—Further, as affections of mind are manifested through the eyes, hence that is attributed to the eyes which strictly belongs only to the person; e. g. envy, as Matt. 20, 15 ὁ ὄφθ. σου πονηρός ἐστίν, ὅτι ἐγὼ ἀγαθός εἰμι; Mark 7, 22 ὄφθ. πονηρός, an evil eye, envy. So Heb. יָדַע עֵינַי, Sept. βάσκανος, Prov. 23, 6. 28, 22; comp. Heb. Lex. יָדַע no. 1. So Eccles. 14, 10 ὄφθ. πονηρός φθονερός.

3. Trop. eye of the mind, the power of perceiving and understanding; so ὄφθ. τῆς διανοίας Eph. 1, 18 Rec. others ὄφθ. τῆς καρδίας. Elsewhere absol. Luke 19, 42 νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. Acts 26, 18, comp. in ἀνοίγω no. 4. b. John 12, 40. Rom. 11, 8. 10. al. (Act. Thom. § 28 τοὺς τῆς ψυχῆς ὀφθαλμούς.) By Hebr. ἐν ὀφθαλμοῖς τινος Matt. 21, 42 et Mark 12, 11, see in ἐν no. 1. e; ἀπέναντι τῶν ὄφθ. Rom. 3, 8, see in ἀπέναντι no. 2. +

ὄφης, εὼς, ὁ, a serpent; Matt. 7, 10 μὴ ὄφιν ἐπιδώσει αὐτῷ; Mark 16, 18 et Luke 10, 19 comp. Ps. 91, 13. Luke 11, 11. 1 Cor. 10, 9. Rev. 9, 19. Of the brazen serpent, John 3, 14. Sept. for ὄφις Gen. 3, 1. Ex. 4, 3. (Luc. Tim. 29. Dem. 786. 4. Hdot. 8. 4. 1.) As the emblem of wisdom or cunning, e. g. in a good sense, Matt. 10, 16; in a bad sense, 23, 33. Comp. Gen. 3, 1. Psalt. Salom. 4, 11 ὡς ὄφης διαλίσσαι σοφίαν.—Hence symbolically for Satan, 2 Cor. 11, 3; in allusion to Gen. 3, 1 sq. which the later Jewish writings also explain of Satan, comp. Wisd. 2, 23. 24. Act. Thom. §§ 31, 32. Also Rev. 12, 9 ὁ ὄφης ὁ ἀρχαῖος... ὁ Σατανᾶς. v. 14. 15. 20, 2; comp. in δράκων.

ὄφρυς, ὄος, ἡ, brow, pr. eye-brow, Sept. Lev. 14, 9. Xen. Mem. 1. 4. 6.—In N. T. the brow of a hill, edge of a precipice, Luke 4, 29; see in Ναζαρέθ. So Hom. II. 20. 151. Pol. 7. 6. 3. Plut. Mor. II. p. 201.

ὄχλέω, ὦ, f. ἴσω, (ὄχλος,) pr. to harass with crowds, to mob, c. acc. Hdot. 5. 41. Aeschyl. Prom. 1001.—In N. T. genr. to harass, to vex, only Pass. Luke 6, 18 ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων. Acts 5,

16. So Tob. 6, 7. Hdian. 6. 3. 9. Plut. de Tranq. anim. 8 fin.

ὀχλοποιέω, ὦ, f. ἴσω, (ὄχλος, ποιέω,) to gather a crowd, to raise a mob, intrans. Acts 17, 5.—Not found elsewhere.

ὄχλος, ον, ὁ, 1. a crowd, throng, multitude; pr. a confused multitude, populace, opp. to δῆμος a regular assembly, Plato Polit. 304. c. So Sing. Matt. 9, 23 ἰδὼν... τοὺς ὄχλον θορυβούμενον. v. 25. Mark 2, 4. Luke 5, 1. John 5, 13. Acts 14, 14. al. sēp. So πολὺς ὄχλος Matt. 14, 14. Mark 6, 34; ὄχλος πολὺς Matt. 20, 29. Mark 4, 1; ὁ πολὺς ὄχλος Mark 12, 37; ὁ πλείστος δ. Matt. 21, 8; πάμπολος δ. Mark 8, 1; πᾶς ὁ δ. Matt. 13, 2. Mark 4, 1; δ. τοσοῦτος Matt. 15, 33; δ. ἱκανός Mark 10, 46; οἱ μυριάδες τοῦ δ. Luke 12, 1. Sept. for יִשְׂרָאֵל 1 K. 20, 13; מִצְרַיִם Num. 20, 20. So Luc. Amor. 12. Xen. Cyr. 7. 5. 39; πολὺς δ. ib. 6. 1. 1; ὁ πᾶς δ. Ael. V. H. 2. 6.—Plur. οἱ ὄχλοι intens. in the same sense, like Engl. crowds, multitudes. Matt. 5, 1 ἰδὼν δὲ τοὺς ὄχλους. 7, 28. Mark 10, 1. Luke 4, 42. 5, 3. John 7, 12. Acts 8, 6. al. So δ. πολλοί Matt. 4, 25. Luke 5, 15; πάντες οἱ δ. Matt. 12, 23. Sept. for בְּהִיר Ez. 16, 40. So Ael. V. H. 14. 8. Hdian. 7. 12. 11.—Once Plur. οἱ ὄχλοι of throngs or multitudes out of different nations, and thus i. q. nations, tribes; Rev. 17, 15 λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλῶσσαι. So Hdian. 7. 7. 2.

2. Spec. the common people, the rabble, plebs; Matt. 14, 5 ἐφοβήθη τὸν ὄχλον. 21, 26. Mark 12, 12. John 7, 12. 49 comp. 48. Acts 16, 23. 24, 12. Plur. οἱ ὄχλοι Matt. 21, 46. Acts 17, 13.—Eccles. 7, 7. Luc. Herod. 8. Xen. Hell. 1. 4. 13.

3. Genr. a multitude, a great number; c. genit. of a class, Luke 5, 29 ὄχλος τελωνῶν πολὺς. 6, 17. Acts 1, 15. 6, 7. With ἐκ c. gen. John 12, 9; δ. ἱκανός Acts 11, 24. 26. 19, 26 μετέστησεν ἱκανὸν ὄχλον.—So c. gen. Jos. Ant. 3. 4. 1. Luc. Necyom. 4. Xen. An. 4. 1. 20.

4. Meton. a mob, tumult, uproar; Luke 22, 6 ἄτερ ὄχλου. Acts 24, 18 οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου.—Suid. ὄχλου· παραχῆς. Xen. Hell. 4. 4. 11. +

ὄχύρωμα, ατος, τό, (ὄχυρώω, ὄχυρός, ἔχω,) a fortress, strong-hold, pr. Sept. for יְצִיבָה Josh. 19, 29. Is. 34, 13; יְצִיבָה 2 K. 22, 2. Xen. Hell. 3. 2. 3.—In N. T. trop. of strong arguments or imaginations with which one fortifies himself against the gospel, 2 Cor. 10, 4; comp. v. 5 and 1 Cor. 3, 20. So Sept. for יֵצֶב Prov. 21, 22; יֵצֶב Prov. 10, 29.

ὄψάριον, ου, τό, dim. from τὸ ὄψων, (ἔψω,) Lat. *opsonium*, i. e. any thing cooked and eaten with bread, as meat, etc. Tob. 7, 8. Xen. Cyr. 4. 5. 4; later espec. *fish*, Sept. for צֶה Num. 11, 22. Plut. Symp. 4. 4. 2, πολλῶν ὄντων ὄψων, ἐκένινθηκεν ὁ ἰχθύς μόνον, ἢ μάλιστα γὰρ, ὄψων καλεῖσθαι. Thuc. 1. 138. See Dict. of Antt. art. *Opsonium*.—Hence in N. T. τὸ ὄψάριον, *a fish*; John 6, 9 δύο ὄψάρια (comp. Luke 9, 13). John 6, 11. 21. 9. 10. 13. So Plut. de tuend. Sanit. 7. Athen. IX. p. 385. b, ἰχθύς μεγάλου... καὶ εἰπόντος τινὸς ἡδιστον εἶναι ὄψάριον κτλ.

ὄψέ, adv. (kindr. ἔπομαι, ὀπίσω,) *late*, after long time, Hom. Od. 7. 155. ib. 23. 7. Hesych. ὄψέ· μετὰ πολλὸν χρόνον, βραδέως. Also c. gen. ὄψέ ἡλικίας, *late in life*, AEL. V. H. 2. 23; ὄψέ τῆς ἡμέρας Thuc. 4. 93; absol. *late in the day or evening, late evening*, Dem. 1303. 14. Xen. Mem. 2. 1. 3. Ammonius p. 108, ἑσπέρα, ἢ μετὰ τὴν δύσιν ἡλίου ὥρα· ὄψέ δέ, ἢ μετὰ πολὺ τῆς δύσεως, καὶ καὶ σόλου μετὰ πολλὸν χρόνον.—Hence in N. T.

1. Absol. *late, late evening*; Mark 11, 19 καὶ ὅτε ὄψέ ἐγένετο. Put for the evening watch, Mark 13, 35; see in φυλακή no. 4. Sept. for צָהַר Gen. 24, 11. See above.

2. With a genit. i. q. *at the end of, at the close of, after*. Matt. 28, 1 ὄψέ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν κτλ. *at the end of the sabbath*, i. e. after the sabbath, the sabbath being now ended, i. q. Mark 16, 1 διαγενομένου τοῦ σαββάτου. For the gen. see Butt. § 132. 5. b.—Philostr. Vit. Apoll. 4. 18 ὄψέ μυστηρίων ἀφίλοιστῶν τῶν μυστηρίων. Philostr. de Ludis Pythiis, εἴτα τὴν ἀγωνίαν παρέχειν τὴν γυμνὴν, ὄψέ τούτων. ib. ὄψέ τῶν Τρωϊκῶν. Wetst. ad loc.

ὄψιμος, ου, ὁ, ἡ, adj. (ὄψέ,) *late, latter*. James 5, 7 ἕως ἂν λάβῃς ὑετὸν πρώμιον καὶ ἔψμιον, *the early and latter rain*; i. e. the first or autumnal showers, which begin to fall in Palestine after the middle of October at the beginning of the rainy season; and the latest or vernal showers, which fall in March and April before the harvest; see Bibl. Res. in Pal. II. p. 97. Sept. for שִׁשִּׁימָה דְּרִיחָה Deut. 11, 14. Jer. 5, 24. Joel 2, 23.—Hom. II. 2. 325. Diog. Sic. 1. 10. Xen. Œc. 17. 4, 5. It is strictly poetic for ὄψιος, but is used by later prose writers, Lob. ad Phryn. p. 51, 52.

ὄψιος, α, ου, (ὄψέ,) 1. *late*, Mark 11, 11 ὄψίας ἦδη οὕσης τῆς ὥρας, i. e. it being now late evening; comp. in ὄψέ.—Pol. 7. 16. 4. Dem. 1301. pen. Thuc. 3. 74.

2. Subst. fem. ἡ ὄψια (sc. ὥρα) *evening* pr. *late evening*. The Hebrews reckoned two evenings; so in the phrase בֵּין הָעֶרְבַּיִם between the two evenings, as marking the interval or portion of the day during which the paschal lamb was to be killed, Ex. 12, 6. Lev. 23, 5. Num. 9, 3. 5; and also the evening sacrifice was to be offered, Ex. 29, 39. 41. Num. 28, 4. The time thus marked was regarded by the Karaites and Samaritans as being the interval between sunset and dark; Reland de Samar. § 22, in Diss. Misc. T. II. But the Pharisees and Rabbins, according to the Mishnah (Pesach 5. 3), held the first evening to commence with the declining sun; and the second evening with the setting sun. This latter view was the prevailing one in the time of our Lord; the hour of evening sacrifice and prayer being then the ninth hour, or 3 p. m. Acts 3, 1; and the paschal lamb being regularly killed between the ninth and eleventh hours, Jos. B. J. 6. 9. 3. A like distinction of two evenings was made by the Greeks, viz. δειλὴ πρωία, δειλὴ ὄψια, Hdt. 8. 6, 9. Hesych. δειλὴ πρωία· ἡ μετ' ἄριστον ὥρα· δειλὴ ὄψια, ἡ περὶ δύσιν ἡλίου. Eustath. ad Od. 17. p. 285, ἡ ὄψια δειλὴ, τὸ περὶ ἡλίου δυσμῆς· δειλὴ πρωία, τὸ εὐδύς ἐκ μεσημβρίας. See Heb. Lex. art. צָהַר. Gr. Harm. p. 211 sq.—In N. T. ἡ ὄψια marks: a) The former evening, δειλὴ πρωία, in Matt. 14, 15 (comp. v. 23 et Mark 6, 35). Matt. 27, 57. Mark 4, 35. 15, 42. b) The latter evening, δειλὴ ὄψια, in Matt. 8, 16 et Mark 1, 32. Matt. 14, 23 comp. 15. Matt. 16, 2. 20, 8. 26, 20. Mark 6, 47. 14, 17. John 6, 16. 20, 19.

ὄψις, εως, ἡ, (ὄψομαι,) *the sight*, faculty of seeing, Pol. 3. 99. 7. Xen. Mem. 4. 3. 14; *a sight, appearance*, thing seen, Jos. Ant. 14. 15. 11. Xen. An. 6. 1. 9.—Hence in N. T. *aspect, looks*, i. e.

1. *the visage, face, countenance*; John 11, 44 ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέετο. Rev. 1, 16 ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος. Sept. for פָּנָיו Gen. 24, 16. 29, 17.—AEL. V. H. 4. 28. Dem. 413 pen.

2. *external appearance, show*, John 7, 24 μὴ κρίνετε κατὰ ὄψιν.—Jos. B. J. 3. 5. 2. Thuc. 6. 46.

ὄψώνιον, ου, τό, (ὄψωνέω; ὄψων, ἀνέομαι,) Lat. *opsonium*, pr. 'whatever is bought to be eaten with bread,' see in ὄψάριον, and comp. ὄψωνέω AEL. V. H. 3. 34. Xen. Mem. 3. 14. 1. Hired soldiers were at first paid partly in rations of meat, grain, fruit; see Cæs. B. Gall. 1. 23. 1. Pol. 6. 39. 12 sq.

Dict. of Antt. art. *Stipendium*. Adam's Rom. Ant. p. 393.—Hence in N. T. τὸ ὀψώνιον, a *stipend, wages, rations*, pr. of soldiers, Luke 3, 14 ἀρκέισθε τοῖς ὀψωνίοις ὑμῶν.

1 Cor. 9, 7. (1 Macc. 3, 28. Pol. 6, 39, 12. Dion. Hal. Ant. 9, 17.) Trop. and genr. *wages, recompense*, 2 Cor. 11, 8. Rom. 6, 23 τὰ ὄψ. τῆς ἁμαρτίας.

II.

παγιδεύω, f. εἶσω, (παγίς,) to lay a *snare for, to snare, to trap*; pr. Sept. Ecc. 9, 12.—In N. T. trop. to *ensnare*, to *entangle*, e. g. by difficult and perplexing questions, c. acc. Matt. 22, 15 ἵνα παγιδεύσωσιν αὐτὸν ἐν λόγῳ. So Symm. Prov. 6, 2 ἐπαγιδεύσεις ἐν ῥήμασι στόματός σου, for Heb. חֲשֹׁבֵתִי. Sept. 1 Sam. 28, 9.

παγίς, ἴδος, ἡ, (πήγνυμι,) pr. 'any thing which fixes and holds fast.'—In N. T.

1. a *snare, trap, gin*; Luke 21, 35 ὡς παγίς γὰρ ἐπιλεύσεται, as a *snare shall it come upon them*, i. e. suddenly, unexpectedly. Sept. for חֶבֶל Ecc. 9, 12. Am. 3, 5. So Eccus. 27, 20. Anthol. Gr. IV. p. 38. Aristoph. Av. 194, 527.

2. Trop. παγίς τοῦ διαβόλου, *snare of the devil*, i. e. *wile, stratagem*, 1 Tim. 3, 7. 2 Tim. 2, 26; absol. 1 Tim. 6, 9.—Spec. a *cause of destruction*, Rom. 11, 9 γεννηθῆτω ἡ τράπεζα αὐτῶν εἰς παγίδα, quoted from Ps. 69, 23 where Sept. for חֶבֶל; also Josh. 23, 13. Is. 24, 18. So 1 Macc. 5, 4.

πάθημα, ατος, τό, (πάσχω, παθεῖν,) *what is suffered, suffering*, i. q. πάσις.

1. Pr. *evil suffered, affliction, distress*; once Sing. Heb. 2, 9 διὰ τὸ πάθημα τοῦ θανάτου, i. e. a *suffering even unto death*, the genit. being explanatory. (Xen. Hi. 1. 36.) Elsewhere only Plur. τὰ παθήματα, *sufferings, calamities*, Rom. 8, 18. 2 Cor. 1, 5 καὶ οὕτως περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, i. e. the *sufferings of Christ as the mystical head of the church*, of whom Christians are members, with whom they suffer; comp. Phil. 3, 10. Rom. 8, 17. Also 2 Cor. 1, 6. 7. Phil. 3, 10. Col. 1, 24. 2 Tim. 3, 11. Heb. 2, 10, 10, 32. 1 Pet. 1, 11. 4, 13. 5, 1. 9. So Jos. Ant. 2. 14. 2. Xen. Eq. 9, 4.

2. Meton. *passion, an affection of mind, emotion*; Gal. 5, 24 τὴν σάρκα σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. Rom. 7, 5.—Plut. Pomp. 8 fin. Xen. Cyr. 3. 1. 17.

παθητός, οὔ, ὁ, ἡ, adj. (πάσχω, παθεῖν,) *liable to suffering*, Plut. Pelop. 16 τὸ βνητὸν καὶ παθητόν. Id. Numa 8.—In N. T. *destined to suffer*; Acts 26, 23 λέγων... εἰ παθητός ὁ Χριστός, *that Christ must needs*

suffer, i. e. according to the prophets; comp. Luke 24, 26.

πάσις, εος, ονς, τό, (πάσχω, παθεῖν,) *suffering, affliction, calamity*, Jos. Ant. 2. 14. 2. Xen. Mem. 4. 2. 33.—In N. T. *passion*, i. e. *affection of mind, emotion*, espec. *lust, concupiscence*, Rom. 1, 26 πάση ἀτιμίας, *vile affections, infamous lusts*, Col. 3, 5. 1 Thess. 4, 5. So Test. XII Patr. p. 610. Jos. Ant. 2. 4. 5; genr. Hdian. 5. 4. 2. Xen. Mem. 3. 10. 8.

παιδαγωγός, οὔ, ὁ, (παῖς, ἀγωγή, ἄγω,) a *pedagogue*, i. e. usually a *slave or freedman* to whose care the boys of a family were committed at the age of six or seven years, who watched over their physical and moral training, and accompanied them to the public schools and elsewhere, or provided them with teachers, but did not himself instruct them; i. q. ἐπίτροπος q. v. Plut. de Puer. educ. § 7. Xen. Lac. 2. 1, 2. ib. 3. 1. Comp. Dict. of Antt. art. *Pedagogus*. Adam's Rom. Ant. p. 37, 511.—In N. T. genr. a *tutor, guardian*, with the idea of authority, 1 Cor. 4, 15. Trop. of the Mosaic law, Gal. 3, 24. 25.

παιδάριον, ἰον, τό, (dim. παῖς,) a *boy, lad*, John 6, 9. Matt. 11, 16 Rec. Sept. for ἄρτι Gen. 42, 22; ἄρτι Gen. 22, 5. 13.—Pol. 10. 47. 7, 9. Plato. Conv. 207. d; of a *servant boy* Æl. V. H. 2. 2.

παιδεία, ας, ἡ, (παιδεύω,) *the training of a child*, Æschyl. Theb. 18. Plato Phæd. 107. d.—In N. T. genr.

1. *education, discipline, instruction*, as consisting in teaching, admonition, rewards, punishment. Eph. 6, 4 ἐκτρέφετε αὐτὰ ἐν παιδείᾳ... κυρίου, i. e. such training as the Lord approves and requires. 2 Tim. 3, 16 π. ἡ ἐν δικαιοσύνῃ.—Hdian. 5. 7. 13. Dem. 938. 10. Xen. Cyr. 1. 1. 6.

2. By Hebr. *correction, chastisement*, Heb. 12, 5. 7. 8. 11. Sept. and מִסְכָּרָה Prov. 3, 11. 22, 15.—Eccus. 18, 14. See in παιδεύω no. 2.

παιδευτής, οὔ, ὁ, (παιδεύω,) a *teacher, master, tutor*, pr. of boys, Plut. de Puer. educ. § 7. Plato Legg. 835. a.—In N. T.

1. Genr. a *teacher, instructor*; Rom. 2,

20 παιδεύτην ἀφρόνων.—Eccclus. 13, 19. Plato Rep. 492. d.

2. By Hebr. *a corrector, chastiser*, Heb. 12, 9. Sept. for רִבְרִי Hos. 5, 2.—Psalt. Salom. 8, 35. See in παιδεύω no. 2.

παιδεύω, f. εὔσω, (παῖς,) *to bring up or rear a child*, Soph. Fragm. 433 αὐτὴν ἐπαίδευσεν γάλα.—In N. T. and genr.

1. *to train up, to educate, to teach*; so c. dat. of thing or manner, Pass. Acts 7, 22 ἐπαίδευσεν Μωϋσῆς πάσῃ σοφίᾳ Αἰγυπτίων. So c. κατὰ 22, 3, see in ἀκριβεία. (Jos. c. Apion 1. 4 γράμμασιν ἐπαίδευσθησαν. So c. acc. rei Diod. Sic. 1. 81. Xen. Mem. 4. 2. 23.) Spec. *to teach, to admonish*, by word or deed, c. acc. of pers. 2 Tim. 2, 25 ἐν πραότητι παιδεύοντα. Tit. 2, 12. Pass. c. inf. 1 Tim. 1, 20 ἵνα παιδευθῶσι μὴ βλασφημεῖν, comp. Sept. Ps. 2, 10. So Wisd. 6, 25. Æl. V. H. 1. 34. Xen. Hell. 6. 3. 11.

2. By Hebr. *to correct, to chastise, to chasten*, e. g. as children, Heb. 12, 7. 10. (Sept. and רִבְרִי Prov. 19, 18. 29, 17.) Spoken of chastening from God by afflictions, calamities, 1 Cor. 11, 32. 2 Cor. 6, 9. Rev. 3, 19. Heb. 12, 6; comp. Prov. 3, 12. (Sept. and רִבְרִי Lev. 26, 18. Jer. 10, 24.) Hence of prisoners, *to scourge*, Luke 23, 16. 22 παιδεύσας οὖν αὐτὸν ἀπολύσω. Comp. Acts 16, 22.—This use of the word is found only in Sept. and N. T. So Phavorin. παιδεύειν· ἀντὶ τοῦ κολάζειν οὐδὲς τῶν ῥητόρων εἶπεν, ἀλλὰ παρὰ μόνῃ τῇ ζείρ γραφῇ τοῦτο εὐρίσκεται.

παιδιόθεν, adv. (παῖς, παιδίον,) *from a child, from childhood*, Mark 9, 21.—So παιδόθεν, Synes. de Prov. p. 91. c. Joann. Zonar. IV. 184. a. Earlier writers said ἐκ παιδός Xen. Cyr. 5. 1. 2; or ἐκ παιδίου Sept. Is. 46, 3. Xen. Mem. 2. 2. 8. Comp. Lob. ad Phryn. p. 93.

παιδίον, ου, τό, (dim. παῖς,) *a little child*, either male or female; Plur. τὰ παιδιά, *little children*.

1. Pr. and genr. e. g. of a child or children recently born, *a babe, infant*; Luke 18, 16. 17 τὰ παιδιά, comp. v. 15 where it is τὰ βρέφη. Matt. 19, 13. 14. Mark 10, 13. 14. 15. John 16, 21. Also of those more advanced, Matt. 11, 16 in later edit. 14, 21. 15, 38. 18, 2. 3. 4. 5. Mark 7, 28. Luke 7, 32. 9, 47. 48. 11, 7. Sept. for רִבְרִי Gen. 30, 26. 1 Sam. 1, 2; רִבְרִי Gen. 45, 19. So Hdian. 7. 9. 19. Luc. D. Mort. 10. 12.—Spec. *a male child, boy*, e. g. recently born, Matt. 2, 8. 9. 11. 13 bis. 14. 20 bis. 21. Luke 1, 59. 66. 76. 80. 2, 17. 21. 27. 40. Heb. 11, 23. (Sept. for רִבְרִי Ex. 2, 8. 9.)

Also more advanced, Mark 9, 24. 36. 37. John 4, 49, comp. v. 47. Sept. for רִבְרִי Gen. 21, 14. 15; רִבְרִי Gen. 21, 17. 18. So Æl. V. H. 1. 34. Xen. Cyr. 2. 3. 10.—Also of a female child, *a girl, maiden*, partly grown, Mark 5, 39. 40 bis. 41.

2. Trop. 1 Cor. 14, 20 μὴ παιδία γίνεσθε φρεσίν, *be not babes in understanding*, i. e. weak, puerile.—As an endearing appellation for the followers of Christ, Heb. 2, 13. 14; comp. Is. 8, 18. So in direct address, Voc. παιδία, *children*, q. d. *carissimi*, John 21, 5. 1 John 2, 13 [14]. 18.

παιδίσκη, ης, ή, (dim. παῖς,) *a girl, young maiden*, free-born Sept. Ruth 4, 12. Pol. 14. 7. 6. Xen. An. 4. 3. 11.—In N. T. *a handmaid, bond-maid, a female slave or servant*, Matt. 26, 69. Mark 14, 66. 69. Luke 12, 45. 22, 56. John 18, 17. Acts 12, 13. 16, 16. Gal. 4, 22 ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς θλευσέρας. v. 23. 30 bis. 31. Sept. for רִבְרִי Gen. 21, 10; רִבְרִי Gen. 16, 1. 2; espec. 1 Sam. 25, 41. So Dem. 1351. 3. Hdot. 1. 93. See Phryn. et Lob. p. 239.

παίζω, f. παίζομαι, (παῖς;) aor. 1 ἔπαισα, later form ἔπαιξα, Butt. ὁ 114; pr. *to play or sport as a child*, Luc. D. Deor. 4. 3. Xen. Mag. Eq. 5. 10.—In N. T. *to play, to sport*, with singing, leaping, dancing, as connected with worship; 1 Cor. 10, 7 ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πίνειν, καὶ ἀνέστησαν παίζειν, quoted from Ex. 32, 6 where Sept. for רִבְרִי. Sept. also for רִבְרִי Judg. 16, 25. 2 Sam. 6, 5. So Hom. Od. 23. 147. Hes. Scut. 277. 282. Aristoph. Ran. 410.

παῖς, παιδός, ό, ή, *a child*, male or female; *a boy, youth*; *a girl, maiden*; Plur. οἱ παῖδες, *children*; spoken of all ages from infancy up to full grown youth; see Matt. 2, 16, also Acts 20, 12 comp. v. 9.

1. Pr. and genr. Matt. 2, 16 ἀνέιλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεέμ... ἀπὸ διετούς καὶ κατωτέρω. 21, 15. Sing. ὁ παῖς Matt. 17, 18. Luke 2, 43. 9, 42. John 4, 51 ὁ παῖς σου ζῇ, comp. v. 46 where it is υἱός. Acts 20, 12, comp. v. 9 where it is νεανίας. Also ἡ παῖς Luke 8, 51. 54, comp. v. 42 where it is συγάτηρ ὡς ἐτῶν δώδεκα. Sept. genr. for רִבְרִי 2 K. 2, 24; ὁ π. for בן Prov. 4, 1; ἡ π. for רִבְרִי Ruth 2, 6; רִבְרִי Gen. 24, 28. 57. 34, 12.—Jos. Ant. 9. 7. 5 καὶ ἄρρενες αὐτῷ καὶ θηλείαι παῖδες ἐγένοντο. Xen. Mem. 4. 4. 20; ὁ παῖς Hdian. 1. 17. 6. Xen. Cyr. 1. 3. 1; ἡ παῖς Luc. D. Deor. 22. 1. Xen. Cyr. 5. 2. 8.

2. Like Engl. *boy*, Lat. *puer*, put for *a servant*, e. g. a) Pr. and genr. i. q. δοῦ-

λος, a servant, slave, Matt. 8, 6. 8. 13, comp. v. 9 where it is δοῦλος. Luke 7, 7, comp. v. 3. 12, 45. 15, 26. Sept. for עֲבָדֵי Gen. 9, 26. 27. 26, 15. So Æl. V. H. 4. 22. Xen. Mem. 3. 13. 6. b) an attendant, minister, as of a king, Matt. 14, 2 εἶπεν [Ἡρώδης] τοῖς παισὶν αὐτοῦ. Sept. and עֲבָדֵי Gen. 41, 38. Jer. 36, 24. So 1 Macc. 1, 6. Diod. Sic. 17. 36. c) ὁ παῖς τοῦ θεοῦ, the servant of God, i. q. עֲבָדֵי יְהוָה, see Heb. Lex. עֲבָד no. 2; spoken of a minister or ambassador of God, called and beloved of God and sent by him to perform any service; e. g. of David, Luke 1, 69. Acts 4, 25; of Israel, Luke 1, 54, comp. Sept. and עֲבָדֵי Is. 41, 8. 9. 44, 1. 2. 45, 4. Also of Jesus the Messiah, Matt. 12, 18 Ἰδοὺ ὁ παῖς μου, in allusion to Is. 42, 1 where Sept. and עֲבָדֵי; also Acts 3, 13. 26. 4, 27. 30. Sept. and עֲבָדֵי Is. 49, 6. 52, 13. al.

παῖω, f. παῖσω and παίσω, to strike, to smite, e. g. with the fist, a rod, sword; c. acc. Matt. 26, 68. Luke 22, 64. Mark 14, 47 et John 18, 10 ἔπαισε τὸν δοῦλον. Sept. for עָרַב Num. 22, 28. 2 Sam. 20, 10. So Hdian. 4. 13. 11. Xen. Cyr. 7. 3. 6.—Of a scorpion, to strike, to sting, Rev. 9, 5.

Πακατιανή, ἡς, ἡ, Pacatiana, i. e. Phrygia Pacatiana, the western part of Phrygia as divided by the Romans, see in Φρυγία; only in the spurious subscription 1 Tim. 6, 22. See Rosenm. Bibl. Geogr. I. ii. p. 202. Cellarii Notit. Orb. Ant. II. p. 144, 149.

πάλαι, adv. 1. long ago, of old, formerly; Matt. 11, 21. Luke 10, 13. Heb. 1, 1 παλαι ὁ θεὸς λαλήσας τοῖς πατέραςιν. Jude 4. Hence οἱ παλαιοὶ as adj. the old, former, 2 Pet. 1, 9; comp. Buttm. § 125. 6.—Jos. Ant. 11. 3. 1. Hdian. 1. 1. 1. Xen. Vect. 4. 2; c. art. Xen. Mem. 1. 6. 14.

2. Of time just past, as related to the present moment, now long, already long, a while; Mark 15, 44 ὁ δὲ Πιλάτος . . . ἐπηρώτησεν αὐτὸν εἰ παλαιοὶ ἀπέθανεν.—Hdian. 7. 5. 1. Plat. Phædo § 27. p. 79. c. Xen. Cyr. 8. 7. 1.

παλαιός, ἁ, ὢν, (πάλαι,) old, aged, not new.

1. In age or time, old, former, not recent, e. g. οἶνος Luke 5, 39 bis; ζυμὴ 1 Cor. 5, 7. 8; διαθήκη 2 Cor. 3, 14; ἐντολή 1 John 2, 7 bis; ὁ παλ. ἄνθρωπος Rom. 6, 6. Eph. 4, 22. Col. 3, 9; see in ἄνθρωπος no. 3. b. Sept. for עָדָן Lev. 25, 22.—2 Macc. 6, 21. Hdian. 5. 5. 16. Xen. Mem. 2. 1. 33.

2. From use, old, worn out, e. g. ἱμάτιον Matt. 9, 16. Mark 2, 21 bis. Luke 5, 36 bis; ἄσκοι Matt. 9, 17. Mark 2, 22. Luke 5, 37; genr. Matt. 13, 52. Sept. for עֲדָן Josh. 9, 4. 5. Jer. 38, 11.—Soph. Œd. R. 290. Lys. 179. 37.

παλαιότης, τῆτος, ἡ, (παλαιός,) oldness, antiquatedness; Rom. 7, 6 [ἐν] παλαιότητι γράμματος, i. q. ἐν γράμματι τῷ παλαιῷ, comp. in γράμμα no. 2. d.—Of extreme old age, second childhood, Eurip. Helen. 1065. Æschin. 33. 34.

παλαιῶ, ὦ, f. ὥσω, (παλαιός,) to make old; Pass. to wax old, to become old; pr. in age, Act. Sept. Job 9, 5. Pass. Athen. I. p. 33. a, οἶνος πεπαλαιωμένος. Luc. Philopat. 22.—In N. T. from use, Pass. to wax old, to be worn out; Luke 12, 33 βαλάντια μὴ παλαιούμενα. Heb. 1, 11 quoted from Ps. 102, 27. Heb. 8, 13 τὸ δὲ παλαιούμενον καὶ γηράσκον, comp. Sept. Lam. 3, 4. So Sept. Pass. for עָרַב Deut. 29, 5. Josh. 9, 13. Ps. 102, 27. Is. 50, 9.—Trop. to make old or antiquated, to declare obsolete, e. g. a law or covenant, c. acc. Heb. 8, 13 πεπαλαίωκε τὴν πρώτην sc. διαθήκην. Comp. Lat. antiquare legem Liv. 5. 30. Cic. de Off. 2. 21. Adam's Rom. Ant. p. 93.

πάλη, ἡς, ἡ, (πάλλω,) a wrestling, pr. Æl. V. H. 4. 15. Xen. An. 4. 8. 27.—In N. T. trop. struggle, conflict, Eph. 6, 12.

παλιγγενεσία, ας, ἡ, (παλιν, γένεσις,) new birth, regeneration, reproduction, Luc. Musc. encom. 7. Plut. de esu Carn. 2. 4.—Hence in N. T.

1. Trop. in a moral sense, new birth, i. e. regeneration, a change by grace from a carnal nature to a christian life, from sinful to holy affections, Tit. 3, 5. Comp. in ἀνακαίνωσις, ἀναγεννάω, γεννάω.

2. Spec. renovation, restoration, restitution, pr. from decay or ruin to a former state, equiv. to ἀποκατάστασις q. v. In N. T. spoken of the complete external manifestation of the Messiah's kingdom, when all things are to be delivered from their present corruption and restored to spiritual purity and splendour; comp. in βασιλεία no. 3. Matt. 19, 28 ἐν τῇ παλιγγενεσίᾳ, ὅταν καίσῃ ὁ υἱὸς τοῦ ἀνθρ. ἐπὶ θρόνον δόξης αὐτοῦ, comp. Acts 3, 21.—Jos. Ant. 11. 3. 9 παλιγγ. τῆς πατρίδος, i. e. the re-occupation of Judea after the exile. So Cicero calls the restoration of his dignity and fortune παλιγγενεσία, ad Att. 6. 6.

παλιν, adv. back, back again, again, pr. as implying a return back to a former place,

state, act, or the like, i. q. *re-* in Lat. and Engl.

1. Of place, espec. after verbs of motion, *back, again*; Mark 2, 1 *καὶ πάλιν εἰσῆλθεν εἰς Καπ.* 5, 21. John 6, 15 *ἀνεχώρησεν πάλιν εἰς τὸ ὄρος.* 11, 7. 14, 3 *πάλιν ἔρχομαι I come again, I will return.* Acts 18, 21. 2 Cor. 1, 16. 13, 2 *ἐὰν ἔλθω εἰς τὸ πάλιν.* Phil. 1, 26 *διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.* Gal. 1, 17. 4, 9. al. So Ceb. Tab. 29. Dem. 346. 19. Xen. An. 4. 3. 20.—Also *λαμβάνειν πάλιν, to take back again*, John 10, 17. 18. Acts 10, 16. (Xen. An. 4. 2. 13.) Acts 11, 10; *οικοδομεῖν πάλιν* Gal. 2, 18.

2. Of time, *again, another time, once more.* a) Genr. Matt. 4, 8 *πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος.* 20, 5. Luke 23, 20. John 4, 13. 16, 16. Acts 27, 28. Rom. 8, 15. Heb. 5, 12. 6, 6. James 5, 18. al. sēp. Pleonast. *πάλιν ἐκ δευτέρου*, Engl. *again the second time*, Matt. 26, 42. Acts 10, 15. (Æl. V. H. 1. 4. Hdian. 6. 7. 1. Xen. Cyr. 1. 3. 15.) Also, *at another time*, genr. John 1, 35. 8, 12. 21. Acts 17, 32. Including also perhaps the idea of place, i. q. 'again in another place,' Matt. 4, 7. John 12, 39. Rom. 15, 10. 11. 12. Heb. 2, 13. b) Hence as a continuative particle, connecting circumstances which refer to the same subject, *again, once more, further*; Matt. 5, 33 *πάλιν ἠκούσατε.* 13, 44 sq. 18, 19. Luke 13, 20. John 12, 22. 1 Cor. 12, 21. Heb. 1, 5. 6. 2. 13. al. (Diod. Sic. 13. 25. Xen. Cyr. 3. 1. 18.) Also where there is an implied opposition or antithesis, *again, on the other hand, contra*, Matt. 4, 7. 2 Cor. 10, 7. Gal. 5, 3. 1 John 2, 8. So Hdian. 4. 8. 10. Pol. 10. 9. 1. Xen. Cyr. 2. 3. 18. +

παμπληθεΐ, adv. (*παμπληθής*; *pās, plēthos*), *the whole multitude together, all at once*, Luke 23, 18.—Plato Crit. 111. a, *si sana lect.* Suid. *παμπληθεὶ καὶ παμπληθές, ἀντι τοῦ πολὺ.*

πάμποιλος, *παμπόλλη, πάμπολυ*, (*pās, polús*), *very much, very great, vast*, Mark 8, 1 *παμπόλλου ὄχλου ὄντος*.—Jos. Ant. 7. 5. 3. Luc. Hermot. 61. Xen. Cyr. 1. 1. 3.

Παμφυλία, *as, ἡ, Pamphylia*, a district of Asia Minor, bounded E. by Cilicia; N. by Pisidia; W. by Lycia; and S. by a part of the Mediterranean here called the Sea of Pamphylia. Of its cities only Perga is mentioned in N. T. Acts 2, 10. 13, 13. 14, 24. 15, 38. 27, 5. See Strabo 14. p. 667. Plin. H. N. 5. 26. Rosenm. Bibl. Geogr. I. ii. p. 193.

πανδοχεῖον, *ου, τό, (πανδοχεύς)*, pr. 'place where all are received,' i. e. *an inn* in the East *a menzil* or *meddfeh, khân, caravanseai*, Luke 10, 34. Comp. in *κατάλυμα*, and see Bibl. Res. in Pal. II. p. 122. III. p. 431.—Epict. Ench. 11. Luc. Philopat. 9. Pol. 2. 15. 5. The better Attic form was *πανδοκεῖον*, see Phryn. et Lob. p. 307.

πανδοχεύς, *έως, ὁ, (πάνδοκος; pās, déxomai)*, pr. 'one who receives all,' i. e. *the keeper of an inn or caravanseai, a host*, Luke 10, 35; see in *πανδοχεῖον*.—Pol. 2. 15. 6. Plut. de San. tuend. 15. The more Attic form was *πανδοκεύς*, see Phryn. et Lob. p. 307.

πανήγυρις, *ιδος, ἡ, (πᾶς, ἄγυρις, ἀγορά)*, pr. an assembly or convocation of the whole people in order to celebrate any public festival or solemnity, as the public games or sacrifices; hence genr. *a high festival, public convocation, joyful assembly*, Jos. Ant. 2. 4. 3. Diod. Sic. 2. 55. Xen. Hi. 1. 11.—In N. T. only Heb. 12, 23 *καὶ μυριάσιν, ἀγγέλων πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων κτλ.* and *to countless throngs*, even the *joyful assembly of angels*, sc. as hymning the praises of God around his throne; comp. Rev. 5, 11 sq. Ps. 148, 2. Dan. 7, 10. Sept. for מִרְיָהוּ Ez. 46, 11. Hos. 2, 11; מִרְיָהוּ Am. 5, 21.

πανοικί, adv. (*pās, oikos*), *with all one's household*, Acts 16, 34. Sept. Vat. for בְּרֵיהֶם Ex. 1, 1.—Jos. Ant. 4. 4. 4. Æschin. Dial. Soc. 2. 1. Plato Eryx. 392. c. The Atticists hold this to be a later form instead of *πανοικία* and *πανοικησία*, Lob. ad Phryn. p. 514 sq.

πανοπλία, *as, ἡ, (πάνοπλος; pās, ὅπλον)*, *panoply, complete armour*, offensive and defensive, Luke 11, 22. Trop. of spiritual armour, Eph. 6, 11. 13.—Sept. 2 Sam. 2, 21. Æl. V. H. 3. 24. Thuc. 3. 114.

πανουργία, *as, ἡ, (πανούργος)*, *shrewdness, cunning, craftiness*, Luke 20, 23 *κατανοήσας δὲ αὐτῶν τὴν πανουργίαν.* 1 Cor. 3, 19. 2 Cor. 4, 2. 11, 3. Eph. 4, 14. Sept. for מְרִמָּה Josh. 9, 4. So Luc. D. Deor. 7. 1. Xen. An. 7. 5. 11.—In late writers also in a good sense, Sept. for מְרִמָּה Prov. 1, 4. Æl. V. H. 2. 40.

πανούργος, *ου, ὁ, ἡ, adj. (πᾶς, ἔργον)*, pr. 'doing every thing,' hence *shrewd, cunning, crafty*, 2 Cor. 12, 16. Sept. for מְרִיב Job 5, 12. So Luc. D. Deor. 2. 1. Xen. An. 2. 5. 39.—In late writers also in a good sense, *wise*, Sept. for מְרִיב Prov.

13, 1; פְּרִי Prov. 14, 8. 15; also Ecclus. 21, 12. 20.

πανταχῇ, adv. (πᾶς,) *every where*, i. q. πανταχοῦ, for which it is read Acts 21, 28 Lachm.—Soph. (Ed. Col. 122. Plato Phæd. 109. b.

πανταχοῦθεν, adv. (πᾶς,) *from all sides, from every quarter*, Mark 1, 45.—Hdian. 2. 8. 1. Xen. Mem. 2. 1. 25.

πανταχοῦ, adv. (πᾶς,) *in all places, every where*, Mark 16, 20. Luke 9, 6. Acts 17, 30. 21, 28. 24, 3. 28, 23. 1 Cor. 4, 17.—Jos. B. J. 1. 8. 4. Cebet. Tab. 7. Xen. Mem. 3. 6. 2. See Buttm. § 116. n. 5.

παντελής, εὖς, οὖς, ὁ, ἡ, adj. (πᾶς, τέλος,) *wholly ended, all complete*; hence genr. *perfect, entire*, Jos. Ant. 10. 9. 3 παντελής ἀπώλεια. Diod. Sic. 15. 17. Plato Legg. 698. a.—In N. T. only εἰς τὸ παντελές, pr. *to completeness*, i. e. adverbially, *completely, entirely, perfectly*, Heb. 7, 25; μὴ εἰς τὸ παντελές, *not at all*, Luke 13, 11. See in εἰς no. 3. b. So Jos. Ant. 6. 2. 3. Æl. V. H. 12. 20.

πάντη, adv. (πᾶς,) *every where*, Pol. 6. 23. 14. Xen. Hell. 1. 3. 21.—In N. T. of manner, *in every way, in all ways*; Acts 24, 3 κατορθωμάτων γυνομένων...διὰ τῆς σῆς προνοίας πάντη καὶ πανταχοῦ. So Pol. 25. 5. 9. Xen. Hell. 4. 7. 5.

πάντοθεν, adv. (πᾶς,) *from every side or quarter*; hence *on every side, round about*, Luke 19, 43. Heb. 9, 4. John 18, 20 Rec. Mark 1, 45 Lachm.—Ecclus. 51, 10. Jos. B. J. 4. 10. 1. Xen. Hi. 6. 8.

παντοκράτωρ, ορος, ὁ, (πᾶς, κρατέω,) *the Omnipotent, the Almighty*, only of God, 2 Cor. 6, 18. Rev. 1, 8. 4, 8. 11, 17. 15, 3. 16, 7. 14. 19, 6. 15. 21, 22. Sept. where Heb. הַיְיָ 2 Sam. 5, 10. 7, 26. 27; for יְיָ Job 5, 17. 8, 5.—Wisd. 7, 25. 2 Macc. 1, 25. Anth. Gr. IV. p. 151.

παντότε, adv. (πᾶς,) *always, at all times, ever*, Matt. 26, 11. Mark 14, 7. Luke 15, 31. 18, 1. John 6, 34. 2 Cor. 2, 14. al. sæp.—Wisd. 19, 18. Dion. Hal. Ant. 11. 14. Hdian. 3. 9. 13. Only in later writers, for the earlier ἐκάστοτε, Sturz de Dial. Mac. p. 187 sq. Lob. ad Phryn. p. 103. +

πάντως, adv. (πᾶς,) *wholly, altogether, entirely*; 1 Cor. 5, 10 καὶ οὐ πάντως. 9, 10. 16, 12. So Æl. V. H. 5. 14. Hdian. 2. 10. 11. Xen. Cyr. 2. 1. 13.—Spec. *by all means, at all events, assuredly*; Luke 4, 23 πάντως ἐπεῖτέ μοι. Acts 18, 21 δεῖ με πάντως τὴν ἰορτὴν ποιῆσαι εἰς Ἱεροσ. 21, 22. 28, 4.

1 Cor. 9, 22 ἵνα πάντως τινὰς σώσω. In a neg. reply, emphat. Rom. 3, 9 οὐ πάντως, *not at all, not in the least*. So Tob. 14, 8. Æl. V. H. 1. 32. Plato Gorg. 497. c; in a reply, Xen. Cyr. 8. 4. 10.

παρά, a prep. governing the genitive, dative, and accusative, with the primary signif. *beside, near by*; expressing thus the relation of immediate vicinity or proximity. See Passow in παρά. Buttm. § 147. n. 1. Kühner § 297. Matth. § 588. Winer § 51. p. 437 sq.

I. With the GENITIVE, where as combined with the force of the genitive itself, it has the sense *from beside, from near, from with*, Fr. *de chez*, comp. Buttm. § 132. 3.* In prose writers and in N. T. only with a gen. of person, implying a going forth or proceeding from the side or presence of any one; thus taking the general sense *from*; comp. Viger. p. 580. Winer l. c. p. 438.

1. Pr. after verbs of motion, as of going, coming, sending, and the like, *from with*, *from*; Mark 14, 43 παραγίνεται Ἰούδας...καὶ ὄχλος πολλὸς...παρὰ τῶν ἀρχιερέων. Luke 8, 49. John 15, 26. 17, 8. So after εἶναι, *to be from, to come from*, John 6, 46. 7, 29; impl. 1, 14. Of things, Luke 6, 19 δύναμις παρ' αὐτοῦ ἐξῆλθεν, *a virtue went out from him*.—Sept. Is. 57, 16. Luc. D. Deor. 24. 2. Xen. An. 2. 2. 1.

2. Trop. after verbs of asking, receiving, or those which imply these ideas, *from*; e. g. after verbs of asking, seeking, and the like, Matt. 2, 4 ἐπυνθάνετο παρ' αὐτῶν. v. 7. 20, 20 αὐτοῦσά τι παρ' αὐτοῦ. Mark 8, 11. Luke 12, 48. John 4, 9. Acts 3, 2. 9, 2. James 1, 5. al. So Æl. V. H. 7. 2. Xen. An. 1. 3. 16.—After verbs of hearing or learning *from* any one, John 1, 41 ἀκουσάντων παρὰ Ἰωάννου. Acts 24, 8. 28, 22. Gal. 1, 12. 1 Thess. 2, 13. 2 Tim. 1, 13. 2, 2. 3, 14 παρὰ τίνος ἔμαθες. 2 John 4. al. sæp. So Luc. D. Mort. 13. 4. Hdian. 1. 1. 4. Xen. Cyr. 2. 2. 6.—After verbs of receiving, obtaining, buying, being promised, and the like, *from* any one; Matt. 18, 19 γειήσεται αὐτοῖς παρὰ τοῦ πατρός. (Xen. An. 7. 2. 25.) Mark 12, 2 ἵνα παρὰ τῶν γεωργῶν λάβῃ κτλ. Luke 6, 34. John 5, 34. Acts 7, 16 φ' ὠνίστατο Ἀβραὰμ...παρὰ τῶν νιῶν Ἐμμόρ. 9, 14. 26. 12. Rom. 11, 27. Eph. 6, 8. 2 Pet. 1, 17. Rev. 3, 18. al. sæp. So Luc. D. Deor. 5. 2. Æl. V. H. 9. 25. Xen. Cyr. 8. 2. 25.—After εἶναι expr. or impl. *to be from* any one, i. e. *to come, be given, bestowed, from or by* any one, John 17, 7 πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστὶ. Acts 26, 22

2 John 3. So of hospitality or gifts, Luke 10, 7. Phil. 4, 18 τὰ παρ' ὑμῶν. (Luc. D. Mort. 13. 4 τὰ παρὰ τῆς τύχης. Xen. Hell. 3. 1. 6.) Or *genr. to come, to be derived or possessed, from any one*, Mark 5, 26 τὰ παρ' αὐτῆς πάντα, i. e. all she had from herself, all her own property. (Xen. Cyr. 5. 5. 13.) Also of persons, of παρὰ τινος *pr. those from near any one*, i. e. his kindred, relatives, Mark 3, 21. So Jos. Ant. 1. 10. 5. Luc. Tox. 51.

3. Trop. c. *gen. of pers. as the source, author, director, from whom any thing proceeds; is derived.* a) *Genr.* Matt. 21, 42 παρὰ κυρίου ἐγένετο αὕτη, quoted from Ps. 118, 22 where Sept. for מִלְּפָנָיו. Luke 1, 45. 2, 1 ἐξῆλθε δόγμα παρὰ Καίσαρος. John 1, 6. Comp. Matth. § 588. So Luc. D. Mort. 1. 3. Plato Menex. 236. e. Xen. Hell. 2. 1. 27. b) Hence after passive verbs instead of *ἐπὶ*, more espec. in later writers. Acts 22, 30 τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων. Buttm. § 134. 3. Winer § 51. p. 438. So Luc. D. Deor. 4. 2. Plato Conv. 175. e. Xen. An. 1. 9. 1.

II. With the DATIVE, both of person and thing, expressing rest or position *by the side of, near by, at, with*; and with a dat. Plur. *among*; see Passow, Buttm. Matth. 1. c. Winer § 52. p. 470.

1. Of *Place*, after verbs implying rest or remaining in a place. a) *Genr. and c. dat. of thing*, John 19, 25 ἐστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ. With dat. of pers. as indicating place, Matt. 6, 1 μισοῦν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν κτλ. 22, 25 ἦσαν δὲ παρ' ἡμῖν ἐπὶ ἀδελφοί, i. e. *with* or *among*-us. 28, 15. John 1, 40. 8, 38. 14, 17. 23. 17, 5 bis [ὄντα] παρὰ σεαυτῶν.. ἡ εἶχον παρὰ σοί. Acts 10, 6. 1 Cor. 16, 2 παρ' ἐαυτῶν τιθέτω, *with himself*, Fr. *chez soi*, at home. Acts 21, 16 παρ' ᾧ ξενισθῶμεν. Col. 4, 16 παρ' ὑμῖν *among you*, in your presence. 2 Tim. 4, 13. Rev. 2, 13. al. So Jos. Ant. 1. 11. 2 ἐκάζιζετο παρὰ τῇ Σύρα. Luc. D. Deor. 23. 2. Xen. Cyr. 5. 1. 15, 26. b) Rarely after verbs of motion, and only when subsequent rest is also implied, comp. in ἐν no. 4; so in Engl. *by, with*. Luke 9, 47 Ἰησοῦς.. ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἐαυτῷ. 19, 7. Comp. Matth. § 588. b. So Xen. An. 2. 5. 27 si sana lect.

2. With dat. of *Person*, the reference being to the person himself without regard to place. a) *Pr. and genr. with, among*, Matt. 21, 25 οἱ δὲ διελογίζοντο παρ' ἐαυτοῖς. Luke 1, 30 εἶπες γὰρ χάριν παρὰ τῷ θεῷ. 2, 52. 2 Cor. 1, 17. 1 Pet. 2, 20. So Luc. D. Deor. 22. 2. Diod. Sic. 1. 6. Xen. Cyr.

8. 2. 28. b) Trop. *with* or *before* any one, i. e. in his sight, presence, judgment, he being judge, Acts 26, 8. Rom. 2, 13 δίκαιοι παρὰ τῷ θεῷ. 11, 25. 1 Cor. 3, 19. Gal. 3, 11. James 1, 27. 1 Pet. 2, 4. 2 Pet. 3, 8. So 2 Pet. 2, 11 παρὰ κυρίῳ *before the Lord*, as judge. (Jos. Ant. 7. 4. 2. AEL. V. H. 10. 15 παρ' ἐμοὶ κριτῇ. Hdrot. 3. 160.) Also of what is in the power of any one; Matt. 19, 26 his, παρὰ τοῖς ἀνθρώποις τοῦτο ἀδύνατόν ἐστι· παρὰ δὲ θεῷ πάντα δυνατόν. Of moral qualities which are *with* any one, i. e. belong to his character, Rom. 2, 11 οὐ γὰρ ἐστὶ προσωποληψία παρὰ τῷ θεῷ. 9, 14. Eph. 6, 9. James 1, 17. So Sept. Job 12, 13. Dem. 318. 13 εἰ δ' οὐκ ἐστὶ καὶ παρ' ἐμοὶ τις ἐμπειρία τοιαύτη. c) Trop. 1 Cor. 7, 24 ἕκαστος ἐν ᾧ ἐκλήβη, ἐν τούτῳ μενέτω παρὰ τῷ θεῷ, *with God*, i. e. in union and fellowship by faith with him, devoted to him as Christians, i. q. ἐν κυρίῳ v. 22.

III. With the ACCUSATIVE, *pr. expressing motion alongside of, near by, near to*; see Passow, Buttm. Matth. 1. c. Winer § 53. g.

1. *Pr. implying motion along or by the side of any thing*, i. e. *near, by, along*, after verbs of motion; c. acc. of thing, Matt. 4, 18 περιπατῶν δὲ ὁ Ἰ. παρὰ τὴν θάλασσαν, i. e. *by the sea*, along the sea-shore. Matt. 13, 4. Mark 2, 13. 4, 15 οἱ παρὰ τὴν ὁδὸν (σπεύρουται) *by the way-side*. Luke 8, 5. So Jos. Ant. 2. 5. 5 παρὰ ποταμὸν βαδίζων. Xen. An. 6. 2. 1, 18.

2. Expressing motion to a place, i. e. place whither, *to the side of, near by, near to, at*, after verbs of motion, and so equiv. to πρὸς or εἰς c. acc. Matt. 15, 29 μεταβάς.. ἦλθε παρὰ τὴν θάλασσαν, *he came near by (to) the sea*, approached the sea. v. 30 ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ, *at his feet*. Luke 8, 41. Acts 4, 35. 7, 58.—Hom. Il. 1. 347 τὰ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν. Luc. D. Deor. 9. 2. Plato Phæd. 116. b. Xen. Cyr. 1. 3. 14 ἡ παρ' ἐμὲ εἴσοδος.

3. Sometimes also with the idea of rest or remaining *near* a place, *near, by, at*, i. q. παρὰ c. dat. Here however the idea of previous motion or coming to the place, is strictly implied; comp. in εἰς no. 4. a) *Pr. after verbs of rest or remaining*, Matt 13, 1 ἐκάθιστο παρὰ τὴν θάλασσαν, i. e. *he went and sat by the sea-side*. Mark 5, 21. Luke 5, 1. 7, 38 στῆσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω. 10, 39. Ellipt. with a verb impl. Mark 4, 1. Acts 22, 3. Heb. 11, 12. So AEL. V. H. 8. 16. Hdrot. 8. 140. Thuc. 7. 39. b) Trop. of the ground or reason *by* or *along with* which a conclusion follows, b1

reason of, because of, Lat. *propter*, e. g. *παρὰ τοῦτο*, thereby, therefore, on this account; 1 Cor. 12, 15. 16 οὐ παρὰ τοῦτο οὐκ ἔστιν ἕκ τοῦ σώματος; comp. Matth. Winer l. c. Sept. for *לְכִי* Deut. 23, 5. So π. τοῦτο Plut. Camill. 28. Xen. Mag. Eq. 1. 5; παρ' ὃ Jos. B. J. 3. 3. 5; genr. Pol. 1. 32. 4. Dem. 545. 22.

4. Denoting motion *by or past* a place, i. e. *along by, by, beyond*, Thuc. 7. 13. Xen. Cyr. 5. 2. 29 παρ' αὐτὴν τὴν βασιλῶνα δεῖ παρίεναι.—In N. T. only trop. as implying a failure to reach the exact point of aim, a going *beside or beyond* the mark, a *miss*; comp. Passow, Winer l. c. a) i. q. Engl. *aside from*, not coincident with, not conformable to, i. e. *contrary to, against*. Acts 18, 13 παρὰ τὸν νόμον, pr. *aside from the law*, contrary to law. Rom. 1, 26 παρὰ φύσιν. 4, 18 παρ' ἐλπίδα. 11, 24. 16, 17. Gal. 1, 8. 9. So Jos. Ant. 6. 13. 2. Hdian. 6. 3. 6. Xen. Mem. 1. 1. 18. b) i. q. Engl. *beside*, in the sense *except, save*, 2 Cor. 11, 24 τεσσαράκοντα παρὰ μίαν *forty stripes save one*. So Jos. Ant. 4. 8. 1 τεσσαράκοντα ἐτῶν παρὰ τριάκοντ' ἡμέρας. Dem. 688. 25. Hdot. 9. 33. c) i. q. Engl. *past*, in the sense *beyond, besides, more than*; so genr. Heb. 11, 11 παρὰ καιρὸν ἡλικίας ἔτεκεν, *past the proper age, beyond the usual age*. (Jos. Ant. 14. 14. 3. Thuc. 3. 54 παρὰ δύναμιν.) More commonly i. q. *more than, above, beyond*; so genr. Luke 13, 2 ἁμαρτωλοὶ παρὰ πάντας. v. 4. Rom. 1, 25. 12, 3 παρ' ὃ δεῖ φρονεῖν. 14, 5 see in κρίνω no. 1. Heb. 1, 9. (Diod. Sic. 12. 13 init. Plato Ion 539. e. Xen. Mem. 1. 4. 14.) Also after comparatives, where παρὰ c. acc. is equiv. to ἢ κατὰ c. acc. Matth. 5. 588. p. 1174; e. g. Luke 3, 13 μὴδὲν πλέον παρὰ τὸ διατεταγμένον *nothing more beyond what is appointed*, i. q. *no more than is appointed*. Heb. 1, 4. 2, 7. 9. 3, 3. 9, 23. 11, 4. 12, 24. (1 Esdr. 4, 35. Hdot. 7. 103. Thuc. 1. 23.) After ἄλλος, 1 Cor. 3, 11 θεμελίον ἄλλον. παρὰ τὸν κείμενον, *other . . than*; comp. Matth. l. c. So Plato Phaed. 42. p. 93. a, οὐδὲ μὴν ποιεῖν τι οὐδέ τι πάσχειν ἄλλο, παρ' ὃ ἂν ἐκεῖνα ἢ ποιῇ ἢ πᾶσχει.

NOTE. In composition παρὰ implies:
a) Nearness, proximity, *alongside of, beside, near, by*; as παρακίβω, παρίστημι, παραβαλάσσιος. b) Motion or direction *to the side of, near by, near to, by*; as παραβάλλω, παραδίδωμι, παρέχω, παραινέω. c) Motion *along by or past* any place, a going *beyond*; as παράγω, παρέρχομαι, παραπλέω. d) Trop. a going *beside or beyond*, going *amiss*, i. q. Engl. *mis-*, i. e. *wrongly, falsely*,

as παρακούω, παραβερνέω; or like Lat. *præter*, trans, implying transgression, violation, as παραβαίνω, παρανομέω; also *by stealth*, as παρεισάγω. +

παραβαίνω, f. βήσομαι, aor. 2 παρέβην, (βαίνω) pr. *to go by the side of, to accompany*, sc. as one of the warriors in a chariot, Hom. Il. 11. 522. ib. 13. 708. Hdot. 7. 40; *to pass by or over in silence*, Dem. 298. 11.—Usually and in N. T. only trop. *to go aside from, to overstep, to transgress*, c. accus. Matt. 15, 2. 3 ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ. Absol. 2 John 9. Prægn. Acts 1, 25 ἐξ ἧς (ἀποστολῆς) παρέβη Ἰούδας i. e. *from which he by transgression fell away*, which he deserted by transgression; so Sept. c. ἕκ for *בְּ* Ex. 32, 8. Sept. genr. for *בְּ* Num. 14, 41. Josh. 7, 11. 15.—Dem. 624. 1. Xen. Mem. 4. 4. 21.

παραβάλλω, f. βαλῶ, (βάλλω) *to throw near, to cast before*, as food to animals, Luc. D. Deor. 12. 1. Pol. 1. 84. 8.—In N. T.

1. *to throw or place side by side*, trop. *to compare*, τὶ ἐν τινι Mark 4, 30.—So τί τινι Jos. Ant. 5. 1. 21. Hdot. 1. 198; τὶ πρός τι Xen. Mem. 2. 4. 5.

2. Intrans. or with ἐαυτὸν impl. *to throw oneself near*, i. e. *to betake oneself any whither, to go or come to a place, to arrive at*; see Buttm. § 130. n. 2. § 113. 2. Matth. § 496. Winer § 39. 1. Espec. by ship, as a nautical term, c. εἰς Acts 20, 15 παρεβόλομεν εἰς Σάμον.—Jos. Ant. 18. 6. 4. Diod. Sic. 1. 44. Hdot. 7. 179.

παραβάσις, εὼς, ἡ, (παραβαίνω) *transgression*, e. g. τοῦ νόμου Rom. 2, 23; absol. 4, 15. 5, 14. Gal. 3, 19. 1 Tim. 2, 14. Heb. 2, 2. 9, 15. Sept. for *בְּ* Ps. 101 3.—2 Macc. 15, 10 π. τῶν ὁρκῶν. Plut. Mor. II. p. 152.

παραβάτης, ου, ὁ, (παραβαίνω) *an accompanier, companion*, sc. as one of the warriors in a chariot, Diod. Sic. 20. 41. Xen. Cyr. 7. 1. 29.—In N. T. *a transgressor*, e. g. τοῦ νομοῦ Rom. 2, 25. 27. James 2, 11; absol. Gal. 2, 18. James 2, 9. So Symm. for *בְּ* Ps. 17, 4. Ez. 18, 10.

παραβιάζομαι, f. ἀσομαι, Mid. depon. (βιάζω) *to force, to do violence to*, contrary to nature and right, Jos. Ant. 13. 4. 9. Pol. 26. 1. 3. Plut. ed. Reisk. X. p. 118 pen. μὴ παραβιάζεσθαι ταῖς ἡδοναῖς τὴν φύσιν.—In N. T. *to compel, to constrain*, by overmuch entreaty, c. acc. Luke 24, 29. Acts 16, 15. Sept. for *בְּ* 2 K. 2, 17; *בְּ* 1 Sam. 28, 23.

παραβολενομαι, f. εὔσομαι, Mid. depon. (παράβολος, παραβάλλομαι,) to expose oneself, to venture; Phil. 2, 30 Grb. παραβολευσάμενος τῇ ψυχῇ *exposing himself as to his life*, regardless of his life; for the dat. see Winer § 31. 3. Matth. § 400. 6.—Chrysost. 1 Thess. Hom. 9. Hesych. παραβολευσάμενος· εἰς θάνατον ἑαυτὸν ἐκδούς. See Wetstein N. T. not. crit. in loc.

παραβολή, ἥς, ἡ, (παραβάλλω,) pr. a placing side by side, as of ships in battle, Pol. 15. 2. 13. Diod. Sic. 14. 60.—In N. T. trop.

1. a comparison, similitude; Mark 4, 30 ἐν ποία παραβολῇ παραβαλόμεν αὐτήν; Heb. 11, 19 ἐν παραβολῇ, i. e. figuratively. So Ael. V. H. 3. 33. Pol. 1. 2. 2.—Spec. an image, figure, symbol, i. q. τύπος, Heb. 9, 9 ἦτις [ἦν] παραβολή εἰς τὸν καιρὸν τὸν ἐνεστηκότα, i. e. a symbol or type of spiritual things in Christ; comp. v. 11.

2. Spec. a parable, a short discourse or comparison, usually a narrative, under which something else is figured, or in which the fictitious is employed to represent and illustrate the real. This is a favourite mode of oriental teaching, and was much employed by our Saviour; so often in the first three Gospels, but not elsewhere in N. T. E. g. Matt. 13, 24 ἄλλην παραβολὴν παρέθηκεν. v. 31. 33. 53. 15, 15. 21, 33. 45. Mark 4, 10. 13 bis. 7, 17. 12, 12. Luke 5, 36. 6, 39. 8, 9. 11. 12, 16. 41. 13, 6. 15, 3. 18, 1. 9. 19, 11. 20, 9. 19. 21, 29; ἐν παραβολαῖς in parables, through or by means of parables, Mark 4, 11. Luke 8, 10; λαλεῖν, λέγειν, εἰπεῖν ἐν παραβολαῖς, Matt. 13, 3. 10. 13. 34. 22, 1. Mark 3, 23. 12, 1; διδάσκειν ἐν παραβολαῖς Mark 4, 2; εἶπε διὰ παραβολῆς Luke 8, 4; dat. of manner, Mark 4, 33. Also χωρὶς παραβολῆς οὐκ ἔλαλει αὐτοῖς Matt. 13, 34. Mark 4, 34; ἀπὸ τῆς συκῆς μάθετε τὴν παραβολήν, i. e. drawn from the fig-tree, Matt. 24, 32. Mark 13, 28. With gen. of the object whence the parable is drawn, Matt. 13, 18 π. τοῦ σπείροντος. v. 36 π. τῶν ζιζανίων. Once of a series of comparisons, including also a parable, Luke 14, 7, comp. v. 7—11. 12—14. 16—24. Sept. and Heb. בְּחִנּוּי Ez. 17, 2. 24, 3.

3. In a wider sense, figurative discourse, a dark saying, apothegm, i. e. obscure and of deep meaning; Matt. 13, 35 ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, quoted from Ps. 78, 2 where Sept. for בְּחִנּוּי a sententious or didactic poem; comp. Prov. 1, 6. Ecc. 12, 9.—Hence i. q. a proverb, adage, Luke 4, 23. Sept. and בְּחִנּוּי 1 Sam. 10, 12. Ez. 18, 2.

παραβουλενομαι, f. εὔσομαι, (βουλεύω,) to misconsume, to not regard, a doubtful form, c. dat. Phil. 2, 30 Rec. where other editions and Mss. read παραβολενομαι q. v. Not found elsewhere.

παραγγελία, ας, ἡ (παραγγέλλω,) announcement, declaration, proclamation, by authority, Xen. Hell. 2. 1. 4.—In N. T. a command, charge, precept, e. g. from magistrates, c. dat. emphat. Acts 5, 28 οὐ παραγγελία παρηγγείλαμεν ὑμῖν; 16, 24. Or as pertaining to religion, 1 Thess. 4, 2 παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. 1 Tim. 1, 5. 18. So genr. Pol. 6. 27. 1.

παραγγέλλω, f. γελῶ, (ἀγγέλλω,) to bring or send word near to any one, to pass the word along, to announce, Hdtian. 1. 5. 3. Xen. Hell. 2. 1. 4.—Hence in N. T. and comm. to give the word, to command, to charge; also παραγγέλλω μὴ, to forbid; c. dat. of pers. expr. or impl. the thing commanded being put in the accus. or infin. or with ἵνα and the like. α) With dat. and accus. 2 Thess. 3, 4 ἀ παραγγέλλομεν ὑμῖν. v. 10 τοῦτο παραγγ. ὑμῖν, ὅτι κτλ. c. dat. impl. 1 Cor. 11, 17. 1 Tim. 4, 11. 5, 7 ταῦτα παράγγελλε, ἵνα κτλ. So Xen. Cyr. 4. 2. 19. Lac. 13. 5. β) With dat. and infin. see for the use of the infin. aor. as well as inf. pres. Lob. ad Phryn. p. 747 sq. Winer § 45. 8. E. g. infin. aor. Mark 8, 6 παρήγγειλε τῷ ὄχλῳ ἀναπσεῖν ἐπὶ τῆς γῆς. [Matt. 15, 35.] Luke 5, 14. 8, 29. 56. Acts 10, 42. 16, 18. 23, 22. 1 Cor. 7, 10. Inf. pres. Luke 9, 21 αὐτοῖς παρήγγειλε μηδενὶ λέγειν τοῦτο. Acts 1, 4. 4. 18. 5, 28. 40. 16, 23. 17, 30. 23, 30. 2 Thess. 3, 6. 1 Tim. 1, 3. 6, 17; with acc. and inf. pres. 1 Tim. 6, 13; dat. impl. Acts 15, 5. So aor. Jos. c. Ap. 1. 26. Hdtian. 6. 8. 15. Xen. Ag. 1. 31; pres. Luc. Nigr. 34. Xen. Cyr. 2. 4. 4. Inf. c. acc. Xen. An. 1. 2. 1. γ) Further, with dat. and ἵνα, see in ἵνα III. 1. a. Mark 6, 8. 2 Thess. 3, 12; dat. and καὶὼς 1 Thess. 4, 11; with λέγων before the express words Matt. 10, 5.

παραγινομαι, f. γενήσομαι, (γίνομαι,) Pres. and Impf. to become near, to become present, i. e. to come, to approach, to arrive, Matt. 3, 1. 13. Mark 14, 43; Impf. once John 3, 23; elsewhere only Aor. 2 παρεγενόμην, to be near, to be present, i. e. to have come or arrived; see in γίνομαι.

1. Genr. and absol. John 3, 23 παρεγένοντο καὶ ἐβαπτίζοντο. Luke 14, 21. 19, 16. Acts 11, 23 ὅς παρεγενόμενος καὶ ἰδὼν. 25, 7. 1 Cor. 16, 3. al. Sept. for נִבִּי Gen. 26, 32. Ex. 2, 16. 17. sep. So Ael. V. H. 12.

1 init. Xen. Cyr. 8. 1. 3.—With an adjunct of place whither, e. g. εἰς c. acc. of place, Matt. 2, 1. John 8, 2. Acts 13, 14. 15, 4. (Sept. Josh. 24, 11. Hdot. 2. 4.) With ἐπὶ c. acc. of place, Matt. 3, 13 (Plut. Mor. II. p. 35); ἐπὶ c. acc. of pers. to come upon or against any one, Luke 22, 52. (Sept. Josh. 10, 9. Thuc. 2. 95.) With πρὸς c. acc. of pers. Luke 7, 4. 11, 6. Acts 20, 18. So Sept. Ex. 2, 17. 18, 6. Diod. Sic. 2. 13.—With an adjunct of place whence, e. g. ἀπὸ c. gen. Matt. 3, 13; ἐξ ὁδοῦ Luke 11, 6; παρὰ τινος Mark 14, 43.

2. Spec. to come or appear publicly, e. g. John the Baptist, Matt. 3, 1; Jesus, Luke 12, 51. Heb. 9, 11.—1 Macc. 4, 45. Test. XII Patr. p. 745. +

παράγω, f. ἄγω, (ἄγω,) to lead along near, to lead by or past, Xen. Hell. 4. 5. 11.—Hence in N. T.

1. Mid. παράγομαι, to pass along, to pass away; absol. 1 John 2, 8 ἡ σκοτία παράγεται. Trop. i. q. to disappear, to perish, 1 John 2, 17 ὁ κόσμος παράγεται. Only in N. T.

2. Intrans. παράγω, to pass along, to pass by, comp. in ἄγω no. 2. Matt. 20, 30 ἀκούσαντες ὅτι Ἰησοῦς παράγει. Mark 2, 14. 15, 21. John 9, 1. Sept. for עָבַר 2 Sam. 15, 18. Ps. 129, 8. So Pol. 5. 18. 4.—Spec. to pass on by, to pass away, Matt. 9, 9 καὶ παράγω ὁ Ἰησοῦς ἐκεῖθεν. v. 27. John 8, 59. Trop. i. q. to disappear, to perish, 1 Cor. 7, 31 τὸ σχῆμα τοῦ κόσμου τούτου παράγει. Sept. and עָבַר Ps. 144, 4. So Xen. Cyr. 5. 4. 44.

παράδειγματιζω, f. ἴσω, (παράδειγμα, παράδεικνυμι,) to make an example of, to put to open shame, c. acc. Matt. 1, 19 μὴ ζέλων αὐτήν παραδειγματίσαι. Heb. 6, 6 coupled with ἀνασταυρώω. So Sept. for הִקְדִּיחַ Num. 25, 4.—Plut. de Curiosit. 10. Pol. 29. 7. 5.

παράδεισος, ου, ὁ, paradise, comp. Sanscr. paredīṣa, a region of beauty; Armen. parden, a garden or park around the house, planted with grass, herbs, trees, for use and ornament, see Schröder Diss. Thesaur. Ling. Armen. præmiss. p. 56. In the Heb. form פָּרַדִּיִּס and Gr. παράδεισος, it is applied to the pleasure gardens and parks with wild animals around the country residences of the Persian monarchs and princes, Neh. 2, 8; comp. Ecc. 2, 5. Cant. 4, 13. Xen. Cyr. 1. 3. 14. Hell. 4. 1. 33. Œc. 4. 13. Diod. Sic. 16. 41. In like manner of the parks and gardens of the Jewish kings, Jos. Ant. 7. 4. 14. ib. 8. 7.

3. Hence in Sept. of the garden of Eden, παράδεισος for Heb. גֶּן. Gen. 2, 8 sq. Jos. Ant. 1. 1. 3. See Heb. Lex. גֶּן. Rosenm. Bibl. Geogr. I. i. p. 173 sq.—Hence in the later Jewish usage and in N. T. paradise is put for the abode of the blessed after death, viz.

1. The inferior paradise, or the region of the blessed in Hades, Luke 23, 43; see art. ἄδης. Comp. Jos. Ant. 18. 1. 3.

2. Spec. ὁ παράδεισος τοῦ θεοῦ, the paradise of God, the celestial paradise, where the spirits of the just dwell with God, 2 Cor. 12, 4, i. q. ὁ τρίτος οὐρανός in v. 3; see in οὐρανός no. 4. b. So Rev. 2, 7, where the imagery is drawn from Gen. 2, 8 sq.—Psalt. Salom. 14, 2. Test. XII Patr. p. 586 αὐτὸς [ὁ υἱὸς τοῦ θεοῦ] ἀνοίξει τὰς θύρας τοῦ παραδείσου σου, καὶ . . . δώσει τοῖς ἁγίοις φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς.

παράδεχομαι, f. ἵσται, Mid. depon. (δέχομαι,) to take near or to oneself, i. e. to receive to oneself, pr. from the hands of any one, Xen. Cyr. 7. 3. 1.—In N. T. trop. to receive, to admit, to approve, e. g. things, c. acc. Mark 4, 20 τὸν λόγον. Acts 16, 21 εἶη. 22, 18. 1 Tim. 5, 19. Sept. for נָחַץ Ex. 23, 1. (Arr. Epict. 1. 7. 6. Luc. D. Mort. 28. 2.) Also persons, Acts 16, 4 Lachm. By Hebraism, to delight in, Heb. 12, 6 υἱὸν ὃν παράδεχεται, parall. with ἀγαπάω, quoted from Prov. 3, 12 where Sept. for נָחַץ.

παράδιατριβή, ης, ἡ, (διατριβή, διατριβω,) misemployment, useless occupation, busy meddling; 1 Tim. 6, 5 Rec. This reading has less authority than διαπατριβή, though some prefer it; see Tittm. de Synon. N. T. p. 233. Winer § 16. 4. n.

παράδωμι, f. παράδωσω, (δίδωμι,) to give near or over to any one, to deliver over or up, into the possession or power of any one.

1. Of persons, to deliver over with evil intent into the power or authority of others; e. g. to magistrates for trial, condemnation, c. acc. et dat. Matt. 5, 25 μήποτέ σε παραδῶ ὁ ἀντίδικός τῷ κριτῇ. Mark 15, 1 παρέδωκαν αὐτὸν τῷ Πιλάτῳ. Luke 20, 20. John 19, 11; dat. impl. Matt. 27, 18. Acts 3, 13. (Dem. 515. 6.) To lictors or soldiers for punishment or ward, Matt. 5, 25 καὶ ὁ κριτὴς σε παραδῶ τῷ ὑπηρέτῃ. 18, 34 παρέδωκεν αὐτὸν τοῖς βασανισταῖς. 20, 19 et Luke 18, 32 τοῖς ἔθνεσιν, i. e. the Roman soldiers. Acts 12, 4; with εἰς final, Matt. 20, 19. With acc. and εἰς final, Luke 24, 20 παρ. αὐτὸν εἰς κρίμα θανάτου, i. e. to be

punished with death. With *ἵνα*, Matt. 27, 26 Ἰησοῦν παρέδωκεν, *ἵνα* σταυρωθῇ. Mark 15, 15. (Dem. 1327. ult. Xen. An. 4. 2. 1.) Also in general to the power and pleasure of one's enemies; c. acc. et dat. Matt. 26, 15 καὶ ὑμῖν παραδώσω αὐτόν. Luke 23, 25. Mark 10, 33. 1 Tim. 1, 20; acc. simpl. Matt. 10, 4 Ἰούδας ὁ καὶ παραδούς αὐτόν. 24, 10. Mark 3, 19. 14, 11. Luke 22, 21. al. Pass. Matt. 4, 12. Mark 1, 14. (1 Macc. 14, 33. Ceb. Tab. 9. Xen. Hell. 2. 4. 41.) Instead of dat. put with *εἰς συνέδρια*, *ὑπὸ* (before) *councils*, Matt. 10, 17. Luke 21, 12. (Dem. 1230. 18.) Also *εἰς χεῖράς τινος*, *into the hands (power) of any one*, Matt. 17, 22. Mark 14, 41. Luke 24, 7. Acts 21, 11. With *εἰς* final, Matt. 24, 9. 26, 2 ὁ υἱὸς τοῦ ἀνθρ. παραδίδοται *εἰς* τὸ σταυρωθῆναι. Acts 8, 3 *εἰς* φυλακὴν. Mark 13, 12 et 2 Cor. 4, 11 *εἰς* θάνατον, and so with *εἰς θάνατον* impl. wherever the reference is to the death of Jesus, Rom. 4, 25. 8, 32. 1 Cor. 11, 23; also where Jesus is said *ἐάντων παραδιδόναι*, Gal. 2, 20. Eph. 5, 2. 25. (Act. Thom. § 52.) Once *γενρ. τινά τιμ* *εἰς*, 1 Cor. 5, 5.

2. Of persons or things delivered over to do or suffer any thing, *to give up or over, to surrender, to permit*, c. acc. Acts 15, 26 ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν, *men who have given up (jeopardied) their lives*. So c. acc. et *ἵνα*, 1 Cor. 13, 3 ἐὰν παραδῶ τὸ σῶμά μου *ἵνα* καθίσθωμαι. Sept. for Chald. ܕܢܝܕܢ; Dan. 3, 28. (Luc. Tim. 12. Plut. Mor. II. p. 32. Xen. Cyr. 3. 3. 47.) Of persons given over to follow their passions or appetites; with acc. and dat. of thing, Eph. 4, 19 ἐαυτοὺς παρέδωκαν τῇ ἀσέλγείᾳ. Acc. and infin. Acts 7, 42; acc. and *εἰς τι* *into any thing*, i. e. *into the power or practice of it*, Rom. 1, 24. 26. 28. So Ecclus. 23, 6.

3. Of persons and things delivered over to the charge, care, kindness of any one, *to give up or over, to commit, to intrust*, mostly c. acc. et dat. Matt. 11, 27 πάντα μοι παραδῶν ὑπὸ τοῦ πατρός. 25, 14. Luke 4, 6. 10, 22. Acts 27, 1 παρέδιδουν τὸν Παῦλον. ἐκατοντάρχη κτλ. 1 Pet. 2, 23. 2 Pet. 2, 4. (Diod. Sic. 5. 36. Xen. An. 4. 6. 1.) So *παραδιδόναι τινά τῃ χάριτι τοῦ Θεοῦ*, *to commit (commend) to the favour of God*, Acts 14, 26. 15, 40; *παραδιδόναι τὸ πνεῦμα* sc. *τῷ Θεῷ*, *to give up the ghost*, John 19, 30, comp. Ps. 31, 5. Ecc. 12, 7.—Spec. *to deliver up, to render up*, e. g. *τὴν βασιλείαν τῷ Θεῷ* 1 Cor. 15, 24. So Xen. Hell. 2. 3. 7.

4. Of things delivered orally or by writing, i. q. *to deliver, to declare, to teach*, c. acc.

et dat. expr. or impl. Mark 7, 13. Luke 1, 2. Acts 6, 14 τὰ ἔθνη ἃ παρέδωκεν ὑμῖν Μωϋσῆς 16, 4. 1 Cor. 11, 2. 23 δ καὶ παρέδωκα ὑμῖν 15, 3. 2 Pet. 2, 21. Jude 3. Pass. Rom. 6 17 *εἰς* ὃν παρεδόθητε τύπον διδαχῆς, *for εἰς τὸν τύπον διδ. ὃν παρεδόθητε*, see Butt. § 131. 5, and § 134. 6. Winer § 24. 2.—Jos. c. Apion. 1. 12. Hdian. 1. 1. 3. Diod. Sic. 1. 3.

5. Intrans. or with *ἐάντων* impl. see in *παραβάλλω* no. 2, *to deliver up oneself, to yield oneself*, e. g. as the harvest presents itself for the sickle; Mark 4, 29 ὅταν δὲ παραδῷ ὁ καρπός. +

παράδοξος, *ον; ὁ, ἡ*, adj. (δόξα), *paradoxical, strange*, pr. aside from opinion, Luc. D. Deor. 9. 2. Xen. Mag. Eq. 8. 19.—In N. T. *strange, wonderful*, Luke 5, 26. So Ecclus. 43, 25. Hdian. 1. 1. 5. Plut. Alex. M. 17.

παράδοσις, *εως, ἡ*, (παραδίδωμι), *delivery*, the act of delivering over from one to another, Thuc. 1. 9; *the surrender of a city*, Jos. B. J. 1. 8. 6. Thuc. 3. 53.—In N. T. meton. 'any thing orally delivered,' *a precept, ordinance, instruction*.

1. Of precepts or doctrines delivered down from age to age, *tradition, traditional law*; Matt. 15, 2 παραβαίνουνσι τὴν παράδοσιν τῶν προσηγμένων. v. 3. 6. Mark 7, 3. 5. 8. 9. 13. Gal. 1, 14. Col. 2, 8. See Jos. Ant. 13. 10. 6.—Pol. 12. 6. 1. Plato Legg. 803. a.

2. *Genr. a precept, doctrine*, 1 Cor. 11, 2 καὶ οὕτως παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε. 2 Thess. 2, 15. 3, 6.—Jos. Ant. 10. 4. 1. Arr. Epict. 2. 23. 40. Pol. 11. 8. 2.

παραζηλώω, *ῶ, f. ὥσω*, (ζηλώω), pr. *to make miszealous*, i. e. *to make jealous, to provoke to jealousy or emulation*, trop. of Israel whom God would make jealous of their own high privileges and cause to set a right value upon them, by bestowing like privileges on other nations; c. acc. Rom. 10, 19 παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔσται, quoted from Deut. 32, 21 where Sept. for ܕܢܝܕܢ, ܕܢܝܕܢ. Rom. 11, 11. 14. Also in respect to God, *to provoke God to jealousy and wrath* by rendering to idols the homage due to him alone, 1 Cor. 10, 22. Sept. for ܕܢܝܕܢ 1 K. 14, 22; ܕܢܝܕܢ Ps. 37, 1. 7. 8. So Ecclus. 30, 3.

παραθαλάσσιος, *α, ον*, (θάλασσα), *by the sea-side, on the sea-coast*; Matt. 4, 13 *εἰς Καπερν. τὴν παραθαλασσίαν*. Sept. for ܕܢܝܕܢ ܕܢܝܕܢ 2 Chron. 8, 17.—Pol. 1. 20. 6. Xen. Hell. 1. 1. 24.

παραθεωρέω, *ῶ, f. ὥσω*, (θεωρέω), *to look at a thing beside another, to compare*, Xen. Mem. 4. 8. 7.—In N. T. *to look by or*

beyond any thing, to overlook, to neglect; Pass. Acts 6, 1 ὅτι παρεξωροῦντο αἱ χῆραι αὐτῶν. So Dem. 1414. 22. Diod. Sic. 35. T. VI. p. 218.

παραθήκη, ης, ἡ, (παρτίθημι,) a deposit, trust, something committed to one's charge, 2 Tim. 1, 12; also 1 Tim. 6, 20 et 2 Tim. 1, 14 in later edit. for παρακαταθήκη in Rec. Sept. for פָּרִיטָה Lev. 6, 2. 4.—Hdot. 9. 45. Pol. 33. 12. 4, 9. The Atticists regard this as a later form for the earlier παρακαταθήκη, Lob. ad Phryn. p. 312.

παραίνεω, ὦ, f. ἐσω, (αἰνέω,) pr. to praise by or before any one; hence to recommend, to exhort, to admonish, absol. Acts 27, 9; c. acc. et inf. Acts 27, 22 παραίνῳ ὑμᾶς εὖθυμειν.—2 Macc. 7, 25. Luc. Pisc. 51; c. inf. Pol. 1. 80. 3. Xen. Mem. 1. 3. 8.

παραιτέομαι, οὔμαι, f. ἥσομαι, Mid. depon. (αἰτέω,) to ask at the hands of any one, to beg of or from, to obtain by asking, Pind. Nem. 10. 56. Hdot. 1. 24, 90.—In N. T. to beg off from any thing, to avert by entreaty, to deprecate.

1. Genr. to entreat that something may not take place; c. inf. Acts 25, 11 οὐ παραιτούμαι τὸ ἀποθανεῖν I do not deprecate death, do not refuse to die. Followed by μή c. inf. Heb. 12, 19; comp. in μὴ I. no. 4.—Jos. Vit. § 29 θανεῖν οὐ παραιτούμαι. Plut. Romul. 3. Thuc. 5. 63.

2. Spec. to excuse oneself, to beg off from an invitation, absol. Luke 14, 18 ἤρξαντο.. παραιτεῖσθαι πάντες. Pass. particip. perf. as Pass. ib. ἔχε με παρητημένον. v. 19. See Buttm. § 113. n. 6.—Jos. Ant. 7. 8. 2. Plut. Jul. Cæs. 68 Κίννας... ἐδόκει ὑπὸ Καίσαρος ἐπὶ δειπνον καλεῖσθαι· παραιτούμενος κτλ. Plato Prot. 358. a.

3. Spec. not to receive, i. e. to refuse, to reject, c. acc. Heb. 12, 25 bis, μὴ παραιτήσῃς τὸν λαοῦντα κτλ. 1 Tim. 4, 7. 5, 11. So Jos. Ant. 3. 8. 8. Philo 2 Alleg. p. 87. a. Diog. Laert. 4. 42.—Also, to avoid, to shun, c. acc. 2 Tim. 2, 23. Tit. 3, 10. So 2 Macc. 2, 31. Philo in Flacc. p. 968. d.

παρακαθίζω, f. ἴσω, (καθίζω no. 2,) to sit down by or at, to seat oneself near, with παρά c. acc. Luke 10, 39. Sept. for כָּרַב Job 2, 13.—Arr. Epict. 2. 6. 23. Mid. id. Xen. Cyr. 5. 5. 7.

παρακαλέω, ὦ, f. ἐσω, (καλέω,) to call to one's side or presence, to call for; not found in John's writings.

1. Pr. to call for, to invite, c. acc. Acts 28, 20 διὰ ταύτην τὴν αἰτίαν παρεκάλεσα ὑμᾶς, ἰδεῖν κτλ.—Æll. V. H. 3. 37. Dem. 1265. ult. Xen. An. 5. 6. 16.

2. to call for or upon for aid, to invoke, e. g. God, Jos. Ant. 13. 5. 8. Arr. Epict. 3. 21. 12. Xen. Hell. 2. 4. 17.—Hence in later usage and N. T. genr. to entreat, to beseech, c. acc. Matt. 18, 32. Acts 16, 39. 2 Cor. 12, 18. Along with the accus. expr. or impl. are also put other adjuncts, e. g. Part. λέγων or the like, Matt. 8, 5 προσῆλθεν ἐκατόνταρχος, παρακαλῶν αὐτὸν καὶ λέγων. v. 31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες. Mark 1, 40. 5, 23. Acts 16, 15. 25, 2. Also with acc. and inf. aor. Mark 5, 17 ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν κτλ. Acts 8, 31. 9, 38. 19, 31. 24, 4; acc. et inf. c. τοῦ 21, 12. (1 Macc. 9, 35. Arr. Epict. 1. 10. 10; inf. pres. Xen. Cyr. 4. 5. 53.) Also c. ὡς, Mark 5, 18. Luke 8, 31. 1 Cor. 16, 12. 2 Cor. 12, 8; c. ὅπως Matt. 8, 34. (Plut. Demetr. 38 pen.) So c. περί τινος Philom. 10; comp. Jos. Ant. l. c. See Suid. παρακαλεῖν... ἄκυρον γὰρ τὸ δέεσθαι. Thom. Mag. p. 684.

3. to call upon to do any thing, to exhort, to admonish, c. acc. of pers. Acts 15, 32 Ἰούδας καὶ Σίλλας... παρεκάλουν τοὺς ἀδελφοὺς. 1 Cor. 14, 31. 2 Cor. 10, 1. 1 Thess. 2, 11. 1 Tim. 5, 1. Heb. 3, 13. (1 Macc. 12, 50. Pol. 1. 61. 1. Xen. Cyr. 1. 4. 15.) Also with acc. and further adjuncts; e. g. with the express words, 1 Cor. 4, 16. 1 Pet. 5, 1; with inf. pres. Acts 11, 23 παρεκάλει πάντας... προσμένειν τῷ κυρίῳ. Phil. 4, 2 bis. 1 Pet. 2, 11. (Plut. Mor. II. p. 22. Tauchn.) With inf. aor. Acts 27, 33 παρεκάλει ὁ Π. ἅπαντας μεταλαβεῖν τροφῆς. Rom. 12, 1. 2 Cor. 2, 8. Eph. 4, 1. Heb. 13, 19. (Hdian. 6. 9. 10.) With ὡς 1 Cor. 1, 10. 2 Cor. 8, 6. 1 Thess. 4, 1.—Absol. c. acc. of pers. impl. Luke 3, 18. Rom. 12, 8 ὁ παρακαλῶν. 2 Cor. 5, 20, 13, 11. Tit. 1, 9. Heb. 10, 25; c. λέγων Acts 2, 40. Also c. inf. pres. 1 Tim. 2, 1; inf. et acc. 2 Cor. 6, 1. So ταῦτα δίδασκε καὶ παρακάλει 1 Tim. 6, 2. Tit. 2, 15.

4. to exhort in the way of consolation, encouragement, i. q. to console, to comfort, c. acc. of pers. Matt. 2, 18 Ῥαχὴλ κλαίονσα... καὶ οὐκ ἤθελε παρακληθῆναι. 5, 4. 2 Cor. 1, 4 ter, ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει κτλ. v. 6. 2, 7. 7, 7. 1 Thess. 3, 7. 4, 18. So παρ. τὰς καρδίας ὑμῶν, Eph. 6. 22. Col. 2, 2. 2 Thess. 2, 17; comp. in καρδιά no. 1. a. γ. Sept. often for כָּרַב Gen. 24, 67. 37, 34. Dent. 32, 36. al.—Spec. to make glad, Pass. to be glad, to rejoice, Luke 16, 25. Acts 20, 12. +

παρακαλύπτω, f. ψω, (καλύπτω,) to cover over, to veil, by putting any thing beside or before an object; e. g. τοὺς ὀφθαλ-

μούς Sept. for מוֹשֶׁה Ez. 22, 26 Mid. id. Plut. Pomp. 60.—In N. T. trop. Luke 9, 45 (τὸ ῥῆμα) ἦν παρακεκαλυμμένον ἀπ' αὐ-
τῶν. So Plato Rep. 503. a.

παρακαταθήκη, ἡς, ἡ, (παρακατατίθη-
μι,) a deposit, trust, something committed
to one's charge, 1 Tim. 6, 20 and 2 Tim.
1, 14 Rec. where later edit. have the later
form παραθήκη q. v. Lob. ad Phryn. p. 312.
—Jos. B. J. 3. 8. 5. Diod. Sic. 15. 76. Xen.
An. 5. 3. 7.

παράκειμαι, f. σομαι, (κείμει,) to lie
near, to be adjacent, Hdian. 3. 4. 11. Xen.
An. 7. 3. 22.—In N. T. trop. to be at hand,
to be present, prompt, Rom. 7, 18 τὸ γὰρ
ἔλθειν παράκειται μοι. v. 21. So pr. Judith
3, 2. 3.

παράκλησις, εως, ἡ, (παρακαλέω,) pr. a
calling for, invitation, Dem. 275. 20 οἱ μὲν
ἐκ παρακλήσεως συγκαθήμενοι.—In N. T.

1. entreaty, persuasion; 2 Cor. 8, 4 μετὰ
πολλῆς παρακλήσεως δεόμενοι ἡμῶν. v. 17
comp. v. 6.—Jos. Ant. 3. 1. 5. Pol. 22. 7.
2. Thuc. 4. 61.

2. exhortation, admonition; Rom. 12, 8
ἔστε ὁ παρακαλῶν, ἐν τῇ παρακλήσει. 1 Cor.
14, 3. 1 Tim. 4, 13. Heb. 12, 5. 13, 22.
So 2 Macc. 7, 24. Diod. Sic. 15. 56. Es-
schin. 16. 33.—Spec. instruction, teaching,
i. e. hortatory, Acts 13, 15 εἴ ἐστι λόγος
ἐν ὑμῖν παρακλήσεως. 15, 31. 1 Thess. 2,
3. So Acts 4, 36 υἱὸς παρακλήσεως, i. q.
Aram. מְבַרְכֵּי בֵּרְנָבָאס Barnabas, where παρα-
κλήσις is then equiv. to προφητεία.

3. consolation, comfort; Rom. 15, 4 ἵνα
διὰ... τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλ-
πίδα ἔχωμεν, i. e. the consolation afforded
by the Scriptures. 2 Cor. 1, 4. 5. 6 bis. 7.
7, 4. 7. 13. Phil. 2, 1. 2 Thess. 2, 16. Phi-
lem. 7. Heb. 6, 18; ὁ θεὸς τῆς παρακλήσεως
Rom. 15, 5. 2 Cor. 1, 3. So Sept. for
נַחֲמִים Is. 57, 18; נַחֲמִים Jer. 16, 7. Is.
66, 11. (1 Macc. 12, 9.) Including the
idea of spiritual aid, assistance, i. q. 'aid
and comfort,' Acts 9, 31 ἡ π. τοῦ ἁγίου
πνεύματος.—Meton. for the author of spiritual
aid and consolation, the Messiah, Luke
2, 25; so Sept. for מְנַחֵם Nah. 3, 7. So
the Rabbins מְנַחֵם often as a name of the
Messiah, see Lightfoot Hor. Heb. ad Joh.
14, 16.—Spec. solace, joy, cause of joy,
Luke 6, 24.

παράκλητος, ου, ὁ, ἡ, adj. (παρακαλέω,)
pr. called to one's aid, assisting; hence as
Subst.

1. Lat. advocatus, an advocate, interces-
sor, who pleads the cause of any one before
a judge; 1 John 2, 1 ἐάν τις ἁμάρτη, παρά-

κλητον ἔχομεν πρὸς τὸν πατέρα, i. e. Christ.
—Dem. 343. 10. Dion. Hal. Ant. 11. 37. So
Rabb. מְבַרְכֵּי or מְבַרְכֵּי for מְבַרְכֵּי
intercessor, angel of intercession, Job 33,
23.

2. a consoler, comforter, bestowing spi-
ritual aid and consolation; spoken of the
Holy Spirit, the Paraclete, John 14, 16. 26
15, 26. 16, 7.

παρακοή, ἡς, ἡ, (παρακούω,) a mis-
hearing, what is heard amiss, Plato Ep.
341. b.—In N. T. neglect to hear, disobe-
dience; Rom. 5, 19 διὰ τῆς παρακοῆς τοῦ
ἐνὸς ἀνθρώπου. 2 Cor. 10, 6. Heb. 2, 2. So
Just. Mart. de Resurr. p. 213, ἀποσηήσκο-
μεν τῇ τοῦ ἀνθρ. παρακοῇ.

παρακολουθέω, ῶ, f. ἴσω, (ἀκολου-
θέω,) to accompany side by side, to follow
closely, c. dat. Diod. Sic. 20. 29. Xen.
Conv. 8. 23.—In N. T. trop.

1. Of things, to accompany any one, i. q.
to be done by him, c. dat. Mark 16, 17 ση-
μεία δὲ τοῖς πιστεύουσι ταῦτα παρακολου-
θήσει.—Comp. 2 Macc. 8, 11.

3. to follow out closely in mind, to trace
out, to examine, c. dat. Luke 1, 3 παρακ.
πᾶσι ἀκριβῶς.—Pol. 1. 12. 7. Dem. 285.
21.

3. to follow, to conform unto, c. dat. e. g.
τῇ διδασκαλίᾳ 1 Tim. 4, 6. 2 Tim. 3, 10.—
2 Macc. 9, 27.

παρακούω, f. σω, (ἀκούω,) to mishear,
to hear amiss, Ael. V. H. 5. 9. Pol. 7. 11. 9.
Plato Prot. 330. e.—In N. T. to neglect to
hear, not to obey, c. gen. Matt. 18, 17 bis,
ἐὰν δὲ παρακούσῃ αὐτῶν κτλ. Sept. for
שָׁמַע אֵל Is. 45, 12; שָׁמַע אֵין Esth. 3, 8.
So Jos. Ant. 1. 10. 4. Pol. 26. 2. 1.

παρακίπτω, f. ψω, (κίπτω,) to stoop
down by or to any thing, to bend forward in
order to look at any thing more closely;
absol. Luke 24, 12 παρακίψας βλέπει τὰ
δῶνα. John 20, 5; with εἰς τι, John 20,
11 παρέκυνεν εἰς τὸ μνημεῖον. Sept. for
רִיחַקָה Prov. 7, 6. 1 Chr. 15, 29. So Ec-
clus. 21, 23 εἰς οἰκίαν. Luc. Tim. 13; ab-
sol. Aristoph. Pax 983. Arr. Epict. 1. 1.
16.—Trop. to look into, to know, c. εἰς,
James 1, 25. 1 Pet. 1, 12.

παραλαμβάνω, f. λήψομαι, (λαμβάνω,)
Aor. 3 pers. Plur. παρελάβοσαν 2 Thess. 3,
6, see Buttm. § 103. m. 25; to take with or
to oneself; also to receive with or to oneself;
comp. in λαμβάνω.

1. to take to oneself, e. g. a city, to take
in possession, to seize, Xen. Hell. 4. 8. 11.
—In N. T. only of persons, to take to or

with oneself, as an associate, companion; c. accus. Matt. 1, 20 μή φοβηθῆς παραλαβὴν Μαριάμ τὴν γυναῖκά σου. v. 24. (Sept. Cant. 8, 2.) Matt. 17, 1 παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον κτλ. 20, 17. 26, 37. Mark 4, 36. 5, 40. 9, 2. 10, 32. Luke 9, 10. 28. 11, 26. 18, 31. Acts 15, 39. Also with εἰς c. acc. of place, Matt. 4, 5. 8. 27, 27; μετὰ c. gen. of pers. Matt. 12, 45. 18, 16. Mark 14, 33; πρὸς c. acc. of pers. John 14, 3. Sept. for πρὸς, c. εἰς Num. 23, 14; c. μετὰ Gen. 22, 3. So Hdtian. 3. 14. 17. Xen. Cyr. 1. 4. 15; c. εἰς Æl. V. H. 2. 18.—Part. παραλαβών is sometimes used by partial pleonasm before other verbs, in order to express the idea more fully and graphically, comp. in λαμβάνω no. 1. a. Acts 16, 33 καὶ παραλαβὼν αὐτοὺς ... ἔλυσεν ἀπὸ τῶν πληγῶν. 21, 24. 26. 32. 23, 18. So too the verb itself with καὶ before another verb; Matt. 2, 13 παραλαβε τὸ παιδίον καὶ φεύγε. v. 14. 20. 21. John 19, 16. So Sept. and πρὸς 1 Sam. 17, 31. 57. See Heb. Lex. art. πρὸς no. 1.—Trop. of those whom Christ will take with him, or receive into favour at his coming, Pass. Matt. 24, 40 ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται. v. 41. Luke 17, 34. 35. 36. Also of a teacher, i. q. to receive, to acknowledge, to embrace and follow his instructions, John 1, 11; comp. in λαμβάνω no. 1. e.

2. to receive with or to oneself, what is given, imparted, delivered over; see λαμβάνω no. 2; e. g. to receive (take) from another into one's own hands, Xen. Cyr. 7. 2. 14.—In N. T.

a) Pr. to receive in charge, as an office, dignity, e. g. διακονίαν Col. 4, 17; βασιλείαν Heb. 12, 28. Sept. for Chald. ܠܒܕܕ Dan. 5, 33.—Jos. Ant. 15. 2. 2. Diod. Sic. 11. 68. Xen. Hell. 6. 4. 35.

b) Trop. to receive into the mind, i. q. to be taught, to learn, c. acc. of thing, Mark 7, 4 ἂν παρέλαβον κρατεῖν. 1 Cor. 15, 1. 3. Gal. 1, 9. Phil. 4, 9 ἂν καὶ ἐμάθετε καὶ παραλάβετε. Col. 2, 6 τὸν Χριστὸν meton. for the gospel of Christ. With acc. and ἀπὸ τινος 1 Cor. 11, 23; παρά τινος Gal. 1, 12. 1 Thess. 2, 13. 4, 1. 2 Thess. 3, 6.—Routh Fragm. Patr. I. 464, τὴν πίστιν ἣν ἐξ ἀρχῆς παρελάβομεν. Diod. Sic. 1. 5. Xen. Mem. 3. 5. 22.

παράlegung, f. ξω, (λέγω,) to lay beside or near; Mid. to lie near or with any one, Hom. II. 2. 515. ib. 14. 237.—In N. T. Mid. παραλέγομαι, as a nautical term, to lay one's course near, i. e. to sail near, by, along a place or coast, i. q. παραπλέω;

so c. acc. depending on παρά in composit. Buttm. § 147. n. 9. Matth. § 426. Winer § 56. 2. c. Acts 27, 8. 13 παρελέγοντο τὴν Κρήτην.—Diod. Sic. 13. 3 κάκειθεν ἤδη παρελέγοντο τὴν Ἰταλίαν. ib. 14. 55.

παράλιος, ον, ὁ, ἡ, adj. (παρά, ἄλς,) in Gr. writers also παράλιος, α, ον, near or by the sea, maritime. Luke 6, 17 ἀπὸ τῆς παραλίου [χώρας] Τύρου, i. e. the sea-coast. Sept. for עַל הַיָּם Gen. 49, 13; עַל Josh. 11, 2. 3.—Jos. c. Ap. 1. 12 τὴν παράλιον Φοινίκης κατοικοῦντες. Pol. 3. 39. 3. Thuc. 2. 56.

παράλλαγή, ἡς, ἡ, (παράλλασσω,) a passing from hand to hand, transfer, Æschyl. Agam. 490.—In N. T. change, alternation, vicissitude, e. g. of celestial bodies, trop. James 1, 17 παρ' ᾧ [Ξεφ] οὐκ ἐν παραλλαγῇ, see in ἀποσκίασμα. So Plotin. Enn. 6. 6. 3 ἡμερῶν πρὸς νύκτας τῇ παραλλαγῇ.

παράλογίζομαι, f. ἴσομαι, Mid. depon. (λογίζομαι) to misreckon, Luc. D. Mort. 4. 1. Dem. 822. 25.—In N. T. pr. to deceive by false reasoning; hence genr. to deceive, to circumvent, c. acc. of pers. Col. 2, 4. James 1, 22. Sept. for πᾶν Josh. 9, 2. 1 Sam. 19, 27. So Arr. Epict. 2. 20. 7. Diod. Sic. 20. 8. Pol. 1. 11. 4.

παράλυτικός, ὁ, ὅς, (παράλυσις, παράλυω,) paralytic, palsied, Matt. 4, 24. 8, 6. 9, 2 bis. 6. Mark 2, 3. 4. 5. 9. 10. [Luke 5, 24.] —Act. Thom. § 12. Comp. Celsus de Medic. 3. 27, "Resolutio nervorum interdum tota corpora, interdum partes infestat. Veteres auctores illud ἀποπληξίαν, hoc παράλυσιν nominarunt; nunc utrumque παράλυσιν nominari vident."

παράλυω, f. ὕσω, (λύω,) to loosen at or from the side, i. e. things joined side by side, to disjoin, Sept. for ܠܦܪܠܝܬ Lev. 13, 45. Pol. 8. 6. 9. Diod. 13. 106 τὰ σάκκια.—In N. T. to dissolve, i. e. genr. to relax, to enfeeble; only Perf. part. Pass. παραλελυμένος, η, ον, relaxed, enfeebled, feeble.

1. Pr. Heb. 12, 12 παραλελυμένα γόνατα, in allusion to Is. 35, 3 where Sept. for ܠܦܪܠܝܬ. Sept. for ܠܦܪܠܝܬ Gen. 19, 11.—Pol. 20. 10. 9. Diod. Sic. 20. 72; comp. Plato Ax. 367. b.

2. Spec. paralyzed, paralytic, i. q. παραλυτικός q. v. Luke 5, 18. 24. Acts 8, 7 πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ. 9, 33.—1 Macc. 9, 55. Æschin. Dial. Soc. 3. 9. Aristot. Eth. N. 1. 13. 15.

παράμενω, f. νῶ, (μένω,) to remain near, by, with any one; so with πρὸς τινα,

1 Cor. 16, 6 πρὸς ὑμᾶς δὲ τυχὸν παραμηνῶ. Absol. Heb. 7, 23 καλύεσσαι παραμένειν, i. e. in the priest's office. (Judith 12, 7. Plut. Romul. 15. Xen. Mem. 3. 2. 3.) Trop. to continue in any thing, to persevere therein, absol. James 1, 25. So Diod. Sic. 2. 29 π. ἐν τῷ μαζήματι.

παραμυθέομαι, οὔμαι, f. ἴσομαι, Mid. depon. (μυθέομαι, μῦθος,) to speak beside or with any one, kindly, soothingly, i. q. to soothe, to pacify, Plut. Agesil. 37. Xen. Cyr. 3. 1. 23.—Hence in N. T.

1. to exhort, to encourage, c. acc. expr. or impl. 1 Thess. 2, 11 παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι. 5, 14.—2 Macc. 15, 9. Plut. Camill. 31. Xen. Hell. 4. 8. 28.

2. to console, to comfort, c. acc. John 11, 19 ἵνα παρ. αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. v. 31.—Jos. Ant. 6. 3. 4. Pol. 15. 29. 10. Xen. Conv. 1. 16.

παραμυθία, as, ἡ, (παραμυθέομαι,) exhortation, encouragement, Xen. Ag. 5. 3.—In N. T. consolation, comfort, 1 Cor. 14, 3. So Wisd. 19, 12. Æl. V. H. 12. 1 fin. Plato Ax. 365. a.

παραμύδιον, ἰον, τό, (παραμυθέομαι,) exhortation, encouragement, Plato Legg. 773. e.—In N. T. consolation, comfort, solace, Phil. 2, 1. So Wisd. 3, 18. Luc. D. Marin. 9. 1. Thuc. 5. 103. Comp. Lob. ad Phryn. p. 517.

παρανομέω, ὦ, f. ἴσω, (παράνομος, νόμος,) to act aside from law, to violate law, to transgress, absol. Acts 23, 3. Sept. for חָלַי Ps. 119, 51.—Diod. Sic. 1. 75. Xen. Mem. 4. 4. 4.

παρανομία, as, ἡ, (παρανομέω,) violation of law, transgression, 2 Pet. 2, 16. Sept. for מִצְוָה Ps. 37, 7.—Pol. 1. 7. 4. Thuc. 4. 98.

παρapiκράϊνω, f. ανῶ, (πικραίνω,) aor. 1 παρapiκράνα, comp. Buttm. § 101. 4; found only in Sept. and N. T. pr. to show bitterness with or towards any one, to deal bitterly with, Sept. Lam. 1, 20 παρapiκράϊνονσα παρapiκράϊνόντων. Oftener i. q. to imbitter, to provoke, e. g. God by disobedience, Sept. c. acc. for מָרָה to rebel, Ps. 5, 12. 78, 17. 40. 56. Ez. 20, 13. 21.—Hence in N. T. absol. to provoke God, Heb. 3, 16. So Esdr. 6, 15.

παρapiκρασμός, οῦ, ὁ, (παρapiκράϊνω,) an imbittering, provocation, e. g. of God by disobedience, Heb. 3, 8. 15. Sept. for מְרִיבָה Ps. 95, 8. Not found in the classics.

παρapiπίπτω, f. πεσοῦμαι, (πίπτω,) aor. 2 παρapiπεσον, to fall beside or at the side, Plut. Lysand. 25; to fall in with, to meet, Pol. 15. 28. 4. Xen. Cyr. 1. 2. 10; to fall aside from, to swerve or deviate from, e. g. τῆς ὁδοῦ Pol. 3. 54. 5; comp. Buttm. § 132. 4.—Hence in N. T. trop. to fall away from the path of duty, from the faith, to apostatize, absol. Heb. 6, 6. Sept. for בָּזַז Ez. 18, 24. 20, 27. So Pol. 12. 7. 2 τῆς ἀληθείας. Xen. Hell. 1. 6. 4.

παρapiπλέω, f. εὔσομαι, (πλέω,) to sail by or past a place, e. g. τὴν Ἐφεσον Acts 20, 16; for the acc. depending on παρ, see Buttm. § 147. n. 9. Matth. § 426. Winer § 46. 2. c.—Luc. Nigrin. 19. Xen. An. 6. 2. 1.

παρapiπλήσιον, adv. (neut. of παρapiλήσιος, πλησίος,) near by, nigh to, trop. c. dat. Phil. 2, 27 ἡσένησε παρapiλήσιον Σανᾶτω.—Absol. Pol. 4. 40. 10. Thuc. 7. 19.

παρapiπλησίως, adv. (παρapiλήσιος,) pr. near to, nigh by; and hence like, in like manner, Heb. 2, 14.—Jos. Vit. § 37. Dem. 36. 1. Xen. Cyr. 5. 1. 25.

παρapiπορεύομαι, f. εὔσομαι, Pass. depon. (πορεύομαι,) to go near or by the side of any one, to accompany, Pol. 10. 29. 4. Dion. Hal. 7. 9.—In N. T. to pass by, to pass along by, intrans. Mark 11, 20 καὶ πρῶτ' παρapiπορεύόμενοι, εἶδον τὴν συκὴν κτλ. Part. οἱ παρapiπορεύόμενοι, the passers-by, Matt. 27, 39. Mark 15, 29. With διά c. gen. of place through which, Mark 2, 23 διὰ τῶν σπορίμων. 9, 30. Sept. for עָבַר Gen. 37, 27. Josh. 6, 7; c. διά for עָבַר Deut. 2, 4. So Pol. 2. 27. 5. Plut. Camill. 32.

παράπτωμα, atos, τό, (παρapiπίτω,) a misfall, mishap, Diod. Sic. 19. 100.—In N. T.

1. a falling aside or away from right, truth, duty, a lapse, error, fault; pr. unintentional, arising from ignorance or inadvertence. Matt. 6, 14 εἰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παρapiπτώματα αὐτῶν. v. 15 bis. Mark 11, 25. 26; also Matt. 18, 35. Rom. 11, 11. 12. Gal. 6, 1. Sept. for עֲוֹנוֹת Ps. 19, 13; Chald. חַטֹּאת Dan. 6. 22.—Pol. 9. 10. 6.

2. By Hebr. genr. for transgression, sin. Rom. 4, 25 δε παρεδόθη διὰ τὰ παρapiπτώματα ἡμῶν. Rom. 5, 15. 16. 20. 2 Cor. 5, 19. Eph. 1, 7. 2, 1. 5. Col. 2, 13 bis. James 5, 16. Of Adam's transgression and fall, Rom. 5, 16. 17. 18. (Wisd. 10, 1.) Sept. for מִצְלַח Ez. 14, 13; מִצְלָה Ez. 3, 20; מִצְלָח Job 36, 9. Ez. 14, 11.—Act. Thom. § 38, 56.

παραρρέω, f. **ρέυσμαι**, (ρέω,) Pass. aor. 2 **παρερρήην** in signif. like the Act. Butt. η 114 **ρέω**; *to flow near, to flow by*, pr. of a river, Hdian. 1. 11. 7. Xen. Cyr. 4. 5. 4; trop. *to glide away, to escape from the mind*, Symm. Prov. 4, 21. Luc. Disp. c. Hes. 5 **εἰ τι ἐν τῷ τῆς ποιήσεως δρόμῳ παραρρὲν ἄσπῃ**. Plato Legg. 781. a; of a person, *to glide along, to slip in by stealth, as a thief*, Plut. de Solert. Animal. η 13 med. **παραρρῖναι γὰρ ἄνθρωπος εἰς τὸν νεῶν τοῦ Ἀσκληπιοῦ**.—In N. T. once of persons, trop. *to glide aside, to miss, to fail of any thing*; absol. Heb. 2, 1 **δεῖ ἡμᾶς προσέχειν τοῖς ἀκουσέσιν, μήποτε παραρρῶμεν**, *lest we glide aside, lest we fail to profit by the things heard (τοῖς ἀκουσέσιν)* and so miss of the great salvation; parall. with **ἀμελήσαντες σωτηρίας** v. 3; comp. Heb. 4, 1. So Sept. **νιέ, μὴ παραρρῆης, τήρησον δὲ ἐμὴν βουλὴν**, for Heb. **יִשָּׁר**, Prov. 3, 21. So too Clem. Alex. Pædag. III. p. 246 **ἵνα μὴ παραρρῶσι τῆς ἀληθείας διὰ χανόντητα**. Eupol. ap. Stob. Serm. 4. p. 53 **μαίνεται αἱ παραρρεῖ τῶν φρενῶν τῷ σφύ λόγῳ**.—Others, *to glide aside, to stumble and fall, to perish*; so Chrysost. **μὴ παραρρῶμεν, τουτέστι, μὴ ἀπολώμεθα, μὴ ἐκπέσωμεν**. But this sense is not supported by any usage.

παράσημος, ου, δ, ἡ, adj. (σῆμα,) *by-marked, having a mark, sign, stamp*; e. g. as bad, *of false stamp, base*, so of coin, Dem. 766. 6. Plut. de adul. et amic. 24; trop. of pers. *notorious*, so **ρήτῳ** Dem. 307. 26; also as good, trop. of pers. *noted, distinguished*, Plut. Brut. 2. Hdian. 5. 8. 15.—Hence in N. T. of a ship, *having a sign, badge, emblem*; Acts 28, 11 **ἐν πλοίῳ... παρασήμῳ Διοσκουρίοις, ἐν αἷ σκίπῳ... badged with the Dioscuroi**, having Castor and Pollux as its sign or emblem. So Neut. **τὸ παράσημον** as Subst. *the sign, badge, emblem of a ship*, by which it was distinguished from others; commonly a picture or image on the prow, and different from the *tutela* or figure of the tutelar god of the ship upon the stern; though sometimes the *parasemon* and *tutela* would seem to have been the same, as in the present case; comp. Potter's Gr. Ant. II. p. 128 sq. Adam's Rom. Ant. p. 401. Dict. of Antt. art. *Navis* no. 1, 2. Plut. Sept. Sap. Conv. 18 pen. **πυθόμενον τοῦ τε ναυκλήρου τοῦνομα... καὶ τῆς νεὸς τὸ παράσημον**.

παρασκευάζω, ἄσω, (σκενάζω,) *to make ready before or for any one, to prepare at hand*, e. g. food, absol. Acts 10, 10 **ἐγένετο δὲ πρόσπεινος... παρασκευαζόντων δὲ ἐκείνων**. So 2 Macc. 2, 27 **συνπόσιον**. Hdot. 9. 82 **δείπνον**. Xen. Cyr. 4. 5. 1, 2.—Mid. or

Pass. *to prepare oneself, to be prepared, ready*, 2 Cor. 9, 2. 3; **εἰς πολέμον** 1 Cor. 14, 8. Sept. for **ἡδῆ** Jer. 50, 42. So Jos. Ant. 5. 7. 5. Hdian. 2. 14. 2. Xen. Cyr. 1. 5. 9.

παρασκευή, ἡς, ἡ, (σκενή,) *a making ready at hand, preparation*, 2 Macc. 15, 21 **τῶν ὅπλων**. Jos. B. J. 1. 11. 8 **τοῦ δείπνου**. Hdian. 8. 5. 7.—In N. T. in the Jewish sense, *the preparation*, i. e. the day or hours before the sabbath or other festival, when preparation was made for its celebration, *the eve of the sabbath*, Matt. 27, 62. Mark 15, 42. Luke 23, 54. John 19, 14. 31. 42. So Jos. Ant. 16. 6. 2 **ἐν σάββασιν ἡ τὴν πρὸ ταύτης παρασκευή**. The same is called **προσάββατον** Mark 15, 42. Judith 8, 6; and **προεόρτιον** Philo de Vit. contempl. p. 616. See Gr. Harm. p. 219.

παρτείνω, f. **τείνω**, (τείνω,) *to stretch out along, near, by; to extend near*, Sept. Gen. 49, 13. Plut. Pyrrh. 20. Xen. An. 7. 3. 48.—In N. T. trop. *to extend, to prolong to continue*, in time, c. acc. Acts 20, 7 **παρτείνε τε τὸν λόγον μέχρι μεσονυκτίου**. So Jos. Ant. 1. 3. 9 **τὸν χρόνον**. Polyæn. 3. p. 265, **τὸν ἀκροβολισμὸν ἄχρι δειλῆς παρτείνε**. Intrans. of time Diod. Sic. 2. 18. Plut. X Orat. Vit. 5.

παρτηρέω, ὦ, f. ἦσω, (τηρέω,) 1. *to watch closely*, e. g. the actions of any one with sinister intent, c. acc. Mark 3, 2 **παρτηρουν αὐτόν, εἰ τοῖς σάββασιν θεραπεύσει αὐτόν**. Luke 6, 7. 14. 1. 20, 20; so **τὰς πόλεις** Acts 9, 24. Sept. for **עֲרִי** Ps. 37, 12.—Pol. 17. 3. 2; genr. Xen. Mem. 3. 14. 4.

2. Of times, *to observe carefully, to keep superstitiously*, e. g. **ἡμέρας, μῆνας**, Gal. 4, 10.—Jos. Ant. 3. 5. 5 **τὰς ἐβδομάδας**.

παρτηρήσις, εως, ἡ, (παρτηρέω,) *close watching, accurate observation*. Luke 17, 20 **οὐχ ἔρχεται ἡ βασιλ. τοῦ θ. μετὰ παρτηρήσεως, not with observation**, i. e. not so that its progress may be watched.—Arr. Epict. 3. 16. 16. Pol. 16. 22. 8. Diod. Sic. 1. 28.

παραιδμη, f. **ζήσω**, (τίδμη,) 1. *to put or place near any one*, e. g.

a) Of food, *to set or lay before any one*, c. acc. of thing and dat. of pers. expr. or impl. Mark 6, 41 **ἵνα παραβῶσιν αὐτοῖς**. 8, 6 bis. 7. Luke 9, 16. 10, 8. 11, 6 **οὐχ ἔχω δὲ παραζήσω αὐτῷ**. Acts 16, 34 **τράπεζαν**. Pass. 1 Cor. 10, 27 **πάν τὸ παραιζέμενον ὑμῖν ἐσθίετε**. Sept. for **עֲרִי עֲרִי** Gen. 18, 8; **עֲרִי עֲרִי** Gen. 24, 33.—Luc D. Deor. 24. 1. Xen. Conv. 2. 2 **δείπνον**.

b) Trop. as a teacher, *to set or lay before, to propound, to deliver*, c. acc. et dat. Matt. 13, 24 ἄλλην παραβολὴν παρέθηκεν αὐτοῖς. v. 31. Mid. c. ὅτι Acts 17, 3. Sept. for רַבִּי עֲזַרְיָהוּ Ex. 19, 7. 21, 1.—Diod. Sic. 1. 6. Xen. Cyr. 1. 6. 14. Mid. Jos. Ant. 4. 8. 2 init.

2. Mid. παρατίθεμαι, aor. 2 παρέξέμην, aor. 2 imper. παράδου 2 Tim. 2, 2, not παραδοῦ, comp. Buttm. § 107. m. 19; pr. *to place for oneself with any one*, i. q. *to give in charge, to commit*, to intrust, c. acc. et dat. Luke 12, 48 καὶ ὃς παρέξεντο πολὺ. 1 Tim. 1, 18. 2 Tim. 2, 2. 1 Pet. 4, 19. Also Luke 23, 46 εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου, comp. Ps. 31, 6 where Sept. for בְּיָדַי יְרֵדָה. So Tob. 4, 1. Pol. 33. 12. 3. Diod. Sic. 17. 23.—Spec. *to commit, to commend*, c. acc. et dat. Acts 14, 23 παρέξεντο αὐτοῖς τῷ κυρίῳ. 20, 32.—Jos. Ant. 4. 8. 2 med. παρατιθέμενος ὑμᾶς νόμῳ σωφροσύνης.

παρτυγχάνω, aor. 2 παρέτυχον, (τυγχάνω,) *to happen near, to fall in with any one*, Part. οἱ παρτυγχάνοντες, Acts 17, 17. —Jos. Ant. 2. 9. 5. Pol. 10. 15. 4. Xen. Apol. Socr. 11.

παραντίκα, adv. (αὐτίκα, αὐτός,) pr. *at this very instant, instantly, forthwith*; equiv. to παρ' αὐτὰ τὰ πράγματα v. τὰ γινόμενα, Tob. 4, 18. Pol. 1. 60. 1; comp. Tittm. de Synon. N. T. p. 184. Herm. ad Vig. p. 781. Lob. ad Phryn. p. 47.—In N. T. once c. art. ὁ, ἡ, τὸ παραντίκα, as adj. *instant, present, momentary*, 2 Cor. 4, 17; comp. Buttm. § 125. 6. So Dem: 72. 16 ἡ παραντίχ' ἡδονή. Thuc. 2. 64. Xen. Cyr. 1. 5. 9.

παραφέρω, aor. 2 παρήνεγκον, (φέρω,) *to bear along to, to bring on before*, e. g. food, Xen. Cyr. 1. 3. 6; *to bear along by, to bear away*, as does a stream, Act. Diod. Sic. 17. 55; Pass. Hdian. 8. 4. 7. Diod. Sic. 18. 35.—Hence in N. T.

1. Act. trop. *to let pass away, to avert*, e. g. evil, c. acc. of thing, Mark 14, 36 παρίνεγκε τὸ πότηριον ἀπ' ἐμοῦ τοῦτο. Luke 22, 42. Comp. Matt. 26, 39. 42, where it is παρέρχεσθαι.—Plut. Arat. 43 τότε μὲν οὖν παρήνεγκε τὸ ῥῆξέν. Xen. Ven. 5. 27.

2. Pass. pr. *to be borne along by, to be borne or carried away*, e. g. clouds, Jude 12 νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι, i. e. driven rapidly along. So Plut. Arat. 12 πρὸς δὲ μέγα πνεῦμα... παραφερόμενος μόλις ἤψατο τῆς Ἀδρίας.—Trop. *to be borne or carried away in mind*; Heb. 13, 9 διδασκαίς ποικίλαις... μὴ παραφέρεσθε. So Plut. Timol. 6 οὕτως αἱ κρίσεις... σείονται

καὶ παραφέρονται ῥαδίως ὑπὸ κτλ. Ael. V. H. 9. 41.—In both these examples Rec. has περιφέρουμαι q. v.

παραφρονέω, ὦ, f. ἴσω, (φρονέω,) pr. *to think amiss*, i. e. *to be beside oneself, to be foolish, to act foolishly*; absol. 2 Cor. 11, 23 παραφρονῶν λαλῶ.—Sept. Zech. 7, 11. Ael. V. H. 12. 51. Xen. Mem. 4. 7. 6.

παραφρονία, as, ἡ, (παραφρονέω,) a *being beside oneself, folly, madness*, 2 Pet. 2, 16.—Not found elsewhere.

παραχειμάζω, f. ἄσω, (χειμάζω,) *to winter near or at a place, with a person*, intrans. Acts 27, 12. 28, 11. 1 Cor. 16, 6. Tit. 3, 12.—Dem. 909. 14. Diod. Sic. 19. 34. Pol. 2. 64. 1.

παραχειμασία, as, ἡ, (παραχειμάζω,) a *wintering near or at a place*, Acts 27, 12.—Pol. 3. 34. 6. Diod. Sic. 19. 68.

παραχρήμα, adv. (pr. παρὰ τὸ χρήμα,) lit. 'with the thing itself,' i. e. *on the spot, forthwith, straightway*; Matt. 21, 19 καὶ ἐξηράνθη παραχρήμα ἡ συκὴ, i. e. immediately after being cursed. v. 20. Luke 1, 64. 4, 39. 5, 25. 8, 44. 47. 55. 13, 13. 18, 43. 19, 11. 22, 60. Acts 3, 7. 5, 10. 9, 18. 12, 23. 13, 11. 16, 26. 33. Sept. for עַל־כֵּן Num. 6, 9. Is. 30, 13.—Ael. V. H. 10. 3. Xen. Cyr. 3. 1. 17.

πάρδαλις, εως, ἡ, (πάρδος,) a *leopard*, Rev. 13, 2. Sept. for רִמָּי Is. 11, 6. Jer. 5, 6.—Ael. V. H. 12. 39. Xen. Cyr. 1. 4. 7.

παρεδρεύω, f. εὔσω, (πάρεδρος, ἔδρα, ἔζομαι,) *to sit near*, i. q. *to wait near, to serve*; c. dat. τῷ εὐσιασθηρίῳ 1 Cor. 9, 13 Lachm. for προσεδρεύω.—Pol. 29. 11. 10. Dem. 572. 10.

πάρεμι, f. ἔσομαι, (εἰμί,) *to be near by, to be present, to have come*, absol. John 7, 6 ὁ καιρὸς ἐμὸς οὕτω πάρεστιν. 11, 28 ὁ διδάσκαλος πάρεστι. Acts 10, 21. 17, 6. 1 Cor. 5, 3 bis. 2 Cor. 10, 2. 11. 13, 2. 10. Rev. 17, 8 in later edit. So 2 Pet. 1, 12 ἐν τῇ παρουσίᾳ ἀληθείᾳ, i. e. the truth which is with you, which ye have received. With ἐν c. dat. of time Luke 13, 1. (Xen. Cyr. 1. 2. 4.) With εἰς c. acc. of pers. Col. 1, 6, comp. in εἰς no. 4; ἐπὶ c. gen. of pers. before whom, Acts 24, 19; ἐφ' ὃ v. ἐφ' ᾧ of purpose Matt. 26, 50; ἐνώπιόν τινος Acts 10, 33; πρὸς c. acc. Acts 12, 20. 2 Cor. 11, 8. Gal. 4, 18. 20. Sept. for מִבֵּי Num. 22, 20. Lam. 4, 18. (Diod. Sic. 17. 8. Xen. Cyr. 4. 5. 23; c. εἰς Jos. Ant. 1. 19. 4. Xen. An. 1. 2. 2; ἐπὶ c. acc. Xen. Ag. 1. 32.) Part. τὸ παρόν, the present time, Heb. 12, 11 πρὸς τὸ παρόν. So Jos. Ant. 6.

5. 1. Xen. Cyr. 3. 1. 29.—Spoken of things, c. dat. of pers. to be present with or to a person, i. e. the person has the thing, 2 Pet. 1, 9 ὃ γὰρ μὴ πάρεστι ταῦτα, i. e. he who has not these things. 2, 8 Lachm. (Wisd. 31, 1.) Hence Part. τὰ παρόντα, things which one has, i. e. property, fortune, condition, Heb. 13, 5 ἀρκούμενοι τοῖς παρούσιν. So Phocylid. 4 ἀρκεῖσθαι παρούσι, καὶ ἀλλοτρίων ἀπέχεσθαι. Xen. Conv. 4. 42.—For Part. παρειμένος see in παρήμυ.

παρεισάγω, f. ξω, (εἰσάγω,) to lead in by one's side, to introduce, Diod. Sic. 1. 87. ib. 3. 2.—In N. T. to lead or bring in by stealth, to smuggle in, c. acc. e. g. τὰς αἰρέσεις into the church, 2 Pet. 2, 1. So Pol. 1. 18. 3. Plut. Pyrrh. 29. Diod. Sic. 12. 41.

παρεισάκτος, ον, ὁ, ἡ, adj. (παρεισάγω,) brought in by stealth, smuggled in, e. g. into the church, Gal. 2, 4 διὰ τοὺς π. ἀδελφούς.—Hesych. παρεισάκτον· ἀλλότριον.

παρεισδύνω, f. ύσω, (εἰσδύνω,) aor. 2 ἔδυνω, to go or come in by stealth, to creep in unawares, e. g. into the church, Jude 4.—Jos. B. J. 1. 24. 1. Hdian. 7. 9. 18; trop. ib. 1. 6. 2. Plut. Agis 3.

παρεισέρχομαι, (ἐρχομαι,) aor. 2 παρείηλθον.

1. to go or come in beside or with any thing, to enter in therewith, thereby, thereto; Rom. 5, 20 νόμος δὲ παρείηλθεν (eis τὸν κοσμὸν), but the law entered in thereunto, (v. 12 ἡ ἀμαρτία εἰσῆλθε,) i. e. the law supervened upon the state of transgression from Adam to Moses; comp. Gal. 3, 19.—Test. XII Patr. p. 608 γίνεται μέση, καὶ παρεισέρχεται ἡ ἀναίσχυντία. Philo de Temul. p. 243. c. ἄγνοια... μήτε φῶς μήτε λόγον παρεισελθεῖν ἔδωσα. Id. de Opif. p. 34. d.

2. to go or come in by stealth, to enter unawares, e. g. into the church, absol. Gal. 2, 4 οἷτινες παρείηλθον κατασκοπήσαι.—Plut. Coriolan. 23. Pol. 2. 55. 3. Diod. Sic. 12. 27.

παρεισφέρω, (φέρω,) aor. 1 παρείσηνεκα, to bear or bring in beside or thereunto, to bring forward therewith, e. g. νόμον Dem. 484. 1, 12.—In N. T. trop. to bring forward along with, to exhibit therewith, e. g. σπουδὴν πάσαν 2 Pet. 1, 5.

παρέκτος, adv. (ἐκτός,) pr. near by without, out by, found in very late writers and only trop. besides; so c. art. τὰ παρεκτός, the things besides, over and above, 2 Cor. 11, 28 χωρὶς τῶν παρεκτός. Buttm. § 125. 6. Also with a gen. besides, except, Matt. 5, 32 παρεκτός λόγου πορνείας. [19, 9.] Acts 26,

29.—Aquil. for יְהִי Dent. 1, 36. Gr. incert. for יְהִי Lev. 23, 38. So Pamphil. in Geopon. 13. 15. 7.

παρεμβολή, ἡς, ἡ, (παρεβάλλω, βάλλω,) a throwing in beside, interpolation, e. g. of sentences, Aeschin. 23. 41. ib. 83. 21. As a military word, juxta-array, παράταξις, a certain method of drawing up troops, by placing some in the intervals between others, Pol. 10. 21. 5. ib. 11. 32. 6; see AEn. Tactic. 31, in Wetst. ad Act. 21, 34.—Hence in N. T.

1. Meton. an array, for an army, host, as drawn up in battle-array; Heb. 11, 34 παρεμβολὰς ἔκλιναν ἀλλοτρίων, see in κλίνω no. 2. Rev. 20, 9. Sept. for יְהִי Ex. 14, 24. Judg. 4, 16.—Pol. 3. 73. 8. AEl. V. H. 14. 46.

2. In late usage, an encampment, pr. juxta-arrangement in a camp, Pol. 6. 28. 1. ib. 6. 31. 7. Hence genr. a camp, spoken of a standing camp, castra stativa, Engl. quarters, barracks, e. g. the quarters of the Roman soldiers in Jerusalem, in the fortress Antonia, which was adjacent to the temple and commanded it, Acts 21, 34. 37. 22, 24. 23, 10. 16. 32; see in art. ἱερὸν. Also of the encampments of the Israelites in the desert, Heb. 13, 11; and in the same connection trop. v. 13. See Lev. 4, 12. 21. 16, 27, where Sept. for יְהִי; as also 1 Sam. 4, 5. 6. 2 K. 7, 5. 7.—Jos. Ant. 7. 4. 1. Pol. 3. 74. 5, 9. Plut. J. Cæs. 45. Phrynichus says this use of the word is δεινῶς Μακεδονικόν, ed. Lob. p. 377; comp. Sturz de Dial. Maced. p. 30.

παρενοχλέω, ὦ, f. ἴσω, (ἐνοχλέω,) to trouble besides, further; c. dat. of pers. Acts 15, 19 κρίνω, μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν. Sept. for יְהִי Mic. 6, 3; γγγη Job 16, 3.—1 Macc. 12, 14. Pol. 1. 8. 1. Diod. Sic. 14. 27.

παρεπίδημος, ον, ὁ, ἡ, adj. (ἐπίδημος, ἐπιδημέω,) a by-resident, sojourner, among a people not one's own, Heb. 11, 13. 1 Pet. 1, 1. 2, 11. Sept. for יְהִי Gén. 23, 4. Ps. 39, 13.—Pol. 32. 22. 4 Ἑλλήνες παρεπίδημοι.

παρέρχομαι, f. παρελεύσομαι, (ἐρχομαι,) aor. 2 παρήλθον; on the fut. see ἐρχομαι.

1. to come near to any person or thing, to draw near, to come, e. g. to a table or the like; Luke 12, 37 παρελθὼν διακονήσει αὐτοῖς. 17, 7. (Ecclus. 29, 9.) Also in a hostile manner, absol. Acts 24, 7.—So genr. Jos. B. J. 3. 8. 2. AEl. V. H. 12. 39. Xen. Conv. 1. 7.

2. to go or pass near, to pass along by.

a) Pr. and absol. Luke 18, 37 **ὅτι δ' Ἰησοῦς δ' Ναζ. παρέρχεται**. With acc. of pers. or place, depending on **παρά**, Buttm. § 147. n. 9. Matth. § 426. 3; so Mark 6, 48. Acts 16, 8 **παρελθόντες δὲ τὴν Μυσίαν**. Also διὰ τῆς ὁδοῦ Matth. 8, 28. Sept. for **בְּרַב** Ex. 15, 16. Judg. 11, 17. 19. So Xen. An. 2. 4. 25; c. acc. Ceb. Tab. 9. Xen. Cyr. 2. 2. 7.—Of time, to pass by, to be past, absol. Matth. 14, 15 **ἡ ὥρα ἥδη παρήλθεν**. Acts 27, 9. 1 Pet. 4, 3 **ὁ παρεληλυθὼς χρόνος**. Sept. for **בְּרַב** Job 17, 11. Cant. 2, 11. So Dem. 40. 13. Xen. An. 1. 7. 18.

b) Trop. i. q. to pass away, to perish, absol. a) Genr. Matt. 5, 18 **ὥς ἂν παρῇ** **οὐρανὸς καὶ ἡ γῆ**. 24, 34. 35. Mark 13, 30, 31. Luke 16, 17. 21, 32. 33. 2 Cor. 5, 17. James 1, 10. 2 Pet. 3, 10. Rev. 21, 1. Sept. and **בְּרַב** Ps. 37, 36. So Theocr. 27. 8 **τάχα γὰρ σε παρέρχεται, ὡς ὄναρ, ἡβη**. Dem. 291. 12. β) Of words, declarations, and the like, to pass away without fulfilment, to be in vain; Matth. 5, 18. 24, 35 **οἱ δὲ λόγοι μου οὐ μὴ παρελθῶσι**. Mark 13, 31. Luke 21, 33.

c) Trop. of evils, to pass away from any one, to be removed, averted; with **ἀπό** c. gen. of pers. Matth. 26, 39 **παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο**. v. 42. Mark 14, 35. —Pr. Sept. Cant. 3, 4. Ael. V. H. 13. 38.

d) Trop. to pass by or over, to neglect, to transgress, c. acc. see in lett. a; Luke 11, 42 **τὴν κρίσιν**. 15, 29 **ἐντολήν**. Sept. and **בְּרַב** Deut. 26, 13. Jer. 34, 18.—Dion. Hal. Ant. 1. 58. Lys. 107. 42 νόμον.

• **πάρεσις, εως, ἡ, (παρίημι)** a' letting pass, prætermission, remission, in the sense of overlooking, not punishing, Rom. 3, 25; diff. from **ἀφεσις**, which implies pardon, forgiveness; comp. Tittm. de Syn. N. T. p. 185.—Dion. Hal. Ant. 7. 37 **τὴν μὲν ὀλοεχερῇ πάρεσιν οὐχ εὔροντο**. Comp. **παρίημι** Ecclus. 23, 2.

παρέχω, f. ἔξω, (ἔχω) Mid. fut. 2 pers. **παρέξει**, see below in no. 2; to hold near by, beside any one, Hom. Od. 18. 317. II. 18. 556.—Hence in N. T. to hold out to or towards any one, e. g.

1. to present, to offer, c. acc. Luke 6, 29 **παρέχε καὶ τὴν ἄλλην**, sc. **συναγόνα**.—Luc. D. Deor. 4. 5. Xen. Mem. 1. 2. 54.

2. Trop. to present, to occasion, to give, to show, towards or in behalf of any one; with acc. of thing and dat. of pers. expr. or impl. E. g. **κόπον v. κόπους παρέχειν τινί**, to give one trouble, i. q. to trouble,

to vex, see fully in **κόπος** fin. Matt. 26, 10. Mark 14, 6. Luke 11, 7. 18, 5. Gal. 6, 17. (Pol. 1. 20. 10 **δυσχερεῖαν παρέχειν**). Also **ἐργασίαν παρέχειν τινί**, to make or bring gain to any one, Acts 16, 16. (Jos. Ant. 8. 2. 6 **μισθόν**.) Acts 17, 31 **πίστιν παρασχὼν πᾶσιν**, Lat. *omnibus fidem faciens*, causing belief in all, i. e. proving, confirming to all. (Jos. Ant. 2. 9. 4. Plut. C. Mar. 17. Pol. 4. 33. 7.) Acts 22, 2 **παρέσχον ἡσυχίαν**, they gave silence. (Sept. for **בְּרַב** Job 34, 29. Dion. Hal. Ant. 11. 32.) Acts 28, 2 π. **φιλανθρωπίαν**. 1 Tim. 1, 4. 6, 17. So Jos. Ant. 1. 3. 1. Xen. Cyr. 4. 5. 28.—Mid. **παρέχομαι**, to do or show for one's self, for one's own part; Luke 7, 4 **ἀξιὸς ἐστίν ᾧ παρέξει τοῦτο**, for whom thou shouldst on thy part do this, where for 2 pers. fut. **παρέξει** see Buttm. § 103. m. 18; others read **παρέξῃ**. Acts 19, 24. Col. 4, 1 **τὸ δίκαιον . . . τοῖς δούλοις παρέχεσσε**, show on your part towards servants what is just. (Dem. 228. 26. Xen. An. 7. 6. 11.) With two acc. **ἑαυτὸν τι**, Tit. 2, 7 **σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων**. So Xen. Cyr. 8. 1. 39; Act. Plut. de Lib. educ. 20.

παρηγορία, as, ἡ, (παρηγορέω, παρήγορος, ἀγορεύω), an addressing, exhortation, Apoll. Rh. 2. 1281.—In N. T. consolation, comfort, Col. 4, 11. So Jos. Ant. 4. 8. 3. Plut. de Exil. 1.

παρδενία, as, ἡ, (παρδένος), virginity, virgin age; Luke 2, 36 **ἡσασα ἔτη μετὰ ἀνδρὸς ἑπτά ἀπὸ παρδενίας αὐτῆς**, i. e. with the husband whom she had married as a virgin. Sept. for **בְּרַב** Jer. 3, 4.—Ecclus. 15, 2. Diod. Sic. 3. 69 or 70. Plut. Brut. 13.

παρδένος, ου, ὁ, ἡ, adj. virgin; so γυνὴ **παρδένος** Hes. Theog. 514; τῇ **παρδένῳ** **συγατρὶ** **Διγύπτου** Sept. for **הַיְיָ** Jer. 46, 11; ἡ **παρδένος** γῆ Jos. Ant. 1. 1. 2; παρδ. **πηγή** Aeschyl. Pers. 613.—In N. T.

1. Fem. ἡ **παρδένος**, Subst. a virgin, maiden. a) Pr. one who has not known man; e. g. Luke 1, 27 bis, **πρὸς παρδένον μεμνηστευμένην** . . . **Μαρίαν** κτλ. comp. v. 34. Trop. 2 Cor. 11, 2. Sept. for **הַיְיָ** Gen. 24, 16. 1 K. 1, 2. So Hdian. 1. 11. 12, 13. Plut. Romul. 22.—Matth. 1, 23 ἡ **παρδένος ἐν γαστρὶ ἔξει**, quoted from Is. 7, 14 where Sept. for **הַיְיָ**; apparently there referring to the youthful spouse of the prophet, comp. Is. 8, 3. 4. 8. 10. 18. 7, 3. 10, 21. So **הַיְיָ**, Sept. **νύμφη**, as lamenting for the husband of her youth, Joel 1, 8. Sept. also **νεάνις** for **הַיְיָ** Ps. 68, 26; as

also Aquil. Symm. Theod. in Is. 7, 14. So too ἡ παρθένος for *youthful spouse, bride, νύμφη*, Hom. Il. 2. 514 οὗς τέκεν Ἀστυόχη, παρθένος αἰδοίη. Soph. Trach. 1221. The sense then in Matt. l. c. would be: 'Thus was fulfilled in a strict and literal sense, that which the prophet spoke in a wider sense and on a different occasion.' See Heb. Lex. פָּרְזָה. b) Genr. of a marriageable maiden, damsel, Matt. 25, 1. 7. 11. Acts 21, 9. 1 Cor. 7, 25. 28. 34 μεμρυσται ἡ γυνὴ καὶ ἡ παρθένος, i. q. ἡ ἄγαμος. v. 36. 37. [38] ἡ παρθένος αἰτοῦ, i. q. his virgin daughter, marriageable but unmarried. Sept. and פָּרְזָה, Gen. 24, 43; for פָּרְזָה Gen. 24, 14. 55. 34, 3 of Dinah after she was defiled. So Diod. Sic. 5. 73. Xen. Cyr. 4. 6. 9. Mem. 1. 5. 2.

2. Masc. as adj. Rev. 4, 14 οὗτοί εἰσιν, οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γὰρ εἰσιν, for *they are virgins*, i. e. *chaste, pure*, free from all whoredom and uncleanness as the symbols of idolatry; see in ζῆλος no. 2, and πορνεία.—Suid. Ἀβελ· οὗτος παρθένος καὶ δίκαιος ὑπῆρχε. Photii Amphil. Quaest. 188. p. 785, τοῦ παρθένου καὶ εὐάγγελιστοῦ Ἰωάννου. So of Joseph, Lib. Asseneth p. 92, 98, in Fabr. Cod. pseud. V. T. Tom. II.

Πάρδος, ὅν, ὁ, a *Parthian*; spoken of Jews born or living in Parthia, Acts 2, 9. So Jos. Ant. 10. 11. 7. Hdian. 6. 5. 15.—Parthia proper was a region of Persia, on the northeast of Media and Hyrcania, and north of Aria, wholly surrounded by mountains; Plin. H. N. 6. 29. Strabo 11. p. 511 sq. In the later period of the Roman republic, the Parthians extended their conquests and became masters of a large empire, including all the provinces of the former Persian kingdom, and extending to the Euphrates; Plin. 6. 30. Strabo 16. p. 748. They were esteemed the most expert horsemen and archers in the world; and the custom of discharging their arrows while in full flight, is particularly celebrated by the Roman poets; comp. Hor. Od. 2. 13. 17. Virg. Georg. 3. 31. See gener. Cellar. Notit. Orb. II. p. 700 sq.

παρήμι, f. παρήσω, (ἵμι.) Pass. perf. παρήμαι, Buttm. § 108. I. 1; to *let by, to let pass along*, Hdot. 3. 72; trop. to *let pass, to prae-termi, to neglect*, Luc. Hermot. 15. Xen. Mem. 1. 1. 12; καιρόν Pol. 1. 33. 5; also to *let go loose, to relax*, e. g. ropes, τοὺς τερσπίους Aristoph. Eq. 440 or 442, comp. 437.—Hence in N. T. trop. Pass. παρίεμαι, to *be relaxed, enfeebled*; only Part. perf. as χεῖρες παρήμεναι, *hands enfeebled*, hanging down from weariness and despondency,

Heb. 12, 12. Sept. for פָּרַךְ Zeph. 3, 17. —Diod. Sic. 14. 105. Pol. 1. 58. 9. Plato Legg. 931. d.

παριστάνω, see in παρίστημι.

παρίστημι, f. παραστήσω, (ἵστημι.) aor. 2 παρίστην; also Pres. παριστάνω, a later secondary form, Rom. 6, 13. 16. Dem. 28. 9. Pol. 3. 113. 8; comp. Buttm. § 112. 10. § 106. n. 5.—Trans. to *cause to stand near*; intrans. to *stand near*; see in ἵστημι init. Buttm. § 107. II.

I. TRANS. in the Pres. impf. fut. and aor. 1 of the Active, to *cause to stand near, to place near by*, Ael. V. H. 12. 1 post med. Pol. 8. 113. 8.—Hence in N. T.

1. to *place or set before any one, to present, to exhibit*; c. acc. et dat. expr. or impl. Acts 23, 33 παρέστησαν καὶ τὸν Παῦλον αὐτῷ. Luke 2, 22 τῷ κυρίῳ, in the temple. 2 Cor. 4, 14 καὶ παραστήσει [ἡμᾶς] σὺν ὑμῖν, sc. τῷ βήματι τοῦ Χρ. So with two acc. of object and predic. τίνα τι, Acts 1, 3. 9, 41. Rom. 6, 13 bis. 16 ὃ παριστάνετε ἑαυτοὺς δούλους. v. 19 bis. 12, 1. 2 Cor. 11, 2. Eph. 5, 27. Col. 1, 22. 28. 2 Tim. 2, 15. Sept. for פָּרַשְׁתִּי Lev. 16, 7; פָּרַשְׁתִּי Gen. 47, 2.—Luc. Icarom. 24. Ael. H. An. 7. 44. Hdian. 5. 5. 11.

2. to *place at hand, to provide, to furnish*; c. acc. et dat. Matt. 26, 53 παραστήσει μοι πλείους κτλ. Acts 23, 24 κτήνη.—Luc. D. Mar. 6. 2. Pol. 30. 9. 3.

3. Spec. to *commend*, c. acc. et dat. 1 Cor. 8, 8 βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ θεῷ.—Jos. Ant. 15. 7. 3. Arr. Epict. 1. 16 αὐτὰ ἐπαινέσαι ἢ παραστήσαι.

4. Trop. to *set forth by arguments*, i. e. to *show, to prove*, absol. Acts 24, 13 οὕτε παραστήσαι δύναται, περὶ ᾧ κτλ.—Jos. Ant. 8. 2. 5. Arr. Epict. 2. 23. 47. Xen. CEC. 13. 1.

II. INTRANS. in the perf. plupf. and aor. 2 of the Active, and in Mid. to *stand near, to stand by*.

1. Genr. to *stand by, to be present*; c. dat. expr. or impl. Acts 1, 10. 9, 39 καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι, i. e. stood around him. 27, 23. Mark 15, 39 ὁ παρῆσθη καὶ ἐξεναντίας, *who stood by over against him*. John 18, 22. 19, 26; ἐνώπιόν τινος Acts 4, 10. Part. οἱ παρῆσθηκότες, contr. οἱ παρῆστωτες, (Buttm. § 107. m. 22, 23,) the *by-standers*, Mark 14, 47. 69. 70. 15, 35. Acts 23, 2. 4. Sept. for פָּרַשְׁתִּי Gen. 45, 1. 1 Sam. 22, 6. 7; פָּרַשְׁתִּי Gen. 18, 8. Judg. 3, 19. So Hdian. 8. 3. 6. Xen. Mem. 3. 11. 2.—Trop. in a friendly sense, to *stand by, to aid*, c. dat. Rom. 16, 2 καὶ παραστήτε

ὑπὲρ. 2 Tim. 4, 17. (Epict. Ench. 32. Dem. 366. 20. Xen. Hell. 6. 5. 33.) Trop. also in a hostile sense, absol. Acts 4, 26 *παρέστησαν οἱ βασιλεῖς τῆς γῆς*, quoted from Ps. 2, 2 where Sept. for *בָּרָא*; so Ecclus. 51, 3.—Of time, a season, i. q. *to be present, to have come*, Mark 4, 29 *παρέστηκεν ὁ θερισμός*. So Dem. 255. 25.

2. *to stand by or before* any one, in his presence, e. g. in a forensic sense, before a judge. Acts 27, 24 *Καίσαρι σε δεῖ παραστήναι*. Rom. 14, 10. So genr. Hdian. 1. 4. 1.—Spoken of attendants, ministers, who wait in the presence of a superior, e. g. Luke 1, 19 *ἐγὼ εἰμι Ταβερῆλ ὁ παρευρισκόμενος ἐνώπιον τοῦ θεοῦ*. With dat. Luke 19, 24 comp. v. 13. Sept. and *בְּרַחֲמֵי* Deut. 1, 38. 1 Sam. 16, 21. 22. So Luc. D. Deor. 24. 1 *δεῖ . . . παρεστάναι τῷ Δαί.*

Παρμενᾶς, ἄ, ὁ, *Parmenas*, pr. n. of one of the seven primitive deacons, Acts 6, 5.

πάροδος, ου, ἡ, (ὁδός,) *a way by, passage-way*, in place Jos. B. J. 1. 1. 5. Thuc. 3. 21. Xen. An. 1. 7. 16.—In N. T. in action, *the way by, a passing by*; 1 Cor. 16, 7 *ἐν παροδῷ, by the way, in passing*. So Luc. D. Deor. 24. 2. Pol. 5. 68. 8. Thuc. 1. 126.

παροικέω, ὦ, (οἰκέω,) *to dwell near, to be neighbour*, Luc. D. Mort. 2. 1. Xen. Vect. 1. 5.—In N. T. *to be a by-dweller, to sojourn*, to dwell as a stranger, *παροικος*; c. ἐν, Luke 24, 18 *σὺ μόνος παροικεῖς ἐν Ἱερουσαλὴμ*; with εἰς, Heb. 11, 9 *παρώκησεν εἰς τὴν γῆν*, i. e. he came and sojourned; comp. in εἰς no. 4. Sept. for *בָּרָא* Gen. 20, 1; *בָּרָא* Gen. 24, 37. So Dio Chrys. 46. p. 521. d, πολλὸν γὰρ κρείττον φυγάδα εἶναι, καὶ παροικεῖν ἐπὶ ξένης, ἢ τοιαῦτα παθεῖν.

παροικία, as, ἡ, (παροικέω,) *a dwelling near, neighbourhood*, Psalt. Salom. 12, 3.—In N. T. *a sojourning, residence in a foreign land without the right of citizenship*, Acts 13, 17 *ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ*. Sept. for *בְּרָא* Ezra 8, 34. (Wisd. 19, 10.) Trop. of human life, 1 Pet. 1, 17; comp. Heb. 11, 13. Sept. and *בְּרָא* Ps. 119, 54.

παροικος, ου, ὁ, ἡ, adj. (οἶκος,) *dwelling near, neighbouring*, c. dat. Plut. Pyrrh. 10. Hdot. 7. 235.—In N. T. ὁ *παροικος*, Subst. *a by-dweller, sojourner*, without the rights of citizenship, *a foreigner*, Acts 7, 6. 29 *παροικος ἐν γῇ Μαδιάν*. So Sept. for *בָּרָא* Gen. 15, 13. Ex. 2, 22. (Ecclus. 29, 26. 27.) Trop. of human life, 1 Pet. 2, 11; comp. 1, 17. Also in respect to the church and kingdom of God, Eph. 2, 19.

παροιμία, as, ἡ, (παροιμος, οἶμος,) pr. 'what is by the way;' hence, *a by-word, by-speech*, e. g.

1. Pr. a proverb, adage, 2 Pet. 2, 22 *τὸ τῆς ἀληθεύουσ παροιμίας*. Symmach. for *בְּרָא* Ez. 12, 22.—Luc. D. Mort. 8. 1. Ael. V. H. 12. 22. Plato Soph. 231. c.

2. In John's Gospel, i. q. *παραβολή*, which word is not used by John; comp. in *παραβολή*. E. g. a) Genr. *figurative discourse, dark saying*, i. e. obscure and full of deep meaning, John 16, 25 bis, *ἐν παροιμίαις λαλεῖν*. v. 29; comp. in *παραβολή* no. 3. Sept. and *בְּרָא* of short and sententious maxims, Prov. 1, 1. 25, 1. So Ecclus. 6, 35. 39, 3. b) *a parable*, in the usual sense, John 10, 6; comp. in *παραβολή* no. 2.

παροιμος, ου, ὁ, ἡ, adj. (οἶνος,) *by wine*, i. e. spoken of what takes place *by or over wine*, revelry, as τὰ *παροινα* (μέλη) drinking-songs, Boeckh Pind. Fr. p. 555.—In N. T. of persons, pr. *sitting long by wine, given to wine*, 1 Tim. 3, 3. Tit. 1, 7. So Luc. Tim. 55. Lysias 101. 20.

παροίχομαι, f. χήσομαι, (οἰχομαι,) perf. *παρόχημαι*; *to go along by, to pass along*, Hom. Il. 4. 272.—In N. T. of time, *to pass away*, only Part. perf. *παρωχημένος, by-gone*; Acts 14, 16 *ἐν ταῖς παρωχημέναις γενεαῖς*. So Jos. Ant. 8. 12. 3. Hdot. 2. 14. Xen. An. 2. 4. 1.

παρομοιάζω, f. ἄσω, (ὁμοιάζω,) pr. *to be nearly like*; genr. *to be like, to resemble*, c. dat. Matt. 23, 27. See in ὁμοιάζω.

παρόμοιος, ου, ὁ, ἡ, adj. (ὁμοιος,) pr. *nearly like*; genr. *like, similar*, Mark 7, 8. 13 *παρόμοια τοιαῦτα πολλά*.—Poll. On. 9. 130 *παρόμοιος* παρ' ὀλίγον ὁμοιος. Diod. Sic. 4. 26. Dem. 12. 8. Xen. Hell. 3. 4. 13.

παροξύνω, f. νῶω, (ὀξύνω, ὀξύς,) *to sharpen by or on any thing, to whet*, e. g. τὴν *μάχαιραν* Sept. for *בָּרָא* Deut. 32, 41; *to sharpen by or along with*, i. e. with and for some other act or purpose, trop. τὸν ἥχον Plut. Marcell. 20. Trop. *to sharpen the mind, temper, courage of any one, to incite, to impel*, Jos. Ant. 15. 3. 5. Xen. Mem. 3. 3. 13.—Hence in N. T. trop. *to provoke, to stir up, to rouse to anger, indignation*, only Pass. or Mid. Acts 17, 16 *παροξύνετο τὸ πνεῦμα αὐτοῦ κτλ.* 1 Cor. 13, 5. Sept. for *בְּרָא* Deut. 9, 18; *בְּרָא* Deut. 1, 34. So Dem. 10. 24. Thuc. 6. 56.

παροξυσμός, ου, ὁ, (παροξύνω,) pr. *a sharpening*, i. e. trop.

1. *provocation, incitement, to action or*

feeling; Heb. 10, 24 εἰς παροξ. ἀγαπῆς καὶ κ. ἔργων.

2. *a paroxysm of anger, sharp contention, angry dispute*, Acts 15, 39. Sept. for פָּרֹוֹרְגִיזָה Deut. 29, 28. Jer. 32, 37.—Dem. 1105. 24.

παροργίζω, f. ἴσω, (ὀργίζω,) Att. fut. **παροργιῶ** Buttm. § 95. 7sq. Winer § 13. 1. c; *to make angry by or along with something else, to provoke thereby, therewith*; c. acc. Eph. 6, 4 μὴ παροργίζετε τὰ τέκνα ὑμῶν. [Col. 3, 21.] Rom. 10, 19 quoted from Deut. 32, 21 where Sept. for פָּרֹוֹרְגִיזָה, as also Judg. 2, 12. 1 K. 14, 15.—Ecclesi. 3, 16. 4, 2. 3. Pass. Dem. 805. 19. The Act. is found in profane writers only Triclin. ad Soph. Antig. 350.

παροργισμός, οὐ, ὁ, (παροργίζω,) *provocation*, Sept. for פָּרֹוֹרְגִיזָה 1 K. 15, 30. 2 K. 23, 26.—In N. T. *a being provoked, anger, wrath*, Eph. 4, 26. So Sept. for פָּרֹוֹרְגִיזָה Jer. 21, 5. Not found in classic writers.

παροτρύνω, f. νῶν, (ὀτρύνω,) *to urge on by or along with something else, to stir up, to incite, thereby, therewith*; c. acc. Acts 13, 50.—Jos. Ant. 7. 6. 1. Luc. Tox. 35. Plut. de sui Laud. 15.

παρουσία, as, ἡ, (παρίεμι,) pr. *the being or becoming present*, e. g.

1. *presence*; 2 Cor. 10, 10 ἡ δὲ παρουσία τοῦ σώματος ἀσθενής. Phil. 2, 12.—Hdian. 1. 3. 13. Dem. 674. 24. Plato Phaed. 100. d.

2. *a coming, advent*, genr. 1 Cor. 16, 17. 2 Cor. 7, 6 ἐν τῇ παρουσίᾳ Τίτου. v. 7. Phil. 1, 26 παρουσία πάλιν πρὸς ὑμᾶς, *a coming again, return*. So 2 Macc. 15, 21. Pol. 23. 10. 14. Diod. Sic. 1. 29.—Spoken of the coming of Christ for the destruction of the Jewish state and Jewish dispensation, Matt. 24, 3. 27. 37. 39; also to judgment, to receive the saints to their reward, 1 Cor. 15, 23. 1 Thess. 2, 19. 2 Thess. 2, 8. 3 Pet. 3, 4. 1 John 2, 28; *παρ. τοῦ κυρίου* 1 Thess. 3, 13. 4, 15. 5, 23. 2 Thess. 2, 1. James 5, 7. 8. 2 Pet. 1, 16. In a like sense, 2 Pet. 3, 12 *παρ. τῆς τοῦ Θεοῦ ἡμέρας*.—Of the *coming* i. e. *manifestation of the man of sin*, 2 Thess. 2, 9; comp. v. 3.

παροψίς, ἰδος, ἡ, (ὀψων,) *a side-dish, consisting of dainties set on as a condiment or sauce*, Athen. 9. 2. p. 367. b. Pollux Onom. 6. 56. Xen. Cyr. 1. 3. 4.—In later usage and N. T. *a side-plate*, i. e. *a plate, platter, dish*, pr. in which dainties are served up. Matt. 23, 25 τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος. v. 26. So Arr. Epict. 2. 20. Plut. de adulat. et Amic. 9 The Atticists

condemn this use of the word, Phryn. et Lob. p. 176. Sturz Lex. Xen. s. v.

παρρησία, as, ἡ, (πᾶν, ῥῆσις,) pr. 'the speaking out all,' *freespokenness*, as characteristic of a frank and fearless mind; hence meton. and genr.

1. *freeness, frankness, boldness*, as of speech, demeanour, action; Acts 4, 13 θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν, i. e. his freespokenness, boldness. 2 Cor. 3, 12. So Sept. Prov. 13, 5. Diod. Sic. 1. 53. Dem. 1397. 1. Plato Conv. 222. c.—In adverbial phrases, e. g. *παρρησίᾳ*, i. q. *freely, frankly, boldly*, John 7, 13. 26; or i. q. *openly, plainly*, without concealment or ambiguity, Mark 8, 32. John 10, 24. 11, 14. 16, 25. 29; also of actions, *openly*, done in the sight of all, not privately, John 11, 54 οὐκέτι παρρησία περιεπάτει κτλ. 18, 20. So ἐν παρρησίᾳ, in or with *boldness*, i. q. *freely, boldly*, Eph. 6, 19. Phil. 1, 20; also *openly, publicly*, ὅρρ. ἐν κρυπτῷ, John 7, 4. Col. 2, 15 ἐδειγμάτισεν ἐν παρρησίᾳ. (Wisd. 5, 1.) Also μετὰ παρρησίας, with *boldness*, i. q. *freely, boldly*, Acts 2, 29. 4, 29. 31. 28, 31. So 1 Macc. 4, 18. Luc. Hermet. 51. Dem. 95. 28.

2. Spec. as implying frank reliance, confiding hope, i. q. *confidence, assurance*. 2 Cor. 7, 4 πολλή μοι παρρησία πρὸς ὑμᾶς κτλ. Eph. 3, 12. 1 Tim. 3, 13. Philem. 8. Heb. 3, 6. 4, 16. 10, 19. 35. 1 John 2, 28. 3, 21. 4, 17. 5, 14.—Jos. Ant. 5. 1. 13 παρρησίαν λαμβάνει πρὸς τὸν Θεόν. Diod. Sic. 14. 65.

παρρησιάζομαι, f. ἄσομαι, Mid. depon. (παρρησία,) *to be freespoken; to speak freely, openly, boldly; to be free, frank, bold*, in speech, demeanour, action; e. g. joined with verbs of speaking, Acts 13, 46 παρρησιασάμενοι δὲ ὁ Π. καὶ ὁ Β. εἶπον. 19. 8. 26, 26. Genr. and with ἐν, e. g. of place, ἐν τῇ συναγωγῇ Acts 18, 26; or of thing, object, i. q. in behalf of, ἐν αὐτῷ Eph. 6, 20; or of person, παρρησ. ἐν Θεῷ, i. e. in faith and trust in God, 1 Thess. 2, 2, comp. 1, 1; also ἐν τῷ ὀνόματι τινος, in one's name, by one's authority, Acts 9, 27. 28. With ἐπὶ τῷ κυρίῳ Acts 14, 3, see in ἐπὶ Π. 3. c. a.—Sept. Job 22, 6. Luc. Tim. 11. Plato Gorg. 487. d; with ἐν of place Plut. Marcell. 20; πρὸς τινα Xen. Cyr. 5. 3. 8.

πᾶς, πᾶσα, πᾶν, Gen. παντός, πάσης, παντός, all, Lat. omnis.

1. With the idea of oneness, a totality, all, the whole, Lat. totus, i. q. ὅλος. In this sense, the Singular is put with a noun having the article; and the Plural also is put

with the article where a definite number is implied, or without the article where the number is indefinite. See in *δ*, *ἡ*, *τό*, II. A. 2. b. γ. Winer § 17. 10. Buttm. § 127. 9. Kühner § 246. 5. Matth. § 277.

A) SING. a) Before a Subst. with the article, Matt. 6, 29 οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ. 8, 32 πάντα ἡ ἀγγέλη. Mark 5, 33. Luke 1, 10 πᾶν τὸ πλῆθος. 4, 25. John 8, 2 πᾶς ὁ λαός. Acts 1, 8. Rom. 3, 19. 4, 16. al. ssep. So with the names of cities or countries, meton. for the inhabitants, Matt. 3, 5. Mark 1, 5. Luke 2, 1. al. (Hdian. 6. 4. 1. Æl. V. H. 6. 11. Xen. Ag. 1. 25.) With proper names, sometimes without the article, Matt. 2, 3. Acts 2, 36. Rom. 11, 26; comp. Winer § 17. 10. a. b) After a Subst. c. art. John 5, 22 τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ. Rev. 13, 12. Comp. in *δ*, *ἡ*, *τό*, I. c. Buttm. § 127. 9. c) Rarely between the art. and Subst. where πᾶς is then emphatic, comp. in *δ*, *ἡ*, *τό*, I. c. Buttm. I. c. Acts 20, 18 τὸν πάντα χρόνον. Gal. 5, 14. 1 Tim. 1, 16.

B) PLUR. a) Before a Subst. or other word, viz. α) Subst. c. art. implying a definite number, Matt. 1, 17 πᾶσαι αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ. 4, 8. Mark 3, 28. Luke 1, 6. Acts 5, 20. Rom. 1, 5. al. ssep. Comp. Winer § 17. 10. b. Buttm. § 127. 9. Matth. § 265. 2. (Xen. An. 5. 3. 9.) Without art. where the idea of number is then indefinite, Winer, Matth. I. c. E. g. πάντες ἄνθρωποι *all men*, *all mankind*, indef. Acts 22, 15. Rom. 5, 12. 18. al. (Æschin. 1. 18.) So πάντες ἄγγελοι θεοῦ, *all angels of God*, Heb. 1, 6; πάντα ἔζη Rev. 14, 8. Comp. Winer, Matth. I. c. β) Particip. c. art. as Subst. Matt. 4, 24 πάντας τοὺς κακὸς ἔχοντας. 11, 28 πάντες οἱ κοπιῶντες. Luke 1, 66. 71. John 18, 4. Acts 2, 44. al. ssep. So Hdian. 1. 4. 17. Xen. Cyr. 8. 7. 6. γ) Before other words and periphrases with the art. in place of substantives, e. g. *Pron. possess.* as πάντα τὰ ἐμά Luke 15, 31; *Preposit.* with its case, Matt. 5, 15 πᾶσι τοῖς ἐν τῇ οἰκίᾳ. Luke 5, 9. John 5, 28. Acts 4, 24. al. Adv. Col. 4, 9.

b) After a Subst. or other word. α) Subst. c. art. as definite, comp. Winer Buttm. Matth. I. c. Matt. 9, 35 τὰς πόλεις πάσας sc. of that region. Luke 12, 7. Acts 16, 26. Phil. 1, 13. Rev. 8, 3. (Hdian. 3. 1. 3. Xen. Mem. 1. 1. 19 fin.) Without art. with a pr. name, Acts 17, 21 Ἀθηναῖοι δὲ πάντες. So genr. Hdian. 4. 2. 5. β) Particip. c. art. as Subst. Acts 20, 32 ἐν τοῖς ἡμιούμενοι πᾶσιν. Heb. 5, 9. γ) Before other words or periphrases with the

art. in place of a Subst. e. g. *Pron. possess.* as τὰ ἐμά πάντα John 17, 10; *Preposit.* with its case, Gal. 1, 2 οἱ σὺν ἐμοὶ πάντες. Tit. 3, 15. Col. 4, 7. Mark 5, 26.

c) Between the art. and subst. as emphatic, Acts 19, 7. 21, 21. 27, 37. Comp. Buttm. § 127. 9.

d) Joined with a *Pronoun* pers. or demonstr. either before or after it, as *ἡμεῖς πάντες* John 1, 16; πάντες ἡμεῖς Acts 2, 32; π. ὑμεῖς Matt. 23, 8; ὑ. π. Luke 9, 48; οὗτοι π. Acts 1, 14; π. αὐτοῖς Acts 4, 33; αὐτ. π. 1 Cor. 15, 10; ταῦτα πάντα Matt. 4, 9. Luke 12, 30. 31; π. ταῦτα Mark 7, 23. al. ssep.

e) Absol. α) With art. οἱ πάντες, *they all*, i. e. all those definitely mentioned, Mark 14, 64 οἱ δὲ πάντες κατέκριναν αὐτὸν κτλ. Rom. 11, 32. 1 Cor. 10, 17. Eph. 4, 13. Phil. 2, 21. al. ssep.—Neut. τὰ πάντα, *all things*, i. q. αα) *the universe*, the whole creation, Rom. 11, 36 ἐξ αὐτοῦ . . καὶ εἰς αὐτὸν τὰ πάντα. 1 Cor. 8, 6. Eph. 3, 9. Col. 1, 16. Heb. 1, 3. Rev. 4, 11. Trop. of the new spiritual creation in Christ, 2 Cor. 5, 17. 18. (Xen. Mem. 1. 1. 11, 14.) Meton. for all created rational beings, all men, i. q. οἱ πάντες, Gal. 3, 22. Col. 1, 20. 1 Tim. 6, 13; put also for all the followers of Christ, Eph. 1, 10. 23. al. ββ) Genr. *all things* before mentioned or implied, e. g. the sum of one's teaching Mark 4, 11; all the necessities and comforts of life, Acts 17, 25. Rom. 8, 32. So 1 Cor. 9, 22. 12, 6 comp. v. 5. 6. 2 Cor. 4, 15. Eph. 5, 13. Phil. 3, 8 comp. v. 7. Col. 3, 8. al. γγ) As predicate of a pr. name, e. g. ὁ θεὸς τὰ πάντα ἐν πᾶσιν, *all in all*, i. e. in all persons or beings, above all, *supreme*, 1 Cor. 15, 28. Col. 3, 11. β) Without art. πάντες, *all*, i. q. πάντες ἄνθρωποι, all men. Matt. 10, 22 μισοῦμενοι ὑπὸ πάντων. Mark 2, 12. 10, 44. Luke 2, 3 ἐπορεύοντο πάντες, *all went*, i. e. all the inhabitants of Judea. 3, 15. John 2, 15. 24.—Neut. πάντα, *all things*, Matt. 8, 33 ἀπήγγειλαν πάντα. Mark 4, 34. Luke 3, 20. John 4, 25. 45. Acts 10, 39. 1 Cor. 16, 14 πάντα ἡμῶν i. e. all your actions, whatever ye do. Heb. 2, 8. James 5, 12. al. ssep. Accus. πάντα as adv. *as to or in all things*, in all respects, *wholly*, Acts 20, 35. 1 Cor. 9, 25. 10, 33. 11, 2. (Jos. Ant. 9. 8. 3. Xen. An. 1. 3. 10.) So κατὰ πάντα *as to all things*, in all respects, Acts 3, 22. Col. 3, 20. Heb. 2, 17. (2 Macc. 1, 17.) εἰς πάντα id. 2 Cor. 2, 9; ἐν πᾶσιν, *in all things*, in all respects, 2 Cor. 11, 6. Eph. 1, 23. 1 Tim. 3, 11. 2 Tim. 2, 7. Tit. 2, 9. 1 Pet. 4, 11. al. ssep.

2. SING. πᾶς without the art. implies plurality, all taken singly, every, each one of all, i. q. ἕκαστος, comp. Buttm. § 127. 9. Winer § 17. 10. a. a) With nouns, Matt. 3, 10 πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν. 4, 4. Mark 9, 49. Luke 2, 23. 4, 13. 37. 10, 1. John 1, 9. 2, 10. al. sæpiss. b) Before a *relat. Pron.* it is intensive, e. g. πᾶς ὅστις, i. q. ὅστις but stronger, see in ὅστις A. 2. b. Matt. 7, 24 πᾶς ὅστις ἀκούει every one whosoever. Col. 3, 17. 23; πᾶς ὃς ἂν id. Acts 2, 21. Rom. 10, 13. 1 Cor. 6, 18; πᾶς ὃς Gal. 3, 10; πᾶν ὃ Rom. 14, 23; meton. John 6, 37. 39. 17, 2. c) Before a *Participle*, e. g. with the art. where the particip. c. art. may be rendered *he who*, and becomes a subst. expressing a class; see in ὁ, ἡ, τό, D. b. β. Winer § 17. 10. a. Matt. 5, 22 πᾶς ὁ ὀργιζόμενος, every one who is angry. Luke 6, 47. John 6, 45. Acts 10, 43. Rom. 2, 10. al. sæp. So after the particip. e. g. τῷ ἔχοντι παντὶ Matt. 25, 29. Without the art. where the participial sense then remains, as Matt. 13, 19 παντὸς ἀκούοντος every one hearing. 2 Thess. 2, 4. In Luke 11, 4 some Mss. have the art. Winer § 17. 10. n. d) Absol. Mark 9, 49 πᾶς γὰρ πυρὶ ἀλισθήσεται. Heb. 2, 9 διὰ παντός sc. χρόνον, continually, see in διὰ παντός. So ἐν παντί in every thing, in every respect, 1 Cor. 1, 5. 2 Cor. 4, 8. 6, 4. 7, 5. 11. 16. 11, 9. Eph. 5, 24. Phil. 4, 6. 12.

3. SING. collect. all, i. e. of all kinds, of every kind and sort, including every possible variety, i. q. παντοδαπός, παντοίος, Herm. ad Vig. p. 727. Passow s. v.

a) Genr. Matt. 4, 23 θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Acts 7, 22 πάση σοφίᾳ ἀλγυπτίων. Rom. 1, 18. 29. 2 Cor. 1, 4. Col. 3, 16. 1 Pet. 2, 1. al.—Pol. 1. 15. 6 τῆς πάσης ἀλογίας πλήρες. Xen. An. 3. 2. 8. ib. 6. 4. 6.

b) Spec. all possible, i. q. the greatest, utmost, supreme; Matt. 28, 18 ἐδόξη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Acts 5, 23. 17, 11 μετὰ πάσης προθυμίας. 23, 1. 2 Cor. 12, 13. Phil. 1, 20. 2, 29. 1 Tim. 2, 2. 2 Tim. 4, 2. James 1, 2. 1 Pet. 2, 18. Jude 3.—Pol. 1. 39. 3. Plut. Timol. 5. Xen. Cyr. 7. 2. 22 εἰς πάντα κίνδυνον ἕλθων.

4. With a negative, e. g. οὐ πᾶς, οὐ πάντες, not every one, not all, the negative here belonging to πᾶς and merely denying the universality, see in οὐ no. 5. c. Matt. 7, 21 οὐ πᾶς ὁ λέγων. 19, 11 οὐ πάντες. Rom. 9, 6. 10, 16. 1 Cor. 15, 39. al.—But πᾶς... οὐ, where οὐ belongs to the verb, is by Hebr. i. q. οὐδείς, not one, no one, nothing, none, see fully in οὐ no. 1. c. Luke 1, 37. Rom.

3, 20. Gal. 2, 16. 1 John 2, 21. Rev. 22 3; so Acts 10, 14 οὐδέποτε ἔφαγον πᾶν κρέον. 2 Pet. 1, 20. Also πᾶς...μή, 1 Cor. 1, 29 ὅπως μὴ καυχῶνται πᾶσα σὰρξ. Eph. 4, 29. Rev. 7, 1; and so πᾶς...οὐ μή Rev. 21, 27. See οὐ l. c. Winer § 26. 1. Comp. Heb. כֹּל לֹא Gesen. Lehrg. p. 831. Heb. Lex. art. כֹּל no. 3. So c. μή, 1 Macc. 5, 42 μὴ ἀφῆτε πάντα ἄνθρωπον παρεμβαλεῖν. Eccles. 20, 30. +

πάσχα, τό, indec. the passover, i. q. Heb. פֶּסַח and Aram. כְּחִפְּחָא (a passing over, a sparing,) Sept. usually for פֶּסַח, as Ex. 12, 11. 21. al. But Sept. in 2 Chr. φασέκ, 30, 15. 35, 1. 11; Josephus φάσκα, Ant. 5. 1. 4. The passover, the great sacrifice and festival of the Jews, was instituted in commemoration of God's sparing the Hebrews when he destroyed the first-born of the Egyptians; it was celebrated on the evening following the 14th day of the month Nisan (Num. 33, 3), which began with the new-moon of April, or, according to the Rabbins, of March, between the two evenings; see in ὀψία no. 2. For the institution and particular laws of this festival, see Ex. c. 12 sq. Lev. 23, 4 sq. Num. 9, 1 sq. The later Jews made some additions; in particular they drank at intervals during the paschal supper four cups of red wine usually mingled with one fourth part of water; the third of which was called כּוּס הַבְּרָכָה, the cup of blessing, τὸ ποτήριον τῆς εὐλογίας 1 Cor. 10, 16; comp. Matt. 26, 27. See espec. Lightfoot Hor. Heb. ad Matt. 26, 26. 27. Othon. Lex. Rabb. p. 504 sq. Gr. Harm. p. 214.—In N. T. τὸ πάσχα is spoken of the victim, the supper, and the festival.

1. The paschal lamb, passover, i. e. a lamb or kid of a year old, slain as a sacrifice (Ex. 12, 3 sq. 27) between the two evenings after the 14th of Nisan; see in ὀψία no. 2. According to Josephus the number of lambs provided at Jerusalem in his time, was 256.500, which were slain between the 9th and 11th hour, i. e. from 3 to 5 o'clock, in the afternoon before the evening or commencement of the 15th day of Nisan, B. J. 6. 9. 3. a) Pr. as ζύειν τὸ πάσχα, to kill the passover, Mark 14, 12. Luke 22, 7. Sept. for חֲמִישֶׁת יָמִים Ex. 12, 21; חֲמִישֶׁת יָמִים Deut. 16, 2. 5. 6. b) Trop. of Christ, 1 Cor. 5, 7.

2. The paschal supper, passover, which was eaten on the evening following the 14th of Nisan, and was itself the commencement of the seven days' festival of unleavened bread; so ετοιμάζειν τὸ πάσχα, to make ready the

passover, Matt. 26, 19. Mark 14, 16. Luke 22, 8, 13; φαγεῖν τὸ πάσχα, *to eat the passover, to celebrate the paschal supper*, Matt. 26, 17. Mark 14, 12. 14. Luke 22, 11, 15; ποιεῖν τὸ πάσχα id. Matt. 26, 18. Once in reference to the first institution, Heb. 11, 28.—Sept. Num. 9, 5. 33, 3. Josh. 5, 10, 11.

3. *The paschal festival, passover*, i. e. the festival of unleavened bread, τὰ ἄζυμα, which began with the paschal supper and continued seven days, until the close of the 21st day of Nisan; Ex. 12, 15 sq. Lev. 23, 5 sq. comp. Num. 28, 17. Deut. 16, 3, 4. Jos. Ant. 3. 10. 5.; see Gr. Harm. p. 212. So Matt. 26, 2. Mark 14, 1. Luke 2, 41 τῇ ἑορτῇ τοῦ πάσχα. 22, 1 ἡ ἑορτὴ τῶν ἁζύμων, ἡ λεγομένη πάσχα. John 2, 13. 23. 6, 4. 11, 55 bis. 12, 1. 13, 1. 18, 39. 19, 14. Acts 12, 4. Meton. John 18, 28 φαγεῖν τὸ πάσχα, i. e. the sacrifices offered on the first day of the passover, the Chagiga, etc. see Gr. Harm. p. 218, comp. p. 213. Sept. 2 K. 23, 22. 23. Ez. 45, 21.—Jos. B. J. 2. 1. 3 τῆς τῶν ἁζύμων ἐνστάσης ἑορτῆς, πάσχα παρὰ τοῖς Ἰουδαίοις καλεῖται. Hence the whole passover is sometimes called ἡ ἑορτὴ τῶν ἁζύμων, see in ἄζυμος no. 2. Jos. B. J. 5. 3 1.

πάσχω, f. πείσομαι, aor. 2. ἔπαθον, perf. πέπονθα; *to suffer*, in the most general sense, pr. *to be affected by* any thing from without, *to be acted upon, to experience* either good or evil.

1. Of good, *to be affected by, to experience*, i. e. to have happen to oneself, *to receive*; c. acc. Gal. 3, 4 τοσαῦτα ἐπάθετε εἰκῇ; i. e. have ye experienced such things, such blessings, in vain? comp. v. 2. 5.—Theoc. Id. 15. 138. Jos. Ant. 3. 15. 1 ὑπομνησάμενοι, ὅσα παθόντες ἐξ αὐτοῦ [θεοῦ], καὶ πηλίκων εὐεργεσιῶν μεταλαβόντες κτλ. Xen. Mem. 2. 2. 3 ἀγαθά.

2. Of evil, *to suffer*, *to be subjected to* evil, *to calamity*, pr. with κακῶς, κακόν τι, Matt. 17, 15 καὶ κακῶς πάσχει. Acts 28, 5. (Æl. V. H. 13. 17. Hdian. 3. 2. 10. Xen. Hell. 4. 5. 17.) Absol. in the same sense, *to suffer*, 1 Cor. 12, 26 εἴτε πάσχει ἐν μέλος. 1 Pet. 2, 20. 23. 3, 17. 4, 1 ὁ παθὼν ἐν σαρκί. v. 19. Heb. 2, 18, where comp. Meleag. οἶδα παθὼν ἐλεῖν, in Anthol. Gr. I. p. 14. So Hdian. 4. 13. 1. Xen. An. 1. 9. 8.—With an acc. of manner, Buttm. § 131. 7, 8; e. g. πολλά, τὰ αὐτά, ταῦτα, ᾧ, etc. Mark 9, 12. Luke 13, 2. 2 Cor. 1, 6. 2 Tim. 1, 12. Rev. 2, 10; by attract. Heb. 5, 8. (Ecclus. 38, 16. Xen. Mem. 2. 1. 5.) With a preposit. marking source, manner, cause;

e. g. ἀπὸ τίνος, Matt. 16, 21 πολλὰ παθεῖν ἀπὸ τῶν πρεσβ. κτλ. Mark 8, 31. Luke 9, 22; ὑπὸ τίνος, Matt. 17, 12 μέλλει πάσχειν ὑπ' αὐτῶν. Mark 5, 26. 1 Thess. 2, 14; διὰ τίνα Matt. 27, 19; διὰ τι 1 Pet. 3, 14. (2 Macc. 7, 32.) ὑπὲρ τίνος, Acts 9, 16. Phil. 1, 29. 2 Thess. 1, 5. With an adv. 1 Pet. 2, 19 ἀδίκως. 4, 15. 5, 10.—Spoken of the suffering and death of Christ; Luke 22, 15 πρὸ τοῦ με παθεῖν. 17, 25 πολλά. 24, 26 ταῦτα. v. 46 οὕτως. Acts 1, 3. 3, 18. 17, 3. Heb. 9, 26. 13, 12. 1 Pet. 2, 21 ἔπαθεν ὑπὲρ ἡμῶν. 3, 18 περὶ ἁμαρτιῶν. 4, 1 ὑπὲρ ἡμῶν.—So genr. Hdian. 5. 7. 1. Isæus 35. 19. Plato Conv. 222. e.

Πάταρα, ὡν, τά, Patara, a maritime city of Lycia in Asia Minor, east of the river Xanthus, Acts 21, 1. It was celebrated for an oracle of Apollo, who was hence called Patareus, Hor. Od. 3. 4. 64. Virg. Æn. 4. 144, where see Heyne Excurs. II. Strabo 14. p. 980, 981. Plin. 5. 28.

πατάσσω, f. ἄζω, pr. intrans. *to strike, to beat*, Lat. pulso, e. g. as the heart, Hom. Il. 7. 216. Soph. Phil. 748.—Later and in N. T. trans.

1. *to strike, to smite*, e. g. with violence, so as to wound, c. acc. Matt. 26, 51 πατάξας τὸν δούλον τοῦ ἀρχιερέως. Luke 22, 50; with ἐν of instrum. v. 49. Sept. for παῖ Ex. 21, 12. 18 sq. 30 Pol. 11. 18. 4. Thuc. 8. 92. Xen. Eq. 7. 5.—Also more gently, i. q. *to touch, to tap*, c. acc. Acts 12, 7 τὴν πλευρὰν τοῦ Πέτρου.

2. From the Heb. *to smite*, i. q. *to kill, to slay, to destroy*. a) Pr. and c. acc. Acts 7, 24 πατάξας τὸν Αἰγύπτιον. Rev. 19, 15. (Ex. 2, 12.) Matt. 26, 31 et Mark 14, 27 πατάξω τὸν ποιμένα, quoted from Zech. 13, 7 where Sept. for παῖ; as also Ex. 12, 12. 2 Chr. 33, 25. See Heb. Lex. παῖ Hiph. no. 2. b) Trop. and from the Heb. *to smite*, i. e. *to inflict evil, to afflict with disease, calamity*; spoken only of God or his angel, Acts 12, 23 ἐπάταξεν αὐτὸν ἄγγελος κυρίου. Rev. 11, 6. Sept. for παῖ Gen. 19, 11. Num. 14, 12; παῖ Ex. 12, 23. So 2 Macc. 9, 5. See Heb. Lex. art. παῖ no. 1. cc.

πατέω, ὦ, f. ἴσω, (πάτος), *to tread with the feet*.

1. Trans. c. acc. *to tread down, to trample under foot*, i. q. *to profane and lay waste*; Rev. 11, 2 τὴν πόλιν τὴν ἁγίαν πατήσουσι. Luke 21, 24. Sept. for παῖ Is. 1, 12. So Luc. de Merc. cond. 17. Hdian. 8. 5. 24. Xen. Cyr. 7. 1. 37.—Spec. *to tread out*, e. g. grapes, τὴν ληνόν, Rev. 14, 20. 19, 15; comp. in ληνός. Sept. and παῖ Neh. 13,

15. Is. 16, 10. So Anacr. Od. 17, 14. Xen. Œc. 18, 4 τὸν σίτον.

2. Intrans. to tread, to plant the foot; c. ἐπάνω, Luke 10, 19 πατεῖν ἐπάνω ὄφρων, to tread upon serpents, i. e. without harm. Sept. for לָלֶכְתְּ Is. 32, 20; also for הָלַךְ to walk, Is. 42, 5.

πατήρ, τέπος, τρός, ὁ, a father, Lat. pater; comp. Buttm. § 47. Spoken genr. of men, and in a special sense of God.

A) Genr. 1. Pr. a father, genitor, by whom one is begotten, Matt. 2, 22 ἀντὶ Ἠρώδου τοῦ πατρὸς αὐτοῦ. 19, 5. Mark 5, 40. Luke 2, 48. John 4, 53. Heb. 7, 10. al. ssep. (Xen. Cyr. 3. 1. 14, 15.) Plur. οἱ πατέρες, parents, both father and mother, Heb. 11, 23 Μαυσῆς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ. Eph. 6, 4, comp. v. 2. So Parthen. Erot. 10 παρὰ τῶν πατέρων αἰτησάμενος, αὐτὴν ἡγάγετο γυναῖκα. Luc. Tox. 8.—Of a reputed father, Luke 2, 48.

2. Of a remoter ancestor, i. q. forefather; also as the head or founder of a tribe or people, a patriarch. Sing. Matt. 3, 9 πατέρα ἔχομεν τὸν Ἀβραάμ. Mark 11, 10. Luke 1, 32. 73. John 4, 12. Acts 7, 2. Rom. 4, 17. 18. al. ssep. Trop. in a spiritual and moral sense, e. g. of Abraham, Rom. 4, 11 εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων. v. 12. 16. Also trop. of Satan as the father of wicked and depraved men, John 8, 38. 41. 44 bis. Sept. for אָב Gen. 17, 4. 5. 19, 37. (Trop. 1 Macc. 2, 54.) Plur. οἱ πατέρες, fathers, i. e. forefathers, ancestors, Matt. 23, 30 ἐν ταῖς ἡμέραις τῶν πατέρων. v. 32. Luke 6, 23. 26. John 7, 22. Acts 3, 13. Rom. 9, 5. Heb. 1, 1. al. Sept. and אָבִיבִי Deut. 1, 11. 1 K. 8, 21. So Jos. c. Apion. 1. 31. Hdian. 2. 15. 2.

3. As a title of respect and reverence, either honorary, or towards one who is regarded in the light of a father; e. g. in direct address, Luke 16, 24 πάτερ Ἀβραάμ. v. 27. 30. (Hom. Od. 7. 48.) So of a teacher, as exercising paternal care, authority, affection, Matt. 23, 9 καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς. 1 Cor. 4, 15; comp. Phil. 2, 22. 1 Thess. 2, 11. Sept. and אָב of prophets, 2 K. 2, 12. 6, 21. 13, 14. Comp. Schoettg. Hor. Heb. p. 745 sq.—Plur. voc. πατέρες, fathers, as an honorary title of address. Buttm. § 129 a. 1. Winer § 29. 1; e. g. used towards elder persons, 1 John 2, 13. 14; also towards magistrates, members of the Sanhedrim, Acts 7, 2. 22. 1. (Plut. Romul. 13 πατέρες συγγεγραμμένοι, Lat. patres conscripti, i. e. senators.) With the art. of πατὴρ id. Eph. 6, 4. Col. 3, 21; see Buttm. § 129 a. 2. Winer l. c.

4. Trop. c. gen. of thing, the author source, beginner of any thing. Rom. 4, 12 πατήρ περιτομῆς, i. e. Abraham. John 8, 44 ὅτι ψεύστης ἐστὶ, καὶ ὁ πατήρ αὐτοῦ sc. τοῦ ψεύδους. Sept. and אָב Job 38, 28.—Plato Menex. 10. p. 240. e, πατέρες τῆς ἑλευθερίας.

B) Of God, as the creator, preserver, governor of all men and things, over whom he watches with paternal love and care; so Jos. Ant. 4. 8. 24 καὶ αὐτὸς [θεός] πατήρ τοῦ παντὸς ἀνθρώπων γένους. Diod. Sic. 5. 72. Hom. Od. 4. 341.—In N. T. God is called Father in various relations.

1. By the Jews, John 8, 41 ἕνα πατέρα ἔχομεν, τὸν θεόν, v. 42. So Sept. and אָב Is. 63, 16. 64, 8.—Wisd. 2, 16.

2. By Christians and all pious persons, who are also called τέκνα θεοῦ John 1, 12. 11, 52. Rom. 8, 16. al. Thus Jesus in speaking with his disciples calls God πατήρ σου v. ὑμῶν, e. g. Matt. 6, 4 ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ. v. 6. 8 ὁ π. ὑμῶν. v. 15. 18. 10, 20. 29. 13, 43. Luke 6, 36. 12, 30. 32; once in John, 20, 17. With the further adjunct, ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς Matt. 5, 16. 45. 48. 6, 1. 9. 7, 11. Mark 11, 25. 26. Luke 11, 2; ὁ οὐράνιος Matt. 6, 14. 26. 32; ὁ ἐπουράνιος Matt. 18, 35; ὁ ἐξ οὐρανοῦ Luke 11, 13.—So the apostles speaking for themselves and other Christians call God πατήρ ὑμῶν and the like; Rom. 1, 7 εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν. 1 Cor. 1, 3. 2 Cor. 1, 2. Gal. 1, 4. Eph. 1, 2. Phil. 1, 2. 4, 20. al. ssep. Hence absol. in the same sense, Rom. 8, 15 ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν Ἀββὰ, ὁ πατήρ. Gal. 4, 6. Eph. 2, 18. Col. 1, 12. James 1, 27. 3, 9. 1 John 2, 1. 15. 16. 3, 1. al. ssep. Comp. Ps. 89, 26. So Heb. 12, 9 τῷ πατρὶ τῶν πνευμάτων, in antith. with τοὺς τῆς σαρκὸς ἡμῶν πατέρας, i. e. the Father of our spirits, our spiritual Father; comp. Num. 16, 22. 27, 16.

3. Spec. God is called the Father of our Lord Jesus Christ, in respect to that peculiar relation in which Christ is the Son of God; see in υἱός. So where the Father and Son are expressly distinguished, as Matt. 11, 27 οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ κτλ. 28, 19. Mark 13, 32 οὐδεὶς οἶδεν... οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. Luke 9 26. 10, 22. John 1, 14. 18. 3, 35 ὁ πατήρ ἀγαπᾷ τὸν υἱόν. 5, 26. 1 Cor. 8, 6 εἷς θεός ὁ πατήρ... καὶ εἷς κύριος Ἰ. Χρ. 1 Thess. 1, 1. Heb. 1, 5. 1 Pet. 1, 2. 1 John 1, 3 2, 22. 4, 14. 2 John 3. 9. al.—Where Jesus calls God πατήρ μου, e. g. Matt. 11, 27 πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου. 16, 27. Mark 8, 38. Luke 2, 49. John 10,

18. 25. 29. Rev. 2, 27. 3, 5. 21. al. sarp. So ὁ πατήρ μου ὁ ἐν οὐρανοῖς Matt. 7, 21. 10, 32. 33. 12, 50; ὁ οὐράνιος Matt. 15, 13. Absol. in the same sense, Matt. 24, 36 οὐδεὶς οἶδεν. . . εἰ μὴ ὁ πατήρ μόνος. Mark 14, 36. Luke 10, 21. 22, 42. 23, 34. John 4, 21. 23. 6, 27. 37. 44 sq. 10, 17. 13, 1. 3. 14, 6. Acts 1, 4. Rom. 6, 4. al. sarpiss.—Also John 17, 25 *páter dikáie, kaì ó kósmos kl.* see fully in καί no. 1. f. a.—The apostles also speak of God as ὁ πατήρ τοῦ κυρίου ἡμῶν Ἰ. Χρ. Rom. 15, 6. 2 Cor. 1, 3. 11, 31. Eph. 1, 3. 3, 14. Col. 1, 3. 1 Pet. 1, 3. Rev. 1, 6. al. Absol. 1 Cor. 15, 24 *ὅταν παραδῶ τὴν βασιλείαν τῷ θεῷ καὶ πατρὶ.* Gal. 1, 1. Eph. 5, 20. Col. 3, 17. 2 Pet. 1, 17. Jude 1. al. sarp. So Eph. 1, 17 ὁ θεὸς τοῦ κυρ. ἡμῶν Ἰ. Χρ. ὁ πατήρ τῆς δόξης, *the Father of glory*, gen. of qual. who dwells in glory, comp. Acts 7, 2. 2 Cor. 1, 3 ὁ π. τοῦ κυρίου ἡμῶν Ἰ. Χρ. ὁ πατήρ τῶν οἰκτιρμῶν.

4. Trop. c. gen. of thing, James 1, 17 ἀπὸ [θεοῦ] τοῦ πατρὸς τῶν φώτων, *the Father of lights*, i. e. the author, creator, of the heavenly luminaries; but not like them subject to change; comp. Job 38, 28. +

Πάτριος, ου, ἡ, *Palmos*, Rev. 1, 9, now *Patimo* or *Patmosa*, a small sterile island of the Aegean sea, lying S. W. of Samos and reckoned to the Sporades. Hither according to tradition the apostle John was banished, some say by Domitian; see Iren. 5. 30. Euseb. H. E. 3. 14.—Strabo 10. p. 488. Plin. H. N. 4. 23. Pococke Descr. of the East II. ii. p. 31. Schubert's Reise III. p. 425 sq.

πατραλῶας, ου, ὁ, (πατήρ, αἰολῶα,) Att. *πατραλοίας*, a smiter of his father, a parricide, 1 Tim. 1, 9; comp. in *μητραλῶας*.—Thom. Mag. p. 695. Pollux On. 6. 152 *πατραλῶας καὶ πατραλοίας*. Attic form, Aristoph. Nub. 1327. Dem. 732. 14. Plato Phaedo § 62.

πατριὰ, ᾧς, ἡ, (πατήρ,) *paternal descent, lineage*, Hdot. 3. 75; *a family, race, caste*, Hdot. 1. 200.—In N. T.

1. *a family*, Heb. *הַבְּתָרָה*, as the subdivision of a Jewish tribe, *φυλή*, *בְּתָרָה*, which *family* comprehended several households, *οἶκοι*, *בְּתָרָה*, see Heb. Lex. *בְּתָרָה* no. 11. Luke 2, 4 *ἐξ οἴκου καὶ πατριᾶς Δαβὶδ*. Trop. Eph. 3, 15. Sept. and *הַבְּתָרָה* Ex. 6, 15. 1 Sam. 9, 21. al.—Judith 8, 2. Jos. Ant. 6. 4. 1. ib. 7. 14. 7.

2. In a wider sense, for *a tribe, people, nation*, like *φυλή*. Acts 3, 25 *πάσαι αἱ πατριαὶ τῆς γῆς*, in allusion to Gen. 12, 3

where Heb. *הַבְּתָרָה*, Sept. *φυλή*. So Sept. *πατριαὶ τῶν ἔθνων* for *הַבְּתָרָה* 1 Chr. 16, 28. Ps. 22, 28. 96, 7.

πατριάρχης, ου, ὁ, (πατριὰ, ἀρχή,) *patriarch*, the father and founder of a family or tribe, as Abraham, Heb. 7, 4; the sons of Jacob as heads of the twelve tribes, Acts 7, 8. 9. (Jos. de Macc. § 16 fin.) So of David as the head of a family, *πατριὰ*, *הַבְּתָרָה*, Acts 2, 29; comp. Luke 2, 4 and see in *πατρία* no. 1. Sept. for *הַבְּתָרָה* 1 Chr. 9, 9. 2 Chr. 19, 8; comp. 1 Chr. 27, 22.

πατρικός, ἡ, ὄν, (πατήρ,) *paternal*, pertaining to one's father, e. g. *ξένος* Pol. 2. 48. 4; *φίλος* Xen. Hell. 6. 5. 4.—In N. T. *received from one's fathers, ancestral*, handed down from ancestors, e. g. *παράδοσεις* Gal. 1, 14. So Luc. Abdic. 23. Dem. 410. 10. Diod. Sic. 1. 88 π. *ἱερωνύμῳ*.

πατρίς, ἰδος, ἡ, adj. (πάτριος, πατήρ,) *pr. father-land, native country*, 2 Macc. 4, 1. Dem. 296. 15. Xen. Cyr. 1. 2. 7.—In N. T. *one's paternal city, native place, home*, e. g. Nazareth as the city of Jesus, because he was brought up there, Matt. 13, 54. 57. Mark 6, 1. 4. Luke 4, 23. 24. John 4, 44 see in γάρ no. 1. b. Trop. of a heavenly home, Heb. 11, 14, comp. v. 16.—Jos. Ant. 6. 4. 6 *εἰς Ῥαμαζὰν πόλιν· πατρίς γὰρ ἦν αὐτῷ*. Hdian. 8. 3. 2.

Πατρόβας, α, ὁ, *Patrōbas*, *pr. n. of a Christian at Rome*, Rom. 16, 14.

πατροπαράδοτος, ου, ὁ, ἡ, adj. (πατήρ, *παράδωκε*,) *delivered down from one's fathers, ancestral*. 1 Pet. 1, 18 *ἀναστροφὴ πατρον*. i. e. a way of life derived from one's ancestors.—Dion. Hal. Ant. 5. 48. Diod. Sic. 17. 2. 4.

πατρώος, ῶα, ῶον, (πατήρ,) *paternal*, pertaining to one's father, e. g. *φίλοι* Luc. Tim. 12. Hdian. 3. 15. 13; *patrimonial*, transmitted from father to son, Xen. An. 1. 7. 6.—In N. T. *received from one's fathers, ancestral*, handed down from ancestors, e. g. νόμος Acts 22, 3; *ἐξος* Acts 28, 17. 24, 14 *λατρεύω τῷ πατρώῳ θεῷ* i. e. our ancestral God, the God whom our fathers worshipped and made known to us.—So νόμος 2 Macc. 6, 1; *θεός* Jos. Ant. 2. 13. 1. Plut. Alcib. 2. Xen. Cyr. 8. 7. 17.

Παῦλος, ου, ὁ, *Paulus, Paul*, *pr. n. of two persons in N. T.*

1. *Sergius Paulus*, a Roman proconsul in Cyprus, residing at Paphos, Acts 13, 7. See in ἀνθύπατος.

2. *Paul*, the apostle of the Gentiles.

originally called Σαῦλος q. v. He was of the tribe of Benjamin and of purely Hebrew descent, Phil. 3, 5; but born at Tarsus in Cilicia, Acts 21, 39. 22, 3, where his father enjoyed the rights of Roman citizenship, of which privilege Paul several times availed himself, e. g. Acts 16, 37. 22, 27 sq. At Tarsus, which was a celebrated seat of learning (Strabo 14. p. 673), he probably gained that general acquaintance with Greek literature which appears in his writings, and which was so important to him as a teacher of the Gentiles among nations of Greek origin. His Jewish education was completed at Jerusalem, where he devoted himself to the severest discipline of the Pharisaic school, under the instructions of Gamaliel; Acts 22, 3, comp. 5, 34. According to the custom of learned Jews, he appears also to have learned a trade, viz. that of a tent-maker, *σκηνοποιός*, by which he afterwards sometimes supported himself, Acts 18, 3. 20, 34; see Pirke Aboth c. 2. § 2, comp. Neander Gesch. der Pflanz. d. chr. Kirche, I. p. 238 sq. [Engl. p. 211.]—Paul, in the fierceness of his Jewish zeal, was at first a bitter adversary of the Christians; but after his miraculous conversion, he devoted all the powers of his ardent and energetic mind to the propagation of the gospel of Christ, more particularly among the Gentiles. His views of the pure and lofty spirit of Christianity, in its worship and in its practical influence, appear to have been peculiarly deep and fervent; and the opposition which he was thus led to make to the mere rites and ceremonies of the Jewish worship, exposed him to the hatred and malice of his countrymen. On their accusation, he was put in confinement by the Roman officers; and, after being detained for two years or more at Cesarea, was sent to Rome for trial, having himself appealed to the emperor. Here he remained in partial imprisonment two whole years, Acts 28, 30. Later accounts, mostly traditionary and doubtful, relate that he was soon after set at liberty; and, that after new journeys and labours in the cause of Christ, he was again imprisoned and at last put to death by order of Nero. See Clem. Rom. Ep. ad Cor. § 5. Neander ib. I. p. 429 sq. [404 sq.] See genr. Neander ib. p. 104 sq. [90 sq.] Hemsens's Leben Pauli, Götting. 1830. For the chronology of Paul's life and the probable dates of his epistles, see Neander l. c. passim. Hemsens p. 744. De Wette Einl. ins N. T. passim.—Acts 13, 9. 18, 18. 5, 19. 11. 23, 1. Rom. 1, 1. 1 Cor. 1, 1. +

παύω, f. παύσω, comp. Engl. to pause.

1. Trans. to make pause or cease, to refrain from any thing, with acc. and από c. gen. 1 Pet. 3, 10 πανσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, in allusion to Ps. 34, 14 [13] where Sept. c. ἀπό for בִּין נִצֵּר.—So c. ἐκ Eurip. Electr. 987 παύσον ἐκ κακῶν ἐμέ. The usual Greek construction is with acc. and gen. Xen. Mem. 1. 2. 2. Comp. Matth. § 345. 4, and n. 1.

2. Mid. intrans. to pause, to cease, to refrain, from any thing; so c. gen. of thing, 1 Pet. 4, 1 πέπανται ἀμαρτίας hath ceased from sin. Buttm. § 132. 4. Winer. § 30. 6. For this use of the Pass. perf. see Buttm. § 136. 3. Sept. c. gen. for בִּין נִצֵּר Ex. 32, 11. Josh. 7, 26. So Jos. Ant. 2. 3. 3. Luc. D. Deor. 6. 2. Xen. Cyr. 6. 1. 36.—With a particip. instead of infin. Buttm. § 144. 6. Winer § 46. 1. Luke 5, 4 ὡς δὲ ἐπαύσατο λαλῶν, as in Engl. when now he left speaking. Acts 5, 42 οὐκ ἐπαυσάντο διδάσκοντες, they ceased not teaching. 6, 13. 13, 10. 20, 31. 21, 32. Eph. 1, 16. Col. 1, 9. Heb. 10, 2; part. impl. Luke 11, 1. Sept. for נִצֵּר Gen. 11, 8; נִצֵּר Gen. 18, 33. So Luc. D. Deor. 6. 4. Hdian. 1. 6. 4. Xen. Cyr. 1. 4. 2.—Absol. i. q. to cease, to come to an end, Luke 8, 24. Acts 20, 1. 1 Cor. 13, 8 εἴτε γλῶσσαι, παύσονται. Sept. for נִצֵּר Ex. 9, 34. 35. So Hdian. 1. 16. 6. Xen. Conv. 4. 10.

Πάφος, ου, ή, Paphos, a maritime city of Cyprus near the western extremity of the island, the station of a Roman proconsul, Acts 13, 6. 13. About 60 stadia from the city was a celebrated temple of Venus, hence called the Paphian goddess, Hom. Od. 8. 363. Hor. Od. 1. 30. 1. See Strabo 14. p. 683. Pococke Descr. of the East, II. i. p. 225.

παχύνω, f. πυνώ, (παχύς,) to make fat, Xen. Œc. 12. 20; Pass. to become fat and thick, Luc. Ver. Hist. 22. Xen. Conv. 2. 17.—In N. T. trop. in Pass. to become gross, dull, callous, as if from fat; Matt. 13, 15 et Acts 28, 27 ἐπαχύνθη γὰρ ή καρδιά τοῦ λαοῦ τούτου, quoted from Is. 6, 10 where Sept. for בִּין נִצֵּר; comp. Deut. 32, 15. So Philostr. Vit. Apollon. 1. 8 παχύνειν νοῦν. Comp. παχύς τὴν διανοίαν Æl. V. H. 13. 15. Hdian. 2. 9. 15.

πέδη, ης, ή, (πέζα,) a fetter, shackle for the feet; Plur. πέδαι, fellers, Mark 5, 4 bis διὰ τὸ αὐτὸν πολλὰκις πέδαις καὶ ἀλύσει δεδένσθαι κτλ. Luke 8, 29. Sept. for נִצֵּר 2 Sam. 3, 34; נִצֵּר Ps. 105, 18.—Pol. 3. 82. Xen. An. 4. 3. 8.

πεδινός, ἡ, ὄν, (πεδιόν, πείδον,) plain, level, of the ground; Luke 6, 17 ἔστη ἐπὶ τόπου πεδινού, he stood upon a level place, i. e. upon the plain. Sept. for יָרֵד דֶּשֶׁה Deut. 4, 43; יָרֵד דֶּשֶׁה Josh. 9, 1.—Pol. 1. 84. 4. Xen. Cyr. 1. 6. 43.

πεζεύω, f. εὔσω, (πέζα,) to foot it, to travel on foot, i. e. by land and not by water, intrans. Acts 20, 13.—Pol. 16. 29. 11. Xen. An. 5. 5. 4 μέχρις ἐνταῦθα ἐπέευσεν ἡ στρατιά.

πεζῆ, adv. (dat. fem. of adj. πεζός,) on foot, Matt. 14, 13. Mark 6, 33. For this dat. as adv. see Buttm. § 115. 4.—Jos. B. J. 4. 11. 5. Dem. 1046. 13. Xen. Cyr. 4. 3. 22.

πειθαρχέω, ὦ, f. ἦσω, (πειθαρχος; πείζουμαι, ἀρχή,) pr. to obey a ruler, one in authority; hence genr. to obey, c. dat. τῷ θεῷ Acts 5, 29, 32; absol. Tit. 3, 1. So Jos. c. Ap. 2. 41 τοῖς νόμοις. Pol. 1. 45. 4. Xen. Mem. 3. 5. 19.—Spec. to obey or follow one's advice, c. dat. of pers. Acts 27, 21. So Pol. 3. 4. 3. Diod. Sic. 1. 27.

πειθός, ἡ, ὄν, (πείσω,) a form elsewhere unknown, i. q. πείσanos or πείσanos, persuasive, winning; 1 Cor. 2, 4 οὐκ ἐν πείσοις ἀνθρωπίνης σοφίας λόγοις, ἀλλ' κτλ. Some suppose it to be a contraction or corruption of πείσanos; more prob. it belonged to the language of common life. Others read by conject. οὐκ ἐν πείσοι ἀνθρωπίνης σοφίας, as if from subst. πείσω, but against analogy.

πειθώ, ὅς, οὗς, ἡ, (πείσω,) pr. n. Pitho, Lat. Suadia, the goddess of persuasion, Hdot. 8. 111. Pollux On. 4. 22, 142.—In N. T. persuasion, persuasive discourse, in Mss. 1 Cor. 2, 4, see in πείσός. So Pol. 2. 1. 7. Xen. Mem. 1. 7. 5.

πείσω, f. πείσω, perf. 2 πέποιθα; Pass. perf. πέπεισμαι, Pass. aor. 1 ἐπέεισεν; to persuade, pr. to move by kind words and motives.

I. ACT. to persuade. 1. Genr. e. g. to the belief and reception of the truth, i. q. to convince, and in this sense mostly de conatu; pr. with acc. of pers. Acts 18, 4 ἐπέειπε τοὺς Ἰουδαίους κτλ. i. e. he sought to persuade and convince them. 2 Cor. 5, 11. Also with two acc. of pers. and thing, Acts 28, 23 πείσωμεν τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ. Buttm. § 131. 5. So with acc. of pers. impl. Acts 19, 8 πείσω [αὐτούς] τὰ περὶ κτλ. Also to persuade to error, absol. Acts 19, 26. So τινά Wisd. 16, 8. Ael. V. H. 9. 14 ἐμὲ μὲν οὖν το λεχθέν οὐ πείθει. Diod. Sic. 4. 26; τινά τι Xen. CEC. 26. 15; τί Thuc. 3. 43

πείσαι τὰ δεινότερα. Xen. Mag. Eq. 3. 5.—With acc. of pers. c. infin. to persuade to do any thing, to induce, Acts 13, 43 ἐπεισὼν αὐτοὺς ἐμμένειν τῇ χάριτι τοῦ θεοῦ. 26, 28. So Jos. B. J. 5. 13. 1. Diod. Sic. 11. 15. Xen. An. 1. 3. 19.—Spec. to instigate, c. acc. of pers. and ἵνα, Matt. 27, 20; acc. impl. Acts 14, 19.

2. to persuade, to conciliate, to bring over to kind feelings. a) Genr. i. q. to pacify, to quiet, e. g. an accusing conscience, τὰς καρδίας 1 John 3, 19, comp. v. 20; see ἰσθι II. 3. c. So Sept. 1 Sam. 24, 8. Xen. Hell. 1. 7. 7 τὸν δῆμον, comp. § 4. 5. b) i. q. to win over, to make friends with, to conciliate, c. acc. of pers. Gal. 1, 10 ἀνθρώπους πείσω, ἡ τὸν θεόν; parall. is ζητῶ ἀρέσκειν. (Xen. Ath. 2. 11.) Prob. by presents, bribes, Matt. 28, 14. Acts 12, 20 πείσαντες τὸν Βλαστόν. So 2 Macc. 4, 45. Jos. Ant. 14. 16. 4 Ἡρώδης πολλοῖς χρήμασι πείθει τὸν Ἀντώνιον. Xen. Hell. 7. 3. 4.

II. PASS. and MID. to let oneself be persuaded, to be persuaded. Hence

1. Genr. e. g. of any truth, i. q. to be convinced, to believe, absol. Luke 16, 31 οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστή, πεισθήσονται. Acts 17, 4. Heb. 11, 13 Rec. With dat. of thing Acts 28, 24; c. inf. 26, 26. (Jos. Ant. 8. 6. 5. Luc. D. Deor. 21. 1; c. dat. Xen. Cyr. 1. 5. 3.) Pass. perf. πέπεισμαι as pres. I am persuaded, convinced, see Buttm. § 113. 7; so c. inf. et acc. Luke 20, 6; c. ὅτι, Rom. 8, 38. 14, 14. 15, 14. 2 Tim. 1, 5. 12; c. acc. τὰ Heb. 6, 9; comp. Buttm. § 134. 6. So c. inf. 2 Macc. 9, 27; c. ὅτι Xen. CEC. 15. 6; c. τοῦτο Xen. Cyr. 8. 7. 19.—Also to be persuaded to do any thing, to be induced, absol. but c. inf. impl. Acts 21, 14 μὴ πεισζομένου δὲ αὐτοῦ sc. μὴ ἀναβαίνειν κτλ. So c. inf. Xen. Cyr. 5. 1. 8.

2. Spec. to assent to, to obey, to follow, c. dat. of person, Matth. § 362. n. 2. Acts 5, 36. 37. 40. 23, 21. 27, 11 ὁ δὲ ἐκ. τῷ κυβερνήτῃ... ἐπέειπε μάλλον. Rom. 2, 8. Gal. [3. 1.] 5. 7. Heb. 13, 17. James 3, 3.—Ael. V. H. 3. 23. Hdtian. 3. 12. 13. Xen. Cyr. 1. 2. 8.

III. PERF. 2 πέποιθα, intrans. to be persuaded, to trust, comp. Buttm. § 113. n. 3. II. Hence

1. to be confident, assured, c. acc. et inf. Rom. 2, 19 πέποιθας τε σεαυτὸν ὁδηγὸν εἶναι κτλ. With ὅτι Heb. 13, 18. Phil. 2, 24; τοῦτο ὅτι Phil. 1, 6. 25; ἐπὶ τινι ὅτι, in respect to any one, 2 Cor. 2, 3. 2 Thess. 3, 4; εἰς τινι ὅτι, id. Gal. 5, 10. With the further adjunct ἐν κυρίῳ in or through the Lord, Gal. 5, 10. Phil. 2, 24. 2 Thess. 3,

4.—Sept. genr. for פָּצַח Prov. 10, 9. Deut. 33, 28; comp. Job 12, 6.

2. *to confide in, to rely upon*, c. dat. Phil. 1, 14. Philem. 21 πεποιθώς τῇ ὑπακούῃ σου. 2 Cor. 10, 7 ἐαυτοῖς. Sept. for פָּצַח Prov. 14, 16. 2 K. 18, 20; פָּצַח Is. 28, 17. (2 Macc. 8, 18. Dion. Hal. Ant. 3. 50. Hdut. 9. 88.) With ἐν c. dat. *to trust or have confidence in* any thing, Phil. 3, 3 ἐν σαρκί. v. 4; ἐπὶ τινι id. Mark 10, 24. Luke 11, 22. 18, 9. 2 Cor. 1, 9. Heb. 2, 13. (Sept. for פָּ חָצַח Ps. 25, 2. Prov. 11, 28; פָּ חָצַח Ps. 2, 12.) So ἐπὶ τινι id. Matt. 27, 43. Sept. for פָּצַח 2 K. 18, 21. 22.

πεινάω, ᾤ, f. ἄσω, aor. 1 ἐπείνασα; the Attic contraction was πεινῶ, ῆς, ῆ; but later writers have πεινῶ, ῆς, ῆ, inf. πεινῶν; see Lob. ad Phryn. p. 61, 204. Winer § 13. 3; comp. Butt. § 105. n. 5.

1. *to hunger, to be hungry*, absol. Matt. 4, 2 ὑστενεῖσαι ἡμέρας τεσσαράκοντα... ὥστερον ἐπείνασε. 12, 1. 3. 21, 18. 25, 35. 37. 42. 44. Mark 2, 25. 11, 12. Luke 4, 2. 6, 3. Rom. 12, 20. (Prov. 25, 22.) 1 Cor. 11, 21. 34. Rev. 7, 16. Sept. and פָּצַח Prov. 25, 22. 2 Sam. 17, 29.—So πεινῶν Jos. Ant. 10. 11. 6. Plut. Aristid. 25; πεινῶν Luc. D. Mort. 17. 1. Xen. Mem. 2. 1. 30.

2. Trop. *to famish, to be without food*, i. q. *to be poor, needy*, Luke 1, 53 πεινῶντας ἐνέπλησεν ἀγαθῶν. 6, 21. 25. 1 Cor. 4, 11. Phil. 4, 12. Sept. and פָּצַח Ps. 107, 9; פָּצַח Jer. 31, 12. 25.—Ecclus. 4, 2.

3. Trop. *to hunger after* any thing, *to long for*; c. acc. τὴν δικαιοσύνην Matt. 5, 6; comp. in διψῶ no. 2. Winer § 30. 7.—Absol. of longing after spiritual nourishment, aliment, John 6, 35. So Ecclus. 24, 21; c. gen. Xen. Cœc. 13. 9 π. τοῦ ἐπαινοῦ. Conv. 4. 36.

πείρα, as, ῆ, (πειράω,) a trial, essay, Pind. Nem. 3. 122.—In N. T. only in the phrase πείραν λαμβάνειν τινός, pr. *to take (make) trial of* any thing, i. q. πειράζω; comp. in λαμβάνω no. 1. f. E. g.

1. *to make trial of, to attempt, to essay* Heb. 11, 29. Sept. for פָּצַח Deut. 28, 56.—Hdian. 2. 2. 1. Xen. Mem. 1. 4. 18.

2. *to have trial of, to experience*, τῶν ἐμπαιγμῶν Heb. 11, 36.—Jos. Ant. 2. 5. 1. Pol. 28. 9. 7. Xen. An. 5. 8. 15.

πειράζω, f. ἄσω, (πείρα,) *to make trial of, to try*, e. g.

1. Of actions, i. q. *to attempt, to assay*, c. infin. Acts 16, 7 ἐπείραζον εἰς τὴν Βεθυλίαν πορεύεσθαι. 24, 6. Sept. for פָּצַח

Judg. 6, 39.—2 Macc. 2, 23. Jos. B. J. 1. 8. 4. Polyb. Fragm. 60.

2. Of persons, i. q. *to tempt, to prove, to put to the test*, c. acc. a) Genr. and in a good sense, in order to ascertain the character, views, feelings of any one; Matt. 22, 35, comp. Mark 12, 28–34. John 6, 6 τοῦτο δὲ ἔλεγε πειράζων αὐτόν. 2 Cor. 13, 5 ἐαυτοὺς πειράζετε. Rev. 2, 2. Sept. for פָּצַח 1 K. 10, 1; פָּצַח Ps. 17, 3. So Jos. B. J. 1. 10. 4. Plut. Cleom. 7. b) In a bad sense, with ill intent, Matt. 16, 1 πειράζοντες ἐπηρώτησαν αὐτόν. 19, 3. 22, 18. Mark 8, 11. 10, 2. 12, 15. Luke 11, 16. 20, 23. John 8, 6. Spec. *to try one's virtue, to tempt, to solicit to sin*; Gal. 6, 1 ἵνα μὴ πειρασθῆς καὶ σύ, lest thou also be tempted, yield to temptation. James 1, 13 ter. 14. Rev. 2, 10; espec. of Satan, Matt. 4, 1 πειρασθῆναι ὑπὸ τοῦ διαβόλου. v. 3. Mark 1, 13. Luke 4, 2. 1 Cor. 7, 5. 1 Thess. 3, 5 bis. c) From the Heb. where God is said *to try, to prove*, by adversity, to try the faith and confidence of Christians in him; 1 Cor. 10, 13 ὅς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε. Heb. 2, 18 bis. 4, 15. 11, 17. 37. Rev. 3, 10. Sept. and פָּצַח Gen. 22, 1. Ex. 20, 20. (Wisd. 11, 9.) Vice versa, men are said *to prove or tempt* God, by doubting and questioning his power and aid, by murmuring against him, etc. Acts 5, 9 πειράσαι τὸ πνεῦμα κυρίου. 15, 10 τί πειράζετε τὸν θεόν; 1 Cor. 10, 9. Heb. 3, 9 οὐ ἐπείρασάν με οἱ πατέρες ὑμῶν, quoted from Ps. 95, 9 where Sept. for פָּצַח, as also Ex. 17, 2. 7. Is. 7, 12. So Wisd. 1, 2.

πειρασμός, οὔ, ὁ, (πειράζω,) 1. trial, proof, a putting to the test; only of persons.

a) Genr. trial of one's character and faith; 1 Pet. 4, 12 πρὸς πειρασμὸν ὑμῶν, i. e. to try or prove you. So Ecclus. 6, 7. 27, 5 πειρασμός ἀνθρώπου ἐν διαλογισμῷ αὐτοῦ. v. 7. b) trial of one's virtue, temptation, solicitation to sin, espec. from Satan, Luke 4, 13. 1 Tim. 6, 9.

2. From the Heb. trial, temptation, comp. in πειράζω no. 2. c. a) Of a state of trial into which God brings his people by adversity and affliction, in order to excite and prove their faith and confidence in him; Matt. 6, 13 et Luke 11, 4 μὴ εἰσενεγκῆς ἡμᾶς εἰς πειρασμόν, i. e. bring us not into a state of trial, lay not trials upon us, Matt. 26, 41. Mark 14, 38. Luke 8, 13. 22, 40. 46. 1 Cor. 10, 13 bis. James 1, 2. 12. 1 Pet. 1, 6. 2 Pet. 2, 9. Sept. and פָּצַח Deut. 7, 19. 29, 2. (Ecclus. 2, 1. 36, 1.) Meton. i. q. *adversity, affliction, sorrow*, Luke 22, 28. Acts 20, 19 δουλεύων τῷ κυρίῳ μετὰ

δακρύων καὶ πειρασμῶν. Gal. 4, 14. Rev. 3, 10. b) Vice versa, *temptation* of God by man is distrust in God, complaint and murmuring against him; comp. in *πειράζω* no. 2. c. Heb. 3, 8 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ sc. τοῦ θεοῦ, quoted from Ps. 95, 8 where Sept. for *ἡμέρα*; as also Ex. 17, 7. Deut. 9, 22.

πειράω, ὦ, f. ἄσω, *to try*; usually and in N. T. Mid. *πειράομαι*, *to try for oneself*, for one's own part; *to attempt*, *to assay* to do any thing; c. infin. Acts 9, 26 ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς. 26, 21. —2 Macc. 10, 12. Hdian. 2, 11, 13. Xen. An. 4, 3, 5. Act. Luc. Hermot. 36. Xen. Mem. 1, 2, 29.

πεισμονή, ἡς, ἡ, (πειῶ,) *persuasion*, i. e. Pass. *the being persuaded*, *credulity*; Gal. 5, 8 τίς ὑμᾶς ἐνόησε τῇ ἀληθείᾳ μὴ πείθεσθαι; ἡ πεισμονὴ οὐκ ἐκ τοῦ καλ. κτλ. On the paronomasia see Winer § 62. 1 fin. So Eustath. ad Il. a, p. 99, 45. Od. x, p. 785, 22. Chrysost. ad 1 Thess. 1, 3.—Others take it as Act. *persuasion*, *act of persuading*, and refer it to the Judaizing teachers. Eustath. ad Il. a, p. 21, 46. i, p. 637, 5.

πέλαγος, εος, ους, τό, *the sea*, pr. *the high or open sea*, *the deep*, *the main*, remote from land; intens. Matt. 18, 6 ἐν τῷ πελάγει τῆς θαλάσσης. So Aristot. Probl. sect. 23, 3, ἐν τῷ λιμένι ὀλίγη ἐστὶν ἡ θάλασσα, ἐν δὲ τῷ πελάγει βαθεῖα. Apoll. Rhod. 2, 608 πέλ. τῆς θαλάσσης. Diod. Sic. 4, 77. Xen. Cyr. 6, 1, 16.—Spoken of the high sea adjacent to a country; Acts 27, 5 τὸ π. κατὰ τὴν Κιλικίαν, *the sea of Cilicia*. So Jos. Ant. 2, 16, 5. Thuc. 5, 110 τὸ Κρητικὸν πέλαγος.

πέλεκίζω, f. ἴσω, (πέλεκυς,) *to hew with an axe*, Sept. for *ῥαβ* 1 K. 5, 18.—In N. T. *to behead with an axe*, Pass. Rev. 20, 4 τὰς ψυχὰς τῶν πεπελεκισμένων. So Jos. Ant. 20, 5, 4. Pol. 1, 7, 12. Diod. Sic. 19, 101. Found only in late writers, Lob. ad Phryn. p. 341.

πέμπτος, η, ον, ord. adj. (πέντε,) *the fifth*, Rev. 6, 9, 9, 1, 16, 10, 21, 20. Sept. for *יחמשה* Gen. 1, 23.—Dem. 260, 20. Xen. An. 4, 7, 21.

πέμπω, f. ψω, 1. *to send*, *to cause to go*, spoken of persons. a) Genr. and c. acc. Matt. 22, 7 πέμψας τὰ στρατεύματα αὐτοῦ. Acts 25, 25. Phil. 2, 23. With acc. and also dat. of pers. *to whom*, 1 Cor. 4, 17 ἐπέμψα ὑμῖν Τιμόθεον. Phil. 2, 19; εἰς c. acc. of place, Matt. 2, 8; εἰς τινα *into one's body* Mark 5, 12; πρὸς τινα Acts

25, 21. Eph. 6, 22. Col. 4, 8. Tit. 3, 12. So Xen. An. 4, 6, 19; τινὶ Hdian. 7, 9, 6. Xen. Cyr. 2, 4, 22; εἰς Luc. Asin. 45; πρὸς Pol. 2, 11, 4. b) Spec. of messengers, agents, ambassadors; c. acc. Matt. 11, 2 πέμψας δύο τοῖς μαθητῶν αὐτοῦ. Luke 16, 24. John 1, 22, 13, 16. 1 Thess. 3, 2, 1 Pet. 2, 14. Pass. part. οἱ πεμφθέντες, *those sent*, the messengers, Luke 7, 10. With εἰς c. acc. of place Luke 16, 27. Acts 15, 22; πρὸς τινα Luke 4, 26. Acts 15, 25; c. infin. of purpose, 1 Cor. 16, 3. Rev. 22, 16 ἐπέμψα τὸν ἀγγελόν μου μαρτυρῆσαι κτλ. (Hdian. 3, 14, 8; εἰς ib. 1, 11, 9; πρὸς ib. 6, 4, 6.) Also acc. of pers. impl. and with εἰς c. infin. of purpose, 1 Thess. 3, 5 ἐπέμψα εἰς τὸ γνῶναι, as in Engl. *I sent to know*; also εἰς c. acc. of place, Acts 10, 32, 20, 17; πρὸς τινα Acts 10, 33, 19, 31, 23, 30. (With εἰς and πρὸς Xen. Cyr. 1, 5, 4.) So Partic. πέμψας before a finite verb, implying that one does a thing by an agent or messenger, Matt. 14, 10 καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην, comp. Mark 6, 27. (Hdian. 1, 9, 19 νύκτωρ ὁ Κόμμοδος πέμψας ἀποτέμνει τὴν κεφαλὴν. Plut. de Puer. educ. 14 fin. Xen. Cyr. 3, 1, 5.) Spoken of teachers, ambassadors, sent from God or in his name, e. g. John the Baptist, c. acc. et inf. John 1, 33 ὁ πέμψας με βαπτίζειν. Jesus as sent from God, John 4, 34, 5, 23, 24, 6, 38 sq. 7, 16, 28. Rom. 8, 3, al. sēp. The Spirit, John 14, 26, 15, 26, 16, 7. The apostles as sent out by Jesus, John 13, 20, 20, 21.

2. Of things, *to send*, *to transmit*. a) Pr. c. acc. of thing and dat. of pers. Rev. 11, 10 δῶρα πέμπουσιν ἀλλήλοις. With acc. of thing impl. τινὶ [τι] εἰς τι Acts 11, 29. Phil. 4, 16. So Hdian. 3, 7, 2. Xen. Cyr. 3, 1, 42. b) Trop. *to send upon or among*, c. acc. et dat. 2 Thess. 2, 11 πέμψει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης. Also *to send forth*, c. acc. e. g. τὸ δρέπανον, i. q. to thrust in, Rev. 14, 15, 18.—Wisdom. 12, 25. Hom. Il. 15, 109. +

πένυς, ητος, ὁ, ἡ, adj. (πένομαι,) pr. 'one who works for his daily bread,' hence, *poor*, *needy*, 2 Cor. 9, 9. Sept. for *יחמשה* Ex. 23, 6; *יחמשה* Deut. 25, 11.—Hdian. 2, 1, 10. Xen. Mem. 2, 9, 3.

πενθερά, ἁς, ἡ, (πενθερός,) *a mother-in-law*, e. g. the wife's mother, Matt. 8, 14. Mark 1, 30 ἡ δὲ π. Σίμωνος. Luke 4, 38. Also the husband's mother, in antith. to *νύμφη*, Matt. 10, 35. Luke 12, 53 bis. Sept. for *יחמשה* Ruth 1, 14, 2, 11, 3, 1.—Luc. Alex. 35. Dem. 1123, 1.

πενδερός, οὐ, ὁ, *a father-in-law*, John 18, 13. Sept. for $\alpha\eta$ Gen. 33, 13. 25; $\eta\eta$ Ex. 3, 1.—Pollux On. 3. 3. 2. Hom. Il. 6. 170. Soph. *Ed.* Col. 1302.

πενδέω, ᾧ, f. ἦσω, (πένθος,) *to mourn, to lament*, i. e.

1. Trans. c. acc. of pers. *to bewail* any one, *to grieve* for him, 2 Cor. 12, 21 $\pi\epsilon\nu\delta\eta\sigma\omega$ πολλούς.—Comm. for one dead, Sept. for $\beta\beta$ Gen. 37, 33; $\beta\beta$ Gen. 50, 3. Luc. D. Deor. 14. 1. Xen. *Hell.* 2. 2. 3.

2. Intrans. *to mourn, to lament*, pr. at the death of a friend, joined with $\kappa\lambda\alpha\iota\omega$, Mark 16, 10. (Sept. for $\beta\beta$ Gen. 23, 2.) So genr. *to be sad, sorrowful, to mourn*, absol. Matt. 5, 4 $\mu\alpha\kappa\acute{\alpha}\rho\iota\omicron\iota$ οἱ $\pi\epsilon\nu\delta\omicron\upsilon\omicron\tau\epsilon\varsigma$. 9, 15. Mid. *for* oneself, 1 Cor. 5, 2; joined with $\kappa\lambda\alpha\iota\omega$ Luke 6, 25. James 4, 9. Rev. 18, 11. 15. 19; $\epsilon\pi\acute{\iota}$ τινι 18, 11. Sept. for $\beta\beta$ Neh. 8, 11. Ez. 7, 27.—*Æschin.* 84. 14. Plato *Phædr.* 258. b.

πένθος, εὐς, οὐς, τό, (kindr. πάθος,) *mourning, grief, sadness*, genr. James 4, 9 ὁ γέλως ἡμῶν εἰς πένθος μεταστραφῆτω. Rev. 18, 7 bis. 8. 21, 4. Sept. and $\beta\beta$ Lam. 5, 15; $\eta\eta$ Prov. 14, 13.—*Wisd.* 19, 3. Dem. 1399. 12. More comm. for one dead, Luc. D. Deor. 25. 2. Xen. *Cyr.* 4. 6. 6.

πενυχρός, ἄ, ὄν, (πένομαι,) *like πένος, poor, needy*, Luke 21, 2. Sept. for $\eta\eta$ Ex. 22, 25; $\eta\eta$ Prov. 28, 15.—*Pol.* 6. 21. 7. Dem. 422. 19. Plato *Rep.* 578. a.

πεντάκις, adv. (πέντε,) *five times*, 2 Cor. 11, 24.—Sept. 2 K. 13, 19. Plut. Marcell. 1 init.

πεντακισχίλιοι, αι, α, (χίλιοι,) *five thousand*, pr. five times one thousand, Matt. 14, 21. 16, 9. Mark 6, 44. 8, 19. Luke 9, 14. John 6, 10.—Sept. 2 Chr. 35, 9. Xen. *Hell.* 1. 2. 1.

πεντακόσιοι, αι, α, *five hundred*, Luke 7, 41. 1 Cor. 15, 6. Sept. for $\eta\eta$ Num. 1, 21. 33.—*Luc. Icarom.* 1. Xen. *Hell.* 1. 4. 21.

πέντε, οἱ, αἱ, τὰ, card. num. indec. *five*, Matt. 14, 17. 19. 16, 9. 25, 2. Luke 1, 24. Acts 4, 4. al. As an indef. small number 1 Cor. 14, 19. Sept. for $\eta\eta$, $\eta\eta$, Gen. 18, 28. Ex. 22, 1.—*Luc. Hermot.* 48. Xen. *Ag.* 1. 36. +

πεντεκαίδεκατος, η, ον, ord. adj. (πεντεκαίδεκα,) *the fifteenth*, Luke 3, 1.—Sept. Num. 28, 17. Plut. adv. *Stoic.* 45 fin.

πεντήκοντα, οἱ, αἱ, τὰ, indec. *fifty*, Mark 6, 40 et Luke 9, 14 ἀνὰ πενήκοντα, *by fifties*. Luke 7, 41. 16, 6. John 8, 57.

21, 11. Acts 13, 20. Sept. for $\eta\eta$ Gen. 6, 15. Ex. 26, 5.—*Luc. D. Marin.* 6. 1. Xen. *Hell.* 1. 4. 21.

πεντηκοστή, ἡς, ἡ, (πεντηκοστός,) *a fiftieth* part, a species of impost of two per cent. Dem. 568. 12. ib. 738. 5; see Bæckh *Staatsh.* d. Ath. I. p. 337. Dict. of Antt. art. *Pentecoste*.—In N. T. *Pentecost*, the day of Pentecost, one of the three great Jewish festivals, in which all the males were required to appear before God; Acts 2, 1. 20, 16. 1 Cor. 16, 8. (Tob. 2, 1. 2 Macc. 12, 32. Jos. Ant. 14. 13. 4. al.) It was so called because celebrated on the *fiftieth* day, ἡ πεντηκοστή ἡμέρα, counting from the second day of the festival of unleavened bread or passover i. e. seven weeks after the 16th day of Nisan; comp. Lev. 23, 15 sq. Deut. 16, 9 sq. Jos. Ant. 3. 10. 6. Hence called in Heb. $\eta\eta$, Sept. $\epsilon\omicron\rho\tau\eta$ ἑβδομάδων, *festival of weeks*, Deut. 16, 10. It was a festival of thanks for the harvest, which began directly after the passover, Deut. 16, 9 sq. and was hence called also $\eta\eta$, Sept. ἡμέρα τῶν νέων, *day of the first-fruits*, Num. 28, 26. Josephus relates that in his day great numbers of Jews resorted from every quarter to Jerusalem to keep this festival; Ant. 14, 13. 4. ib. 17. 10. 2. B. J. 2. 3. 1.

πεποίθησις, εὐς, ἡ, (πέπω, πέποιθα,) *trust, confidence*, so in Paul's writings, 2 Cor. 1, 15. 3, 4. 8, 22. 10, 2. Eph. 3, 12; $\epsilon\nu$ τινι Phil. 3, 4. Sept. for $\eta\eta$ 2 K. 18, 20. Aquil. et Theod. for $\eta\eta$ Hos. 2, 18.—Jos. Ant. 1. 3. 1. Philo de Nobil. p. 910. a. Sext. *Empir.* *Pyrrh.* 3. 24. Found only in late writers, Phryn. et Lob. p. 294 sq.

περ, an enclitic particle, adding force and emphasis to a word; pr. shortened from adv. $\acute{\pi}\epsilon\rho\iota$ or its strengthened form $\pi\epsilon\rho\iota\sigma\omicron\upsilon\varsigma$, Buttm. § 117. n. 3. Kühner § 317. 1. Matth. § 594; *much, very, ever*; in N. T. only as joined with a pronoun or particle, see Herm. ad Vig. p. 791. See $\delta\acute{\upsilon}\omicron\pi\epsilon\rho$, $\epsilon\acute{\alpha}\nu\pi\epsilon\rho$, $\epsilon\acute{\iota}\pi\epsilon\rho$, $\epsilon\pi\epsilon\iota\delta\eta\pi\epsilon\rho$, $\eta\pi\epsilon\rho$, $\kappa\alpha\theta\acute{\alpha}\pi\epsilon\rho$, $\kappa\alpha\acute{\iota}\pi\epsilon\rho$, $\delta\omicron\sigma\pi\epsilon\rho$, $\omega\sigma\pi\epsilon\rho$.

περαιτέρω, adv. compar. of $\acute{\pi}\epsilon\rho\alpha\nu$, *beyond, further*; Acts 19, 39 *Lachm.* $\epsilon\acute{\iota}$ δέ τ περαιτέρω ἐπιζητεῖτε, where Rec. $\pi\epsilon\rho\iota$ ἐτίρων.—*Eurip.* *Phœn.* 1681. Plato *Phæd.* 107. b.

πέραν, adv. (obs. $\acute{\pi}\epsilon\rho\alpha$, $\acute{\pi}\epsilon\rho\alpha\varsigma$.) *beyond, over, on the other side*; as prep. governing the genit. Buttm. § 146. 1, 3. So $\acute{\pi}\epsilon\rho\alpha\nu$ τοῦ Ἰορδάνου Matt. 4, 15. 25. 19, 1. Mark 3, 8. John 1, 28. 3, 26. 10, 40; $\acute{\pi}\epsilon\rho\alpha\nu$ τῆς θαλάσσης John 6, 1. 17. 22. 25; π . τοῦ χειμ.

τοῦ Κέδρων John 18, 1. Sept. for פֶּרָא Gen. 50, 10. 11. Num. 34, 15. So Thuc. 5. 6. Xen. An. 4. 3. 3.—With neut. art. τὸ πέραν, pr. that beyond, the other side, i. e. the region beyond, comp. Buttm. § 125. 6, 7; so διὰ τοῦ πέραν τοῦ Ἰορδάνου Mark 10, 1; εἰς τὸ π. τῆς θαλάσσης 5, 1; εἰς τὸ π. τῆς λίμνης Luke 8, 22; absol. Matt. 8, 18. 28. 14, 22. 16, 5. Mark 4, 35. 5, 21. 6, 45. 8, 13. Sept. for פֶּרָא Num. 21, 13. Deut. 1, 4. So Pol. 2. 32. 9. Diod. Sic. 3. 64 or 65; c. gen. Xen. An. 3. 5, 2.

πέρας, ατος, τό, (obs. πέρα,) an end, extremity, e. g. τῆς γῆς, of the earth, the remotest regions, Matt. 12, 42. Luke 11, 31. Rom. 10, 18. Sept. for פֶּרָאִי־מִדְבָּרָא Ps. 2, 8; פֶּרָאִי־מִדְבָּרָא Ps. 61, 3, comp. 19, 5. So Diod. Sic. 3. 53 init. Xen. Ag. 9. 4 τὰ π. τῆς γῆς.—Trop. an end to which any thing comes, conclusion, termination; Heb. 6, 16 ἀντιλογίας πέρας. Sept. for פֶּרָא Nah. 3, 9. So Pol. 1. 41. 2. Xen. Vect. 4. 26.

Πέργαμος, ου, ή, Pergamus, now Bergamo, a celebrated city of Mysia in Asia Minor, Rev. 1, 11. 2, 12. It was situated near the river Caicus; and was the metropolis of the powerful kingdom of Pergamus, so long famous under the Attali. The kings of this race collected here a noble library of 200,000 volumes; which was afterwards given by M. Antony to Cleopatra, and added to the library at Alexandria. Here also parchment was first perfected; hence called *pergamena*. There was at Pergamus a celebrated and much frequented temple of Esculapius, who was usually represented under the image of a serpent; whence prob. the allusion in Rev. 2, 13. See Plut. M. Anton. 58. Plin. H. N. 5. 33. ib. 13. 21. Strabo 13. p. 623 sq. O. v. Richter Wallf. p. 488 sq. Rosenm. Bibl. Geogr. I. ii. p. 175, 219.

Πέργη, ης, ή, Perga, the metropolis of Pamphylia in Asia Minor, situated on the river Cestus about 60 stadia from its mouth, and celebrated for a splendid temple of Diana; Acts 13, 13. 14. 14, 25.—Strabo 14. 3. 2. p. 667. Plin. H. N. 5. 26.

περί, prep. governing in N. T. the genitive and accusative; in Gr. writers also the dative; with the primary signif. *around*, *about*, in a local sense, implying a surrounding and inclosing on all sides. So with the dative, e. g. Σώρηκα περί στήθεσσιν ἔδυνε Hom. Il. 3. 332; δακτύλιον περί τῇ χειρὶ φέρειν Plato Rep. 359. d. Comp. Winer § 51. p. 446.

I. With the GENITIVE, where the genit.

then marks the centre *from around* which an action proceeds, *about* which it is exerted; see Passow s. v. Winer l. c. Buttm. § 132. 3. But in prose writers and usually in the poets, περί c. gen. is used only trop. *about*, *concerning*, *respecting*; and so in N. T.

1. Where the genit. denotes the object *about* which an action is exerted, as in Engl. to speak or hear *about* or *of* a thing; Matth. § 589. Buttm. § 147. n. 1. So after verbs of speaking, asking, teaching, writing, and the like; e. g. εἶπον, Matt. 17, 13 ὅτι περί Ἰωάννου τ. β. εἶπεν αὐτοῖς. John 1, 30. 7, 39; λαλέω Luke 2, 17. 33. 38; λέγω Matt. 11, 7. 21, 45. al. (Xen. Cyr. 1. 5. 13.) ἐρωτάω Luke 9, 45. John 18, 19; διδάσκω 1 John 2, 27; γράφω Matt. 11, 10. John 5, 46; and so Matt. 12, 36. John 1, 7. 8. 6, 41. Acts 1, 1. 16. 7, 52. 1 Cor. 1, 11. 1 Tim. 1, 7. al. sæp. (Plut. Mor. II. p. 25. Æl. V. H. 2. 10. Luc. D. Deor. 1. 2. Xen. An. 1, 7. 2. Cyr. 6. 1. 6.) So after nouns of like signification, where the simple genit. might sometimes stand; Luke 4, 14 φήμη περί αὐτοῦ. v. 37 ἥχος περί αὐτοῦ. Acts 11, 22. 25, 16. Rom. 1, 3. Heb. 5, 11. So Ceb. Tab. 38. Hdian. 2. 1. 6.—After verbs of hearing, learning, knowing, and the like; e. g. ἀκούω Mark 5, 27. Luke 7, 3. 9, 9; κατήχην Acts 21, 21. 24; ἐπίσταμαι Acts 26, 26; γνωστόν ἐστι 28, 22. So ἀκούω Plut. Mor. II. p. 40. Plato Phæd. 58 init. p. 108. c. Xen. An. 6. 6. 34.—After verbs of inquiring, deliberating, doubting, and the like; e. g. ζητέω, John 16, 19. 1 Pet. 1, 10; ἐξετάζω Matt. 2, 8; πυνθάνομαι Acts 23, 20; διενθυμέομαι Acts 10, 19; διαλογίζομαι Luke 3, 19; διαπορέομαι Luke 24, 4. Acts 5, 24; δοκεῖ μοι Matt. 22, 42. After like nouns, as ζητήσις John 3, 25. Acts 18, 15. So πυνθ. Luc. Alex. 33. Ceb. Tab. 33; δοκεῖ μοι Luc. D. Deor. 6. 4; σκοπέω Xen. Mem. 1. 1. 15.

2. Where the genit. expresses the ground, motive, occasion of the action, i. q. *on account of*, *because of*, in Engl. often *for*. a) Genr. e. g. after verbs of reproving, accusing, being tried, and the like, c. gen. of thing; as ἐλέγχω, Luke 3, 19 Ἡρώδης... ἐλεγχόμενος ὑπ' αὐτοῦ περί Ἡρωδίδος κτλ. John 8, 46. 16, 8. Jude 15; ἐγκαλέω Acts 19, 40. 26, 2; κατηγορέω 24, 13; κρίνομαι 23, 6. al. So κατηγορέω Xen. Hell. 1. 7. 2; κρίνομαι ib. 3. 5. 25.—After verbs signifying an affection of the mind, e. g. σπλαγχνίζομαι Matt. 9, 36; ἀγανακτέω Matt. 20, 24. Mark 10, 41; θανάτω Luke 2, 18; κανχάομαι 2 Cor. 10, 8. Spec. εὐχαριστέω and the like, 1 Cor. 1, 4. 1 Thess. 1, 2. 2 Thess. 2, 13; εὐχαρ.

στίαν ἀποδιδόναι 1 Thess. 3, 9. (So χάριν ἀποδιδόναι Diod. Sic. 1. 88.) Also μέλει μοι Matt. 22, 16. Mark 12, 14; μεριμνῶ Matt. 6, 28. Luke 12, 26.—Also genr. after various verbs and nouns, e. g. John 10, 33 *περὶ καλοῦ ἔργου οὐ λισάζομεν σε κτλ.* John 19, 24 *λάχωμεν περὶ αὐτοῦ, τίνος ἔσται.* Matt. 16, 11. Mark 1, 44. Luke 2, 27. Acts 15, 2. 19, 23 *τάραχος περὶ τῆς ὁδοῦ.* Col. 2, 1. So Hadian. 1. 11. 4. Dem. 10. 16. Xen. Cyr. 2. 1. 22 *φιλονεικίαι περὶ τινος.* b) Where the action is exerted in favour of the person or thing denoted by the genitive, i. q. *on account of, in behalf of, for, e. g.* Matt. 4, 6 *τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ.* Luke 22, 32 *ἐγὼ δὲ ἐδεξην περὶ σοῦ, ἵνα κτλ.* John 16, 26. Eph. 6, 18. Philem. 10. Heb. 11, 40. 1 Pet. 5, 7 *ὅτι αὐτῷ μέλει περὶ ὑμῶν.* After verbs of offering sacrifice and the like *in behalf of* any one; Matt. 26, 28 *τὸ αἷμά μου... τὸ περὶ πολλῶν ἐκχυνόμενον.* Mark 14, 24. Gal. 1, 4. Heb. 5, 3. So Eurip. Phoen. 534; comp. Cic. de Off. 3. 21. Xen. Cyr. 2. 2. 13. ib. 3. 3. 44. c) Where the action is exerted against a person or thing; so c. gen. of pers. after words of accusing, Acts 25, 18 *περὶ οὗ... οἱ κατήγοροι οὐδεμίαν αἰτίαν ἐπέφερον,* comp. v. 27 *τὰς κατ' αὐτοῦ αἰτίας.* ib. v. 15 *περὶ οὗ... ἐνεφάνισαν οἱ ἀρχιερεῖς,* comp. v. 2 *κατὰ τινος.* (Comp. Jos. Ant. 14. 10. 12.) So in the phrase *περὶ τῆς ἁμαρτίας, περὶ ἁμαρτιῶν, on account of sin, for sin, i. e. for doing away or expiating sin;* Rom. 8, 3 *τὸν διὸν πέμψας... περὶ ἁμαρτίας.* 1 Pet. 3, 18 *Χρ. ἁπαξ περὶ ἁμαρτιῶν ἔπαυε.* Also προσφορά v. θυσία *περὶ ἁμ.* Heb. 10, 18. 26; αἷμα 13, 11; ἱλασμός *περὶ ἁμ.* 1 John 2, 2. 4, 10. Ellipt. *περὶ ἁμαρτίας* for θυσία *περὶ ἁμ.* Heb. 10, 6. 8, comp. v. 26, quoted from Ps. 40, 6 where Sept. for *ⲡⲏⲥⲱⲡ*; comp. Lev. 5, 8. 9, 10. 2 Chr. 29, 24. See Winer p. 447.

3. Where there is only a more general reference or allusion to the person or thing denoted by the genitive, *concerning, as to, touching, in relation to.* a) Genr. Matt. 18, 19 *ἐὰν δύο ὑμῶν συμφωνήσωσιν περὶ παντός πράγματος κτλ.* Luke 11, 53. John 9, 18 *οὐκ ἐπίστευσαν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν.* 11, 19. 15, 22. Acts 28, 21 *ἡμεῖς οὐτε γράμματα περὶ σοῦ ἐδεξάμεθα.* Rom. 15, 14. 1 Cor. 7, 37. Col. 4, 10 *περὶ οὗ ἐλάβετε ἐντολὰς.* Heb. 11, 20. al. *sup.* So Dem. 12. 9. Plut. Galb. 23. Diod. Sic. 19. 36. Xen. Cyr. 1. 6. 15. b) Absol. or independ. usually at the beginning of a sentence, e. g. Matt. 22, 31 *περὶ τῆς ἀναστάσεως τῶν νεκρῶν κτλ.* *as to or touching the*

resurrection of the dead, have ye not read. Mark 12, 26. Acts 28, 22. 1 Cor. 7, 1. 25. 8, 1. 4. 12, 1. 1 Thess. 4, 9. 13. 5, 1. al. Comp. Winer p. 447. Matth. § 589. So Diod. Sic. 1. 6, 9. Plato Phædr. p. 250. c. Xen. Mem. 1. 3. 15. c) With neut. art. Plur. *τὰ περὶ τινος, c. gen. of thing, the things relating or pertaining to any thing, as τὰ περὶ τῆς βασιλείας τ. οὐρ.* Acts 1, 3. 8, 12. 19, 8; also 24, 22. With gen. of pers. i. q. *one's circumstances, state, prospects, Luke 22, 37. 24, 19. 27. Acts 23, 11. 15. Eph. 6, 22. Phil. 1, 27. Col. 4, 8.* So Xen. An. 2. 5. 37. Hell. 7. 4. 1.

4. Spec. from the primary idea of *surrounding* and including, in the phrase *περὶ πάντων, pr. including all, and hence more than all, above all, Hom. Il. 1. 287. Pind. Ol. 6. 84. Dion. Hal. Ant. 6. 45. In N. T. once, 3 John 2 περὶ πάντων εὐχομαι σε εὐδοοῦσθαι... καὶ οὕτως εὐδοῦταί σου ἡ ψυχὴ, above all things I wish that thou mayest prosper.* So usually; but taken in connection with the next clause, it is better to render: *as to all things I wish that thou mayest prosper, even as thy soul prospereth;* as above in no. 3. a; see Lücke Comm. in loc. Winer p. 447 sq.

II. With the ACCUSATIVE; where the accus. then marks the object *around* or *about* which any thing moves, comes, or finally remains.

1. Of *Place, around, about, e. g. place whither, after a verb of motion, Luke 13, 8 ἕως ὅπου σκάψω περὶ αὐτήν.* (Hom. Il. 21. 11. ed. Wolf.) More freq. of place where, implying the coming and remaining *around;* e. g. with acc. of thing, Matt. 3, 4 *ὁ Ἰωάννης εἶχε... ξύλων δερμ. περὶ τὴν ὄσφιν αὐτοῦ.* Mark 9, 42 *λίθος μυλῆκος περὶ τὸν τράχηλον αὐτοῦ.* Rev. 15, 6. With acc. of pers. Matt. 8, 18 *ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν.* Mark 3, 32. 34. Acts 22, 6. See Buttm. § 147. n. 1. Matth. § 589. c. Winer § 53. 1. So c. acc. rei Luc. D. Deor. 11. 2. Diod. Sic. 12. 44. Xen. Cyr. 1. 2. 9; pers. Diod. Sic. 19. 36. Xen. Cyr. 7. 5. 59.—With the art. *οἱ, αἱ, τὰ περὶ, c. acc. of place, Mark 3, 8 οἱ περὶ Τύρον καὶ Σιδῶνα, they about Tyre and Sidon, i. e. dwelling in and around these cities.* Acts 28, 7 *ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον, i. e. in the parts around, the environs.* Jude 7. (Strabo 12. p. 571. Æl. V. H. 12. 44. Hdot. 6. 105.) With acc. of pers. *οἱ περὶ τινα, of a person and his followers, Mark 4, 10. Luke 22, 49. John 11, 19. Acts 13, 13; see fully in ὁ, ἡ, τό, E. a.*

2. Trop. of that *about* which an action is

exerted, about, concerning, respecting, i. q. περί c. gen. Winer, Matth. l. c. a) Of a matter or business about which one is occupied; Acts 19, 25 τοὺς περὶ τοιαῦτα ἐργάτας, lit. workmen about like things, of like occupation. Luke 10, 40 ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν. v. 41. 1 Tim. 6, 4. Comp. Viger. p. 656, marg. So ἔχειν περὶ τι Luc. D. Deor. 19, 2. Ael. V. H. 3. 42; εἶναι περὶ τι Diod. Sic. l. 74. Xen. An. 3. 5. 7. b) Genr. i. q. as to, touching, 1 Tim. 1, 19 περὶ τὴν πίστιν ἐναντήγ μου. 6, 21. 2 Tim. 2, 18. 3, 8. Tit. 2, 7. So Jos. Ant. 5. 7. 8. Ael. V. H. 3. 31. Xen. Mem. 4. 3. 2. c) With art. neut. τὰ περὶ ἐμέ, my circumstances, affairs, state, Phil. 2, 23. So Xen. Cyr. 6. 1. 54 τὰ περὶ τοὺς πόργους. Comp. above in I. 3. c.

3. Of Time, i. e. of a point of time not entirely definite, about, Matth. 20, 3 περὶ τὴν τρίτην ὥραν. v. 5. 6. 9. 27, 46. Mark 6, 48. Acts 10, 9. 22, 6. Comp. Matth. Winer, l. c.—Ael. V. H. 5. 13. Hdian. 3. 4. 8. Xen. An. 1. 7. 1.

NOTE. In composition περί implies in N. T. a) A moving, being, spreading around on all sides as from a centre, around, round about; as περιβάλλω, περιβλέπω, περιέχω. b) Trop. as around and including an object, and therefore more than, over, above; as περίεμι, περιουσία. c) Emphasis, a completeness or strengthening of the simple idea, Lat. per, i. q. completely, very, exceedingly; as περίλυπος, περιτείρω. +

περιάγω, f. ἄγω, (ἀγω.) 1. to lead about; e. g. those whom one takes as companions, c. acc. 1 Cor. 9, 5 ἀδελφὴν γυναῖκα περιάγειν. Sept. for הָלַךְ אִתּוֹ Am. 2, 10.—Dem. 958. 15 τρεῖς παῖδας ἀκολουθῶντας περιάγειν. Xen. Cyr. 1. 3. 3.

2. Intrans. or with εἰντόν impl. see ἄγω no. 2; to go about, to go up and down, absol. Acts 13, 11. With acc. of place, depending on περί in composit. Buttm. § 147. n. 9. Matth. § 426. Winer § 56. 2. c. Matth. 4, 23 περιήγεν ὅλην τὴν Γαλιλαίαν, he went about all Galilee. 9, 35. 23, 15 ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν. Mark 6, 6.—So absol. Cebet. Tab. 6; comp. περιάγων εἰντόν Plut. Solon 3.

περιαίρω, ω, f. ἴσω, (αἰρέω,) aor. 2 περιείλον.

1. to take away what is round about; c. acc. Acts 27, 40 τὰς ἀγκύρας περιελόντες, taking (cutting) away the four anchors round about the ship; comp. v. 29 and see in εἶω no. 1. So of a veil, Pass. 2 Cor. 3,

16 περιαρείται τὸ κάλυμμα, in allusion to Ex. 34, 34 where Sept. for יָרִיב, as also Gen. 41, 42; for יָרִיב Jon. 3, 6. So 2 Macc. 4, 38; ὅπλα Xen. Cyr. 8. 1. 47; τὰ τεῖχη Dem. 125. 26. Xen. Hell. 2. 2. 22.

2. Trop. to take away wholly, all around. Heb. 10, 11 περιελὲν ἁμαρτίας, wholly to take away sins, to make complete expiation for sins, comp. v. 4. Pass. Acts 27, 20 περιηρείτο πᾶσα ἐπίς. Sept. for יָרִיב Zeph. 3, 16; יָרִיב Ps. 119, 39.—Dem. 942 ult. Xen. Cyr. 2. 1. 21.

περιαστράπτω, f. ψω, (ἀστράπτω,) to flash around, to shine around, with acc. of pers. Acts 9, 3; see above in περιάγω no. 2. Fully with περί τινα Acts 22, 6; see Buttm. § 147. n. 9. Winer § 57. 2.

περιβάλλω, f. βαλῶ, (βάλλω,) to cast or throw around, to put around.

1. Genr. to cast around, c. acc. et dat. Luke 19, 43 περιβαλοῦσιν χάρακά σοι. Sept. for הָשַׁבְתָּ Ez. 4, 2.—Pol. 5. 20. ὅ οὐτε τάφρον οὐτε χάρακα τῇ παρεμβολῇ περιέβαλον. Ael. V. H. 6. 12. Xen. Mem. 2. 1. 14.

2. Spec. of clothing, to throw around, to put on, to clothe, e. g. a) Act. c. acc. of pers. expr. or impl. Matth. 25, 36 γυμνός, καὶ περιεβάλετέ με. v. 38. 43. (Sept. Is. 58, 7.) With two acc. of pers. and thing, to put a garment around or upon any one, to clothe with any thing; Luke 23, 11 περιβαλὼν αὐτὸν ἐσθήτη λαμπράν. John 19, 2; see Buttm. § 131. 5. Sept. for הָשַׁבְתָּ Ez. 18, 7. 16. So τινά τι Test. XII Patr. p. 648. Hdian. 2. 8. 10 τὴν βασ. πορφύραν [αὐτὸν] περιβαλόντες. b) Mid. and Pass. to put on one's own garments, to clothe oneself, to be clothed; absol. Matth. 6, 29 οὐδὲ Σολομὼν... περιεβάλετο ὡς ἐν τούτων. Luke 12, 27. Rev. 3, 18. 19, 8. With accus. of garment, comp. Buttm. § 135. 5. § 134. 6. Acts 12, 8 περιβαλοῦ τὸ ἱματίον σου. Matth. 6, 31. Part. perf. Mark 14, 51 περιβεβλημένος συνδόνα. 16, 5. Rev. 7, 9. 13. 10, 1. 11, 3. 12, 1. (17, 4.) 18, 16. 19, 13. Sept. for הָשַׁבְתָּ 1 Sam. 28, 8; הָשַׁבְתָּ 2 K. 19, 1. 2. (1 Macc. 8, 14. Ael. V. H. 12. 1. p. 156 ult. Tauchn. Xen. Cc. 2. 4.) With ἐν τινι, Rev. 3, 5 περιβαλεῖται ἐν ἱματίοις λευκοῖς. 4, 4. Sept. for הָשַׁבְתָּ Dent. 22, 12. Ps. 147, 8; comp. Ps. 45, 14.—Once c. dat. of garment, Rev. 17, 4 Rec. περιβεβλημένη πορφύρα καὶ κοκκινῇ. So Sept. for הָשַׁבְתָּ 1 K. 1, 1. 11, 29. Wisd. 19, 6; trop. ὁνειδέει Dem. 740. 23. Diod. Sic. 12. 25. See Matth. δ 402. d.

περιβλέπω, f. ψω, (βλέπω,) *to look around upon*, c. acc. Plut. Marcell. 7. Xen. Cyr. 5. 1. 2.—In N. T. only Mid. **περιβλέπομαι**, f. ψομαι, *to look round about oneself*, e. g.

1. Intrans. *to look around, round about*, absol. Mark 9, 8 **περιβλεψάμενοι**, οὐκέτι οὐδέναι εἶδον. 10, 23; c. inf. of purpose Mark 5, 32. Sept. for **רַחַץ** Ex. 2; 12.—Ecclus. 9, 7. Arr. Epict. 3. 14. 3. Plut. Cato Min. 37.

2. Trans. *to look around upon*, c. acc. Mark 3, 5 **περιβλεψάμενος** αὐτούς. v. 34. 11, 11. Luke 6, 10. Sept. for **רַחַץ** Job 7, 8.—Pol. 9. 17. 6.

περιβόλαιον, ου, τό, (περιβάλλω,) pr. 'something thrown around'; hence *a covering, garment*, spoken of the outer garment, mantle, pallium; comp. ἱμάτιον no. 2. Heb. 1, 12 ὥσεί **περιβόλαιον** ἐλίξεις αὐτούς, in allusion to Ps. 102, 27 where Sept. for **שָׂרָב**; also for **רַחַץ** Ex. 22, 27; **רַחַץ** Ez. 27, 7. So Palaeoph. 52. 4. Dion. Hal. Ant. 3. 61. Plut. Alex. 67.—Spec. *a covering for the head, a veil*, 1 Cor. 11, 15.

περιδέω, f. δήσω, (δέω,) Pass. perf. **περιδέδεμαι**, *to bind around*; Pass. John 11, 44 ἡ ὄψις αὐτοῦ συνδαρίφ **περιδέδετο**. Sept. Act. for **רַחַץ** Job 12, 18.—Jos. Ant. 5. 4. 2. Hdot. 4. 176. Plato Legg. 830. b.

περιδρέμω, see **περιτρέχω**.

περιεργάζομαι, f. άσσομαι, Mid. depon. (**περιέργος**, **εργάζομαι**.) pr. *to work all around a thing, on every side, to work carefully, sedulously*, to do with great and even excessive pains, Ael. V. H. 2. 44.—Hence in N. T. *to overdo, to be a busy-body*; so in the paronomasia 2 Thess. 3, 11 **μηδὲν ἐργαζομένους**, ἀλλὰ **περιεργαζομένους**, *doing nothing, but over-doing*; not busy in work, but busy-bodies. So Ecclus. 3, 23. Dem. 150. 24 **ἐξ ὧν ἐργάζηται καὶ περιεργάζηται**. Plat. Apol. Socr. 3. p. 19. b.

περιέργος, ου, ὁ, ἡ, adj. (**ἐργον**.) pr. *working all around*, i. e. *doing carefully, sedulously*; comp. in **περιεργάζομαι**.—In N. T. *over-doing, doing with care and pains what is not worth the pains*, i. e.

1. Of persons, *a busy-body, intermeddler*; 1 Tim. 5, 13 οὐ μόνον ἀργαίαι, ἀλλὰ καὶ φλύ- αροι καὶ **περιέργοι**.—Arr. Epict. 3. 1. 21. Plut. T. Gracch. 2. Xen. Mem. 1. 3. 1.

2. Of things, τὰ **περιέργα**, pr. *overwrought, curious*; spoken of magic arts, sorcery, Acts 19, 19 ἱκανοὶ δὲ τῶν τὰ **περι- ἐργα** **πραξάντων**.—Iren. adv. Hæres. 1. 20. Isidor. III. 139 οὐ τὴν παρὰ Χαλδαίοις **περί-**

εργον **παίδενον** **ἑμαζον** οἱ παῖδες οἱ **τρεῖς** καὶ ὁ **Δανιήλ**. Genr. Dem. 145. 17. Comp. Lat. *curiosus* Hor. Epod. 17. 77.

περιέρχομαι, Mid. depon. (**ἐρχομαι**.) aor. 2 **περιῆλθον**, *to go about, to wander up and down*, absol. Acts 19, 13. Heb. 11, 37 Of a ship sailing on an irregular course, with unfavourable winds, Acts 28, 13 With acc. of place, dependent on **περί** in composit. see in **περιάγω** no. 2; so 1 Tim. 5, 13 **περιερχόμεναι** τὰς οἰκίας, *going about to houses*, from house to house. Sept. c. acc. for **רַחַץ** Job 1, 7.—Absol. Wisd. 6. 16. Xen. Cæc. 6. 13; c. acc. Diod. Sic. 1. 83. Xen. Ag. 9. 3.

περιέχω, f. ξω, (ἔχω,) aor. 2 **περιέ- σχον**, intrans. pr. *to have or to hold oneself around, to be around*; comp. in **ἔχω** no. 5; hence i. q. *to surround, to environ*, as a mountain Dem. 1274. 15; c. acc. Xen. An. 1. 2. 22.—In N. T. *to inclose, to embrace*.

1. *to clasp around; to seize*, c. acc. of pers. trop. Luke 5, 9 **Σάμβος** **περιέσχευ** αὐ- τῶν.—2 Macc. 4, 16. Jos. B. J. 4. 10. 1; pr. ib. 6. 3. 1. Luc. Tox. 14.

2. *to include, to contain*, as a writing, c. acc. Acts 23, 25 **γράφας** **ἐπιστολὴν** **περι- ἐχούσαν** τὸν **τίπον** τοῦτον. So 1 Macc. 15, 2. Diod. Sic. 1. 4. Plato Menex. 87. d.—Impers. 1 Pet. 2, 6 διότι **περιέχει** ἐν τῇ **γραφῇ** ἰδοὺ κτλ. where supply ἡ **περιοχή** or the like; see Buttm. § 129. 16, 17. So Jos. Ant. 11. 4. 7 **βούλομαι** **γίνεσθαι** πάντα **καθὼς** ἐν αὐτῇ [**ἐπιστολῇ**] **περιέχει**.

περιζώννυμι, f. ζώσω, (ζώννυμι,) *to gird around*, Sept. for **רַחַץ** trop. Ps. 18, 40. 30, 12.—In N. T. only Mid. or Pass. *to gird oneself around, to be girded around*, spoken in reference to the long flowing garments of the orientals, which they gird up around them while engaged in any business; see in **ἀναζώννυμι**. Mid. absol. Luke 12, 37 **περιζώσεται** καὶ **ἀνακλινεῖ** αὐτοῦς. 17, 8. Acts 12, 8; c. acc. trop. τὴν ὄσφυν ἐν ἀληθείᾳ Eph. 6, 14. Sept. c. acc. for **רַחַץ** Is. 32, 11; **רַחַץ** Jer. 1, 17; c. ἐν for **רַחַץ** Sept. 1 Chr. 15, 27. (1 Macc. 3, 58. Pol. 30. 13. 10.) Pass. perf. part. **περι- ζωσμένος**, *girded around*; absol. Luke 12, 35 **ἑστωσαν** ὑμῶν αἱ ὄσφύες **περιεζωσμέναι**, i. e. *be ye ready, prepared*; comp. in **ἀνα- ζώννυμι**. Sept. and **רַחַץ** Ex. 12, 11. With acc. of thing or girdle, Buttm. § 134. 6. Rev. 1, 13 **περιεζωσμένον** . . . **ζώην** **χρυσήν**. 15, 6. So Diod. Sic. 1. 72.

περιδέσσεις, εως, ἡ, (περιτίθημι,) *a putting around, wearing*, e. g. of golden ornaments, 1 Pet. 3, 3 **περιθήσεις** **χρυσίων**.—

Comp. Diod. Sic. 12. 21 μηδὲ περιτίθεται χρυσία.

περίσθημι, f. περιστήσω, (ἵστημι.) trans. *to cause to stand around, to place around*, Hdian. 7. 10. 13. Xen. Cyr. 7. 5. 1.—In N. T. only intrans. in Aor. 2, Perf. and Mid.

1. *to stand around*, absol. John 11, 42 διὰ τὸν ὄχλον τὸν περιστῶτα. Acts 25, 7 περιέστησαν οἱ ἀπὸ Ἱεροσ. i. e. around the tribunal. Sept. for עָבַד 2 Sam. 13, 31.—Judith 6, 1. Hdian. 5. 5. 19. Xen. Cyr. 7. 5. 41.

2. Mid. **περίσταμαι**, *to stand round about*, at a distance from, so as not to come near; *to stand aloof from, to avoid*, c. acc. depending on **περί** in composit. see in **περιάγω** no. 2. 2 Tim. 2, 16 τὰς δὲ βεβήλους κενοφώνιας περιστάσο. Tit. 3, 9.—Jos. Ant. 1. 4 φεύγει . . . καὶ περιστάται. ib. 4. 6. 12. Jamblich. Vit. Pythag. 31. Luc. Hermot. 86.

περικαθάρμα, ατος, τό, (περικαθαίρω,) f. q. **κάθαρμα**, but stronger, *cleansings, sweepings, off-scouring, filth*; Phavorin. περικαθάσματα, ἀντὶ τοῦ ἀποφυγήματα, καὶ ὥσπερ ἀποσάρωματα. Also an *expiatory victim, ransom*, as cleansing from guilt and punishment, comp. *scape-goat*; so Sept. for עָבַד Prov. 21, 18 περικάθαρμα δικαίου ἀνομος. Hesych. περικαθάσματα· ἀντίλυτρα, . . . περικαθαίροντες τὰς πόλεις, in allusion to the custom by which, in times of public calamity, malefactors or other worthless persons were immolated as victims, to make expiation for the state; comp. **κάθαρμα**, Schol. in Aristoph. Plut. 454 καθάρματα ἐλέγοντο οἱ ἐπὶ τῇ καθάρσει λοιμοῦ τιнос ἢ τινος ἐτέρας νόσον, εὐόμενοι τοῖς θεοῖς. τοῦτο δὲ τὸ ἔθος καὶ περὶ Ῥωμαίοις ἐπεκράτησε. See Wetstein N. T. II. p. 114. Munthe Obs. in N. T. e Diod. Sic. p. 321 sq. Adam's Rom. Ant. p. 326. Dict. of Antt. art. *Sacrificium*. J. Cæs. Bell. Gall. 6. 16. See also art. **ποιήθημα**.—Hence genr. and in N. T. meton. for a vile and worthless person, a *scape-goat, outcast*, 1 Cor. 4, 13 ὡς περικαθάσματα τοῦ κόσμου, where some Mss. read ὥσπερ v. ὥσπερ περικαθάσματα in the same sense. So Arr. Epict. 3. 22. 78; comp. **κάθαρμα** Jos. B. J. 4. 4. 3. Luc. D. Mort. 2. 1. Dem. 574. 14. Lat. 'purgamentum servorum' Q. Curt. 10. 2. 7.

περικαλύπτω, f. καλύψω, (καλύπτω.)

1. *to cover around*, c. acc. τὸ πρόσωπον, *to blindfold*, Mark 14, 65; c. acc. of pers. id. Luke 22, 64. Sept. genr. for עָבַד 1 K. 8, 7.—Genr. Plato Tim. 34. 6; trop. Plut. de Anim. procreat. 4.

2. *to quite cover, to overlay*, e. g. with gold, Pass. Heb. 9, 4. Sept. for עָבַד Ex. 28, 20.

περίκειμαι, f. κείσομαι, (κείμεαι,) *to lie around, to be circumjacent*, e. g. mountains Hdian. 2. 11. 16.—In N. T. *to lie around*, also *to be laid around*, i. q. Perf. Pass. of **περιτίθημι**, see Buttm. § 109. II. 4; hence

1. *to surround, to encompass*, c. dat. of pers. Heb. 12, 1 περικείμενον ἡμῖν νέφος μαρτύρων. Comp. Matth. § 402. d.—Hdian. 5. 6. 16. ib. 6. 1. 2.

2. For Pass. perf. of **περιτίθημι**, Buttm. 1. c. *to be laid or put around, to be hung around*, as about the neck; Mark 9, 42 εἰ περικείται λίθος μυλίκος περὶ τὸν τράχηλον αὐτοῦ. Luke 17, 2. So Hdian. 3. 5. 11. Xen. Eq. 5. 3.—With acc. of thing in the manner of passive verbs, Buttm. § 134. 6, 7. Acts 28, 20 τὴν αὐσιν ταύτην περικείμεαι, *I am hung around with this chain*, bound with it. Trop. Heb. 5, 2 ἐπεὶ καὶ αὐτὸς περικείται ἀσθένειαν, *is compassed with infirmity*, clothed with it. So Jos. de Macc. 12. 3 τὰ δεσμά. Hdian. 2. 13. 17; trop. Theocr. Id. 23. 14 ὕβριν.

περικεφαλαία, as, ἡ, (περικεφάλαιος, κεφαλῇ,) *a head-piece, helmet*, trop. Eph. 6, 17 et 1 Thess. 5, 8, in allusion to Is. 59, 17 where Sept. for עָבַד; also 1 Sam. 17, 5. 2 Chr. 26, 14.—Pol. 3. 71. 4. ib. 6. 23. 8.

περικρατής, εος, οὗς, ὁ, ἡ, adj. (κρατέω,) *strong round about any thing, all powerful*, Anthol. Gr. I. p. 137 γαμφηλῆσι περικρατέεσσιν ἐρυμνόν.—In N. T. *having wholly in one's power, being master of*; hence **περικρατής γίνεσθαι**, *to become master of, to master, to come by*, c. gen. Acts 27, 16 περικρατεῖς γενέσθαι τῆς σκάφης, *to become masters of the boat*, to come by the boat, i. e. to secure it so as to hoist it into the ship, comp. v. 17. 30. So Hist. of Sus. 39 in Cod. Alex.

περικρύπτω, f. ψω, (κρύπτω,) *to hide all around, wholly; to hide carefully*, e. g. εἰαυτήν Luke 1, 24.—Luc. D. Deor. 10. 8.

περικυκλώω, ῶ, f. ὥσω, (κυκλώω,) *to encircle round about, to surround*, e. g. as besiegers a city, Luke 19, 43. Sept. for עָבַד 2 K. 6, 14; עָבַד Josh. 7, 9.—Mid. Aristoph. Av. 346. Xen. An. 6. 3. 11.

περιλάμπω, f. ψω, (λάμπω,) *to shine around*, c. acc. see in **περιάγω** no. 2; Luke 2, 9. Acts 26, 13.—Jos. B. J. 6. 5. 3. Plut. Camill. 17. Diod. Sic. 3. 12.

περιλείπω, f. ψω, (λείπω,) *to leave over; Pass. to be left over, to remain over*, i. q. **περιγίνομαι**; comp. in **περί** note. Part. oi

περιλειπόμενοι, *those remaining over, the survivors*, 1 Thess. 4, 15, 17.—2 Macc. 1, 31. Hdian. 2. 1. 16. Pol. 1. 37. 2.

περίλυτος, ου, ό, ή, adj. (λύπη,) *pr. 'enviored with grief,' i. e. wholly grieved, very sorrowful*, Matt. 26, 38 περίλυτός ἐστιν ή ψυχή μου ἕως θανάτου. Mark 6, 26. 14, 34. Luke 18, 23. 24. Sept. for ηήνψη Ps. 42, 6. 12.—Aristot. Eth. 4. 3. Plut. Thes. 20, 26. Isocr. 11. b.

περιμένω, f. νῶ, (μένω,) *pr. to wait round about any thing, i. e. to wait for, to await earnestly*, e. g. την ἑπαγγελίαν Acts 1, 4. Sept. for ηή Gen. 49, 18.—Dem. 1314. 6. Xen. An. 2. 1. 3.

περίξ, (περί strengthened,) *round about*, gen. Pol. 1. 45. 8.—In N. T. as adv. c. art. ό, ή, τὸ περίξ, *surrounding, circumjacent*, comp. Buttm. § 125. 6. Acts 5, 16 τὸ πλήθος τῶν πέριξ πόλεων. So Jos. Ant. 11. 2. 1. Xen. Cyr. 1. 5. 2; genr. Xen. An. 4. 4. 7.

περιοικέω, ὦ, f. ήσω, (περίοικος,) *to dwell around*, c. acc. see in περιάγω no. 2. Luke 1, 65 τοὺς περιοικοῦντας αὐτοὺς, i. e. their neighbours.—Plut. Pomp. 34 init. Xen. An. 5. 6. 16.

περίοικος, ου, ό, ή, adj. (οἶκος,) *one dwelling around or near, a neighbour*, Luke 1, 58. Sept. for ηή Deut. 1, 7.—Æl. V. H. 3. 1. Thuc. 8. 6, 22.

περιούσιος, ου, ό, ή, adj. (περιουσία, περίεμ,) *over and above, superabundant*, Hesych. περιούσιον· πολὺν, περιττόν.—In N. T. spec. *one's own, peculiar*; as λαὸς περιούσιος Tit. 2, 14, i. q. λαὸς εἰς περιποίησιν 1 Pet. 2, 9. Sept. λαὸς περιούσιος for ηή Ex. 19, 5. Deut. 7, 6. 14, 2. 26, 18. So Hesych. περιούσιον... περιποίητον. Theophylact. περιούσιος· οικείας.

περιοχή, ής, ή, (περιέχω,) *a circumference, circuit, compass*, Jos. B. J. 5. 4. 3. Diod. Sic. 1. 91; *the contents of a writing, argument*, Hesych. περιοχή· καὶ ὑπόθεσις.—Hence in N. T. *the argument or contents within certain limits, a period, section, passage*, Acts 8, 32 ή δὲ περιοχή της γραφής κτλ. So Stobæus in Ecl. Phys. p. 164. a. Dion. Hal. de Thuc. 25. Cic. ad Attic. 13. 25.

περιπατέω, ὦ, f. ήσω, (πατέω,) *to tread about, to walk about*; hence

1. Genr. *to walk, to be walking*; Matt. 9, 5 ἔγεραι καὶ περιπάτει. 11, 5 χωλοὶ περιπατοῦσι. Mark 2, 9. 8, 24. 16, 12. Luke 24, 17. John 1, 36. Acts 3, 8. 9. 1 Pet. 5, 8. Rev. 9, 20. al. Sept. for ηή Prov. 6, 22. So Æl. V. H. 2. 5. Xen. Mem. 3. 13.

5. Conv. 9. 7.—With an adjunct of place or manner; c. adv. όπου Luke 11, 44. John 21, 18; c. adj. γυμνός as adv. Rev. 16, 15. With prepositions, e. g. διὰ τοῦ φωτός αὐτης Rev. 21, 24; ἐν c. dat. of place, Mark 11, 27 ἐν τῷ ἱερῷ. John 10, 23. Rev. 2, 1. (Sept. Gen. 3, 8. Cebet. Tab. 1. Dem. 1258. 22.) John 7, 1 περιεπάτει ό'Ι. ἐν τῇ Γαλιλαίᾳ, i. e. went about, remained in Galilee; so John 11, 54; ἐν c. dat. genr. Mark 12, 38 ἐν στολαῖς. John 11, 9 ἐν ἡμέρᾳ. v. 10 ἐν τῇ νυκτί. 12, 35; trop. John 8, 12. 1 John 1, 6. 7. 2, 11; ἐπί c. gen. as ἐπὶ της θαλάσσης Matt. 14, 25. Mark 6, 48. 49. John 6, 19. (Sept. 2 Sam. 11, 2. Ecclus. 9, 13.) Also ἐπί c. acc. as ἐπὶ την θαλάσσαν Matt. 14, 26. 29; μετὰ c. gen. of pers. i. q. *to accompany*, to associate with, John 6, 66. Rev. 3, 4. (Comp. Job 34, 8. Prov. 13, 20.) So παρά c. acc. as παρά την θαλάσσαν Matt. 4, 18. Mark 1, 16.

2. Trop. and from the Heb. *to walk*, i. q. *to live*, to pass one's life; always with an adjunct of manner or circumstances; comp. Heb. הֵלֵךְ Heb. Lex. no. 2. E. g. c. adv. Rom. 13, 13 εὐσχημόνως περιπατήσω. 1 Cor. 7, 17 ὡς. Eph. 4, 1. 17. 5, 8. 15. Phil. 3, 17 οὕτως. Col. 1, 10 ἀξίως. 2 Thess. 3, 6. 11. (Sept. for ηή 2 K. 20, 3.) With dat. of rule or manner, Winer § 31. 3. b; comp. Buttm. § 133. 4. b. Acts 21, 21 τοῖς ἔθεσι περιπατεῖν. 2 Cor. 12, 18 τῷ πνεύματι. Gal. 5, 16. With prepositions, e. g. διὰ c. gen. as διὰ πίστεως 2 Cor. 5, 7; ἐν c. dat. e. g. of state or condition, as ἐν σαρκί 2 Cor. 10, 3; also of rule or manner, Rom. 6, 4 ἐν κανόνητι ζωής π. 2 Cor. 4, 2. Eph. 2, 2. Col. 3, 7. Heb. 13, 9; ἐν ἀληθείᾳ 2 John 4. 3 John 3, 4; ἐν Χριστῷ Col. 2, 6. (Sept. for ηή Prov. 8, 20. Ecc. 11, 9.) Also κατὰ c. acc. implying manner or rule, Mark 7, 5 οὐ π. κατὰ την παράδοσιν κτλ. Rom. 8, 1. 4 κατὰ σάρκα. 14, 15. 1 Cor. 3, 3. Eph. 2, 2. 2 John 6. +

περιπείρω, f. περῶ, (πείρω,) *pr. 'to put round a spit'; hence to pierce through, to transfix*, so that the weapon is wholly surrounded and covered; c. acc. or Pass. Jos. B. J. 3. 7. 31 πολλοὶ δὲ τοῖς ἰδίοις περιπεύροντο ξίφεσιν. Luc. Zeux. § 10 bis. Diod. Sic. 16. 80.—In N. T. trop. 1 Tim. 6, 10 ἐναντοὺς περιπέειραν ὀδύνας πολλὰς. So Philo in Flacc. p. 965. a, [αὐτοὺς] ἀνηκίστοις περιπέειρε κακοῖς.

περιπίπτω, (πίπτω,) aor. 2 περιπέσον, *to fall around any one, to embrace*, Xen. An. 1. 8. 28.—In N. T. *to fall into the midst of any thing*, so as to be wholly surrounded

by it; to fall into or among, c. dat. Luke 10, 30 λησταῖς περιέπεσεν. James 1, 2 πειρασμοὶς περιπέσῃτε. With εἰς τύπον Acts 27, 41. So λησταῖς περιέπεσε Diog. Laert. 4. 50. AEL. V. H. 13. 46; κακοῖς 2 Macc. 10, 4. Isocr. de Pac. p. 176. a. Plato Legg. 877. c.

περιποιέω, ὦ, f. ἦσω, (ποιέω,) to make remain over and above, i. e. to lay up, to acquire, Jos. Ant. 17. 10. 2 ult. Plut. Phoc. 6. Xen. Œc. 2. 10; to preserve, e. g. life, τὴν ψυχὴν, Isocr. p. 408. b. Xen. Cyr. 4. 4. 10.—In N. T. only Mid. to acquire for oneself, to obtain, to purchase, c. acc. Acts 20, 28 ἦν περιποιήσατο διὰ τοῦ ἰδίου αἵματος. 1 Tim. 3, 13 βαρύνον ἑαυτοῖς καλὸν περιποιούντα, where for ἑαυτοῖς with the Mid. see Winer § 39. 6. p. 298. Sept. for וַיִּבְרָךְ Gen. 31, 18; וַיִּבְרָךְ Prov. 6, 32. So Diod. Sic. 1. 74. Xen. Mem. 2. 7. 3.

περιποιήσις, εως, ἡ, (περιποιέω,) pr. a making remain over, a laying up; hence in N. T.

1. Genr. acquisition, i. e. a) an obtaining, gaining possession, 1 Thess. 5, 9 οὐκ ἔδετο ἡμᾶς ὁ θεὸς εἰς ὀργήν, ἀλλ' εἰς περιποίησιν σωτηρίας. 2 Thess. 2, 14. b) Meton. the thing acquired, a possession, 1 Pet. 2, 9 λαὸς εἰς περιποίησιν, a people for a possession, i. e. peculiar, one's own, i. q. λαὸς περιούσιος Tit. 2, 14. Eph. 1, 14 εἰς ἀπολύτρωσιν τῆς περιποιήσεως, for the redemption of his possession, as in 1 Pet. 2, 9. So Sept. for הֵבְרֵי מַלְאֲכֵי Mal. 3, 17. Aquil. περιούσιον.

2. preservation, a saving of life; Heb. 10, 39 εἰς περιποίησιν ψυχῆς, opp. ἀπώλεια. Sept. for הֵבְרֵי 2 Chr. 14, 12.—Test. XII Patr. p. 633 ἵνα γένηται περιποιήσις τῷ Ἰωσήφ. Comp. in περιποιέω.

περιρρήγνυμι, f. περιρρήξω, (ρῆγνυμι,) to tear from around any one, e. g. fetters Diod. Sic. 4. 44.—In N. T. only of garments, to tear off, e. g. the clothes of persons about to be scourged, τὰ ἱμάτια Acts 16, 22. So 2 Macc. 4, 38. Diod. Sic. 17. 35. Plut. Poplic. 6 οἱ δὲ [ὑπηρεταί] εὐδὲς συλλαβόντες τοὺς νεανίσκους, περιρρήγνυνον τὰ ἱμάτια, τὰς χεῖρας ἀπήγον ὑπίσω, ῥάβδοις ἔξαινον τὰ σώματα.

περισπῶ, ὦ, f. ἄσω, (σπῶ,) to draw off from around, to draw or strip off, as περισπᾶσας τὸ διάδημα Plut. de Garrul. 12; τὴν τιάραν Xen. Cyr. 3. 1. 13; to draw about or away, e. g. a stream into other channels, Plut. Camill. 4; persons to another object, Dion. Hal. Ant. 10. 33. Diod. Sic. 19. 10.—In later usage and

N. T. Pass. περισπᾶσθαι, ὦμαι, trop. to be drawn about in mind, to be distracted, over-occupied, with cares or business; with περί c. acc. Luke 10, 40 ἡ δὲ Μάρθα περισπᾶτο περὶ πολλὴν διακονίαν. So c. περί Ecclus. 41, 2. Pol. 3. 105. 1. Diod. Sic. 1. 74 ἰδεῖν ἐστὶ τοῖς τεχνίταις περὶ πολλὰ τῇ διανοίᾳ περισπῶμένους. In this sense found only in late writers, Phryn. et Lob. p. 415.

περισσεῖα, ας, ἡ, (περισσός,) more than enough, superabundance; Rom. 5, 17 τὴν περισσεῖαν τῆς χάριτος, i. q. τὴν χάριτα τὴν περισσὴν, superabounding grace. 2 Cor. 8, 2. 10, 15 εἰς περισσεῖαν adv. superabundantly, exceedingly. So of evil, excess, overflow, excrescence; James 1, 21 περ. τῆς κακίας. Comp. Sept. for יְרֵי Ecc. 6, 8; יְרֵי Ecc. 1, 3. 5, 8.

περίσσευμα, ατος, τὸ, (περισσεύω,) what is over and above; e. g.

1. What is left over, a remainder, residue; Mark 8, 8 ἦσαν περισσεύματα τῶν κλασμάτων.

2. What is laid up, superabundance, wealth, affluence; 2 Cor. 8, 13. 14 καὶ τὸ ἐκείνων περισσεύμα γένηται εἰς τὸ ὑμῶν ὑστέρημα. Trop. Matt. 12, 34 et Luke 6, 45 ἐκ τοῦ περισσεύματος τῆς καρδίας.

περισσεύω, f. εἴσω, (περισσός,) to be over and above, to overgo, to exceed in number or measure, Xen. An. 4. 8. 11. Conv. 4. 35.—In N. T. to be more than enough; hence

1. to be left over, to remain; absol. John 6, 12 τὰ περισσεύσαντα κλάσματα. With dat. v. 13 ἃ περισσεύσε τοῖς βεβρωκόσιν. Part. τὸ περισσεύον, the remainder, residue, e. g. τῶν κλασμάτων Matt. 14, 20. 15, 37; so τὸ περισσεύσαν c. dat. Luke 9, 17.—Jos. Ant. 3. 9. 2 ἃ δ' ἂν περισσεύσῃ, κατακαίονσι.

2. to superabound, to abound richly. a) Of persons, i. q. to have more than enough, to have superabundance, absol. Phil. 4, 12. 18; c. gen. Luke 15, 17 περισσεύσιν ἄρτων, comp. Buttm. § 132. 10. a. With εἰς τι to or for any thing, εἰς πᾶν ἔργον ἀγαθόν 2 Cor. 9, 8; ἐν τινι in or in respect to any thing, Rom. 15, 13. Phil. 4, 12. Col. 2, 7. So c. dat. Sept. Ecclus. 11, 12 πτωχεῖα περισσεύει. Jer. 30, 10; c. ἐν 19, 24. b) Of things, i. q. to abound, to have abundance, intens. c. dat. Luke 12, 15 οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ. Part. τὸ περισσεύον τινι, one's abundance, wealth, Mark 12, 44. Luke 21, 4. (Tob. 4, 16. Xen. Cyr. 6. 2. 80 τὰ ἐπιτήδεια περισσεύοντα.) With εἰς τινα, to abound unto any one, to happen

to him abundantly, Rom. 5, 15. 2 Cor. 1, 5 bis, see in *πάσημα*. So εἰς τι, unto any thing, 2 Cor. 8, 2. Also with the idea of increment, to abound more and more, i. q. to increase, to be augmented, c. dat. Acts 16, 5 ἐπερίσσειον τῷ ἀριζμῷ, and with ἐν τινί Phil. 1, 9; διά τινος 2 Cor. 9, 12. Phil. 1, 26. c) Spec. in a comparative sense, to be more abundant, to exceed, to be better, to excel; e. g. foll. by πλείον and a gen. Matt. 5, 20 ἐὰν μὴ περισσέυσῃ ἡ δικαιοσύνη ὑμῶν πλείον τῶν γραμματέων κτλ. With ἐν τινί in or in respect to any thing, 1 Cor. 15, 58 περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου. 2 Cor. 3, 9. 8, 7 bis. Absol. Rom. 3, 7 εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ... ἐπερίσσειεν, i. e. has been made more conspicuous. 1 Cor. 8, 8 οὕτε γὰρ ἐὰν φάγωμεν, περισσεύομεν. 14, 12. 1 Thess. 4, 1. 10. So 1 Macc. 3, 30. Dion. Hal. Ant. 3. 11. Thuc. 2. 65.

3. Trans. to make superabundant, to cause to abound, see Buttm. § 113. 2 sq. Matth. § 496. 2. So of persons, 1 Thess. 3, 12 ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ. Of things, 2 Cor. 9, 8 δυνατὸς ὁ θεὸς πᾶσαν χάριν περισσεύσαι εἰς ὑμᾶς. 4, 15 ἵνα ἡ χάρις... τὴν εὐχαριστίαν περισσέυσῃ εἰς τὴν δόξαν τοῦ θεοῦ, where others take περισσέυσῃ intrans. as above in no. 2. b. Eph. 1, 8. Pass. of persons, to be made to abound, to have more abundantly, Matt. 13, 12. 25, 29.—Aquil. for Hiph. fut. יִתֵּן Prov. 12, 26 περισσεύων τὸν πλησίον δίκαιος.

περισσός, ὅς, ὅν, (περί I. 4,) over and above, more than enough.

1. Pr. as exceeding a certain measure, c. gen. more than, Matt. 5, 37 τὸ δὲ περισσὸν τούτων, whatsoever is more than these; comp. Matth. § 334. Sept. for יִתֵּן Ex. 10, 5. 2 K. 24, 31; יִתֵּן 1 Sam. 30, 9. (Jos. Ant. 10. 4. 2 τὸ περισσὸν τῶν χρημάτων. Ael. V. H. 14. 32. Xen. Cyr. 8. 3. 21.) Also superfluous, 2 Cor. 9, 1 περισσὸν μοί ἐστὶ τὸ γράφειν ὑμῖν. So 2 Macc. 12, 44. Hidian. 5. 1. 3. Xen. Oec. 18. 2.—For the adv. ὑπὲρ ἐκ περισσοῦ, see art. ὑπερ-επερισσοῦ.

2. Genr. superabundant, i. e. abundant, much, great. a) In the posit. degree adverbially; e. g. neut. περισσόν, abundantly, in superabundance, John 10, 10 ἵνα ζωὴν ἔχωσι, καὶ περισσὴν ἔχωσιν. Also ἐκ περισσοῦ, beyond measure, vehemently, Mark 6, 51. 14, 31; comp. in ἐκ no. 3. h. So Test. XII Patr. p. 711 ἐκ περισσοῦ ἐποίησε. b) Spec. in a comparative sense, more abundant, excellent, better, Matt. 5, 47 τί περισ-

σὸν ποιεῖτε; hence Neut. τὸ περισσόν excellence, pre-eminence, Rom. 3, 1. Sept. for Chald. דָּרָךְ Dan. 5, 12. 6, 4. So Isocr. Panegy. 1. Plut. Romul. 12 bis. Diocl. Sic. 12. 15 ὁ νόμος οὐδὲν ὁρᾶται περιέχων σοφὸν ἢ περιττόν. c) Comparat. περισσώτερος, ἢ, ὄν, more abundant, more, greater; e. g. in number, Luke 12, 4; in degree, Matt. 23, 13 περισσώτερον κρίμα. Mark 12, 40. Luke 20, 47. 1 Cor. 12, 23 bis. 24. 2 Cor. 2, 7; of dignity, more, better, greater, c. gen. Matt. 11, 9. Luke 7, 26.—Neut. περισσώτερον as adv. more abundantly, more, the more; absol. Luke 12, 48 περισσώτερον αἰτήσουσιν αὐτὸν. 2 Cor. 10, 8 ἐὰν καὶ περισσώτερον τι καυχώσμαι κτλ. Heb. 6, 17. 7, 15; with a gen. 1 Cor. 15, 10; with μᾶλλον Mark 7, 36, comp. in μᾶλλον no. 3. Winer § 36. 3. n. 1.

περισσότερος, adv. in the compar. degree, instead of the more usual περισσώτερον, Buttm. § 115. 5. Matth. § 262; more abundantly, more, more vehemently; comp. in περισσός no. 2. c. The comparison is every where made with something implied; see Winer § 36. 3. Mark 15, 14 Rec. περισσοτέρως ἔκραξαν they cried out the more vehemently, i. e. more than before. 2 Cor. 1, 12 περισσοτέρως δὲ πρὸς ὑμᾶς, more abundantly towards you, sc. than towards others. 2, 4 ἢν ἔχω περ. εἰς ὑμᾶς, sc. than have others. 7, 15. 11, 23 bis. 12, 15. Gal. 1, 14. Phil. 1, 14. Also the more abundantly, the more, 1 Thess. 2, 17. Heb. 2, 1. 13, 19; with μᾶλλον 2 Cor. 7, 13, comp. in μᾶλλον no. 3.—Test. XII Patr. p. 721 περισσοτέρως ἡγάπησαν αὐτοὺς. Isocr. 35. c.

περισσώς, adv. (περισσός,) abundantly, exceedingly, vehemently, Matt. 27, 23 περισσώς ἔκραξαν. Mark 10, 26. (15, 14.) Acts 26, 11. Sept. for יִתֵּן Dan. 8, 9.—2 Macc. 8, 27. Plut. Consol. ad Apollon. 28 fin. Hdot. 2. 37.

περιστερά, ἄς, ἡ, a dove, pigeon, Matt. 3, 16. 10, 16. 21, 12. Mark 1, 10. 11, 15. Luke 3, 22. John 1, 32. 2, 14. 16. Luke 2, 24 δύο νεοσσούς περιστερῶν two young doves, the offering of the poor; see Lev. 5, 7. 14, 22, where Sept. for יִתֵּן יִתֵּן; also for יִתֵּן Is. 38, 14. Neh. 2, 7.—Ael. H. An. 3. 15. Xen. An. 1. 4. 9.

περιτεμνω, f. τεμῶ, (τέμνω,) aor. 2 περιέτεμον, to cut around, to circumcise; Mid. to let oneself be circumcised, comp. Buttm. § 135. 8.—In N. T. only in the Jewish sense, to circumcise, to remove the prepuce; c. acc. of pers. Luke 1, 59 ἡλθον περιτεμεῖν τὸ παῖδιον. 2, 21. John 7, 22.

Acts 7, 8. 15, 5. 16, 3. 21, 21. Mid. Acts 15, 1. 24. 1 Cor. 7, 18. Gal. 2, 3. 5, 2. 3. 6, 12. 13 bis. Pass. perf. part. περιτετμημένος 1 Cor. 7, 18. Sept. for בָּרִית Gen. 17, 27. 21, 4. Mid. ib. 34, 15. 17. (Jos. Ant. 1. 10. 5. Diod. Sic. 1. 28. Hdot. 2. 36.) Trop. in a spiritual sense, i. q. to put away impurity, iniquity; Col. 2, 11 περιτεμήσετε περιτομή ἀχειροποιήτω, comp. Rom. 2, 29. Sept. and בָּרִית Deut. 10, 16. Jer. 4, 4. So Philo Abr. I. p. 450.

περιτίδῃμι, f. περιτίσω, (τίδῃμι,) 3 plur. pres. περιτίδασι Mark 15, 17, see Buttm. § 107. m. 1; to put around, to place around any person or thing; with acc. and dat. expr. or impl. Matt. 21, 33 φράγγμον αὐτῷ περιέθηκεν. Mark 12, 1. Matt. 27, 28 περιέθηκεν αὐτῷ χλαμύδα. 27, 48 περιεῖς [τὸν σπάγγον] καλάμῳ, i. e. putting it around the end of a rod. Mark 15, 17. 36. John 19, 29. Sept. for בָּרִית Ruth 3, 3; בָּרִית Gen. 27, 16. So Jos. Ant. 3. 7. 1. Hdian. 1. 3. 7. Xen. Eq. 5. 1, 3.—Trop. to put around, to bestow upon, c. acc. et dat. 1 Cor. 12, 23 τοῖς τιμὴν περισσοτέραν περιτίθεμεν. Sept. for בָּרִית Esth. 1, 20. Job 39, 19. So Hdian. 5. 1. 11. Dem. 1417. 2. Xen. Athen. 1. 2.

περιτομή, ἥς, ἡ, (περιτέμνω,) circumcision, in the Jewish sense, the removal of the prepuce, as the distinctive sign of the Jewish nation from Abraham onwards; practised also by several ancient oriental nations, as the Egyptians and Ethiopians (Hdot. 2. 104. Diod. Sic. 1. 28), and by all Muhammedans; see Gen. 17, 10 sq. Lev. 12, 3. Luke 1, 59. Jos. Ant. 1. 10. 5. c. Apion. 1. 22. Barnab. Epist. c. 9.

1. Pr. e. g. a) The act or rite of circumcision, John 7, 22. 23 περιτομήν λαμβάνειν, to receive circumcision, to be circumcised. Acts 7, 8. Rom. 4, 11. Gal. 5, 11. Phil. 3, 5. So Sept. thrice for בָּרִית, הַבָּרִית, Gen. 17, 12. Ex. 4, 26. Jer. 11, 16. b) The state of circumcision, the being circumcised, Rom. 2, 25 bis. 26. 27. 4, 10 bis, ἐν περιτομῇ ὢν, i. e. being circumcised. 3, 1. 1 Cor. 7, 19. Gal. 5, 6. 6, 15. So οἱ ἐκ περιτομῆς, those of the circumcision, the circumcised, put for the Jews, Rom. 4, 12; for Jewish Christians, Acts 10, 45. 11, 2. Gal. 2, 12. Col. 4, 11. Tit. 1, 10. c) Meton. and collect. ἡ περιτομή, the circumcision, for the circumcised, the Jews, the Jewish people, Rom. 3, 30 ὅς δικαιοῦσι περιτομήν ἐκ πίστεως. 4, 9. 12. 15. 8. Gal. 2, 7. 8. 9. Eph. 2, 11. Col. 3, 11.

2. Trop. circumcision in a spiritual sense, i. a. the putting away of impurity from the

heart.' Rom. 2, 28. 29 περιτομή καρδίας. Col. 2, 11 bis, περιτεμήσετε περιτομή ἀχειροποιήτω... ἐν τῇ περιτομῇ τοῦ Χριστοῦ, i. e. the circumcision which has Christ for its author and object. Collect. and emphat. Phil. 3, 3 ἡμεῖς γὰρ ἔσμεν ἡ περιτομή, i. e. we are the true spiritual circumcision, the true people of God.

περιτρέπω, f. ψω, (τρέπω,) to turn about, e. g. a person, Plato Axiocl. init. p. 364. a. p. 370. b; to turn upside down, to overturn, Wisd. 5, 24. Plut. Marcell. 7. Luc. Contempl. 7.—In N. T. trop. to turn about into any state, to cause to become any thing, to make, c. eis, Acts 26, 24 σὲ εἰς μανίαν πεπιτρέπει, i. e. turns thee about into madness, makes thee mad. So Jos. Ant. 2. 14. 1 eis ὄργην πεπιτραπέν. Comp. Lys. 210. 2.

περιτρέχω, aor. 2 περιέδραμον, (τρέχω,) to run around in a circle, Xen. Œc. 13. 8.—In N. T. to run about in a place; c. acc. Mark 6, 55 περιδραμόντες ἄλην τὴν περίχωραν, comp. for the acc. in περιάγω no. 2. Sept. for בָּרִית Pol. Jer. 5, 1. Am. 8, 12. So Ceber. Tab. 14. Lys. 185. 13. Xen. Hell. 7. 2. 15.

περιφέρω, f. περιόισω, (φέρω,) to bear or carry around, pr. in a circle or at table, Xen. Cyr. 2. 2. 2.—In N. T.

1. to bear or carry about, hither and thither, to various places, c. acc. Mark 6, 55 τοὺς κακῶς ἔχοντας περιφέρειν. 2 Cor. 4, 10 τὴν νέκρωσιν τοῦ Ἰησοῦ περιφέροντες ἐν τῷ σώματι, see in νέκρωσις no. 1.—2 Macc. 7, 27. Xen. Cyr. 7. 5. 50.

2. Pass. to be carried or driven about, hither and thither; e. g. clouds by the wind, Jude 12 Rec. νεφέλαι ἀνδρῶν ἐπὶ ἀνέμων περιφερόμεναι, but later edit. read παραφερόμεναι, see in παραφέρω no. 2. (Of a ship Maxim. Tyr. 31. p. 306.) Trop. Eph. 4, 14 περιφ. παντὶ ἀνέμῳ τῆς διδασκαλίας. Heb. 13, 9 Rec. see in παραφέρω no. 2.

περιφρονέω, ὦ, f. ἥσω, (φρονέω,) to think round about a thing, to consider it on all sides, Æl. V. H. 12. 52. Aristoph. Nab. 225.—In N. T. to think over a thing, to pass over in thought, to overlook, to despise, c. gen Buttm. § 132. 5. 3. Matth. § 378. n. 2 Tit. 2, 15 μηδεὶς σὺν περιφρονείτω, comp. 1 Tim. 4, 12. So Plut. Thes. 1. Plato Ax. 372. b.

περίχωρος, ου, ὁ ἡ, adj. (χώρος,) round about a place, circumjacent, neighbouring, Æl. V. H. 1. 34.—Hence in N. T. fem. ἡ περίχωρος sc. γῆ, the country round about, circumjacent region, Matt. 14, 35. Mark 1,

28. 6, 55. Luke 3, 3. 4, 14. 37. 7, 17. 8, 37. Acts 14, 6. Meton. of the inhabitants, Matt. 3, 5. Sept. for לְיִשְׂרָאֵל Deut. 3, 13. 14; יִשְׂרָאֵל Gen. 13, 10. So τὰ περίχωρα id. I Chr. 5, 16. Palæph. 21. 2.

περίφημα, ατος, τό, (περιφάω,) pr. *scrapings, scum, filth*, Hesych. περίφημα· περικατάμαγμα. Also, like περικάζαρμα, an *expiatory victim, ransom*, espec. a human victim, see in περικάζαρμα; so Hesych. περίφημα· ἀντίλυτρον, ἀντίψυχον. Suid. οὕτως ἐπέλεγον [οἱ Ἀθηναῖοι] τῷ κατ' ἐνιαυτὸν συνέχοντι τῶν κακῶν (al. πάντων κακά)· περίφημα ἡμῶν γένου, ἥτοι σωτηρία καὶ ἀπολύτρωσις· καὶ οὕτως ἐνέβαλλον τῇ θαλάσσῃ, ὥσαντι τῷ Ποσειδῶνι θυσίαν ἀποτίνυντες. Tob. 5, 18 ἀργύριον...περίφημα τοῦ παιδίου ἡμῶν γένουτο.—Hence in N. T. meton. for a vile and worthless person, as in Engl. *scrapings, offscourings, scum*, 1 Cor. 4, 13 πάντων περίφημα ἕως ἄρτι. So Symm. for בְּצָר Jer. 22, 28.

περπερεύομαι, Mid. depon. (πέρπερος,) to *boast or vaunt oneself*, absol. 1 Cor. 13, 4.—M. Antonin. 5. 5 καὶ τὸ σωματίον καταταίσσῃαι, καὶ ἀρέσκεσθαι, καὶ περπερεύεσθαι. Liban. Or. 14. p. 427. a.

Περσίς, ἰδος, ἡ, *Persis*, pr. n. of a female Christian, Rom. 16, 12.

πέρυσι, adv. (πέρας,) *the past year, a year ago*, Xen. Hell. 3. 2. 7.—In N. T. only with ἀπό, i. e. ἀπὸ πέρυσι, *from or since a year ago*, 2 Cor. 8, 10. 9, 2; see in ἀπό ao. 2. c. β. Lob. ad Phryn. p. 47. So πρὸ πέρυσι Dem. 467. 14; ἐκ πέρυσι Luc. Solæc. § 7.

πετάομαι, see in πέτομαι.

πετεινόν, οὔ, τό, (πετεινός, πέτομαι,) a *bird, fowl*, in N. T. only Plur. τὰ πετεινά, Matt. 6, 26. 8, 20. 13, 4. 32. Mark 4, 4. 32. Luke 8, 5. 9, 58. 12, 24. 13, 19. Acts 10, 12. 11, 6. Rom. 1, 23. James 3, 7. Sept. Plur. for עוֹרֵי Gen. 1, 26. Deut. 14, 19. 20; Sing. for עוֹר Ez. 39, 4.—Plur. Palæph. 23. 1. Hdor. 2. 123.

πέτομαι, f. πετήσομαι or πτήσομαι, Mid. depon. to *fly*; so with εἰς c. acc. of place whither, Rev. 12, 14 ἵνα πτήγῃαι εἰς τὴν ἔρημον. Part. πετόμενος, *flying*, in later edit. Rev. 4, 7. 8, 13. 14, 6. 19, 17. Sept. for עוֹר , עוֹרֵי , Gen. 1, 20. Is. 31, 5. So Palæph. 13. 2. Luc. Solæcist. 7. Xen. An. 1. 5. 3.—A later present form πετάομαι, ὦμαι, whence part. πετώμενος, is found in Text rec. in the four passages above quoted; it belonged to the poets and to the later prose; Buttm. § 114 under πέτομαι. Lob. ad

Phr. p. 581. So Diod. Sic. 4. 77 fin. comp. Luc. D. Marin. 15. 3 παραπετώμενος.

πέτρα, as, ἡ, 1. a *rock, cliff, ledge*, pr. a mass of live rock. Rev. 6, 15 εἰς τὰς πέτρας τῶν ὀρέων. v. 16. In such, sepulchres were hewn, Mark 27, 51. 60. Mark 15, 46; see in *μνημεῖον*. On such also houses and villages were founded for security, Matt. 7, 24. 25. Luke 6, 48 bis. Spoken of a soil underlaid with rock, i. q. πετρώδης, Luke 8, 6. 13. Sept. for בְּצָר 1 Sam. 13, 6. Is. 2, 21; בְּצָר Prov. 30, 19. Is. 2, 10.—Ceb. Tab. 15. Hdian. 8. 1. 13. Xen. An. 4. 7. 4.

2. Trop. of *firmness and energy* of faith, like a rock, Matt. 16, 18; here said in allusion to the earnestness of Peter's reply v. 16, and in paronomasia with the pr. n. Πέτρος. Comp. Sept. and בְּצָר 2 Sam. 22, 2.—Of Christ, in allusion to the rock whence the waters flowed in the desert, 1 Cor. 10, 4 bis; comp. Ex. 17, 6. Num. 20, 8 sq. where Sept. for בְּצָר , בְּצָר ; see in ἀκολουθεῖω. So too of Christ as ἡ πέτρα σκανδάλου, a *rock of offence or stumbling*, i. e. as the occasion of destruction to those who reject him, Rom. 9, 33 et 1 Pet. 2, 8, quoted from Is. 8, 14 where Sept. for בְּצָר ; comp. in λίθος no. 2.

Πέτρος, ου, ὁ, (πέτρα,) pr. a *piece of rock, a stone*, Luc. Navig. 44. Xen. An. 4. 7. 12; also a *rock*, Soph. Phil. 272. Plato Legg. 843. a. In N. T. only as pr. n. *Peter*, (Aram. כִּפְּרִי Kephās q. v.) the surname of Simon one of the Apostles, son of Jonas, and brother of Andrew, a fisherman of Bethsaida, Matt. 16, 18. John 1, 43. 45. He afterwards lived at Capernaum, and was married, Mark 1, 29. 30, comp. v. 21. Luke 4, 38. This name was given him by Jesus at the first interview, John 1, 43, prob. on account of the boldness and usual firmness of his faith in Jesus as the Messiah. He was of an ardent, impulsive, unequal temperament; at one time expressing unbounded devotedness to Jesus, and then denying him; Matt. 26, 33 sq. 69 sq. Although the first to preach the gospel directly to the Gentiles (Acts 15, 7. 14, comp. c. 10), yet he wavered in respect to the introduction of Jewish observances among them, for which he was openly reproved by Paul, Gal. 2, 11 sq.—In later years he is said to have gone abroad, and to have preached the gospel in the Parthian empire, whence some suppose his first epistle was written; but this rests on no historical foundation. A still later tradition relates that he went to Rome, and at last suffered martyrdom in

that city along with Paul; see Neander Gesch. der Pflanz. u. Leit. der Kirche etc. II. p. 460 sq. 472 sq. (Engl. II. 24 sq. 36 sq.) +

πετρῶδης, εὖς, οὖς, ὁ, ἡ, adj. (πέτρος, εἶδος,) rock-like, stone-like, having the form of a rock, Diod. Sic. 3. 45.—In N. T. rocky, stony; hence τὸ πετρῶδες, rocky ground, stony soil, Mark 4, 5; τὰ πετρῶδη id. Matt. 13, 5. 20. Mark 4, 16. So Jos. B. J. 2. 6. 1. Plut. Sylla 16. Plato Rep. 612. a. On the form comp. Buttin. § 119. 14. b.

πήγανον, ον, τό, (πήγνυμι,) rye, a plant, ruda graveolens Linn. Luke 11, 42.—Theophr. H. Plant. 1. 15. Plut. Symp. 3. 1. 3.

πηγή, ἡς, ἡ, 1. a fountain, source, James 3, 11. [12.] Sept. for נַחַל 1 K. 1, 9. So Hdian. 1. 6. 5. Xen. An. 1. 2. 7.—From the Heb. πηγαὶ ἰδατών, fountains of water, Rev. 8, 10. 14, 7. 16, 4. Sept. and מַיִם חַיִּים Ex. 15, 27; מַיִם חַיִּים 2 K. 3, 19. 25. (Judith 12, 7.) Trop. of life-giving doctrine, John 4, 14; also as an emblem of the highest spiritual enjoyment, Rev. 7, 17. 21, 6; comp. in ζωή no. 1. b. Sept. and קִיָּר Prov. 13, 14. 14, 29. So Ecclus. 21, 13.

2. a well; John 4, 6 bis, ἡ πηγή τοῦ Ἰακώβ κτλ. comp. v. 11 where it is τὸ φρέαρ. 2 Pet. 2, 17.

3. Spec. an issue, flux, πηγή τοῦ αἵματος Mark 5, 29, i. q. ἡ ῥύσις τοῦ αἵμ. Luke 8, 44. So Sept. for מַיִם קִיָּר Lev. 12, 7.

πηγνύμι, f. πήξω, to fix, to fasten, to make fast and firm, Luc. Philopat. 17. Xen. Ven. 6. 7, 9; to fix or fasten together, to construct, to build, Pol. 3. 46. 1. Hdot. 5. 83.—In N. T. of a tent, to set up, to pitch, Heb. 8, 2 ἡν (σκηνήν) ἔστηξεν ὁ κύριος. Sept. for חָנַן Gen. 26, 25. 1 Chr. 16, 1. So Pol. 6. 27. 2. Plato Legg. 817. c.

πηδάλιον, ἰόν, τό, (πήδον, πέδον,) a helm, rudder, Acts 27, 40 ἀνέστη τὰς ζευκτηρίας τῶν πηδάλιων. James 3, 4.—Æl. V. H. 9. 40. Xen. An. 5. 1. 11.

πηλίκος, η, ον, pron. correl. how great, quantus, corresponding to ἡλίκος, τηλίκος, Butt. § 79. 5. Gal. 6, 11 ἴδετε πηλίκους ὑμῶν γράμμασιν ἔγραψα τῇ ἐμῇ χεὶρι, ye see with how large an epistle I have written unto you; for Plur. γράμμασιν comp. Acts 28, 21, and see in γράμμα no. 2. Others: with how large letters I have written; or also: with what letters, what a hand; but both less well. Trop. of dignity, Heb. 7, 4. Sept. for חָנַן Zeph. 2, 6 [2].—Luc. Halcy. 2. Pol. 1. 2. 8.

πηλός, οὖ, ὁ, clay, mire, moriar; John 9, 6 bis, ἔπτυνε χαμαὶ καὶ ἐποίησε πηλὸν ἐκ τοῦ πύσματος κτλ. v. 11. 14. 15. Sept. for חָנַן Job 30, 19; חָנַן 2 Sam. 22, 43. (Pol. 3. 79. 9. Xen. An. 1. 5. 7, 8.) Spec. potter's clay, Rom. 9, 21. Sept. for חָנַן Is. 29, 16; חָנַן Is. 41, 25. So Pol. 12. 15. 6. Dem. 313. 17.

πήρα, as, ἡ, a bag, sack, wallet, Lat. pera, of leather, in which shepherds and travellers carried their provisions. Matt. 10, 10 μὴ πήραν εἰς ὁδόν. Mark 6, 8. Luke 9, 3. 10, 4. 22, 35. 36.—Judith 13, 10. Luc. D. Mort. 10. 2. Plut. Quæst. Gr. 13.

πήχυς, εὖς, ὁ, (kindr. παχύς,) Plur. gen. πήχεων, later contr. πηχῶν John 21, 8. Rev. 21, 17. Xen. An. 4. 7. 16; comp. Lob. ad Phryn. p. 245 sq. Buttin. § 51. n. 5; pr. the fore-arm, from the wrist to the elbow, Æl. V. H. 5. 19. Hom. Od. 17. 38.—In N. T. a cubit, the common ancient measure of length, strictly the distance from the elbow to the tip of the middle finger, but reckoned at 1½ foot; hence the Greek cubit was equal to 1.5169 f. Engl. and the Roman cubit to 1.4562 f. Engl. See Dict. of Antt. art. Cubitus, Measures, and App. Tab. II. Adam's Rom. Ant. p. 503. So Matt. 6, 27 πηχὺν ἔνα. Luke 12, 25. John 21, 8. Rev. 21, 17. Sept. for חָנַן Gen. 6, 15. 16.—Jos. B. J. 6. 2. 9. Pol. 5. 89. 9. Xen. An. 4. 7. 16.

πιάζω, f. ἀσώ, (Dor. for πιέζω,) pr. to press, to hold fast; hence to lay hold of, to take, to seize.

1. Of persons, to take one by the hand, c. acc. et gen. of the part, Acts 3, 7 πιάσας αὐτὸν τῇ δεξιᾷ χειρὸς, comp. Buttin. § 132. 5. e. (Theocr. 4. 35.) In a judicial sense, to take, to arrest, John 7, 30 ἐξήτουν οὖν αὐτὸν πιάσαι. v. 32. 44. 8, 20. 10, 39. 11, 57. Acts 12, 4. 2 Cor. 11, 32. So Ecclus. 23, 21.

2. Of animals, to take in hunting or fishing, to catch, c. acc. John 21, 3 ἐν τῇ νυκτὶ ἐπίασαν οὐδέν. v. 10. Rev. 19, 20 ἐπίασθη τὸ θηρίον. Sept. for חָנַן Cant. 2, 15.

πιέζω, f. ἔσω, (kindr. βιάζω,) to press, to hold fast, e. g. one's hand Pol. 32. 10. 9.—In N. T. to press down, to make compact, e. g. μέτρον Luke 6, 38. Sept. for חָנַן Mic. 6, 15. So Pol. 18. 1. 10. Xen. Mem. 3. 10. 13.

πιδανολογία, as, ἡ, (πεισάνος, λόγος,) persuasive discourse, enticing words, Col. 2, 4.—Fabr. Cod. apocr. N. T. III. p. 694. Plut. Theæt. 162. e; πιδανολογέω Diod. Sic. 1. 39.

πικραίνω, *f. ανώ*, (πικρός,) *pr. to make sharp, acrid, bitter*; e. g. water, Pass. Rev. 8, 11; comp. Ex. 15, 23. Meton. of the pain caused by bitter and poisonous food or drink, *to cause bitter pain*, c. acc. Rev. 10, 9 **πικραίνει σου την κοιλίαν**. v. 10. Comp. Sept. and **כָּרַר** Hiph. Job 27, 2.—Trop. of the feelings, *to imbitter*, Pass. *to be or become bitter*, to be harsh, angry, Col. 3, 19. Sept. Pass. for **קָצַר** Ex. 16, 20. Jer. 37, 14. So Esdr. 4, 31. Dem. 1464. 18.

πικρία, *as, ή*, (πικρός,) *bitterness*, with the accessory idea of *venom*, the two being often connected in the mind of the Hebrew; comp. the Heb. Deut. 29, 17 [18]. 32, 24. Am. 6, 12. Rev. 8, 11. So as a genit. of quality, equiv. to an adj. Winer § 34. 2. b. Buttm. § 132. n. 12. Heb. 12, 15 **ρίζα πικρίας** i. q. **ρίζα πικρά**, comp. Deut. 29, 17 [18]. Acts 8, 23 **εις χολήν πικρίας**, i. q. **χ. πικράν**. (Comp. **πικρόχολος** Anthol. Gr. III. p. 208.) Trop. *bitterness* of spirit, of speech; Eph. 4, 31 **πάντα πικρία και θυμός**. Rom. 3, 14 **ὃν τὸ στόμα ἀρᾶς και πικρίας γέμει**, quoted from Ps. 107, 7 where Sept. for **כָּרַר** deceit. Sept. for **כָּרַר** Job 7, 11. Is. 38, 17. So Pol. 8. 12. 1. Dem. 1482. 21.

πικρός, *ά, ών*, *pr. pricking, pointed, sharp*, as **πικρός οἶστός** Hom. Il. 4. 118, 134; **π. βέλεμα** 22. 206.—Hence *genr.* and in N. T. of taste, *bitter, acrid*; e. g. opp. to **γλυκύς**, James 3, 11. Sept. for **כָּרַר** Prov. 27, 7. Ex. 15, 23. (Ael. V. H. 1. 34. Xen. An. 4. 4. 13.) Trop. of the feelings, spirit, *bitter, harsh, cruel*, James 3, 14 **ζῆλον πικρόν**. So Diod. Sic. 1. 78. Pol. 7. 14. 3.

πικρῶς, *adv.* (πικρός,) *bitterly*; in N. T. of bitter weeping, Matt. 26, 75 et Luke 22, 62 **ἐκλαυσε πικρῶς**. Sept. for **כָּרַר כָּרַר** Is. 33, 7; **כָּרַר** Pi. Is. 22, 4.—Aristæn. 1. 21 or 22; *genr.* Arr. Epict. 3. 11. 3. Pol. 9. 34. 1.

Πίλατος, *ον, ός*, *Pilate*, i. e. Pontius Pilatus, the fifth Roman procurator of Judea, see in **ἡγεμών** no. 2. The first was Coponius, sent out with Quirinus after the banishment of Archelaus, see in **Κυρήνιος**; the second was Marcus Ambivius; the third, Annius Rufus; the fourth Valerius Gratus; who was succeeded by Pilate about A. D. 26; see Jos. Ant. 18. 2. 2. Pilate continued in office about ten years; and being hated by both Jews and Samaritans for the caprice and cruelty of his administration, he was accused by them before Vitellius then governor of Syria, and

sent by him to Rome to answer to these complaints before the emperor; Jos. Ant. 18. 3. 1. ib. 18. 4. 1, 2. Tiberius was dead before the arrival of Pilate; and the latter is said to have been banished by Caligula to Vienna in Gaul, and there to have died by his own hand about A. D. 41; Euseb. H. E. 2. 7, 8. For the part taken by Pilate in the condemnation of Jesus, comp. Jos. Ant. 18. 3. 3. A spurious tract called *Acta Pilati* was current in the early ages of Christianity, purporting to be a full report from Pilate to Tiberius of the whole matter concerning Jesus. This tract however is apparently the same with the apocryphal Gospel of Nicodemus; or, at least, is contained in this latter; which, together with Pilate's pretended letters, may be seen in the Codex Apocr. N. T. I. p. 214 sq. ed. Fabric. or I. p. 487 sq. ed. Thilo; see also Thilo's Prolegom. p. cviii sq.—Matt. 27, 2 sq. Mark 15, 1 sq. Luke 13, 1. 23, 1 sq. John 18, 29 sq. 19, 1 sq. Acts 3, 13, 4, 27. 13. 28. 1 Tim. 16, 13. +

πίμπλημι, *f. πλήσω*, *aor. 1* **ἐπλήσα**, Pass. *aor. 1* **ἐπλήσθην**, all from *obso.* ΠΛΑΩ, whence also the intrans. form **πλήσω**, not found in N. T. see Buttm. § 114.—*To fill, to make full*, e. g. *aor. 1* **ἐπλήσα**, c. acc. Luke 5, 7; also c. gen. of that *with* which, Matt. 27, 48. John 19, 29 **πλήσαντες σπόγγον ὄξους**. Pass. c. gen. Matt. 22, 10; comp. Buttm. § 132. 10. a. Sept. for **אָבַר** Gen. 21, 19. 24, 16. So Anthol. Gr. IV. 89. Luc. Nigr. 16. Xen. An. 1. 5. 10.—Trop. Pass. *aor. 1* **ἐπλήσθην**, *to be filled, to be full*, e. g. a) Of persons, *to be filled with any thing, to be wholly imbued, affected, influenced, with or by any thing*; with *gen.* of thing, as **τοῦ πνύματος ἁγίου** Luke 1, 15. 41. 67. Acts 2, 4. 4, 8. 31. 9, 17. 13, 9; **θυμοῦ** Luke 4, 28; **φύβου** 5, 26; **ἀνοίας** 6, 11; also Acts 3, 10. 5, 17. 13, 45. Meton. of a place, Acts 19, 29. Sept. for **αἰῶν** Gen. 6, 11. 13. Prov. 12, 22. So Ecclus. 37, 27. Comp. Anthol. Gr. IV. p. 28. σοφίης **πλησόμενος**. Act. Dem. 1491. 9. b) Of prophecy, *to be fulfilled, accomplished*; Luke 21, 22 **τοῦ πλησθῆναι τὰ γεγραμμένα**, in later edit. So Heb. **אָבַר**, Sept. **πληρωθῆναι**, 1 K. 2, 27. c) Of time, *to be fulfilled, completed, to be fully past*; Luke 1, 23 **ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας**. v. 57. 2, 6. 21. 22. So **אָבַר**, Sept. **πληρωθῆναι**, Gen. 25, 24.

πιμπρημι, *f. πρήσω*, *to set on fire, to burn*, Ael. V. H. 12. 23; comp. Buttm. § 114.—In N. T. Pass. only *trop to be in-*

flamed, to swell, to become swollen, e. g. from the bite of a serpent, Acts 28, 6 *προσεδάκων αὐτὸν μέλλειν πίμπρασθαι*. So Ael. H. An. 3. 18. Luc. Dipsad. 4 ὄφεις... ἐκκαίει, καὶ σήπει, καὶ πίμπρασθαι ποιεῖ.

πινακίδιον, ου, τό, (dim. πίναξ,) a small tablet, writing-tablet, pugillaris, Luke 1, 63. Comp. Adam's Rom. Ant. p. 510, 511. Dict. of Antt. art. *Tabulae*.—Symm. for **ροβ** Ex. 9, 2. Arr. Epict. 3. 22. 74. Plut. Eumen. 1.

πίναξ, ακος, ὁ, (πλάξ,) a board, table, spec. a writing-table, tablet, covered with wax, Jos. de Macc. 17. Dem. 1055. 16; comp. in **πινακίδιον**.—In N. T. pr. a wooden trencher, and hence a plate, platter, dish, on which food and the like was served up. Matt. 14, 8 ἐπὶ πίνακι τὴν κεφαλὴν τοῦ Ἰωάννου. v. 11. 23, 25. Mark 6, 25. 28. Luke 11, 39. So Jos. Ant. 8. 3. 8. Athen. 6. 3. Hom. Od. 1. 141.

πίνω, f. **πίομαι** Buttm. § 114. § 95. n. 18; 2 pers. **πίεσαι** Buttm. § 103. m. 16; aor. 2 **έπιον**, perf. **έπιωκα**.

1. to drink, e. g. of persons, absol. Matt. 27, 34 οὐκ ἤθελε πίνειν. Luke 12, 19. Acts 9, 9. 1 Cor. 11, 25; trop. John 7, 37, comp. in διψᾶω no. 2. As infin. final, e. g. δοῦναι πίνειν to give to drink, Matt. 27, 34. John 4, 7. 10. Rev. 16, 6; αἰτεῖν πίνειν John 4, 9. Sept. for **יהי** Gen. 24, 14. 18 sq. So Luc. D. Deor. 7. 1. Xen. Mem. 2. 1. 18; as infin. final Antiph. 114. 15. Xen. Cyr. 1. 2. 8.—With adjuncts: a) Foll. by **ἐκ** c. gen. of the drink, or meton. of the vessel containing the drink, i. e. to drink of any thing, a part of it; Matt. 26, 27 **πίερε ἐξ αὐτοῦ** sc. τοῦ ποτηρίου, v. 29. John 4, 12. 13. 14. 1 Cor. 10, 4. Rev. 18, 3. 14, 10 καὶ αὐτὸς **πίεται ἐκ τοῦ οἶνου τοῦ θυμοῦ τοῦ θεοῦ**, see espec. in θυμός. Sept. for **יהי** Gen. 9, 21. 2 Sam. 12, 3. So Ael. V. H. 1. 4. Xen. Cyr. 4. 5. 4. b) Foll. by **ἀπὸ** c. gen. of the drink; Luke 22, 18 οὐ μὴ **πίω ἀπὸ τοῦ γενν.** τῆς ἀμπέλου. Sept. for **יהי** Jer. 51, 7. c) With accus. of the thing drank, to drink any thing, to use as drink, Luke 1, 15 **σίκερα οὐ μὴ πίνῃ**. Rom. 14, 21. 1 Cor. 10, 4; to drink of Matt. 26, 29. Trop. John 6, 53. 54. 56, see in αἷμα no. 1. Sept. for **יהי** Ex. 7, 18. 21. 1 K. 13, 18. 16 sq. Is. 5, 22. (Luc. D. Deor. 4. 3 καὶ νέκταρ πίνῃ. Xen. Cyr. 6. 1. 10.) Meton. τὸ ποτήριον πίνειν, to drink a cup, e. g. of wine, pr. 1 Cor. 10, 21; trop. of suffering, to drink the cup which God presents, to submit to the allotments of his providence, Matt. 20, 22. 23. 26, 42. Mark 10, 38. 39. John 18, 11; see in ποτήριον.—

For the phrase **ἐσθίειν v. φαγεῖν καὶ πίνειν**, in its various senses, see in **ἐσθίω** no. 2. For **τρώγειν καὶ πίνειν** Matt. 24, 38, see in τρώγω.

2. Trop. of the earth, to drink in, to imbibe, c. acc. Heb. 6, 7 ἡ γῆ ἡ ποιοῦσα τὸν... ἕτέρον. Sept. and **יהי** Deut. 11, 11.—Hdot. 3. 117. Xen. Conv. 2. 25. Comp. *sal prata biberunt* Virg. Ecl. 3. 111. +

πιότης, τητος, ἡ, (πίων,) fat, fatness; Rom. 11, 17 τῆς π. τῆς εἰλαίας. Sept. for **יהי** Judg. 9, 9. Job 36, 16; **יהי** Zech. 4, 14.—Luc. Amor. 14.

πιπράσκω, (περάω,) perf. **πέπρακα**, Pass. perf. **πέπραμαι**, Pass. aor. 1 **ἐπράξην**; to traffick away, pr. beyond sea, in other lands; hence genr. to sell, c. acc. Matt. 13, 46 **πέπρακε πάντα ὅσα ἔχει**. Acts 2, 45. Pass. Matt. 18, 25 **ἐκέλευσεν αὐτὸν... πρᾶξῃναι**. Mark 14, 5. Acts 4, 34. 5, 4. With gen. of price, Matt. 26, 9 **πρᾶξῃναι πολλοῦ**. John 12, 5. Buttm. § 132. 10. c. Sept. for **יהי** Gen. 31, 15. Lev. 27, 27; c. gen. Deut. 21, 14. So Hdtian. 2. 6. 22. Xen. Conv. 4. 1; c. gen. Xen. An. 7. 7. 26.—Trop. Pass. to be sold to or under any one, i. q. to be his slave; ὑπὸ c. acc. Rom. 7, 14 **πεπραμένους ὑπὸ τὴν ἀμαρτίαν**, i. q. to be the slave of sin, devoted to it. Comp. Sept. and **יהי** 1 K. 21, 25. Is. 50, 1. So 1 Macc. 1, 15. Dem. 215. 6.

πίπτω, f. **πεσοῦμαι**, aor. 2 **έπεσον**, aor. 1 **έπεσα**, Rev. 1, 17. 5, 14; comp. Buttm. § 96. n. 9. § 114. Winer § 13. 1. a. Lob. ad Phryn. p. 724.—To fall, to fall down; Sept. for Heb. **פָּלַח**.

1. Pr. to fall from a higher to a lower place, spoken of persons and things; in N. T. always with an adjunct of place whence or whither; e. g. with **ἀπὸ**, to fall from, Matt. 15, 27 **ἀπὸ τῆς τραπέζης**. Luke 16, 21. Acts 20, 9. Matt. 24, 29 see in οὐρανός no. 2. With **ἐκ**, to fall out of or from, Luke 10, 18 **ἐκ τοῦ οὐρανοῦ**. Acts 27, 34. Rev. 8, 10 et 9, 1, see in οὐρανός no. 2. (Sept. and **פָּלַח** Job 1, 16.) Also **ἐν μέσῳ τῶν ἀκανθῶν**, among, Luke 8, 7; **ἐπὶ** c. acc. to fall upon any pers. or thing, Matt. 10, 29 **ἐπὶ τὴν γῆν**. 13, 5. 7. 8. 21, 44 bis. Mark 4, 5. Luke 8, 6. 8. 20, 18 bis. 23, 30. Rev. 6, 16. 8, 10. Rev. 7, 16 οὐδὲ μὴ **πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος**, i. e. the burning sun shall not injure them. Trop. π. **ἐπὶ τινα**, Rev. 11, 11 Rec. καὶ φόβος μέγας **έπεσεν ἐπὶ τοὺς κτλ.** With **εἰς τι**, to fall into, among, upon, any thing, Matt. 15, 14 **εἰς βέθυνον**. 17, 15. Mark 4, 7. 8. Luke 6, 39. 8, 14. John 12, 24. Rev. 6, 13. (Diod. Sic. 4. 77 **εἰς θάλασσαν**. Xen. Hell. 4. 7. 7.)

With *παρά* c. acc. of place, *to fall at, by, near*, Matt. 13, 4. Mark 4, 4. Luke 8, 5.

2. Of persons, *to fall down*, to fall prostrate, absol. Matt. 18, 29 *πρὸς ὃν οὐδὲ σὺνδουλός*, in later edit. Acts 5, 5. Joined with *προσκυνεῖν*, Matt. 2, 11 *πρόσκυντες προσεκύνησαν*. 4, 9. 18, 26. Rev. 5, 14. 19, 4. Sept. and *ἔξ* 2 Sam. 1, 2. Dan. 3, 5. 6. (Anthol. Gr. I. p. 92.) Oftener with an adjunct of place or manner, e. g. with *ἐνώπιόν τινος* Rev. 5, 8; with *προσκυνεῖν* 4, 10; with *εἰς* c. acc. *εἰς ἑδάφος* Acts 23, 7, comp. 9, 4; *εἰς τοὺς πόδας τινός* John 11, 32. Matt. 18, 29 Rec. (Diog. Laert. 2. 79.) With *ἐπὶ* c. gen. of place, Mark 9, 20 *ἐπὶ τῆς γῆς*. 14, 35; *ἐπὶ* c. acc. of place or manner, *ἐπὶ τὴν γῆν* Acts 9, 4; *ἐπὶ τοὺς πόδας τινός* 10, 25. (Sept. 1 Sam. 25, 24.) Also *ἐπὶ πρόσωπον*, *upon the face*, Matt. 17, 6. 26, 39. Luke 5, 12; with *παρά τοὺς πόδας* Luke 17, 16; with *προσκυνεῖν* 1 Cor. 14, 25. Rev. 7, 11. 11, 16. (Sept. and *ἔξ* 1 Sam. 25, 23; *ἐπὶ τὴν ὄψιν* Jos. Ant. 6. 9. 5; *ἐπὶ στόματι* Xen. Venat. 10. 13.) So too *παρά τοὺς πόδας τινός* Luke 8, 41. Acts 5, 10, comp. Luke 17, 16; *πρὸς τοὺς πόδ.* Mark 5, 22. Rev. 1, 17; *ἔμπροσθεν τῶν ποδῶν*, c. *προσκυνέω* Rev. 19, 10. 22, 8; with *χαμαί* John 18, 6. (Sept. Job 1, 20.) Spoken of those who *fall dead, to fall, to perish*; Luke 21, 24 *πεσούνται στόματι μαχαίρας*. 1 Cor. 10, 8. Heb. 3, 17. Rev. 17, 10; comp. Acts 5, 5. 10. Comp. Sept. and *ἔξ* Num. 14, 43. Ex. 32, 27. Num. 14, 19. 32. So Hdian. 3. 7. 10. Xen. An. 1. 8. 28.—Trop. *to fall* from any state or dignity, c. *πόσεν* Rev. 2, 5.

3. Of edifices, walls, or the like, *to fall, to fall down* in ruins, Matt. 7, 25. 27. Luke 6, 49. 13, 4. Heb. 11, 30. Trop. Luke 11, 17. Acts 15, 16; comp. in *σκηνή*. So in prophetic imagery, Rev. 11, 13. 14, 8 *ἔπεσε, ἔπεσε* Βαβυλῶν. 16, 19. 18, 2. [3.] Sept. for *ἔξ* Is. 21, 9.—Xen. Hell. 5. 2. 5.

4. Of a lot, *to fall to or upon* any one, with *ἐπὶ* c. acc. Acts 1, 26. So Sept. and *ἔξ* Jon. 1, 7. Ez. 24, 6.

5. Metaph. of persons, *to fall into* or *under* any thing, e. g. condemnation, *ὑπὸ κρίσιν* James 5, 12. (Diod. Sic. 19. 8 π. ὑπ' ἐξουσίαν τῶν ἐχθίστων.) Absol. *to fall* under temptation, into sin, i. q. *to transgress, to sin*, Rom. 11, 22. 14, 4. 1 Cor. 10, 12. Hence *to fall* into destruction, i. q. *to be made miserable, to perish*, Rom. 11, 11 μὴ ἑπταίσαν, ἵνα πέσωσι; Heb. 4, 11. Sept. and *ἔξ* Prov. 11, 28. 24, 16. So Ecclus. 1, 27. 2, 7; comp. Hdot. 8. 16. Diod. Sic. 13. 37.—Of things, i. q. *to fall to the ground*,

to fail, Luke 16, 17 ἡ τοῦ νόμου μίαν κεραίαν πεσεῖν. [1 Cor. 13, 8.] Sept. and *ἔξ* Josh. 23, 14. 1 Sam. 3, 19.—Plato Enth. 17. p. 14. d, οὐ χαμαὶ ποτε πεσείται, ὅτι ἂν εἴπῃς. Comp. Liv. 2: 31 'irrita cadunt promissa.'

Πισιδία, ας, ἡ, *Pisidia*, the country or the *Pisidæ*, a district of Asia Minor lying mostly on Mount Taurus, between Pamphylia, Phrygia, and Lycaonia. Its chief city was Antioch. Acts 13, 14. 14, 24. See Strabo 12. p. 569. Plin. H. N. 5. 24. Cellarii Not. Orb. II. p. 159 sq.

πιστεύω, f. εὖσω, (πίστις,) aor. 1 *ἐπίστευσα*, perf. *πεπίστευκα*, plupf. *πεπιστεύκειν* without augm. Acts 14, 23, comp. Buttm. § 83. n. 7. Winer § 12. 12.—*To have faith, to put faith in, to believe, to trust*.

1. As to things, *to have faith, to believe*; so c. infin. Rom. 14, 2 *ὅς μὲν πιστεύει φαγεῖν πάντα*. With *ὅτι* Mark 11, 23. Rom. 10, 9. James 2, 19; absol. *ibid.* (So c. inf. Hdian. 5. 4. 5. Xen. Cyr. 4. 5. 45.) Also with the idea of hope and certain expectation, c. inf. Acts 15, 11; *ὅτι* Rom. 6, 8. So Xen. An. 7. 7. 47.—More commonly of words spoken and things, e. g. with dat. of a person speaking, whose words one believes and trusts; Mark 16, 13 *οὐδὲ ἐκείνοις ἐπίστευσαν*. John 5, 46 *εἰ γὰρ ἐπίστευετε Μωϋσῇ, ἐπίστευετε ἂν ἐμοί*. Acts 8, 12. 1 John 4, 1; c. *ὅτι* John 4, 21. (Hdian. 2. 1. 23. Luc. Hermot. 17.) With an adjunct of the words or thing spoken; e. g. dat. Luke 1, 20 *οὐκ ἐπίστευσας τοῖς λόγοις μου*. John 4, 50. Acts 24, 14. 2 Thess. 2, 11. (Hdian. 4. 9. 10.) With *ἐπὶ* c. dat. Luke 24, 25 *ἐπὶ πάντων*. With *ἐν* c. dat. Mark 1, 15 *ἐν τῷ εὐαγγελίῳ, in the glad tidings*, i. e. believe and embrace the glad tidings, the gospel; so Sept. c. *ἐν* for *ἐν* יְהוֹשֻׁעַ Jer. 12, 6. Ps. 78, 22. (Dion. Hal. de Comp. verbor. p. 150. ed. Schæf.) With an adjunct of the thing believed, e. g. dat. Acts 13, 41 *ἔργον, ᾧ οὐ μὴ πιστεύσητε*. (Hdian. 8. 3. 10.) With accus. of thing, John 11, 26 *πιστεύεις τοῦτο*; 1 Cor. 13, 7. 1 John 4, 16. Hence Pass. 2 Thess. 1, 10 *ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς*, comp. Winer § 40. 1. (Hdian. 8. 3. 22. Pass. ib. 2. 9. 4.) With *εἰς* τι, 1 John 5, 10 *εἰς τὴν μαρτυρίαν*. With *ὅτι* instead of acc. and infin. John 14, 10 *πιστεύεις ὅτι ἐγὼ κτλ.* Rom. 10, 9 *περί τινος, ὅτι* John 9, 18. So c. *ὅτι* Hdian. 1. 14. 10. Xen. Hi. 1. 37.—Absol. where the case of pers. or thing is implied from the context, Matt. 24, 23. Mark 13, 21. John 12, 47. Acts 8, 13 *καὶ αὐτοὺς ἐπίστευσε*, sc. τῷ Φιλίππῳ τῷ εὐαγγελιζομένῳ, comp. v. 12.

Acts 15, 7 καὶ πιστεύσαι, sc. τῷ λόγῳ τοῦ εὐαγγ. 1 Cor. 11, 18. So Hdian. 4. 4. 10. Thuc. 1. 1.

2. As to persons, *to have faith in, to believe in or on, to trust in*, e. g. a) In respect to God, *to believe on God, to trust in him*, e. g. as able and willing to help, to listen to prayer; with dat. of pers. and ὅτι, Acts 27, 25 πιστεύω γὰρ τῷ θεῷ ὅτι οὕτως ἔσται. (So c. dat. Eccles. 2, 6. 8.) With eis, John 14, 1 πιστεύετε εἰς τὸν θεόν. Absol. Matt. 21, 22 πιστεύοντες, i. q. εἰ πιστεύετε. 2 Cor. 4, 13. Also as faithful to his promises, c. dat. Rom. 4, 3 ἐπίστευσε Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη κτλ. quoted from Gen. 15, 6 where Sept. for יִצְחָק. Gal. 3, 6. James 2, 23. Rom. 4, 17 κατέναντι οὗ ἐπίστευσε θεοῦ, by attract. see in art. ὅς Α. 3. b. δ. p. 518. Absol. Rom. 4, 18. Heb. 4, 3.—Or genr. to believe in the declarations and character of God as made known in the Gospel, c. dat. John 5, 24. Acts 16, 34 οἱ πεπιστευκότες τῷ θεῷ. 1 John 5, 10; with eis c. acc. præg. i. q. *to believe and rest upon, to believe in and profess*; see Winer § 31. 2. n. 1 Pet. 1, 21 τοὺς δι' αὐτοῦ πιστευόντας εἰς θεόν. With ἐπὶ c. acc. id. Rom. 4, 24, comp. Winer l. c. Absol. Luke 8, 12. 13, comp. v. 11. Acts 13, 48.

b) As to a messenger from God, *to believe on and trust in him as coming from God and acting under divine authority*. a) Of John the Baptist, c. dat. αὐτῷ, Matt. 21, 25. 32. Mark 11, 31. Luke 20, 5. β) Of Jesus as the Messiah; e. g. as able and ready to help his followers, c. eis John 14, 1; or to heal the sick and comfort the afflicted, c. ὅτι Matt. 9, 28; absol. 8, 13. Mark 5, 36. John 4, 48. Genr. as a teacher and the Messiah sent from God; c. dat. of pers. John 5, 38 ὃν ἀπέστειλεν ἐκείνος, τούτῳ ὑμεῖς οὐ πιστεύετε. 8, 31. 10, 37. 38. Acts 5, 14. 2 Tim. 1, 12; with ὅτι, John 11, 27 ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστός. 20, 31. 1 John 5, 1. 5. John 8, 24 ἐγὼ γὰρ μὴ πιστεύσητε, ὅτι ἐγὼ εἰμι. 13, 19. 16, 27. 30. 17, 8. 21. al. sēp. So with γνώσκειν John 6, 69. 10, 38.—With εἰς c. acc. of pers. præg. i. q. *to believe and rest upon, to believe in and profess*, comp. Winer § 31. 2. n. Matt. 18, 6 τῶν μικρῶν τούτων, τῶν πιστευόντων εἰς ἐμέ. Mark 9, 42. John 2, 11. 3, 15. 16, 4, 39. 6, 35. 7, 5. 38. 8, 30 πολλοὶ ἐπίστευσαν εἰς αὐτόν. 17, 20. Acts 10, 43. 19, 4. Rom. 10, 14. Gal. 2, 16. 1 Pet. 1, 8; trop. eis τὸ φῶς John 12, 36. So with εἰς τὸ ὄνομα Ἰησοῦ in a like nse, see in ὄνομα no. 4, i. q. 'to be-

lieve on Jesus and profess his name,' John 1, 12 τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. 2, 23. 1 John 5, 13; with τῷ ὀνόματι αὐτοῦ, id. 1 John 3, 23.—With ἐπὶ c. acc. o. pers. i. q. eis τινα, comp. Winer § 31. 2. n. Acts 9, 42. 11, 17, comp. v. 21. So ἐπὶ c. dat. 1 Tim. 1, 16. (Matt. 27, 42.) Trop. Rom. 9, 33 et 1 Pet. 2, 6 τίστημι ἐν Σιών λίθον... καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ κτλ. quoted from Is. 28, 16 where Sept. for יִצְחָק. Pass. 1 Tim. 3, 16 ἐπιστεύθη ἐν κόσμῳ. (Dem. 464. 20. Xen. An. 7. 6. 33.) Hence absol. *to believe*, i. e. *to believe and profess Christ, to be or become a Christian*, Mark 15, 32. Luke 22, 67. John 1, 7. 12, 39. Acts 4, 4. 14, 1. 17, 12. 34. Rom. 4, 11. 1 Cor. 1, 21. al. sēp. Part. οἱ πιστευόντες, οἱ πιστεύσαντες, *believers, Christians*, Acts 2, 44. 4, 32. 19, 18. Gal. 3, 22. 1 Thess. 1, 7. 1 Pet. 2, 7. al. 1 Cor. 14, 22 see in σημείον no. 2. a.

3. Trans. *to intrust, to commit in trust to any one*; c. acc. et dat. Luke 16, 11 τὸ ἀληθινὸν τίς ὑμῖν πιστεύει; John 2, 24. So Wisd. 14, 5. Luc. D. Deor. 25. 2. Xen. Mem. 4. 4. 17.—Pass. πιστεύομαι τι, *to be intrusted with any thing, to have committed to one's charge*, c. acc. see Buttm. § 134. 7. Winer § 40. 1. Rom. 3, 2. Gal. 2, 7 πεπίστευμαι τὸ εὐαγγέλιον. 1 Cor. 9, 17 οἰκονομίαν πεπίστευμαι. 1 Thess. 2, 4. 1 Tim. 1, 11. Tit. 1, 3. So Jos. Ant. 2. 9. 5. Diog. Laert. 7. 1. 29 πιστευέντος τὴν ἐν Περγὰμ βιβλιοθήκην. Polyæn. 2. 36. Diod. Sic. 20. 19, 27. +

ΠΙΣΤΙΚός, ἡ, ὄν, (πίστις,) *causing belief or persuasion*, Xen. Cyr. 1. 6. 10; *faithful, trustworthy*, γυναικα πιστικὴν Artemid. 2. 33. p. 121.—In N. T. trop. *true, genuine, pure*, e. g. ναρθοῦ πιστικῆς Mark 14, 3. John 12, 3. So Theophylact ad h. l. ἡ ἄδολος καὶ μετὰ πίστεως κατασκευασθεῖσα, and so all the ancient interpreters. See Lücke on John l. c. Winer § 16. 3.

ΠΙΣΤΙΣ, εως, ἡ, (πείθω, πείθομαι,) *faith, belief, trust*, pr. firm persuasion, confiding belief in the truth, veracity, reality of any person or thing.

I. As in classic Greek. 1. Pr. and genr. *faith, belief*; Acts 17, 31 πίστιν παρασχὼν πᾶσιν, see in παρέχω no. 2. Rom 14, 22 σὺ πίστιν ἔχεις, thou hast faith, i. e. art firmly persuaded. v. 23 bis. Heb. 11, 1. So with the idea of hope and certain expectation, 2 Cor. 5, 7 διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἰδούς. So Diod. Sic. 1. 39, 86. Plut. Romul. 8. Xen. Cyr. 1. 6. 19 Hi. 4. 1.

2. *good-faith, fidelity, sincerity*, Matt. 23, 23 τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἄλουν καὶ τὴν πίστιν. Rom. 3, 3 τοῦ θεοῦ. Gal. 5, 22. 1 Tim. 1, 19 ἔχων πίστιν, i. e. being faithful, sincere. 2, 7. 2 Tim. 2, 22. 3, 10. Tit. 2, 10 πίστιν πᾶσαν ἀγαθὴν *all good fidelity*. Rev. 2, 19. 13, 10. So in the usage of Sept. for תְּשׁוּבָה 1 Sam. 26, 23. Hab. 2, 4. Prov. 12, 22.—Ecclus. 1, 26, Hdian. 3. 9. 4. Dioc. Sic. 1. 79. Xen. An. 3. 3. 4.

II. In N. T. *πίστις* is used specially in reference to God and divine things, to Christ and his gospel, and thus becomes in some sense a technical word, particularly in the writings of Paul; denoting that *faith*, that *confiding belief*, which is the essential trait of Christian life and character, i. e. *gospel faith*, *Christian faith*, comp. Rom. 3, 22 sq.

1. Of God, i. e. *faith in, on, towards God*, e. g. ἐπὶ θεόν Heb. 6, 1; πρὸς τὸν θεόν 1 Thess. 1, 8; εἰς θεόν, c. ἐλπίς, 1 Pet. 1, 21; c. gen. θεοῦ Mark 11, 22. Col. 2, 12. Absol. Matt. 17, 20. 21, 21. Luke 17, 5. 6; comp. Mark 11, 22. Heb. 4, 2. 10, 22. 38 ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται, in allusion to Hab. 2, 4 where Sept. for תְּשׁוּבָה *fidelity*. v. 39. James 1, 6 αἰτεῖτω δὲ ἐν πίστει, i. e. in filial confidence, nothing doubting. 5, 15 ἡ εὐχὴ πίστεως.—Spoken analogically of the faith of the patriarchs and pious men under the Jewish dispensation, who looked forward in faith and hope to the blessings of the gospel; comp. Gal. 3, 7 sq. Heb. 11, 13. So of Abraham, Rom. 4, 5. 9 ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. v. 11. 12. 13. 14. 16 bis. 19. 20. Heb. 6, 12. Genr. of others, Heb. 11, 3. 4. 5. 6. 7 bis. 8. 9. 11. 13. 17. 20. 21. 22. 23. 24. 27. 28. 29. 30. 31. 33. 39; also Luke 18, 8.

2. Of Christ, *faith in Christ*, e. g. a) As able to work miracles, to heal the sick, and the like; absol. Matt. 8, 10 οὐδὲ ἐν τῷ Ἰσραὴλ τοσαυτὴν πίστιν εὗρον. 9, 2. 22. 29. 15, 28. Mark 2, 5. 5, 34. 10, 52. Luke 5, 20. 7, 9. 50. 8, 48. 17, 19. 18, 42. Acts 3, 16 bis. So mediately, Acts 14, 9. b) Of faith in Christ's death, as the ground of justification before God, i. q. *saving faith*, only in Paul's writings; Rom. 3, 22 δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰ. Χρ. v. 25 διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι. v. 26 ἐκ π. Ἰησοῦ. So from the connection, absol. v. 27. 28. 30 bis. 31. 1 Cor. 15, 14, 17; genr. Rom. 1, 17 bis, see in ἀποκαλύπτω no. 1. Rom. 5, 1. 2. 9, 30. 32. 10, 6. 17. Gal. 2, 16 bis. 20. 3, 2. 5. 7. 8. 9. 11. 12. 14. 22. 24. 5, 6. Eph. 2, 8. 3, 12 διὰ τ. πίστεως αὐτοῦ Phil. 3, 9 bis. So of the faith of

Abraham, see above in no. 1. c) Genr. as the Messiah and Saviour, the Head of the gospel dispensation; c. *eis*, Acts 20, 21 πίστιν τὴν εἰς τὸν κ. Ἰ. Χρ. 26, 18. Col. 2, 5; ἐν Χριστῷ Gal. 3, 26. Eph. 1, 15. Col. 1, 4. 1 Tim. 1, 14. 3, 13. 2 Tim. 1, 13. 3, 15; τοῦ κυρίου Ἰ. Χρ. James 2, 1. Eph. 4, 13; c. gen. μου Rev. 2, 13, i. e. thy faith toward me. 14, 12. Absol. Mark 4, 40. Luke 8, 25. 22. 32. Acts 6, 5 ἀνδρα πλήρη πίστεως καὶ πν. ἀγ. v. 8. 11, 24. Eph. 3, 17. Col. 2, 7 comp. v. 5. So Eph. 6, 16 ζυρεὶν τῆς πίστεως. 1 Thess. 5, 8,

3. Genr. e. g. c. gen. ἡ πίστις τοῦ εὐαγγελίου, *the faith of or in the gospel*, gospel-faith, Phil. 1, 27; ἡ π. τῆς ἀληθείας, *faith in the truth*, in the gospel, 2 Thess. 2, 13.—Absol. in the same sense, i. e. *Christian faith*, a firm and confiding belief in Jesus and his gospel; genr. 1 Cor. 2, 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων κτλ. 2 Cor. 4, 13. Phil. 1, 25. 2, 17. 1 Thess. 1, 3. 1 Tim. 1, 5. 6, 11. 12. 2 Tim. 1, 5. 2, 18. Tit. 1, 1. Philem. 6. Heb. 12, 2. James 2, 5. 1 Pet. 1, 5. 7. 9. 5, 9. Elsewhere also *πίστις* marks various predominant traits of Christian character as arising from and combined with Christian faith, without implying however any sharp distinction; e. g. Christian *knowledge*, espec. in Paul and James, Rom. 12, 3 μέτρον τῆς πίστεως. v. 6. 14, 1 ἀσθενῶν τῇ πίστει. 1 Cor. 12, 9. 13, 2. 13. Tit. 1, 13. 2 Pet. 1, 5; also in James, as opp. to ἔργα, James 2, 14 bis. 17. 18 ter. 20. 22 bis. 24. 26. So of the Christian *profession*, the faith professed, Acts 13, 8 ζητῶν διαστρέφαι τὸν ἀνδύπατον ἀπὸ τῆς πίστεως. 14, 22. 15, 9. 16, 5. 1 Cor. 16, 13. 2 Cor. 1, 24 fin. Gal. 6, 10. 1 Tim. 2, 15. 2 Tim. 4, 7. Οἱ Christian *zeal*, ardour in the faith, Rom. 1, 8 ὅτι ἡ πίστις ὑμῶν καταγγέλλεται κτλ. 11, 20. 2 Cor. 8, 7. 10, 15. 13, 5. Eph. 6, 23. 2 Thess. 1, 4. 11. Of Christian *love*, as springing from faith, Rom. 1, 12 ἡ ἐν ἀλλήλοις πίστις, i. e. mutual faith and love. 2 Thess. 1, 3. Philem. 5 πίστιν ἣν ἔχεις πρὸς τὸν κύριον καὶ πάντας τοὺς ἁγίους. Of Christian *life* and morals, practical faith, 1 Tim. 4, 12 τύπος γίνου . . . ἐν ἀναστροφῇ, ἐν ἀγαθῇ, ἐν πίστει, ἐν ἀγνείᾳ. 5, 8. 12. 6, 10. Tit. 2, 2. Of *constancy* in the faith, Col. 1, 23. 1 Thess. 3, 2. 5. 6. 7. 10. Heb. 13, 7. James 1, 3.

4. Meton. the object of Christian faith, *the faith*, the doctrines received and believed, *Christian doctrine*, and genr. the system of Christian doctrines, *the gospel*, *the Christian religion*; Acts 6, 7 ὑπάκουον

τη πίστει, were obedient to the faith, embraced the gospel. Rom. 1, 5. 16, 26. Acts 14, 27 ὑποταπίστεως, i. e. access for the gospel. 24, 24. Rom. 10, 8. 2 Cor. 1, 24 init. Gal. 1, 23. 3, 23 bis. 25. Eph. 4, 5. 1 Tim. 1, 4. 19. 3, 9. 6, 21. 2 Pet. 1, 1. 1 John 5, 4. Jude 3 τῇ ἀπαξ παραδοθείσῃ τοῖς ἀγίοις πίστει. v. 20. So Tit. 3, 15 φιλοῦντας ἡμᾶς ἐν πίστει i. e. in the gospel, as Christians. 1 Tim. 1, 2 τέκνον ἐν πίστει. Tit. 1, 4. Emphat. the true faith, true doctrine, 2 Thess. 3, 2. 1 Tim. 4, 1. 6. 2 Tim. 3, 8.

πιστός, ἡ, ὄν, (πίστω,) faithful, worthy of faith, belief, trust; i. e.

1. faithful, trustworthy, true; 1 Tim. 1, 12 ὅτι πιστόν με ἡγήσατο. 2 Tim. 2, 2 ταῦτα παράνομον πιστοῖς ἀνθρώποις. 1 Pet. 4, 19. Rev. 19, 11. Sept. for פִּיטוֹס 1 Sam. 3, 20; פִּיטוֹס Prov 20, 6. So אֵל. V. H. 8. 6. Thuc. 3. 10. Xen. An. 1. 6. 3.—Hence i. q. true, sure, verax, worthy of credit; as ὁ μάρτυς ὁ πιστός Rev. 1, 5. 2, 13. 3, 14; see in μάρτυς. Sept. for פִּיטוֹס Prov. 14, 5; פִּיטוֹס Ps. 89, 38. Is. 8, 2. (אֵל. V. H. 3. 18 fin. עַל תּוֹ פִּיטוֹס ὁ Χῖος λέγων. Xen. Cyr. 6. 1. 42.) Of things, true, sure, verus, e. g. λόγος 1 Tim. 1, 15. 3, 1. 4, 9. 2 Tim. 2, 11. Tit. 1, 9. 3, 8. Rev. 21, 5. 22, 6. Also Acts 13, 34 τὰ ὅσια Δαβὶδ τὰ πιστά, see in ὅσιος no. 2. So Dem. 377. 27. Thuc. 5. 14 ἐλπίς πιστή.

2. faithful in duty to oneself and to others, of true fidelity; Col. 4, 9 et 1 Pet. 5, 12 ἀδελφὸς πιστός. Rev. 2, 10. Of God as faithful to his promises, 1 Cor. 1, 9 πιστός ὁ θεός. 10, 13. 1 Thess. 5, 24. 2 Thess. 3, 3. Heb. 10, 23. 11, 11. 1 John 1, 9. Of Christ 2 Tim. 2, 13. (Sept. for פִּיטוֹס Deut. 32, 4; פִּיטוֹס Deut. 7, 9.) Once πιστός δὲ ὁ θεός as an obtestation or oath, as God is faithful, 2 Cor. 1, 18; comp. Heb. פִּיטוֹס פִּיטוֹס Is. 65, 16.—Spec. of servants, ministers, who are faithful in the performance of duty; Matt. 24, 45 ὁ πιστός δούλος. 25, 21. 23. Luke 12, 42 ὁ π. οἰκονόμος. 1 Cor. 4, 2. Eph. 6, 21. Col. 1, 7. 4, 7. Heb. 2, 17. So π. ἐπ' ὀλίγα Matt. 25, 21. 23; εἰν τινι Luke 16, 10 bis. 11. 12. 19, 17. 1 Tim. 3, 11. Heb. 3, 5; c. dat. of pers. Heb. 3, 2. Sept. for פִּיטוֹס Num. 12, 7. 1 Sam. 22, 14. So Hdian. 2. 8. 8. Xen. Cyr. 5. 2. 23.

3. Act. faithful, believing, trusting, i. e. firm in faith, confiding, i. q. ὁ πιστεύων. John 20, 27 μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Gal. 3, 9. So Theogn. 283. Soph. Œd. Col. 1031.—With dat. τῷ κυρίῳ Acts 16,

15; also ἐν κυρίῳ, i. e. faithful to or in the Lord, believing in him, i. q. a believer, Christian, 1 Cor. 4, 17. Eph. 1, 1. Col. 1, 2; εἰς θεόν id. 1 Pet. 1, 21 Lachn. Absol. id. Acts 10, 45. 16, 1. 1 Cor. 7, 25. 2 Cor. 6, 15. 1 Tim. 4, 3. 10. 12. 5, 16 bis. 6, 2 bis. Tit. 1, 6. Rev. 17, 14. Adv. πιστὸν ποιεῖν, to do faithfully, in a believing manner, as a Christian, 3 John 5. Sept. for פִּיטוֹס Ps. 101, 6. So Ecclus. 1, 14. 1 Macc. 3, 13.

πιστόω, ὦ, f. ὥσω, (πιστός,) pr. to make faithful, trustworthy, e. g. by an oath, πιστοῦν τινα ὅρκῳ, Jos. Ant. 15. 7. 10. Thuc. 4. 88. Pass. or Mid. to be made trustworthy, to give a pledge, to bind oneself, Pol. 18. 22. 6. Hom. Od. 15. 436.—In N. T. Pass. aor. 1 ἐπιστώσῃν, to be made confiding, believing, to be assured, comp. in πιστός no 3; hence i. q. to be assured of, to believe, 2 Tim. 3, 14 μένε ἐν οἷς ἔμασες καὶ ἐπιστάσης, by attract. for ἐν τοῖς αἰ. So πιστωθεῖς Soph. Œd. Col. 1039, i. q. πιστός ib. 1031.

πλανᾶω, ὦ, f. ὥσω, (πλάνη,) 1. to make wander, to lead astray; Pass. to wander, to go astray; e. g. of persons, Heb. 11, 38 ἐν ἐρημίᾳ πλανώμενοι. Of flocks, 1 Pet. 2, 25 ὡς πρόβατα πλανώμενα. Matt. 18, 12 bis. 13. Sept. for פִּיטוֹס Gen. 37, 14. Ex. 23, 4. —Cebet. Tab. 6. אֵל. V. H. 5. 7. Xen. An. 1. 2. 25.

2. Trop. to mislead, i. e. a) to deceive, to cause to err; Pass. to err, to mistake, to form a wrong judgment; c. acc. Matt. 24, 4 et Mark 13, 5 βλέπετε μὴ τις ὑμᾶς πλανήσῃ. Matt. 24, 5. 11. 24. Mark 13, 6. 1 John 1, 8. 3, 7. Rev. 13, 14. Pass. Luke 22, 29 πλανᾶσθε. Mark 12, 24. 27. Matt. 21, 8 μὴ πλανησῆτε. John 7, 47. 1 Cor. 6. 9. 15, 33. Gal. 6, 7. Heb. 3, 10. James 1. 16. Sept. and פִּיטוֹס Prov. 12, 27. So Jos. B. J. 6. 5. 4. Mosch. Id. 1. 25. Plut. Thes. 27. b) to deceive, to seduce, e. g. a people into rebellion, c. acc. John 7, 12 πλανᾶ τὸν ὄχλον. Rev. 20, 8. 10. Also to seduce from the truth, Pass. to be seduced, to go astray; 1 John 2, 26 περὶ τῶν πλανώντων ὑμᾶς, comp. v. 21. 22. 2 Tim. 3, 13 bis. Pass. James 5, 19 εἰάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας. 2 Pet. 2, 15. Part. οἱ πλανώμενοι, those seduced, gone astray, Tit. 3, 3. Heb. 5, 2. Spec. to seduce to idolatry, Rev. 2, 20. 12, 9. 18, 23. 19, 20. 20, 3. Sept. for פִּיטוֹ 2 K. 21, 9. Ez. 44, 10. 15. So Ecclus. 9, 8.

πλάνη, ης, ἡ, (kindr. πλάζω,) a wandering, Sept. Ez. 34, 12. אֵל. V. H. 5. 7.—In N. T. only trop. error, i. e.

1. Genr. delusion, deceit, false judgment

or opinion; 1 Thess. 2, 3 ἡ παράκλησις ἡμῶν οὐκ ἐκ πλάνης. 2 Thess. 2, 11.—Sept. Jer. 23, 17. Diod. Sic. 2. 18. Plato Phaed. 81. a.

2. Meton. error of conduct, perverseness, wickedness, Rom. 1, 27. James 5, 20. 2 Pet. 2, 18 τοὺς ἐν πλάνῃ ἀναστρεφόμενους. Jude 11. Sept. for שָׁמַר Ez. 33, 10.—Wisdom. 1, 12. 12, 24.

3. Act. *deceit, fraud, seduction to error and sin*; Eph. 4, 14 μεθοδεία τῆς πλάνης. 2 Pet. 3, 17. 1 John 4, 6 τὸ πνεῦμα τῆς πλάνης *a spirit of error*, i. e. a deceiving spirit, a teacher who seeks to seduce. Also, *a deception, fraud*, Matt. 27, 64. Sept. for פָּרַדָּה Prov. 14, 8.—Hesych. πλάνη· ἀπάτη.

πλανήτης, ου, ό, (πλανάω,) *a wanderer, roamer*, Sept. for part. נָדָה Hos. 9, 17. Xen. Ven. 5. 17.—In N. T. ἀστήρ πλανήτης *a wandering star, planet*, trop. of a false teacher, Jude 13, comp. v. 4. So pr. Jos. Ant. 3. 6. 7. Diod. Sic. 1. 81. Xen. Mem. 4. 7. 5.

πλάνος, ου, ό, ή, adj. (πλάνη,) *wandering about*; Subst. *a wanderer, vagabond, juggler*, Athen. 14. p. 615. e.—In N. T. Act. *deceiving, seducing*, 1 Tim. 4, 1 προσέχοντες πνεύμασι πλάνοις. Subst. *a deceiver, impostor*, Matt. 27, 63 ἐκεῖνος ό πλάνος. 2 Cor. 6, 8. 2 John 7 bis.—So adj. Jos. B. J. 2. 13. 4 πλάνοι ἄνθρωποι καὶ ἀπατεῶντες. Subst. Act. Thom. § 45. Diod. Sic. Tom. VI. p. 199.

πλάξ, ακός, ή, *any broad and flat surface*, e. g. of the sea, πλάκα πόντου βασιέαν Pind. Pyth. 1. 46; comp. Diod. Sic. 5. 36.—In N. T. and genr. *a table, tablet*, of wood or stone on which any thing was inscribed, e. g. the two tables of the decalogue given to Moses, Heb. 9, 4 πλάκες τῆς διαθήκης. 2 Cor. 3, 3. Sept. and חֲטָטִים Ex. 31, 17. 32, 14 sq. So Jos. Ant. 3. 5. 4. Luc. Somn. 3.—Trop. 2 Cor. 3, 3 ἐν πλαξὶ καρδίας σαρκίνας, comp. Rom. 2, 15 et Heb. 8, 10. Sept. and חֲטָטִים Prov. 3, 3. Jer. 17, 1.

πλάσμα, ατος, τό, (πλάσσω,) *a thing formed, moulded*, e. g. by a potter, Rom. 9, 20 μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι; quoted from Is. 29, 16 where Sept. for פְּסֵלִים נִשְׁבָּרִים.—Artem. 1. 56. Luc. D. Deor. 6. 4. Trop. *a figment*, Dem. 1110. 18.

πλάσσω, v. -ττω, f. πλάσω, comp. Butt. § 92. n. 2. § 95. 3; *to form, to mould*, e. g. any soft substance, as a potter the clay; absol. Rom. 9, 20 see in πλάσμα. Pass. 1 Tim. 2, 13 Ἀδὰμ γὰρ πρῶτος ἐπλάσθη. Sept. for פָּצַח Gen. 2, 7. 8; פָּצַח Is. 29, 16.—Luc. D. Deor. 1. 1. Xen. Mag. Eq. 6. 1.

πλαστός, ή, όν, (πλάσσω,) *formed, moulded*; trop. *feigned, false, deceitful*; 2 Pet. 2, 3 πλαστοῖς λόγοις.—Plut. Thes. 20 γράμματα πλαστὰ προσφέρειν. Plato Soph. 219. a.

πλατεῖα, see in πλατός no. 2.

πλάτος, εως, τό, (πλάτος,) *breadth*, Rev. 21, 16 bis. Trop. Eph. 3, 18. Sept. for נֶחֱם Gen. 6, 15. Ex. 37, 1. So Hdtian. 8. 4. 2. Xen. Cyr. 7. 5. 8.—Spec. Rev. 20, 9 τὸ πλάτος τῆς γῆς, *the breadth of the land*, the whole extent of it; comp. Sept. for נֶחֱם Hab. 1, 6.

πλατύνω, f. ὠν, (πλατύς,) Pass. aor. 1 ἐπλατύνην, Pass. perf. πεπλάτνμαι, 3 pers. sing. πεπλάτνται 2 Cor. 6, 11, see in Butt. § 101. n. 7.

1. *to make broad, to enlarge*, c. acc. Matt. 23, 5 πλατύνουσι δὲ φυλακτήρια αὐτῶν. Sept. for נִחְיֶהֱ Ex. 34, 24.—Plut. M. Anton. 36. Xen. Cyr. 5. 5. 34.

2. Trop. of the heart or mind, Pass. *to be enlarged*, 2 Cor. 6, 11 τὸ στόμα ἡμῶν ἀνέωγε... ἡ καρδία ἡμῶν πεπλάτνται, *our heart is enlarged towards you*, so as to receive you all with warm affection, comp. v. 12. So v. 13 πλατύνητε καὶ ὑμεῖς, *be ye also enlarged in your hearts*, so as to receive us; comp. in art. ἀντιμυσία. Comp. Sept. and Heb. בָּזַח נֶחֱם־הָ Ps. 119, 32.

πλατός, εία, ύ, 1. *broad, wide*, Matt. 7, 13 πλατεῖα ἡ πύλη. Sept. for נֶחֱם Neh. 9, 35.—Hdtian. 4. 1. 4. Xen. Cyr. 5. 3. 36 ὁδὸς πλατεῖα.

2. Subst. ἡ πλατεῖα sc. ὁδός, *a broad way, wide street* in a city; Matt. 6, 5 ἐν ταῖς γωνίαις τῶν πλατειῶν. 12, 19. Luke 10, 10. 13, 26. 14, 21. Acts 5, 15. Rev. 11, 8. 21, 21. 22, 2. Sept. for נֶחֱם Judg. 19, 15. 20. Zech. 8, 4. 5; גָּבַח Is. 15, 3.—Tob. 13, 17. Artemid. 3. 62. Plut. Thes. 27. id. Dion 46.

πλέγμα, ατος, τό, (πλέκω,) *any thing plaited, braided*, e. g. πλέγμα βύθλων, the ark or basket in which Moses was exposed Jos. Ant. 2. 9. 4; *a net, toil*, Xen. Cyr. 1. 6. 28.—In N. T. *a braid of hair, braided hair*; 1 Tim. 2, 9 μὴ ἐν πλέγμασιν, comp. 1 Pet. 3, 3 ἐν ἐμπλοκῇ τριχῶν. So Aquil. and Theodot. for חֲרָצִים diadem, Is. 28, 5.

πλείστος, η, ου, (πλείων,) *the most, the greatest, very great*, the usual superlative to πολός, Butt. § 68. 6; in N. T. only of number, Matt. 11, 20. 21, 8 ό πλείστος ὄχλος, *a very great multitude*. So Jos. Ant. 5. 1. 24. Xen. Ag. 3. 1. Hell. 7. 1. 23.—Nent. τὸ πλείστον adv. *at most*, 1 Cor. 14, 27; comp. Butt. § 128. n. 4.

πλείων, ονος, ὁ, ἡ, Neut. πλείων Matt. 5, 20, 6, 25. Thuc. 7. 63. Xen. (Ec. 7. 24, 25; usually Neut. πλείον Luke 3, 13. Acts 15, 28. Luc. Parasit. 5. Xen. Cyr. 8. 2. 7; comp. Buttm. Ausf. Sprachl. § 68. 6. Matth. § 135. Plur. contr. πλείους, also πλείονες Heb. 7, 23. Xen. Hell. 4. 2. 11; accus. πλείους, also πλείονας Matt. 21, 36. Thuc. 2. 37. Xen. Mem. 3. 13. 5; Neut. acc. πλείονα Matt. 20, 10. Xen. Apol. 22.—Pr. *more*, the usual comparative to πολὺς, comp. Buttm. § 68. 6.

1. Pr. of number, *more*; but also of magnitude, and in comparison expr. or impl. E. g. before a gen. Matt. 21, 36 πλείονας τῶν πρώτων, *more than the first* or former ones. Mark 12, 43. Luke 21, 3. John 7, 31. (Diod. Sic. 12. 21.) Before ἤ, *than*, Matt. 26, 53 πλείους ἢ δώδεκα. John 4, 1. (Diod. Sic. 1. 79. Xen. An. 4. 8. 27.) Before a numeral, ἤ is oftener omitted, Acts 4, 22 ἐτῶν πλείωνων τεσσαράκοντα. 23, 13. 21. 24, 11. 25, 6; comp. Lob. ad Phryn. p. 410 sq. Matth. § 455. n. 4. (Plato Apol. Socr. 17. d.) Once πλεόν ἢ πέντε Luke 9, 13; comp. Lob. l. c. Matth. l. c. and § 437. n. 2. (Xen. Cyr. 2. 1. 5, 6.) Before παρά, Luke 3, 13; see in παρά III. 4. c. Once before πλήν c. gen. Acts 15, 28.—Also when the object of comparison is implied, Matt. 20, 10. Luke 11, 53. John 4, 41. 15, 2. Acts 2, 40. 18, 20. 28, 23. Luke 7, 43 τὸ πλεόν *the more*, i. e. the greater debt. So Hdtian. 8. 3. 11. Xen. Vect. 4. 32.—Hence genr. and emphat. i. q. *many, very many*, Acts 13, 31 ὅς ὄφθη ἐπὶ ἡμέρας πλείους. 21, 10. 24, 17. 25, 14. 27, 20. Also Heb. 7, 23 οἱ μὲν πλείονες εἰσι ιερεῖς, opp. to one. So Xen. Cyr. 1. 1. 1; comp. Xen. Venat. 5. 7.

2. Plur. c. art. οἱ πλείονες, οἱ πλείους, *the more, the most, the many*, comp. Matth. § 266. Acts 19, 32 οἱ πλείους οὐκ ᾔδεισαν κτλ. 27, 12. 1 Cor. 9, 19 ἵνα τοὺς πλείονας κερδήσω, i. e. that I may gain, if not all, yet the greater part. 10, 5. 15, 6. 2 Cor. 2, 6. 4, 15. 9, 2. Phil. 1, 14.—Jos. Ant. 10. 7. 3. Xen. Hell. 2. 3. 34.

3. Trop. of worth, importance, dignity, *more, greater, higher*; before a gen. Matt. 6, 25 ἡ ψυχὴ πλείον ἐστι τῆς τροφῆς. 12, 41. 42 πλείον Σολομῶνος ὧδε. Mark 12, 33. Luke 11, 31. 32. 12, 23. Heb. 3, 3 πλείονα τιμὴν ἔχει τοῦ οἴκου. Rev. 2, 19. Pleon. with περισσεύειν, Matt. 5, 20. Before παρά Heb. 3, 3. 11, 4.—Absol. Hdtian. 8. 4. 1. Xen. Cyr. 5. 4. 43. Ag. 2. 24.

4. Neut. πλείον as adv. *more*, e. g.) Before a gen. John 21, 15 ἀγαπᾷς με

πλείον τούτων; impl. Luke 7, 42. So Hdtian. 5. 2. 7. Xen. Cyr. 8. 2. 7. b) ἐπὶ πλείον, *further, longer*; spoken of space 2 Tim. 3, 9. Acts 4, 17; before a gen. ἀσεβείας, i. e. *further as to or in* ungodliness, 2 Tim. 2, 16; comp. Matth. § 340, 341. Winer § 30. 4. (Xen. Eq. 1. 9.) Spoken of time, Acts 20, 9. 24, 4. So Pol. 3. 58. 8.

πλέκω, f. ξω, to *plait, to braid*, Lat. *plico, plecto*; c. acc. Matt. 27, 29 πλέξαντες στέφανον ἐξ ἀκανθῶν. Mark 15, 17. John 19, 2.—Sept. Is. 28, 5. Xen. An. 3. 3. 18.

πλεόν, see in πλείων.

πλεονάζω, f. άσω, (πλείων, πλεόν,) pr. to *do or be more*, sc. than enough.

1. Of persons, to *do or have more than enough, to have an excess*; 2 Cor. 8, 15 ὁ τὸ πολὺ, οὐκ ἐπλέονασε, quoted from Ex. 16, 18 where Sept. for עָרַבָה.—Aristot. Pol. 1. 9. 7.

2. Of things, to *abound more, to be abundant, to increase*; Rom. 5, 20 bis, ἵνα πλεονάσῃ τὸ παράπτωμα κτλ. 6, 1. 2 Cor. 4, 15. 2 Thess. 1, 3. 2 Pet. 1, 8. With εἰς τι, to *abound unto* any thing, to *rebound, to conduce*, Phil. 4, 17. Sept. for עָרַב 2 Chr. 24, 11; עָרַב 1 Chr. 4, 27.—Pol. 4. 3. 12. Diod. Sic. 1. 40. Plato Loer. 103. a.

3. Trans. to *cause to abound, to increase*; c. acc. 1 Thess. 3, 12 ὑμᾶς δὲ ὁ κύριος πλεονάσαι [Opt.]...τῇ ἀγάπῃ κτλ. Sept. for עָרַבָה Num. 26, 54. Ps. 71, 21.—1 Macc. 4, 35. Pass. Thuc. 2. 35.

πλεονεκτέω, ὦ, f. ἦσω, (πλεόν, ἔχω,) to *have or claim more than another*, i. q. πλείον ἔχω, Xen. Cyr. 7. 2. 7, 11; to *have an advantage, to be superior*, Jos. B. J. proœm. 5. Xen. An. 3. 1. 37; to *be ὁ πλεονέκτης, to covet more*, Xen. Cyr. 1. 3. 18; to *take advantage, to seek unlawful gain*, Jos. Ant. 2. 11. 2. Xen. Cyr. 1. 6. 31.—In N. T. trans. to *take advantage of* any one, to *make gain of, to defraud*, c. acc. 2 Cor. 7, 2 οὐδένα ἐπλεονεκτήσαμεν. 12, 17. 18. 1 Thess. 4, 6. Pass. 2 Cor. 2, 11. So Act. Thom. § 13 χήρας πλεονεκτοῦντες. Plut. Marcell. 29. Pass. Xen. Mem. 3. 5. 2.

πλεονέκτης, ου, ὁ, (πλεόν, ἔχω,) pr. 'one who will have more,' i. e. a *covetous person, a defrauder for gain*, 1 Cor. 5, 10. 11. 6, 10. Eph. 5, 5.—Ecclus. 14, 9. Pol. 15. 21. 1. Xen. Mem. 1. 5. 3.

πλεονεξία, as, ἡ, (πλεόν, ἔχω,) pr. a *having more, i. e. advantage, superiority*, Jos. Ant. 5. 1. 20. Pol. 2. 19. 3. Xen. Mem. 1. 6. 12.—In N. T. pr. 'the will to have

more, i. e. *covetousness, greediness for gain*, which leads a person to defraud others. Mark 7, 22 *πλεονεξία*, i. e. covetous thoughts, plans of fraud and extortion. Luke 12, 15. Rom. 1, 29. Eph. 4, 19. 5, 3. Col. 3, 5. 1 Thess. 2, 5. 2 Pet. 2, 3. 14. 2 Cor. 9, 5 *οὕτως ὡς εὐλογία, καὶ μὴ ὡς πλεονεξίαν, as bounty and not as covetousness*, i. e. not a parsimonious gift; parall. is *φειδομένως* v. 6. Sept. for *פְּזִי* Jer. 22, 17. Hab. 2, 9.—Æl. V. H. 3. 16. Xen. Cyr. 1. 6. 28.

πλευρά, *ās, ἡ, the side*, pr. of the body, John 19, 34. 20, 20. 25. 27. Acts 12, 7. Sept. *פֶּזֶ* Num. 33, 55. 2 Sam. 2, 16. Pol. 5. 26. 6. Xen. An. 4. 1. 18.

πλέω, f. *πλεύσομαι*, usually uncontracted, Buttm. § 105. n. 2; *to sail*, absol. Luke 8, 23. Acts 27, 24. With *εἰς* c. acc. of place, Acts 21, 3 *ἐπλέομεν εἰς Συρίαν*. 27, 6; *ἐπὶ* c. acc. Rev. 18, 17 in later edit. With acc. of place *by or near which*, i. e. of the way; Acts 27, 2 *πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους*, i. e. *to sail along or by the coast of Asia Minor*; see Matth. § 409. 4.—Xen. An. 5. 1. 4; c. *εἰς* Xen. Hell. 1. 1. 8; c. *ἐπὶ* Luc. Alex. 54; c. acc. Pol. 3. 4. 10 *πλεῖν τὰ πελάγη*. Xen. Hell. 4. 8. 6.

πληγῇ, *ἡς, ἡ, (πλήσσω)* 1. *a stroke, stripe, blow*; Luke 12, 48 *ἀξία πληγῶν*. Acts 16, 23. 2 Cor. 6, 5. 11, 23. Sept. for *פֶּזֶ* Deut. 25, 3; *פֶּזֶ* Prov. 29, 15.—Luc. D. Deor. 24. 2. Xen. Cyr. 1. 3. 16.

2. Meton. *a wound*, caused by a stripe or blow, Luke 10, 30. Acts 16, 33 *ἔλουσεν [αὐτοὺς] ἀπὸ τῶν πληγῶν*, i. e. *from the blood and filth of their wounds*; comp. v. 23. Rev. 13, 14. v. 3. 12 *ἡ πληγὴ τοῦ θανάτου*, *deadly wound*, comp. Winer § 34. 2. Sept. and *פֶּזֶ* 1 K. 22, 35. Is. 1, 6.—Luc. D. Deor. 14. 2. Xen. Cyr. 2. 3. 20.

3. From the Heb. like *פֶּזֶ* *a stroke or blow* inflicted from God, *a plague, calamity*. Rev. 9, [18.] 20. 11, 6. 15, 1 *πληγὰς ἐπὶ τὰς ἐσχάτας*. v. 6. 8. 16. 9. 21 bis. 18, 4. 8. 21, 9. 22, 18. Sept. and *פֶּזֶ* Lev. 26, 21. Deut. 28, 59. 61. 29, 21.—1 Macc. 13, 32. Philo de Vit. Mos. p. 624. Jos. Ant. 6. 5. 6.

πλήθος, *eos, ους, τό, (πίμπλημι, πλήθω)* pr. *fullness*; hence

1. *a multitude, a great number*, Luke 5, 6 *πλήθος ἰχθύων πολὺ*. John 21, 6. Acts 28, 3. Heb. 11, 12. James 5, 20. 1 Pet. 4, 8. Sept. and *רַב* Gen. 27, 28. Is. 1, 11.—Hdian. 7. 10. 3. Xen. An. 4. 7. 26.

2. Of persons, *a multitude, throng*; c. gen. of class, etc. Luke 2, 13. Acts 4, 32.

6, 2 *τὸ πλήθος τῶν μαθητῶν*. Acts 5, 14 *πλήθη ἀνδρῶν κτλ.* i. e. *multitudes*. So c. gen. impl. Acts 2, 6 comp. v. 5. 23, 7. (Ceb. Tab. 1.) Also *πολὺν πλήθος* c. gen. Luke 6, 17. 23, 27. John 5, 3. Acts 14, 1. 17, 4; *πάν πληθος* c. gen. Luke 1, 10. Acts 25 24; gen. impl. Acts 15, 12 comp. v. 6. 15, 30 comp. v. 22. Acts 6, 5 comp. v. 2; *ἅπαν πληθος* c. gen. Luke 19, 37; c. gen. impl. Luke 23, 1 comp. 22, 66; c. gen. of place, Luke 8, 37 *ἅπαν πληθος τῆς περιχώρου*. Acts 5, 16. Collect. with a verb plur. Mark 3, 7. 8. Sept. for *רַבִּי* 2 K. 7, 13. Is. 17, 12.—Hdian. 4. 6. 11. Xen. Hell. 4. 4. 12.

3. Spec. *the multitude, the people, populace*, Acts 14, 4 *τὸ πλήθος τῆς πόλεως*. 19, 9. 21, 22. 36. Sept. and *רַבִּי* Ez. 30, 15.—Hdian. 2. 7. 5. Xen. Mem. 1. 2. 42.

πληθύνω, f. *πλήθω*, (*πληθύς, πληθός*), pr. *to make full*; hence

1. Trans. *to multiply, to increase*, c. acc. 2 Cor. 9, 10. Heb. 6, 14 bis, *πληθύνων πληθύνω σε*, quoted from Gen. 22, 17 where Sept. for Heb. *רַבִּי רַבִּי*, of which Hebrew idiom this is an imitation; comp. Gen. 3, 16. 16, 10. Winer § 46. 7. Gesen. Lehrs. p. 778.—Pass. *πληθύνομαι, to be multiplied, increased*, e. g. in number, Acts 6, 7 *καὶ ἐπληθύνετο ὁ ἀριθμός*. 7, 17. 9, 31. Sept. for *רַבִּי* Deut. 11, 21. Also in magnitude, extent, Matt. 24, 12 *πληθύνονται τὴν ἀνομίαν*. Acts 12, 24. Sept. for *רַבִּי* Gen. 7, 17. 18. With dat. of person, *to be multiplied to any one, to abound to him*, 1 Pet. 1, 2 *χάρις ὑμῖν καὶ εἰρήνη πληθύνει*. 2 Pet. 1, 2. Jude 2.

2. Intrans. *to multiply oneself, to increase*; Acts 6, 1 *πληθύνοντων τῶν μαθητῶν*. Sept. for *רַבִּי* Ex. 1, 20; *רַבִּי* 1 Sam. 14, 19.—Theophr. C. Pl. 1. 19. 5. Hdian. 3. 8. 14.

πλήθω, see *πίμπλημι*.

πλήκτης, *ου, ὁ, (πλήσσω)* *a striker*, one apt to strike, *a quarreller*, 1 Tim. 3, 3. Tit. 1, 7.—Plut. Marcell. 1. id. Pyrrh. 30.

πλημμύρα, *αί, ἡ, (πλήν, μύρω, or prolonged from πλήμα, πλήμην, comp. Buttm. Ausf. Sprachl. § 7. no. 17.) the flow of the sea, tide, flood-tide*; and hence *flood, inundation*, Luke 6, 48, comp. Matt. 7, 27.—Hesych. *πλημμύρα* τὸ ὄρημα τῆς θαλάσσης, ἢ ἐπὶ ῥύσας. Anthol. Gr. II. p. 135. Plut. Romul. 3.

πλήν, prep. and adv. (contr. *πλέον*), pr. *more than, over and above*; hence *besides, except, but*.

1. In the middle of a clause, e. g. a)

Prep. c. gen. *besides, except*, Mark 12, 32 οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ, *there is no other besides him*, but he. John 8, 10. Acts 8, 1 πάντες ... πλὴν τῶν ἀποστόλων. 15, 28. 27, 22. Sept. for $\pi\lambda\eta\rho\acute{\upsilon}\varsigma$ Deut. 4, 35; $\pi\lambda\eta\rho\acute{\upsilon}\varsigma$ Is. 45, 14. So Pol. 3. 54. 4. Plut. Mor. II. p. 32. Xen. An. 1. 9. 9. b) Adv. or Conj. *but*; so before $\delta\tau\iota$, Acts 20, 23 μὴ εἰδώς, πλὴν ὅτι τὸ πνεῦμα κτλ. *except that*, pr. knowing nothing more than that; comp. Buttm. § 146. n. 2. So πλὴν ὅτι Dion. Hal. de Comp. Verbor. p. 176.

2. Adv. at the beginning of a clause, i. q. *much more, rather, besides*, passing over into an adversative particle, i. q. *but rather, but yet, nevertheless*; Matt. 11, 22. 24 πλὴν λέγω ὑμῖν. 18, 7. 26, 39. 64. Luke 6, 24. 35. 10, 11. 14. 20. 11, 41. 12, 31. 13, 33. [17, 1.] 18, 8. 19, 27. 22, 21. 42. 23, 28. 1 Cor. 11, 11. Phil. 1, 18. 3, 16. 4, 14. Rev. 2, 25. Sept. and $\pi\lambda\eta\rho\acute{\upsilon}\varsigma$ Num. 22, 35. Judg. 4, 9. So Hdian. 1. 12. 6. Xen. An. 1. 8. 25. —Also where the writer returns after a digression to a previous topic, Eph. 5, 33, comp. v. 25. 28. (Pol. 11. 17. 1.) Once corresponding to μέν, Luke 22, 22; comp. in μέν no. 1. b.

πλήρης, εὖς, οὖς, ὁ, ἡ, adj. (πλεός,) *full, filled*.

1. Pr. of hollow vessels, foll. by a gen. of that of or *with* which any thing is *full*, ex. pr. or impl. Buttm. § 132. 10. a. Mark 6, 43 καὶ ἤραν κλασμάτων δώδεκα κοφίνους πλήρεις. 8, 19; impl. Matt. 14, 20. 15, 37. Sept. for $\pi\lambda\eta\rho\acute{\upsilon}\varsigma$ Num. 14, 20. Deut. 6, 11. So Hdian. 3. 13. 9. Xen. An. 2. 3. 10. —Of a surface, *full, fully covered*, c. gen. Luke 5, 12 ἀνὴρ πλήρης λέπρας. Sept. and $\pi\lambda\eta\rho\acute{\upsilon}\varsigma$ 2 K. 6, 17. 7, 15. So Xen. An. 1. 5. 1. πεδίον ἀψινυρίου πλήρες. Cēc. 4. 8.

2. Trop. *full, filled*, fully imbued, furnished, abounding in any thing, c. gen. Luke 4, 1 et Acts 7, 55 πλήρης πνεύματος ἀγίου. John 1, 14. Acts 6, 3. 5. 8. 9, 36 πλήρης ἀγαθῶν ἔργων. 11, 24. 13, 10. 19, 28. Sept. and $\pi\lambda\eta\rho\acute{\upsilon}\varsigma$ Is. 51, 20. Jer. 5, 27. —Dem. 1445. 13. Xen. Cyr. 7. 2. 13.

3. Trop. *full, complete, perfect*. Mark 4, 28 οἶτος πλήρης. 2 John 8 μισθὸς πλήρης. Sept. and $\pi\lambda\eta\rho\acute{\upsilon}\varsigma$ Gen. 41, 7. 22. Ruth 2, 12. —Dem. 776. 9. Xen. An. 7. 5. 5 μισθὸς πλήρης.

πληροφορέω, ὦ, ἦσω, (πλήρης, φορέω,) pr. *to bear or bring out fully*, in full measure; hence

1. Of persons, *to give full assurance, to persuade fully*; Pass. *to be fully assured, persuaded*; Rom. 4, 21 πληροφορηθεῖς, ὅτι κτλ.

14, 5. [Col. 4, 12.] Sept. for $\pi\lambda\eta\rho\acute{\upsilon}\varsigma$ Ecc. 8, 11. —Clem. Rom. Homil. 11. 17. Ctesias Excerpt. 38 πολλοῖς οὖν λόγοις καὶ ὅρκοις πληροφορήσαντες Μεγάβυζον. Isocr. Trapez. 6. p. 17. 8, si lect. sana.

2. Of things, *to make fully assured, to give full proof of, to accomplish fully*; c. acc. 2 Tim. 4, 5 τὴν διακονίαν σου πληροφορήσον. Pass. v. 17. (Comp. Acts 12, 25. Rom. 15, 19.) Pass. Luke 1, 1 περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, *of those things (which are) fully assured among us, are fully believed*. —See Bleek on Heb. 6, 11.

πληροφορία, ας, ἡ, (πληροφορέω,) *full assurance, firm persuasion*, 1 Thess. 1, 5 ἐν πληροφορίᾳ πολλῇ. Col. 2, 2. Heb. 6, 11 πλ. τῆς ἐλπίδος. 10, 22. —Not found in profane writers.

πληρώω, ὦ, f. ὥσω, (πλήρης,) 1. *to make full, to fill, to fill up*; e. g. a vessel, hollow place, or the like, Pass. Matt. 13, 48 ἦν, ὅτε ἐπληρώθη sc. ἡ σαγήνη. Luke 3, 5 πᾶσα φάραγξ πληρωθήσεται, quoted from Is. 40, 4 where Sept. for $\pi\lambda\eta\rho\acute{\upsilon}\varsigma$. Trop. c. acc. Matt. 23, 32 πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν i. e. the measure of their sins; comp. in ἀναπληρώω lett. a. Sept. pr. for $\pi\lambda\eta\rho\acute{\upsilon}\varsigma$ Jer. 13, 12. 2 K. 4, 4. So Hdian. 3. 9. 10. Diod. Sic. 2. 39. Xen. Eq. 1. 5. —Genr. of a place, *to fill*, by diffusing any thing throughout; c. acc. Acts 2, 2 ἄχος... ἐπληρώσεν ὅλον τὸν οἶκον. With ἐκ c. gen. of thing f. om or *with* which, John 12, 3 ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς, comp. Matth. § 574. p. 1133. Trop. c. acc. et gen. Acts 5, 28 πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, comp. Winer § 30. 8. b. Sept. and $\pi\lambda\eta\rho\acute{\upsilon}\varsigma$ 2 Chr. 7, 1. Hagg. 2, 8. (Comp. Liban. Epist. p. 721 πᾶσας [πόλεις] ἐνέπλησας τῶν ὑπὲρ ἡμῶν λόγων.) Trop. πληροῦν τὴν καρδίαν τινός, *to fill the heart of any one*, to take possession of it, John 16, 6. Acts 5, 3.

2. Trop. *to fill, i. q. to furnish abundantly with any thing, to impart richly, to imbue with*, c. acc. and often also with an adjunct of that *with* which any one is filled or furnished. E. g. a) With acc. and gen. Matth. § 352. Acts 2, 28 πληρώσεις με εὐφροσύνης. 13, 52. Luke 2, 40 πληρούμενον σοφίας. Rom. 15, 13. 14. 2 Tim. 1, 4. Phil. 1, 11 Rec. see end of lett. d. So Hdian. 4. 5. 17. Plut. Fab. Max. 5. b) With acc. and dat. or Pass. c. dat. Rom. 1, 29 πεπληρωμένους πάσῃ ἀδικίᾳ. 2 Cor. 7, 4. Comp. Matth. § 352. n. So 2 Macc. 7, 21; pr. Diod. Sic. 2. 39. Eurip. Herc. Fur. 372. c) With ἐν c. dat. instead of

the simple dat. Matth. § 396. n. 2. Winer § 31. 6. Eph. 5, 18 πληροῦσθε ἐν πνεύματι. d) With acc. simply, e. g. πλ. πᾶσαν χρείαν ὑμῶν, i. q. to supply fully, Phil. 4, 19. Also πλ. τὰ πάντα Eph. 1, 23 et 4, 10, spoken of Christ as filling the universe with his influence, presence, power. Hence Pass. πληροῦμαι absol. to be filled, full, to be fully furnished, to abound, Phil. 4, 18. Col. 2, 10 ἐν αὐτῷ i. e. in Christ, in his work. Eph. 3, 19 ἵνα πληρωθῇτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ, unto all the fulness of God, that the fulness of all heavenly gifts and graces from God may rest upon you. Also Pass. c. acc. Col. 1, 9 ἵνα πληρωθῇτε τὴν ἐπίγνωσιν κτλ. Phil. 1, 11 πεπληρωμένοι καρπὸν (Rec. καρπῶν) δικαιοσύνης. See Buttm. § 134. 5. Kühner § 281. 3. Winer § 40. 1.

3. to fulfil, to perform fully. a) Spoken of duty, obligation, c. acc. Matth. 3, 15 πληρῶσαι πᾶσαν δικαιοσύνην. Acts 12, 25 πληρῶσαντες τὴν διακονίαν. Rom. 8, 4. 13, 8. Gal. 5, 14. Col. 4, 17. So 1 Macc. 2, 55. Hdian. 3. 11. 9 π. ἐντολάς. Phil. 4. 63. 3. b) Of a declaration, prophecy, to fulfil, to accomplish, c. acc. Acts 13, 27 τὰς φωνὰς τῶν προφητῶν... ἐπλήρωσαν. 3, 18. Often Pass. to be fulfilled, accomplished, to have an accomplishment; Matt. 2, 17 τότε ἐπλήρωσεν τὸ ῥηθὲν. 27, 9. 26, 54. Mark 15, 28 ἐπλήρωσεν ἡ γραφή. Luke 1, 20. 4, 21. [21, 22.] 24, 44. Acts 1, 16. James 2, 23. Here belongs the frequent phrase ἵνα πληρωθῇ, for which see in ἵνα II. d. Matt. 1, 22. 2, 15. 4, 14. 21, 4. 26, 56. [27, 35.] Mark 14, 49. John 12, 38. 13, 18. 15, 25. 17, 12. 18, 9. 32. 19, 24. 36. Also ὅπως πληρωθῇ, see in ὅπως II. 2. Matt. 2, 23. 8, 17. 12, 17. 13, 35. Sept. for ἔξῃ 1 K. 2, 27. 2 Chr. 36, 21. So Hdian. 2. 7. 9 π. τὰς ὑποσχέσεις.

4. to fulfil, to bring to a full end, to accomplish, to complete. a) Pass. of time, to be fulfilled, completed, ended; Mark 1, 15 πεπλήρωται ὁ καιρὸς. Luke 21, 24 ἄχρι πληρωθῶσι καιροί. John 7, 8. Acts 7, 23. 30. 9, 23. 24, 27. Once Act. Rev. 6, 11 Grb. ἕως οὗ πληρῶσονται sc. τὸν καιρὸν v. χρόνον, comp. also in lett. b. Sept. and ἔξῃ Gen. 25, 24. 29, 21. So Tob. 8, 20. Jos. Ant. 6. 4. 1 πληρωθέντος αὐτοῦ sc. τοῦ χρόνου. b) Of a business, work, to accomplish, to finish, to complete, c. acc. Luke 7, 1 ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ. 9, 31. Acts 13, 25. 14, 26 εἰς τὸ ἔργον, δὲ ἐπλήρωσαν. 19, 21. Rom. 15, 19 πεπληρωκέμεν τὸ εὐαγγέλιον, i. e. the preaching of the gospel. Col. 1, 25. (Sept. and ἔξῃ 1 K. 1, 14.

Comp. Lat. *implere messem* Pallad. Jun. 2.) Rev. 6, 11 Rec. ἕως πληρωθῶσι καὶ οἱ σύνδουλοι, i. e. until their number is full, is completed. So Xen. Mag. Eq. 1. 3. c) Spec. to fill out, to complete, to make perfect, c. acc. Matt. 5, 17, opp. καταλῦσαι. Phil. 2, 2 πληρωσάτέ μου τὴν χαρὰν. 2 Thess. 1, 11. Pass. to be made full, complete, perfect, e. g. ἡ χαρὰ John 3, 29. 15, 11. 16, 24. 17, 13. 1 John 1, 4. 2 John 12; τὸ πάσχα Luke 22, 16; ὑπακοή 2 Cor. 10, 6; ἔργα Rev. 3, 2. Of persons, Col. 4, 12 ἵνα στήτε τέλει καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ θεοῦ.

πλήρωμα, atos, τό, (πληρώ,) fulness, filling.

1. Pr. fulness, that with which any thing is filled, of which it is full, the contents; 1 Cor. 10, 26. 28 ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, i. e. all that it contains; quoted from Ps. 24, 1 where Sept. for ἄβυσσος, as also Ps. 50, 12. 96, 11. So Mark 8, 20 πόσων σπυρίδων πλήρωματα κλασμάτων ἦρατε; how many baskets full of fragments? i. q. πόσας σπύριδας πλήρεις, Winer § 34. 2. So Philo Quod omnis prob. p. 871. c, of a ship's ballast. Vit. Mos. p. 451, of the animals in Noah's ark. Philostrate. Heroic. 10. § 12, of the Greeks in the Trojan horse.—Spec. a filling up, a supplement, that which fills up; hence i. q. ἐπίβλημα, a patch, Matt. 9, 16. Mark 2, 21.

2. Trop. fulness, i. e. full measure, abundance. a) Genr. John 1, 16 ἐκ τοῦ πληρώματος αὐτοῦ. Eph. 3, 19 see in πληρῶ no. 2. d. Eph. 4, 13. Col. 2, 9 τὸ πλήρωμα τῆς θεότητος, i. e. the fulness, plenitude of the divine perfections; and so absol. Col. 1, 19. Rom. 15, 29 ἐν πληρώματι εὐλογίας τοῦ εὐαγγ. i. e. in the full, abundant blessings of the gospel; comp. Winer l. c. So of a state of fulness, abundance, opp. ἡττημα, Rom. 11, 12. b) Of persons, full number, complement, multitude. Rom. 11, 25 τὸ πλήρωμα τῶν ἐθνῶν, i. e. the full number, all the multitude of the Gentiles. So of a ship's complement, crew, Pol. 1. 21. Xen. Hell. 5. 1. 11; of the inhabitants of a city, Plato Rep. 371. e.

3. Meton. fulness, for that which is filled with any thing, i. q. τὸ πεπληρωμένον; e. g. of the church of Christ, Eph. 1, 23 ἡ ἐκκλησία, ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου, comp. in πληρώ no. 2. d.—So of a ship as filled with men, Luc. V. H. 2. 37 ἀπὸ δύο πληρωμάτων ἐμάχοντο. ib. 2. 38. Also Philo de præm. et pæn. p. 920, of the soul: γενομένη δὲ πλήρωμα ἀρετῶν.

4. Trop. fulfilment, a fulfilling, full per-

formance, i. q. ἡ πληρώσις, e. g. τοῦ νόμου Rom. 13, 10; comp. πληρόω no. 3. a.—Philo de Abr. p. 387 πλήρωμα ἐπιδίδω.

5. Of time, *fulness, full end, completion, full period*; Gal. 4, 4 ἤλθε τὸ πλήρωμα τοῦ χρόνου. Eph. 1, 10 πλ. τῶν καιρῶν.—Hdot. 3. 22 ὀγδόκοντα δ' ἔτεα ζῴης πλήρωμα ἀνδρὶ μακρότατον προκέεσθαι.

πλησίον, adv. (πλησίος, πελας, πελάς,) *near, near by*; c. gen. John 4, 5 π. τοῦ χωρίου, comp. Buttm. § 146. 3. Sept. for 𐤀𐤍𐤔 Deut. 11, 30; 𐤁𐤍𐤔 Deut. 1, 1. (Hdian. 1. 7. 4. Xen. Mem. 1. 4. 6.) Trop. εἶναι πλησίον τινος, *to be near any one, to be neighbour to him*, i. q. ὁ πλησίον, Luke 10, 29, 36; see Winer § 18. fin.—With the art. ὁ πλησίον, *one near, a neighbour, fellow*, another person of the same nature, country, class. a) Genr. *a fellow-man*, any other member of the human family; so in the precept, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν, quoted from Lev. 19, 18 where Sept. for 𐤁𐤍, Matt. 19, 19, 22, 39. Mark 12, 31, 33. Luke 10, 27. Rom. 13, 9, 10. Gal. 5, 14. Eph. 4, 25. James 2, 8. [4, 12.] Heb. 8, 11 Rec. Sept. and 𐤁𐤍 Ex. 20, 17. Deut. 5, 19 sq. So Luc. Contempl. 15. Pol. 12. 4. 13. Xen. Mem. 2. 6. 2. β) One of the same people or country, *a fellow-countryman*, Acts 7, 27, comp. v. 24. 26. γ) One of the same faith, *a fellow-Christian*, Rom. 15, 2. δ) From the Heb. *a friend, associate*, like 𐤁𐤍, opp. ὁ ἐχθρός, Matt. 5, 43. So 𐤁𐤍, Sept. φίλος, Job 2, 11, 19, 21. Prov. 17, 17.

πλησμονή, ἡς, ἡ, (πίμπλημι,) *a filling, satisfying*, espec. with food, Sept. for 𐤁𐤍𐤔 Ex. 16, 8; 𐤁𐤍𐤔 Ex. 16, 3. AEL. V. H. 9. 26. Xen. Ag. 5. 1.—In N. T. *genr. fulness, a satisfying, satiety*; Col. 2, 23 πρὸς πλησμονὴν σαρκός. So Plato Legg. 837. c, τὴν περὶ τὸ σῶμα...πλησμονήν.

πλησσω v. -ττω, f. ξω, *to strike, to smite*, Palæph. 12. 2. Xen. An. 5. 8. 2, 4.—In N. T. from the Heb. *to smite, to plague*, to afflict with disease, calamity, evil, Pass. Rev. 8, 12 ἐπλήγη τὸ τρίτον τοῦ ἡλίου. Sept. for 𐤁𐤍𐤔 Ex. 9, 32, 33. Ps. 102, 5. Comp. πατάσσω no. 2. b.

πλοιάριον, ου, τό, (dim. πλοῖον,) *a small vessel, boat*, spoken of the fishing boats on the lake of Galilee, Mark 3, 9 comp. 4, 1. Mark 4, 36. John 6, 22 bis. 23. 21, 8.—Aristoph. Ran. 139. Diod. Sic. 2. 55.

πλοῖον, ου, τό, (πλέω,) *a ship, vessel*, genr. Acts 20, 13. 38. 21, 2. 3. 27, 2. 6. 10 sq. James 3, 4. al. In the Gospels spok-

en also of the small fishing vessels (boats) on the lake of Galilee, Matt. 4, 21, 22. Mark 4, 1, 36. Luke 5, 2, 3. John 6, 17, 19. al. Sept. for 𐤁𐤍𐤔 Gen. 49, 13. Jon. 1, 3, 4, 5.—Luc. D. Deor. 26. 2. Xen. CEC. 8. 11; ἀλιευτικά πλοῖα Xen. Hell. 5. 1. 23. +

πλόος, contr. πλούς, gen. οὖν, οὐ, but in later writers also gen. πλόος, Acts 27, 9. Arr. Periplus Eryth. p. 176, see Lob. ad Phryn. p. 453; *a sailing, navigation, voyage*, Acts 21, 7. 27, 9, 10.—Wisd. 14, 1. AEL. V. H. 2. 14. Xen. An. 6. 1. 33.

πλούσιος, ἰα, ον, (πλούτος,) *rich, wealthy*, in N. T. only in masc.

1. Pr. Matt. 27, 57 ἀνέρωπος πλούσιος ἀπὸ Ἀρμαζαίας. Luke 12, 16, 16, 1. 19. Luke 14, 12 μὴ δὲ γείτονας πλουσίους. 18, 23, 19, 2. Sept. for 𐤁𐤍𐤔 2 Sam. 12, 1. Prov. 28, 11. So Palæph. 35. 2. Hdian. 1. 8. 10. Xen. Ath. 2. 18.—Subst. ὁ πλούσιος, Plur. οἱ πλούσιοι, *a rich man, the rich*, Matt. 19, 23, 24 ἡ πλούσιον εἰς τ. βασιλ. τοῦ 2. εἰσελεύσεται, Mark 10, 25, 12, 41 πολλοὶ πλούσιοι. Luke 6, 24, 16, 21, 22, 18, 25, 21, 1. 1 Tim. 6, 17. James 1, 10, 11. 2, 6, 5, 1. Rev. 6, 15, 13, 16. Sept. and 𐤁𐤍𐤔 Prov. 22, 2. 7. Jer. 9, 22. So Luc. Kron. 15. Xen. Mem. 4. 2. 37, 39.

2. Trop. *rich, prosperous, wanting in nothing*, 2 Cor. 8, 9. Rev. 2, 9, 3, 17. Also *rich in any thing, abounding in*, with ἐν c. dat. Eph. 2, 4 πρὸς πλούσιος ὧν ἐν ἐλέει. James 2, 5 πλ. ἐν πίστει.

πλουσίως, adv. (πλούσιος,) *richly, abundantly, largely*, Col. 3, 16. 1 Tim. 6, 17. Tit. 3, 6. 2 Pet. 1, 11.—Hdot. 2. 44. Philo de Alleg. II. p. 190.

πλουτέω, ὦ, f. ἴσω, (πλούτος,) 1. *to be rich*, absol. Luke 1, 53 πλουτοῦντας ἀπέστειλε κενούς. 1 Tim. 6, 9. With ἀπὸ of source, Rev. 18, 15; ἐκ Rev. 18, 3, 19. Sept. for 𐤁𐤍𐤔 Jer. 5, 27. Hos. 12, 8.—Judith 15, 6. AEL. V. H. 2. 11. Xen. An. 7. 7. 28; c. ἀπὸ Luc. D. Deor. 16. 1.

2. Trop. *to be rich, prosperous, wanting in nothing*; e. g. εἰς τινα, Luke 12, 21 μὴ πλουτῶν εἰς θεόν, *not rich toward God*, i. e. laying up no treasure in heaven. Absol. 1 Cor. 4, 8. 2 Cor. 8, 9. Rev. 3, 17, 18.—Also *to be rich in any thing, to abound*, c. ἐν, 1 Tim. 6, 18 πλουτεῖν ἐν ἔργοις ἀγαθοῖς. Absol. Rom. 10, 12 κύριος πλουτῶν εἰς πάντας, i. e. rich in gifts and spiritual blessings towards all.

πλουτίζω, f. ἴσω, (πλούτος,) *to make rich, to enrich*; in N. T. only trop. *to bestow richly, to furnish abundantly*; 2 Cor. 6, 10

ὡς πτωχοί, πολλοὺς δὲ πλουτίζοντες. Pass. *to be enriched, richly furnished*, c. ἐν παντί 1 Cor. 1, 5. 2 Cor. 9, 11.—Sept. Prov. 13, 7. Xen. Mem. 4. 2. 9. Pr. Sept. for רַעֲוִי Gen. 14, 23. Xen. Ag. 1. 17.

πλούτος, ου, ὁ, (kindr. πολὺς, πλέων,) also τὸ πλούτος in Mss. see Winer § 9. n. 2.

1. *riches, wealth*; Matt. 13, 22 ἡ ἀπάτη τοῦ πλούτου. Mark 4, 19. Luke 8, 14. 1 Tim. 6, 17. James 5, 2. Rev. 18, 16. Meton. as a source of power and influence, in ascriptions, Rev. 5, 12. Sept. for רַעֲוִי 1 K. 3, 11. Prov. 8, 18; יְהִי 28, 8; יְהִי Is. 30, 6.—Hdian. 3. 14. 13. Luc. Tim. 5. Xen. Cyr. 4. 2. 44.

2. Trop. ὁ πλούτος τοῦ θεοῦ v. τοῦ Χριστοῦ, i. e. the rich gifts and blessings imparted from God or Christ, Phil. 4, 19. Eph. 3, 8. Also, *good, prosperity, welfare*, Rom. 11, 12 bis. Heb. 11, 26.

3. Trop. *riches, richness, abundance*, usually before the genit. of another noun, where it may be rendered as an adj. *rich, abundant, pre-eminent*; Buttm. § 132. n. 12. Winer § 34. 2. Rom. 2, 4 τὸν πλούτον τοῦ χρηστοτήτος, i. q. his rich goodness. 2 Cor. 8, 2. Eph. 1, 7 πλ. τῆς χάριτος. 2, 7. Col. 2, 2. So πλούτος τῆς δόξης i. e. the abundant, pre-eminent glory of God, as displayed in his beneficence, Rom. 9, 23. Eph. 1, 18. 3, 16. Col. 1, 27; comp. in δόξα no. 2. b. Rom. 11, 33 ὁ βάθος πλούτου καὶ σοφίας καὶ γνώσεως, *O the deep richness both of wisdom and knowledge!*—Plato Euth. 13. p. 12. a, τρυφᾶς ὑπὸ πλούτου τῆς σοφίας.

πλύνω, f. νῶ, *to wash, to rinse*, espec. clothes, c. acc. Rev. 7, 14 ἐπλυναν τὰς στολὰς αὐτῶν. 22, 14, in Mss. Sept. for כִּבְּשָׁ Gen. 49, 11. Ex. 19, 10.—Artemid. 2. 4. Plato Charm. 161. e, τὸ ἑαυτοῦ ἱμάτιον. But Xen. Eq. 5. 7 οὐρὰν καὶ χρίτην πλύνειν.

πνεῦμα, ατος, τό, from πνέω *to breathe*.

I. A *breathing, breath*. 1. Of the mouth or nostrils, a *breathing, blast*, 2 Thess. 2, 8 πνεῦμα τοῦ στόματος, *breath of the mouth*, the destroying power of God; so Sept. and רִיחַ רַעֲוִי Is. 11, 4; comp. Ps. 33, 6. Of the vital breath, Rev. 11, 11 πνεῦμα ζωῆς, *breath of life*; so Sept. and Heb. רִיחַ חַיִּים Gen. 6, 17. 7, 15. 22.—Hdian. 2. 13. 9. Diod. Sic. 2. 12. Xen. Ven. 7. 3.

2. *breath of air, air in motion, a breeze, blast, the wind*; John 3, 8 τὸ πνεῦμα, ὅπου θέλει, πνέει. Heb. 1, 7 ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, quoted from Ps. 104, 4 where Sept. for רִיחַ; as also Gen. 8, 1. Is. 7, 2.—Hdian. 5. 4. 22. Dem. 43. 24. Xen. An. 6. 1. 14.

II. *The spirit of man*, i. e. 1. The vital spirit, life, soul, Lat. *anima*, the principle of life residing in the breath, breathed into man from God and again returning to God, comp. Gen. 2, 7. Ecc. 12, 7. Ps. 104, 29. —Matt. 27, 50 ἀφῆκε τὸ πνεῦμα *he gave up the ghost*, expired. John 19, 30. Luke 23, 46 εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου, comp. Ps. 31, 5. Acts 7, 59. Luke 8, 55 ἐπέστρεψε τὸ πνεῦμα αὐτῆς καὶ ἀνέστη. James 2, 26. Rev. 13, 15. Sept. and רִיחַ Gen. Ecc. Ps. 11. cc. Gen. 45, 27. Judg. 15, 19. al. So Ecclus. 38, 23. Eurip. Hec. 571 ἀφῆκε πνεῦμα. Diod. Sic. 3. 40 τὸ πνεῦμα τῇ δούσῃ φύσει πάλιν ἀνταπέδωκαν. Anthol. Gr. IV. p. 284.—Trop. John 6, 63 bis, τὸ πνεῦμά ἐστι τὸ ζωοποιῶν κτλ. i. e. as the spirit in man giveth life to the body, so my words are spirit and life to the soul. Also 1 Cor. 15, 45 ἐγένετο . . . Ἀδάμ εἰς ψυχὴν ζῶσαν· ὁ δὲ ἐσχ. Ἀδάμ [ἐστὶ] εἰς πνεῦμα ζωοποιῶν, a *life-giving spirit*, i. e. a spirit of life, as raising the bodies of his followers from the dead into immortal life; comp. Phil. 3, 21.

2. The rational spirit, mind, soul, Lat. *animus*. a) Genr. as opp. to the body and animal spirit; 1 Thess. 5, 23 τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, as a periphrasis for the whole man. Luke 1, 47 μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, καὶ ἠγαλλίασε τὸ πνεῦμα μου. Heb. 4, 12 ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος. Rom. 2, 29. 8, 10 τὸ σῶμα νεκρόν . . . τὸ δὲ πνεῦμα ζῶν. 1 Cor. 5, 3 ἐγὼ ὡς ἀπὸν τῷ σώματι, παρὼν δὲ τῷ πνεύματι. v. 4. 5 εἰς ὄλεθρον τῆς σαρκὸς ἵνα τὸ πνεῦμα σωθῇ. 6, 20. 7, 34. 2 Cor. 7, 1. Phil. 3, 3. Col. 2, 5. 1 Pet. 4, 6. Heb. 12, 9 ὁ πατὴρ τῶν πνεύματων, opp. οἱ πατέρες τῆς σαρκὸς. (Comp. Sept. and רִיחַ Num. 16, 22. 27, 16; also Zech. 12, 1.) So where ψυχὴ or σῶμα are not expressed; Rom. 8, 16 αὐτὸ τὸ πνεῦμα (τοῦ θεοῦ) συμμαρτυρεῖ τῷ πνεύματι ἡμῶν *the divine spirit itself testifieth with or to our spirit*, mind. Gal. 6, 18. 2 Tim. 4, 22. Philem. 25. Also Rom. 1, 9. John 4, 23. 24 προσκυνεῖν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ *in spirit and in truth*, with a sincere mind; comp. Phil. 3, 3, and see in ἀλήθεια no. 1. a. So Wisd. 2, 3 opp. σῶμα. 16, 14 opp. ψυχῇ. Plato Ax. 370. c, εἰ μή τι θεῖον ὄντως ἐνῆν πνεῦμα τῇ ψυχῇ. b) As the seat of the affections, emotions, passions of various kinds; e. g. of humility, Matt. 5, 3 πτωχοὶ τῷ πνεύματι *poor in spirit*, lowly in mind. (Comp. Sept. and רִיחַ Ps. 34, 19.) So of enjoyment, quiet, 1 Cor. 16, 18 ἀνέπασσαν γὰρ τὸ ἐμὸν πνεῦμα. 2 Cor. 12, 7, 13;

of joy, Luke 10, 21 ἡγαλλιάσατο τῷ πνεύματι δ' Ἰησοῦς. Of ardour, fervour, Acts 18, 25 et Rom. 12, 11 ζέων τῷ πνεύματι. Luke 1, 17 ἐν πνεύματι καὶ δυνάμει Ἠλίου, i. e. in the powerful, energetic spirit of Elijah; comp. Eccus. 48, 1 ἀνέστη Ἠλίας προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπρὰς ἐκαίετο, and v. 12 καὶ ἔλυσαι ἐνεπλήσθη πνεύματος αὐτοῦ. Of perturbation, e. g. from grief, indignation, Mark 3, 12 ἀναστενάξας τῷ πνεύματι αὐτοῦ. John 11, 33, 13, 21. Acts 17, 16 παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ. Comp. Sept. and 𐤒𐤒 Gen. 26, 35. Is. 65, 14. So Wisd. 5, 3. c) As referring to disposition, feelings, temper of mind, Engl. *spirit*. Luke 9, 55 οὐκ οἴδατε οἷον πνεύματος ὅστε ὑμεῖς. Rom. 8, 15 πνεῦμα δουλείας *a slavish spirit*, opp. τὸ πν. υἰοθεσίας, see below in III. D. 2. e. Rom. 11, 8. 1 Cor. 4, 21 et Gal. 6, 1 πν. πραότητος, *a mild, gentle spirit*. 1 Cor. 14, 14 τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστι, *my spirit prays*, i. e. my own feelings thus find utterance in prayer, but what I mean is not understood by others. v. 15 bis. 16. 2 Cor. 4, 13, 11, 4, 12, 18. Eph. 4, 23. Phil. 1, 27. 2, 1. 2 Ti. 1, 7. 1 Pet. 3, 4. Comp. Sept. and 𐤒𐤒 Ez. 11, 19, 18, 31. Num. 5, 30. 1so Soph. Œd. Col. 612. d) As implying *will, counsel, purpose*; Matt. 26, 41 et Mark 14, 38 τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Acts 18, 5 Rec. συνεχοῖο τῷ πνεύματι. 19, 21 ἔζετο Παῦλος ἐν τῷ πν. 20, 22 see in δέω no. 2. b. β. Sept. and 𐤒𐤒 1 Chr. 5, 26. Ezra 1, 1. So 1 Esdr. 2, 2. e) As including the *understanding, intellect*, Mark 2, 8 ἐπιγνοὺς τῷ πνεύματι. Luke 1, 80 et 2, 40 τὸ δὲ παιδίον ἤξεναε καὶ ἐκραταούτο πνεύματι πληρούμενον σοφίας. 1 Cor. 2, 11. 12 πν. τοῦ κόσμου, comp. πν. τοῦ ἀνθρ. in v. 11. Sept. and 𐤒𐤒 Ex. 28, 3. Job 20, 3. Is. 29, 24. So Plato Ax. 370. c. f) For πνεῦμα signifying the *mind or disposition* as affected by the Holy Spirit, see below in III. D. 2. e.

III. A *spirit*, i. e. a simple, incorporeal, immaterial being, possessing higher capacities than man in his present state.

A) Of *created spirits*. 1. The human *spirit, soul*, after its departure from the body and as existing in a separate state; Heb. 12, 23 προσεληλύθατε... πνεύμασι δικαίων τετελειωμένων, i. e. *to the spirits of the just advanced to perfect happiness and glory*. 1 Pet. 3, 19 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορεύεσθαι ἐκήρυξεν, *in which [spiritual nature] also he once preached [through Noah] to those spirits now in prison*, comp. 2 Pet.

2, 4, 5; others refer this to the supposed descent of Christ into Hades after his crucifixion, and his there preaching the gospel. Acts 23, 8. So of the soul of a person re-appearing after death, *a spirit, ghost*, Luke 24, 37. 39. Acts 23, 9.

2. an *evil spirit, demon*, i. q. δαιμόνιον, δαίμων, q. v. mostly with the epithet ἀκάθαρτον, see in ἀκάθαρτος no. 3. E. g. πνεῦμα ἀκάθ. Matt. 10, 1. 12, 43. Mark 1, 23. 26. 27. 3, 11. 30. 5, 2. 8. 13. 6, 7. 7, 25. 9, 25. Luke 4, 36. 6, 18. 8, 29. 9, 42. 11, 24. Acts 5, 16. 8, 7. Rev. 16, 13. 18, 2. Also πν. δαιμονίων ἀκάθαρτον Luke 4, 33; πνεύματα δαιμονίων Rev. 16, 14; πνεῦμα ποιηρόν Acts 19, 15. 16, and τὰ πνεύματα νοσηρά v. 12. 13. Matt. 12, 45. Luke 7, 21. 8, 2. 11, 26; πνεῦμα ἀλαλόν Mark 9, 17. 25; πνεῦμα ἀσθενείας, *a spirit of infirmity*, causing disease, Luke 13, 11, comp. v. 16; πν. πύθωνο, *a spirit of divination*, a soothsaying demon, Acts 16, 16. 18. Absol. Matt. 8, 16. Mark 9, 20. Luke 9, 39. 10, 20. Eph. 2, 2 τὸν ἀρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ ἐνεργούντος κτλ. i. e. Satan, the gen. πνεύματος being an anacoluthon for τὸ πνεῦμα. Others here take τοῦ πνεύματος in the sense of *disposition*, as above in II. 2. c; see Winer § 65. 8.—Test. XII Patr. p. 657 ἀπὸ τοῦ Σατανᾶ καὶ τῶν πνευμάτων αὐτοῦ. p. 729 τὰ πν. τοῦ Βελιάρ.

3. Less often in Plur. of *angels*, as God's ministering *spirits*; Heb. 1, 14 οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα; Rev. 1, 4 ἀπὸ τῶν ἑπτὰ πνεύματων ᾧ ἐστὶν ἐνώπιον τοῦ θρόνου αὐτοῦ, i. e. the seven archangels, see in ἀρχάγγελος. Rev. 3, 1. 4, 5. 5, 6.—Jos. Ant. 4. 6. 3 ἄγγελος... θεῖον πνεῦμα.

B) Of *God* in reference to his immateriality; John 4, 24 πνεῦμα ὁ θεός.

C) Of *Christ* in his exalted spiritual nature, in distinction from his human nature. 1 Pet. 3, 18 θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ πνεύματι, referring to the spiritual exaltation of Christ after his resurrection to be Head over all things to the church, comp. Eph. 1, 20. 21. 22; in which spiritual (pre-existent) nature also he preached (v. 19) through Noah, see above in A. 1. Rom. 1, 4 κατὰ πνεῦμα ἀγιοσύνης, opp. κατὰ σάρκα. 1 Tim. 3, 16 see in δικαίω no. 2. a. So too some take πνεῦμα αἰώνιον in Heb. 9, 14, in opp. to the perishable beasts in v. 13, comp. 7, 16. 24; better, *the Holy Spirit, the divine influence*, which rested on Jesus without measure and with an eternal efficacy; comp. John 3, 34, and see below in D. 2. b.—For 1 Cor. 15, 45 see in II. 1; and 2 Cor 3, 17 see in D. 1. c.

D) Of the Spirit of God, Heb. רוּחַ יְהוָה, רִיחַ הַקֹּדֶשׁ, in N. T. τὸ πνεῦμα τοῦ θεοῦ v. κυρίου; also τὸ πνεῦμα τὸ ἅγιον, the Holy Spirit; and absol. τὸ πνεῦμα, the Spirit, κατ' ἐξοχὴν; called likewise the Spirit of Christ as being sent or communicated by him after his resurrection and ascension, e. g. τὸ πν. Ἰησοῦ Acts 16, 7; Χριστοῦ Rom. 8, 9. 1 Pet. 1, 11; Ἰησοῦ Χρ. Phil. 1, 19; τοῦ κυρίου 2 Cor. 3, 17; τοῦ υἱοῦ θεοῦ Gal. 4, 6. For the Heb. usage, see Heb. Lex. art. רוּחַ no. 4. In N. T. this Spirit is every where represented as in intimate union with God the Father and Son, as proceeding from and sent forth by them, as possessing the same attributes and performing the same acts with God the Father and Son.—The passages in N. T. in which πνεῦμα is to be referred to this signification, may be divided into two classes, viz. those in which being, intelligence, and agency are predicated of the Spirit; and meton. those in which the effects and consequences of this agency are spoken of.

1. The Holy Spirit, as existing, as a divine agent, etc.

a) Joined with ὁ θεός v. ὁ πατήρ, and ὁ Χριστός, ὁ κύριος, ὁ υἱός, with the same or with different predicates. Matt. 28, 19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, see in ὄνομα no. 4. 1 Cor. 12, 4, comp. 5. 6, τὸ δὲ αὐτὸ πνεῦμα... καὶ ὁ αὐτὸς κύριος... ὁ δὲ αὐτὸς θεός. 2 Cor. 13, 13 ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. 1 Pet. 1, 2 κατὰ πρόγνωσιν θεοῦ πατρὸς ἐν ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ. Jude 20 ἐν πνεύματι ἁγίῳ προσευχόμενοι, ἐαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. [1 John 5, 7.]

b) Spoken in connection with or in reference to God, ὁ θεός, ὁ πατήρ. E. g. where intimate union or oneness with the Father is predicated of τὸ πνεῦμα. John 15, 26 τὸ πνεῦμα τῆς ἀληθείας, ὁ παρὰ τοῦ πατρὸς ἐκπορεύεται, comp. below in lett. d. Where the same omniscience is predicated of τὸ πνεῦμα as of ὁ θεός. 1 Cor. 2, 10 τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ θεοῦ. v. 11 οὐτὼ καὶ τὰ τοῦ θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. Where the same things are predicated of τὸ πνεῦμα which in other places are predicated of ὁ θεός, e. g. Ananias and Sapphira are said to lie to the Holy Spirit, etc. Acts 5, 3 ψεύσασθαι σε τὸ πνεῦμα τὸ ἅγιον, and so v. 9; comp. v. 4 οὐκ

ἐψεύσω ἄνθρωποις, ἀλλὰ τῷ θεῷ.—As speaking through the prophets of the O. T. Acts 1, 16 γραφὴν... ἣν προείπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαβίδ, comp. 4, 24. 25 σὺ ὁ θεός... ὁ διὰ στόματος Δαβίδ... εἰπὼν, and comp. 3, 21 et Heb. 1, 1. Acts 28, 25 καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἰσαίου, comp. Is. 6, 8. 11 where it is רוּחַ יְהוָה. Heb. 3, 7 καὶ οὕτως λέγει τὸ πνεῦμα τὸ ἅγιον, comp. Ps. 95, 7 where it is רוּחַ יְהוָה. Heb. 10, 15 μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον, comp. Jer. 31, 31 where it is רוּחַ יְהוָה. So Heb. 9, 8, comp. 1, 1. Also genr. as speaking and warning men through prophets and apostles, Acts 7, 51, comp. v. 52.—Where a person is said to be born of the Spirit, spoken of the moral renovation, the new spiritual life imparted to those who sincerely embrace the gospel. John 3, 5. 6. 8 ὁ γεγεννημένος ἐκ τοῦ πνεύματος, comp. John 1, 13 ἐκ τοῦ θεοῦ ἐγεννήθησαν.—Where τὸ πνεῦμα is said to dwell in or be with Christians, as Rom. 8, 9 εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. v. 11 bis, εἰ δὲ τὸ πνεῦμα τοῦ ἐγγεραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν... διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν. 1 Cor. 3, 16 οὐκ οἶδατε ὅτι ναὸς θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; 6, 19 τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστιν. 2 Tim. 1, 14 διὰ πνεύματος ἁγίου, τοῦ ἐνοικοῦντος ἐν ἡμῖν. Compare 2 Cor. 6, 16 ὑμεῖς γὰρ ναὸς θεοῦ ἐστε ζῶντος· καὶ οὕτως εἶπεν ὁ θεός· ὅτι ἐνοικήσω ἐν αὐτοῖς κτλ. comp. John 14, 23. Eph. 2, 22.—Where τὸ πνεῦμα and ὁ θεός are interchanged; as 1 Cor. 12, 11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, spoken of miraculous gifts; comp. v. 7 where it is ὁ θεός ὁ ἐνεργῶν τὰ πάντα ἐν πάσιν. So Eph. 6, 17 μάχαιρα τοῦ πνεύματος, ὁ ἐστὶ ῥῆμα θεοῦ.

c) Spoken in connection with or in reference to Christ; e. g. joined with ὁ Χριστός in emphatic affirmation, Rom. 9, 1 ἀληθεῖαν λέγω ἐν Χριστῷ· οὐ ψεύδομαι... ἐν πνεύματι. In a solemn obtestation, Rom. 15, 30 παρακαλῶ δὲ ὑμᾶς... διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος. In the renovation and sanctification of Christians, 1 Cor. 6, 11 ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε, ἀλλ' ἐδικαιώθητε, ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν. 2 Cor. 3, 17 bis, ὁ δὲ κύριος τὸ πνεῦμα ἐστίν (comp. v. 8), οὗ δὲ τὸ πνεῦμα κυρίου, ἐκεῖ ἐλευθερία. v. 18. Heb. 10, 29.—So τὸ πνεῦμα and ὁ Χριστός are said to be or dwell with men; compare the examples cited above in lett. b, with John 14, 23. 15, 4. 2 Cor. 13, 5. Eph. 3, 17.—Also where τὸ πνεῦμα τὸ ἅγιον is

said to descend, *σωματικῶς εἶδει*, upon Jesus after his baptism, Luke 3, 22. Matt. 3, 16. Mark 1, 10. John 1, 32. 33.

d) As coming to and acting upon men, Christians, exerting in and upon them an enlightening, strengthening, sanctifying influence. Thus where the H. S. is represented as the author of revelations to men, e. g. through the prophets of the O. T. see above in lett. b; or as communicating a knowledge of future events, Acts 10, 19 *εἶπεν αὐτῷ (Πέτρῳ) τὸ πνεῦμα· ἰδοὺ ἄνδρες τρεῖς ζητοῦσι σε.* 20, 23. 21, 11. 1 Tim. 4, 1. Or as directing or impelling to any act, Acts 11, 12.—As communicating instruction, admonitions, warnings, invitations through the apostles; Rev. 2, 7 *ἔχων οὐς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.* v. 11, 17. 29. 3, 6. 13. 22. 14, 13. 22, 17 *καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν· ἔρχου,* i. e. the Spirit and the whole church. 30, 1 Cor. 2, 10; comp. above in lett. b.—As speaking through the disciples when brought before rulers, etc. Matt. 10, 20. Mark 13, 11. Luke 12, 12. As qualifying the apostles powerfully to propagate the Gospel, *λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγ. πν. ἐφ' ὑμᾶς* Acts 1, 8; or aiding in building up and comforting the churches, 9, 31; or directing in the appointment of church-officers, 20, 28; or assisting to speak and hear the Gospel aright, 1 Cor. 2, 13 *ἐν διδακτοῖς πνεύματος ἁγίου (λόγοις) in words taught, suggested by the Holy Spirit.* v. 14. *ψυκικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ.* Emphat. as the Spirit of the Gospel, 2 Cor. 3, 17; see above in lett. c, and comp. in no. 2. c, below.—Also as coming to Christians and remaining with them; imparting to them spiritual knowledge, aid, consolation, sanctification; making intercession with and for them, and the like. John 14, 17. 26 *ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον... ἐκεῖνος ὑμᾶς διδάξει πάντα.* 15, 26 *ὁ παράκλητος... τὸ πνεῦμα τῆς ἀληθείας;* i. e. that divine Spirit who will impart the knowledge of divine truth; as 16, 13 *τὸ πνεῦμα τῆς ἀληθείας ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν.* Rom. 8, 14 *ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ θεοῦ.* v. 16 *αὐτὸ τὸ πνεῦμα κτλ.* v. 26 bis. 27. 14, 17. 15, 13. 16. 2 Cor. 1, 22 et 5, 5 *ἄρραβὼν τοῦ πνεύματος.* Eph. 3, 16. 6, 18. 1 Thess. 1, 6. 2 Thess. 2, 13. James 4, 5 see in *ἐπιποσέω.* 1 Pet. 1, 22.—So where any one is said to grieve the Holy Spirit; Eph. 4, 30 *μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε,* i. e. by whose gifts and influences ye are strength-

ened and confirmed; comp. Is. 63, 10 where Sept. for *וַיִּשָּׁקֶהוּ*.

2. Meton. *the Holy Spirit*, put for the effects and consequences of the agency and operations of the Spirit of God, i. e. *a divine influence, a divine energy or power, an inspiration*, resulting from the immediate agency of the Holy Spirit, i. q. *δύναμις τοῦ ἁγίου πνεύματος* Acts 1, 8.—Spoken

a) Of that physical procreative energy exerted in the miraculous conception of Jesus; Luke 1, 35 *πνεῦμα ἅγιον ἐπέλευσται ἐπὶ σέ,* where it is i. q. *δύναμις ὑψίστου* in the next clause. Matt. 1, 18. 20. So in respect to the conception of Isaac out of the course of nature, Gal. 4, 29.

b) Of that special divine influence, inspiration, energy, which rested upon and existed in Jesus after the descent of the Holy Spirit upon him at his baptism. Luke 4, 1 *Ἰησοῦς δὲ πνεύματος ἁγίου πλήρης,* comp. 3, 22. John 3, 34 *οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦμα,* i. e. the divine influence, energy, resting upon Christ was not measured and occasional, like that of prophets and apostles, but ever abundant and constant. Acts 1, 2. Matt. 12, 18 *ἀγαπητός μου... ἐξῆω τὸ πνεῦμα μου ἐπ' αὐτόν,* quoted from Is. 42, 1 where Sept. for *רוּחִי*. Luke 4, 18 *πνεῦμα κυρίου ἐπ' ἐμέ,* quoted from Is. 61, 1 where Sept. for *רוּחַ יְהוָה יְהוָה*. Acts 10, 38 *Ἰησοῦς... ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει.* 1 John 5, 6 bis. 8 *τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἶμα,* i. e. that divine spirit, energy, which was in Jesus; by which also he was sealed as a spotless victim for his atoning sacrifice, Heb. 9, 14; comp. above in C.—As prompting him to various actions, e. g. to go into the desert to be tempted, Matt. 4, 1. Mark 1, 12. Luke 4, 1 *ἦγεντο ἐν τῷ πνεύματι εἰς τὴν ἔρημον,* and afterwards to return into Galilee Luke 4, 14.—As enabling him to cast out demons; Matt. 12, 28 *εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια,* comp. Luke 11, 20 where it is *εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια.* In this connection *τὸ πνεῦμα τὸ ἅγιον* is said to be blasphemed, Matt. 12, 31. 32. Mark 3, 29. Luke 12, 10; comp. Matt. 12, 28. Mark 3, 30.

c) Of that divine influence by which prophets and holy men were excited, when they are said to have spoken or acted *ἐν πνεύματι* v. *διὰ πνεύματος*, in or through the Spirit, i. e. by inspiration; Matt. 22, 43 *πῶς οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ;* Mark 12, 36. So 2 Pet. 1, 21 *ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν.* 1 Pet. 1,

11 τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ. Of John in the Apocalypse, as being ἐν πνεύματι, i. e. *rapt in prophetic vision*, Rev. 1, 10. 4, 2. 17, 3. 21, 10; also Rev. 19, 10, see in *μαρτυρία* no. 2. b.—Of the inspiration resting upon John the Baptist, Luke 1, 15; Zacharias 1, 67; Elizabeth 1, 41; Simeon 2, 25. 27.—So of that divine influence and inspiration imparted to Christians, by which they are taught, enlightened, guided, in respect to faith and practice; John 7, 39 bis, *τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος... οὐπω γὰρ ἦν πνεῦμα ἄγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἔδοξάσθη*, comp. John 16, 13. 14. So Luke 11, 13. Rom. 5, 5. 1 Cor. 12, 3 bis, *οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν, λέγει ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ*. 2 Cor. 3, 3 *ἐπιστολὴ... ἐγγεγραμμένη οὐ μελανι, ἀλλὰ πνεύματι θεοῦ ζῶντος*. Gal. 5, 5. Tit. 3, 5 *ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαίνωσews πνεύματος ἁγίου, οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως*. Heb. 6, 4. 1 Pet. 4, 14. So when the disciples of Christ are said to be *baptized* with the Holy Spirit, i. e. to be richly furnished with all spiritual gifts, see in *βαπτίζω* no. 2. b. Matt. 3, 11 *αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί*. Mark 1, 8. Luke 3, 16. John 1, 33. For Acts 1, 5 et 11, 16, see below in lett. d. (So τὸ ἅγιον πνεῦμα Wisd. 9, 17.) *Emphat. as the Spirit of the Gospel, put for the Gospel* in opp. to the letter of the Mosaic law, 2 Cor. 3, 6 bis. 8; comp. v. 17, and above in no. 1. d.

d) Of that influence of the Spirit by which the apostles were originally qualified to act as founders and directors of the church of Christ; John 20, 22 *ἐνέφυσεν καὶ λέγει αὐτοῖς· λάβετε πνεῦμα ἅγιον*, comp. v. 23.—Spec. of that powerful energy and inspiration imparted by the Holy Spirit on the day of Pentecost and afterwards, by which the Apostles and early Christian teachers were endowed with high supernatural qualifications for their work; e. g. a full knowledge of gospel truth, the power of prophesying, of working miracles, of speaking with tongues, etc. E. g. where they are said to be *baptized* with this Holy Spirit Acts 1, 5 et 11, 16, comp. 1, 8. 1 Cor. 12, 13 bis, comp. v. 8. 9.—Acts 2, 4 bis, *καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου· καὶ ἤρξαντο λαλεῖν ἑτέροις γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδον αὐτοῖς ἀποφθέγγεσθαι*, i. e. as the Spirit impelled them. 2, 17. 18, quoted from Joel 3, 1. 2 [28, 29], where Sept. for *ἦν*. Acts 2, 33 *Ἰησοῦς... τήν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν*

παρὰ τοῦ πατρὸς, ἐξέχεεν τοῦτο. v. 38. 5, 32. 8, 15. 17. 18. 19. 9, 17. 10, 44. 45. 47. 11, 15. 24. 13, 9. 15, 8. 19, 2 bis, *εἶπε πρὸς αὐτούς· εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες· οἱ δὲ εἶπον πρὸς αὐτόν· ἀλλ' οὐδὲ εἰ πνεῦμα ἅγιον ἔστιν, ἠκούσαμεν*, i. e. they did not know that the Holy Spirit had yet been given. Acts 19, 6. Rom. 15, 19 *ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος ἁγίου*, i. e. through the power of the internal influences and revelations of the Spirit. 1 Cor. 2, 4. 7, 40. 12, 7. 8 bis. 9 bis. 14, 2. 32 *καὶ πνεύματα προφῆτων προφήταις ὑποτάσσεται*, the *spirits of the prophets are subject to the prophets*, i. e. inspiration and self-possession go hand in hand, holy inspiration can never cause confusion and disorder, comp. v. 33. Eph. 1, 13. Gal. 3, 2. 3. 5. 14. 1 Thess. 1, 5. 4, 8. 5, 19 (comp. 2 Tim. 1, 6). Heb. 2, 4. 1 Pet. 1, 12.—So as prompting to or restraining from particular actions or conduct; Acts 8, 29. 39 *πνεῦμα κυρίου ἤρπασεν τὸν Φίλιππον*, i. e. the divine influence, *afflatus*, which rested on Philip, hurried him away, comp. Matt. 4, 1; so Acts 13, 2. 4. 15, 28. 16, 6. 7.—As prompting to holy boldness, energy, zeal, in speaking and acting. Acts 4, 8 *τότε Πέτρος πλησθεὶς πνεύματος ἁγίου, εἶπε πρὸς αὐτούς*. v. 31. 6, 3 *ἄνδρας ἐπτά, πλήρεις πνεύματος ἁγίου καὶ σοφίας*. v. 5. 10, comp. v. 8.—As the medium of divine communications and revelations, Acts 11, 28 *Ἀγαβος ἐσήμανε διὰ τοῦ πνεύματος κτλ.* 21, 4. Eph. 3, 5.—As the source of support, comfort, Christian joy and triumph, Acts 7, 55. 13, 52. Eph. 5, 18. Phil. 1, 19.—Plur. *πνεύματα, spiritual gifts*, 1 Cor. 14, 12.

e) Of that divine influence by which the temper or disposition of mind in Christians is affected; or rather, *the spirit, temper, disposition of mind produced in Christians by the influences of the Holy Spirit*, which corrects, elevates, ennobles, sanctifies their views and feelings; fills the mind with peace and joy; and is the pledge and foretaste of everlasting happiness. E. g. a) As opposed to *ἡ σὰρξ*, which includes the idea of that which is earthly, grovelling, imperfect, sinful; John 3, 6 *τὸ γεγεννημένον ἐκ τῆς σαρκός, σὰρξ ἐστὶ· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμά ἐστι*, put for *πνευματικόν ἐστὶ, is spiritual*, i. e. has those dispositions and feelings which are produced by the Spirit of God. Rom. 8, 1 *μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα*, i. e. not indulging the depraved affections and lusts of our carnal natures and unrenewed hearts, but following those

holy and elevated affections and desires which the Spirit imparts and cherishes. v. 2. 4. 5 bis. 6. 9 ἐν πνεύματι. v. 13. 1 Cor. 6, 17 ὁ δὲ κολλώμενος τῷ κυρίῳ, ἐν πνεύμα ἔσται, i. e. through the influence of the Spirit such an one has the same disposition and the same temper of mind with Christ. Gal. 5, 16 πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. v. 17 bis. 18. 22. 25 bis. 6, 8 bis. β) Genr. Rom. 8, 9 πνεῦμα Χριστοῦ i. e. the same mind as Christ possessed, wrought in us by the Spirit, comp. Eph. 3, 17. Rom. 7, 6. 8, 15 ἐλάβετε πνεῦμα υἱοθεσίας a spirit of sonship, i. e. a filial spirit. v. 23. 1 Cor. 2, 12. 2 Cor. 6, 6. Gal. 4, 6 (comp. Rom. 8, 15). Eph. 1, 17 δὴν ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως, a spirit of wisdom and illumination, imparted through the Holy Spirit. 2, 18. 22. 4, 3. 4. [5, 9.] Col. 1, 8. 1 Tim. 4, 12. 1 John 3, 24. 4, 13. Jude 19.

3. Meton. of a person or teacher acting or professing to act under the inspiration of the Holy Spirit, by divine inspiration, i. q. πνεύματα προφητῶν 1 Cor. 14, 34, οἱ λαλοῦντες ἐν πνεύματι 1 Cor. 12, 3. So 1 Cor. 12, 10 διακρίσεις πνεύματων the trying of spirits or teachers, i. e. the judgment as quickened by the Holy Spirit, including not only the power of discerning who was a prophet and who was not, but also of distinguishing in the discourses of a teacher what proceeded from the Holy Spirit and what did not. 1 John 4, 1 bis, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα. v. 2 bis. 3. 6 bis. 1 Thess. 4, 1. 2 Thess. 2, 2 μίτε διὰ πνεύματος, i. e. neither by any one professing to be inspired.

πνευματικός, ἡ, ὄν, (πνεῦμα,) belonging to the breath, breathing, as ὁ πν. τύπος the breast, Theophr. Fr. 7. 12. ib. 10. 7; windy, Theophr. Caus. Pl. 4. 12. 5; spiritual, mental, opp. σωματικόν, Plut. de tuend. San. præc. 13. —In N. T.

1. spiritual, pertaining to the nature of spirits, see πνεῦμα III. A. 1 Cor. 15, 44 bis, σῶμα πνευματικόν a spiritual body, having the nature of a spirit, opp. σῶμα ψυχικός the animal body. v. 46 bis. —Abstr. for concr. Eph. 6, 12 τὰ πνευματικά τῆς πονηρίας, i. q. τὰ πνεύματα πονηρά, comp. Winer § 34. n. 3. Matth. § 445. 5. So τὰ ληστικά for τοὺς ληστές Polyæn. 5. 14.

2. spiritual, as pertaining to or proceeding from the Holy Spirit, τὸ πνεῦμα τὸ ἅγιον, see in πνεῦμα III. D. a) Of persons, spiritual, i. e. enlightened by the Holy Spirit, enjoying the influences, graces, gifts of the

Holy Spirit; 1 Cor. 2, 15. 3, 1 ὑμῖν ὡς πνευματικοῖς. 14, 37. Gal. 6, 1. b) Of things spiritual, i. e. communicated or imparted by the Holy Spirit, Rom. 15, 27 1 Cor. 2, 13 bis, πνευματικοῖς πνευματικὰ συγκρίνοντες, see in συγκρίνω no. 1. 1 Cor. 9, 11. Eph. 1, 3. Col. 1, 9. 1 Cor. 12, 1 et 14, 1 τὰ πνευματικά spiritual gifts, miraculous powers. Eph. 5, 19 et Col. 3, 16 ᾠδαῖς πνευματικαῖς in spiritual songs, composed in the Spirit, on spiritual and religious subjects. Rom. 7, 14 ὁ νόμος πν. ἐστίν, the law is spiritual, both as proceeding from the Holy Spirit and as adapted to the spiritual nature and wants of man. Rom. 1, 11 χάρισμα πνευματικόν, some spiritual gift, i. e. a gift pertaining to the mind or spirit of Christians as enlightened and quickened by the Holy Spirit; comp. in v. 12, and see in πνεῦμα III. D. 2. e. —Also of things in a higher and spiritual sense, i. e. not literal, not corporeal, including also a reference to the Holy Spirit; 1 Pet. 2, 5 bis, οἶκος πνευματικός . . . πνευματικὰς ἑσθίας. 1 Cor. 10, 3. 4 bis, βρώμα πνευματικόν ἔφαγον, πόμα πν. ἔπιον, κτλ. spiritual food, spiritual drink, i. e. supernatural, given by miraculous power, and intended to affect their faith and spiritual life; comp. vv. 1. 2. 5.

πνευματικῶς, adv. (πνευματικός,) spiritually, i. e. in accordance with the Holy Spirit, in or through the Spirit, 1 Cor. 2, 14. Also Rev. 11, 8 ἥτις καλεῖται πν. Σόδομα καὶ Αἴγυπτος, i. e. speaking in the Spirit, prophetically, allegorically, not literally. —Clem. Rom. Ep. ad Cor. 1. § 47 πνευματικῶς ἐπέστειλεν ἡμῖν, sc. Παῦλος.

πνέω, f. πνέομαι, aor. 1 ἐπνευσα, Buttm. § 114; not usually contracted, see Buttm. § 105. n. 2. Lob. ad Phryn. p. 220; to breathe, to breathe out, Hom. Il. 17. 447. Anthol. Gr. IV. p. 129. 2; trop. Plut. Aristoph. et Menand. comp. 1. —In N. T. to blow, only of the wind, absol. Matt. 7, 25. 27 καὶ ἐπνευσαν οἱ ἄνεμοι. Luke 12, 55. John 3, 8. 6, 18. Rev. 7, 1. Acts 27, 40 τῇ πνεύσει sc. αὔρα. Sept. for עֶשֶׂה Ps. 147, 18; עֶשֶׂה Is. 40, 24. So Palæph. 47. 2. Xen. An. 4. 5. 3.

πνίγω, f. ξω, to choke, to strangle, e. g. by drowning, Pass. Mark 5, 13. So Jos. Ant. 10. 7. 5. Plut. de Liber. educ. 13. Xen. An. 5. 7. 25. —Spec. to seize by the throat, to throttle, to choke, c. acc. Matt. 18, 28 κρατήσας αὐτὸν ἐπνιγε. So Antiph. 125. 39. Aristoph. Nub. 1376. Comp. ἀγχω Luc. D. Mort. 19. 1. ib. 22. 1.

ΠΝΙΚΤΟΣ, ἡ, ὄν, (πνίγω,) *strangled*, pr. Athen. 4. p. 147. d, κεφάλαιον . . . πνικτὸς ἐρίφου παρίσθηκε.—In N. T. meton. τὸ πνικτόν, *strangled meat*, i. e. the flesh of animals killed by strangling, without shedding their blood, Acts 15, 20. 29. 21, 25. This was forbidden to the Jews, Lev. 17, 13. 14; comp. 7, 26. 27. Deut. 12, 16. 23.

πνοή, ἡς, ἡ, (πνέω,) *breath*, i. e.

1. *a breathing*, *breath* of life, respiration, Acts 17, 25 ζῶν καὶ πνοήν. Sept. for πνεῦμα Gen. 2, 7. Is. 42, 5.—2 Macc. 7, 9. Hom. II. 23. 380. Soph. El. 719.

2. *breath* of air, *a blast*, *wind*, Acts 2, 2. Sept. for πνεῦμα Job 37, 10.—Hom. II. 16. 149. Thuc. 4. 100 blast of a bellows.

ποδῆρης, εος, οὗς, ὁ, ἡ, adj. (πούς, obs. ἄρω,) *reaching to the feet*, spoken of long flowing robes, Rev. 1, 13 ἐνδεδυμένον ποδήρη sc. ἐσθῆτα. Sept. for ἱμάτιον Ex. 28, 4.—Jos. Ant. 8. 3. 8. Xen. Cyr. 6. 4. 2 χιτῶνα ποδήρη.

πόθεν, interrog. adv. *whence?* correl. with ποῦ, πότε, etc. comp. Buttm. § 116. 4.

1. Pr. of place, *whence?* from what place or quarter? Matt. 15, 33 πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσούτοι κτλ. Mark 8, 4. John 4, 11. 6, 5. Rev. 7, 13. Also indirect, as often in N. T. comp. Winer § 61. 2. n. Luke 13, 25 οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. v. 27. John 3, 8. 8, 14 bis. Trop. of state, condition, indir. Rev. 2, 5. Sept. for ἱμάτιον Num. 11, 13. Gen. 29, 4. Judg. 19, 17.—Hom. Od. 16. 57. Plato Parm. 137. a. Xen. CEC. 16. 8.

2. Of the source, author, cause, also of manner, *whence?* *how?* Matt. 13, 27 πόθεν οὖν ἔχει ζιζάνια; v. 54. 56. 21, 25. Mark 6, 2. John 1, 49. 19, 9 πόθεν εἶπες; James 4, 1. Indirect, Luke 20, 7 μὴ εἰδέναι πόθεν. John 2, 9. 7, 27 bis. 28. 9, 29. 30. Sept. and ἱμάτιον 2 K. 6, 27. (Dem. 241. 17. Xen. Conv. 2. 5.) Spoken in surprise, admiration, Luke 1, 43 καὶ πόθεν μοι τοῦτο, ἵνα κτλ. (Epict. Ench. 22.) Implying strong negation, comp. Matth. § 611. 1. Mark 12, 37 καὶ πόθεν οἶδς αὐτοῦ ἐστί; So AEL. V. H. 13. 2. Dem. 749. 10.

ποία, as, ἡ, (Dor. for πῶα, Ion. ποίη,) *grass*, *herb*, *herbage*; so some James 4, 14 ποία γὰρ ἡ ζωὴ ὑμῶν, comp. 1, 10. Better ποῖα as fem. of ποῖος q. v.—Theocr. Idyll. 5. 34; ποίη Hdot. 8. 115. Hom. Od. 18. 369. Comp. Lob. ad Phryn. p. 496.

ποιέω, ὦ, f. ἦσω, aor. 1 ἐποίησα, perf. πεποίηκα, pluperf. πεποίηκειν, without augm. Mark 15, 7, see Buttm. § 83. n. 7. Aor. 1

Opt. 3 pers. plur. ποιήσιν Luke 6, 11, see Buttm. § 103. II. 4. Winer § 13. 2. d.—The various significations of this verb may all be classed under the two primary ones, *to make*, *to do*, implying action as completed or as continued. Sept. usually for πῶς.

1. *to make*, i. e. *to form*, *to produce*, *to bring about*, *to cause*, pr. of something external to oneself, something tangible, corporeal, obvious to the senses; see Passow s. v. init. Here the Middle is sometimes used with only a remote reference to the subject; which not seldom wholly vanishes, so that the Mid. does not apparently differ from the Active; see Passow l. c. Buttm. § 135. 6, 7, 8, and espec. n. 4. Matth. § 492. Winer § 39. 6.

a) Genr. a) Pr. and c. acc. Matt. 17, 4 ποιήσομεν ὧδε τρεῖς σκηνάς. John 9, 11 πηλὸν ἐποίησε. 18, 18 ἀνθρακιὰν πεποιηκόtes. 19, 23. Acts 7, 40 θεοὺς. v. 43. 9, 39 ἱμάτια. 19, 24. Rom. 9, 20. Heb. 12, 13. Rev. 13, 14. With ἐκ c. gen. of material, John 2, 15 ποιήσας φραγέλλιον ἐκ σχοινίων. 9, 6. Rom. 9, 21. With κατὰ τι of manner, model, Acts 7, 44. Heb. 8, 5. Mid. Acts 1, 1 τὸν μὲν πρώτων λόγον ἐποίησάμην περὶ πάντων κτλ. see above. Sept. for πῶς Gen. 6, 14 sq. Ex. 25, 9; c. ἐκ Gen. 6, 14. So Hdian. 1. 11. 2. Xen. Mem. 2. 7. 5; c. ἐκ An. 4. 5. 14. β) Of God, *to make*, i. q. *to create*, c. acc. Acts 4, 24 ὁ ποιήσας τὸν οὐρανὸν κτλ. 7, 50. 14, 15. 17, 24. Heb. 1, 2. 12, 27. Rev. 14, 7. So Luke 11, 40; c. dupl. acc. Matt. 19, 4 ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς. Mark 10, 6. Sept. for πῶς Gen. 1, 7. 16. 25. 31; ἄλλῃ Gen. 1, 1. 1. 21. 27. Is. 42, 5.

b) Trop. of a state or condition, or of things abstract and incorporeal, and genr. of such things as are produced by an act of the mind or will; *to make*, i. e. *to cause*, *to bring about*, *to occasion*; see Passow. a) Genr. c. acc. Luke 1, 68 ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ. Acts 15, 3 ἐποίησαν χαρὰν μεγάλην πᾶσι τ. ἀδελφοῖς. 24, 12 ἐπιστάσαντες ποιοῦντα ὄχλον. Rom. 16, 17. 1 Cor. 10, 13. Eph. 2, 15 ποιῶν εἰρήνην. 4, 16. Heb. 8, 9. Mid. Rom. 15, 26. Heb. 1, 3. So Hom. Od. 1. 250. Xen. An. 1. 8. 18. Ag. 1. 7 εἰρήνην. Mid. Hdot. 5. 30. Xen. Mem. 4. 4. 14. β) Spec. ποιεῖν with its accus. like Engl. *to make*, often forms here a periphrasis for the kindred verb. So Act. ἐκδίκησιν ποιεῖν *to make defence* of one's cause, i. q. ἐκδικεῖν to defend, to right, Luke 18, 7. 8. Acts 7, 24; comp. Luke ib. v. 3. 5. Sept. for ὅπως πῶς Mic. 5, 15. (Pol. 3.

8. 10.) ἐνέδραν ποιεῖν *to make an ambuscade*, i. q. ἐνεδρεύειν *to lie in wait*, Acts 25, 3. (Palaph. 1. 10. Xen. Hell. 4. 8. 35.) τὸ ἱκανὸν ποιεῖν *to make satisfaction*, i. q. ἱκανοῦν *to satisfy, to gratify*, Mark 15, 15. (Pol. 32. 7. 13.) μονὴν ποιεῖν *to make one's abode*, i. q. μένειν *to abide, to dwell*, John 14, 23. (Jos. Ant. 13. 2. 1.) ὁδὸν ποιεῖν *to make one's way, to go*, i. q. ὁδοποιοῦμαι, Mark 2, 23, comp. in ὁδός no. 2. a; πόλεμον ποιεῖν *to make war or fight*, i. q. πολεμεῖν *to war, to fight*; construed by Hebr. c. μετὰ τινος *instead of the dat.* Rev. 11, 7. 12, 17. 13, 7. 19, 19. Sept. for חָצַץ חָצַץ חָצַץ Gen. 14, 2; συμβούλιον ποιεῖν *to make a consultation*, i. q. συμβουλεύεσθαι *to consult together*, Mark 3, 6. 15, 1. (Plato Prot. 313. b.) συνωμοσίαν ποιεῖν *to make a conspiracy*, i. q. συνόμνυμι *to conspire*, Acts 23, 13. (Hdian. 7. 4. 7. Pol. 1. 70. 6.) συστροφὴν ποιεῖν *to make a combination, conspiracy*, i. q. συστρέφειν *to combine*, Acts 23, 12. Sept. for חָצַץ Am. 7, 10; comp. συστρέφομαι for 'פ 2 Sam. 15, 31. 2 K. 21, 22.—Min. often with only a remote reference to the subject; comp. above under no. 1 init. E. g. ἀναβόλην ποιεῖσθαι *to make delay* pr. on one's part, i. q. ἀναβάλλεσθαι *to delay*, Acts 25, 17. (Polyb. Spic. Fragm. T. V. p. 44. Schweigh.) δεήσεις ποιεῖσθαι *to make prayers*, i. q. δεῖσθαι *to pray*, Luke 5, 33. Phil. 1, 4. 1 Tim. 2, 1; ἐκβολὴν ποιεῖσθαι *to make a casting out*, i. q. ἐκβάλλειν *to cast out*, Acts 27, 18. (Pollux On. 1. 99.) κοπέτον ποιεῖσθαι *to make lamentation*, i. q. κῶπτεσθαι *to lament*, Acts 8, 2. (Comp. πένθος π. Sept. Gen. 50, 10. Hdot. 2. 1.) λόγον ποιεῖσθαι *to make account of*, i. q. λογιζέσθαι, Acts 20, 24. (Diod. Sic. 20. 36. Pol. 25. 1. 3.) μνείαν ποιεῖσθαι, i. q. μνήσκω, see in μνεία; μνήμην ποιεῖσθαι, see in μνήμη; πορείαν ποιεῖσθαι *to make progress or a journey*, i. q. πορεύεσθαι *to journey*, Luke 13, 22. (2 Macc. 3, 8. Xen. An. 6. 2. 11.) πρόνοιαν ποιεῖσθαι *to make provision for*, i. q. προνοεῖσθαι *to provide for*, Rom. 13, 14. (Pol. 4. 6. 11. Diod. Sic. 5. 1; comp. Dem. 1433. 5.) σπουδὴν ποιεῖσθαι *to make diligence, to give diligence*, i. q. σπουδάζειν, Jude 3; so Pol. 1. 46. 2. Plut. de Liber. educ. 7.

c) Spec. of a feast, banquet, *to make*, i. q. *to give, to hold, to celebrate*, c. acc. Luke 5, 29 ἐποίησε δοχὴν μεγάλην. 14, 12 ὅταν ποιῆς ἄριστον κτλ. v. 13. 16; c. dat. of pers. *to or for whom*, in honour of whom, Matt. 22, 2. Mark 6, 21. John 12, 2. Sept. π. δοχὴν μεγ. for Heb. בָּרַךְ בְּרַךְ בְּרַךְ Gen. 21, 8. So

c. dat. 1 Esdr. 3, 1; δειπνον ποιεῖσθαι Xen. Cyr. 3. 3. 25.—Hence of a festival, i. q. *to keep, to hold, to celebrate*; Matt. 26, 18 πρὸς σε ποιῶ τὸ πάσχα. Acts 18, 21. In the sense of *instituting*, Heb. 11, 28. Sept. and חָצַץ genr. Ex. 12, 48. Josh. 5, 10. So Jos. Ant. 2. 15. 3 π. τὰς θυσιῶν. Xen. Hell. 7. 4. 28 ποιεῖν τὰ Ὀλύμπια.

d) Also i. q. *to make exist, to cause to be*, pr. spoken of generative power, *to beget, to bring forth, to bear*; as παῖδας ποιεῖσθαι Dem. 1312. 7, i. q. παιδοποιεῖσθαι, see Lob. ad Phryn. p. 200. In N. T. α) Of trees and plants, *to make grow, to bear or bring forth fruit, to yield*; as καρπὸν v. καρπὸν ποιεῖν Matt. 3, 10. 7, 17 sq. 13, 23. 26. Luke 3, 9. Rev. 22, 2. al. Trop. Matt. 3, 8. 21, 43. Luke 3, 8. James 3, 12 μὴ δύναται συκὴ ἐλαίας ποιῆσαι. So of branches, i. q. *to shoot forth*, Mark 4, 32. Once of a fountain, James 3, 12 οὔτε ἄλυσκον γλυκὺ ποιῆσαι ὕδωρ. Sept. for חָצַץ of plants, Gen. 1, 11. 12. Is. 5, 2. 4. So Jos. Ant. 11. 3. 5. Theophr. Caus. Pl. 4. 11. Aristot. de Plant. 2. 10. β) Trop. of persons, *to make for oneself, to get, to acquire, to gain* c. acc. Luke 12, 33 ποιῆσατε ἑαυτοῖς θησαυρία... θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρ. 16, 9 φίλους. John 4, 1 μαθητάς. Sept. and חָצַץ Gen. 11, 4. (Diod. Sic. 11. 39 δόξαν μεγ. Xen. Cyr. 5. 5. 12 φίλους.) In a pecuniary sense, *to gain, Engl. to make*, Matt. 25, 16 ἐποίησεν ἄλλα πέντε τάλαντα. Luke 19, 18. So Pol. 2. 62. 12. Dem. 1045. 5.

e) Causat. *to make do or be any thing, to cause to do or be*; Passow no. 1. c. Herm. ad Vig. p. 759. α) With an acc. and infin. Matt. 5, 32 ποιεῖ αὐτὴν μοιχεύειν. Mark 1, 17, 7, 37 τοὺς κωφοὺς ποιεῖ ἀκούειν. 8, 25. Luke 5, 34. John 6, 10. Acts 17, 26. Rev. 13, 13; also inf. c. τοῦ, Acts 3, 12 πεποιήκοσι τοῦ περιπατεῖν αὐτόν, see in ὁ, ἡ, τό. II. G. 3. b. γ. Comp. Winer § 45. 4. p. 378. Matth. § 540. So genr. Jos. Ant. 2. 9. 5. Hdian. 3. 22. Xen. Cyr. 1. 6. 40. β) With ὥτα c. Subjunct. *to make or cause that*, see in ὥτα III. 1. d. John 11, 37 οὐκ ἐδύνατο οὗτος ποιῆσαι... ὥτα οὗτος μὴ ἀποζάνῃ. Col. 4, 16. Rev. 13, 15. By attract. ποιῶν αὐτοὺς ὥτα κτλ. Rev. 3, 9. 13, 12. 16. Comp. Buttm. § 151. I. 6.

f) Causat. *to make be or become any thing, to cause to be or become so or so, to make into any thing*; with two accus. of object and a predicate of that object, either subst. or adj. or adv. strictly with εἶναι implied. α) With a Subst. as predicate; e. g. of things, Matt. 21, 13 αὐτὸν (οἶκον) ἐποίησατε σπήλαιον λησῶν. John 4, 46 ὅπου ἐποίησε

τὸ ὕδωρ οἶνον. 1 Cor. 6, 15. Heb. 1, 7. (Hdian. 4. 10. 5.) Of persons, Matt. 4, 19 ποιήσω ὑμᾶς ἀλγεῖς ἀνθρώπων, comp. Mark 1, 17 fully π. ὑμᾶς γενέσθαι ἀλγεῖς. Matt. 23, 15 ποιεῖτε αὐτὸν υἱὸν γέννης. Luke 15, 19. Sept. for יָצַד Gen. 27, 37. So to make, i. q. to constitute; to appoint; John 6, 15 ἵνα ποιήσωσιν αὐτὸν βασιλεῖς. Acts 2, 36. Rev. 1, 6, 3, 12, 5, 10; with predic. impl. Heb. 3, 2, comp. v. 1; with ἵνα instead of acc. Mark 3, 14 καὶ ἐποίησε δώδεκα, ἵνα ὤσι μετ' αὐτοῦ. Sept. for יָצַד Ex. 18, 25. (Hdian. 8. 4. 25. Xen. Cyr. 1. 3. 18.) Spec. to make, i. q. to declare, to give out as any one. John 8, 53 τίνα σεαυτὸν ποιεῖς; 10, 33 ποιεῖς σεαυτὸν θεόν. 19, 7. 12. 1 John 1, 10. So Jos. Ant. 2. 11. 2 ποιεῖται αὐτὸν υἱὸν i. e. declares him a son, adopts him; comp. ib. 3. 12. 4. β) With an Adj. as predicate; e. g. of persons, Matt. 20, 12 ἰσους ἡμῖν αὐτοὺς ἐποίησας. 28, 14. John 16, 2. Rev. 12, 15. In the sense of declaring, John 5, 18, comp. above in α. (Hdian. 5. 1. 8. Xen. Mem. 1. 6. 15.) Of things, Eph. 2, 14 ὁ ποιήσας τὰ ἀμφότερα ἐν. (Æl. V. H. 14. 32. Xen. Cyr. 1. 4. 22.) Once to make by supposition, i. q. to suppose, to judge, to assume, Matt. 12, 33 ἡ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν κτλ. i. e. either assume the tree to be good and its fruit good, or the contrary. Comp. Herm. ad Vig. p. 759. So Hdot. 7. 186. Dion. Hal. Ant. 4. 6. Xen. An. 5. 7. 9 ποιῶ δ' ὑμᾶς ἐξαπατηθέντας... ὑπ' ἐμοῦ ἔκειν εἰς Φάσιν.—In this construction also ποιεῖν, with the acc. of the adj. often forms a periphrasis for the kindred verb; e. g. ACT. δῆλον ποιεῖν to make manifest, to betray, i. q. δηλοῦν to manifest, Matt. 26, 73 (Xen. An. 3. 5. 17); ἔκθετον ποιεῖν, i. q. ἐκτείνειν, to expose infants, Acts 7, 19; εὐθείας ποιεῖν τὰς τρίβους to make straight and level the ways, i. q. εὐθύνειν, Matt. 3, 3. Mark 1, 3. Luke 3, 4; comp. John 1, 23; λευκόν v. μέλαν ποιεῖν to make white or black, i. q. λευκαίνειν v. μελαινειν, Matt. 5, 36; ὅγιη ποιεῖν to make whole, to heal, i. q. ὀνιάζειν, John 5, 11. 15. 7, 23. (Palæph. 27. 3.) φανερόν ποιεῖν to make known, to betray, i. q. φανεροῦν, Matt. 12, 16. Mark 3, 12. (Hdian. 2. 8. 10. Xen. Cyr. 8. 4. 34.) ΜΙD. βέβαιον ποιεῖσθαι to make firm, sure, i. q. βεβαιοῦσθαι, 2 Pet. 1, 10. γ) With an Adv. as predicate, ποιεῖν τινα ἔξω, to make one be or go out, to cause to go out, to put forth; comp. Viger. p. 283. n. Acts 5, 34 ἐκέλευσεν ἔξω βραχὺ τὶ τοὺς ἀποστόλους ποιεῖσαι. So Æl. V. H. 10. 3 τὰ τῶν περδίκων νεύττια, ἐπειδὴν τάχιστα τοὺς πόδας ἔξω

ποιήσῃ τοῦ λέμματος. Xen. Cyr. 4. 1. 3 ἔξω βελέων τὴν τάξιν ποιήσας.

2. to do, expressing an action as continued or not yet completed; what one does repeatedly, continuedly, habitually; like πράσσω. Comp. Passow s. v.

a) With an acc. of thing, and without reference to a person as the remote object; comp. below in lett. d. a) With acc. of pron. or the like, to do, genr. Matt. 5, 47 τί περισσὸν ποιεῖτε; Mark 11, 3 τί ποιεῖτε τοῦτο; 14, 8 ὃ ἔσχεν αὐτὴ, ἐποίησε. Luke 6, 2. 3. Matt. 8, 9 ποιήσον τοῦτο, καὶ ποιεί. Luke 7, 8. 20, 2 ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; John 19, 24. Acts 1, 1. 14, 15. 1 Cor. 7, 36. 15, 29. Gal. 2, 10 αὐτὸ τοῦτο ποιήσαι. Eph. 6, 9. Phil. 2, 14 πάντα ποιεῖτε. Col. 3, 17. 1 Tim. 5, 21 μηδὲν ποιῶν. James 4, 15. al. With a participle following, Mark 11, 5 τί ποιεῖτε λύοντες τὸν πῶλον, as in Engl. *what do ye loosing the colt?* Acts 11, 30. 21, 13. Sept. genr. for הִפְּךָ 1 K. 7, 23. 2 K. 6, 21. sæp. So Hdian. 4. 8. 10 τὶ τοιοῦτο. Xen. An. 1. 4. 17 ταῦτα. Mem. 1. 3. 1. β) With acc. of a Subst. commonly of particular deeds, acts, works, done repeatedly or continuedly, to do, to perform, to execute, to work; e. g. ποιεῖν τὰ ἔργα τοῦ Ἀβραάμ John 8, 39. 41; τὰ πρῶτα ἔργα Rev. 2, 5; τὰ ἔργα τοῦ θεοῦ i. e. the works which God requires, John 10, 37. 38; ἔργον εὐαγγελιστοῦ 2 Tim. 4, 5; π. ἔλεος to do mercy, to show mercy, James 2, 13; π. ἐλεημοσύνην to do alms, to give alms, Matt. 6, 2. 3. Acts 10, 2. 24, 17; π. δικαιοσύνην id. Matt. 6, 1. So of mighty deeds, wonders, miracles, e. g. δυνάμεις Matt. 7, 22. 13, 58; ἔργα John 5, 36. 10, 25; κράτος Luke 1, 51; σημεῖα John 2, 11. 23. 4, 54. 6, 30. 11, 47; τέρατα καὶ σημεῖα Acts 6, 8. 7, 36. 15, 12; genr. Matt. 9, 28. Acts 14, 11. al. Sept. and הִפְּךָ Ex. 4, 17. Ps. 72, 18. 77, 15.—Also of the will, precept, requirement of any one, to do, to perform, to fulfil; as Matt. 21, 31 τίς ἐκ τῶν δύο ἐποίησε τὸ ζῆλημα τοῦ πατρὸς; 23, 3. Mark 6, 20 καὶ Ἡρώδης... πολλὰ ἐποίησε, i. e. which John admonished him to do. Luke 17, 9. 10. John 2, 5. Acts 16, 21. Eph. 2, 3. Rev. 17, 17. (Hdian. 6. 1. 23. Xen. Cyr. 1. 2. 5.) So of the precepts of God or of Christ, Matt. 5, 19. 7, 21 ὁ ποιῶν τὸ ζῆλημα τοῦ πατρὸς μου. v. 24. 26. Luke 6, 46. 8, 21. John 7, 19 τὸν νόμον. Acts 13, 22. Rev. 22, 14. Of that which one asks, entreates, promises; John 14, 13 ὅτι ἂν αἰτήσητε... ἐγὼ ποιῶ. v. 14. Rom. 4, 21 ὃ ἐπὶ ἡγγελται, δυνατός ἐστι καὶ ποιήσαι. Eph. 3, 20. 1 Thess. 5, 24; with

dat. of pers. Mark 10, 35 ἵνα ὁ ἐν αἰτήσω-
μεν, ποιήσῃς ἡμῖν. v. 36. Of a purpose,
plan, decree, Acts 4, 28. Rom. 9, 28 λόγον
συντεταγμένον ποιήσει κύριος the Lord will
execute his word decreed, the judgment
threatened. 2 Cor. 8, 10. 11. Gal. 5, 17,
Eph. 3, 11. γ) Spoken of a course of
action or conduct, *to do*, i. q. *to execute*, *to*

exercise, *to practise*; e. g. κρίσιν ποιεῖν *to*
do judgment, *to act as judge*, i. q. κρίνειν,
John 5, 27. Jude 15. (Xen. Hell. 4. 2. 6,
8.) Also τὴν ἐξουσίαν τινὸς ποιεῖν, *to exer-*
cise the power of any one, Rev. 13, 12.
Spec. of right, duty, virtue; Rom. 2, 14 τὰ
τοῦ νόμου ποιῇ. 10, 5; τὴν ἀληθείαν John
3, 21. 1 John 1, 6; τὴν δικαιοσύνην 1 John
2, 29. 3, 7; ποιῶν χρηστότητα Rom. 3, 12.
Also Matt. 19, 16 τί ἀγαθὸν ποιήσω; John
5, 29. 8, 29 τὰ ἀρεστά. Rom. 7, 19. Eph.
6, 8. James 4, 17 καλὸν ποιεῖν. 3 John 5.
So Xen. Cyr. 3. 1. 15 τὰ δίκαια ποιῶν. δ.
3. 48 καλὸν τι ποιοῦντες. Sept. and πῶς
Ps. 14, 3. Gen. 18, 19. al.

δ) Of evil
deeds or conduct, *to do*, *to commit*, *to prac-*
tise, e. g. ἀμάρτημα 1 Cor. 6, 18; τὴν ἀμαρ-
τίαν John 8, 34. 2 Cor. 11, 7. 1 John 3, 4;
τὴν ἀνομίαν Matt. 13, 41. 1 John 3, 4; ἀξία
πληγῶν Luke 12, 48; αὐτὰ Rom. 1, 32. 2,
3; βδέλυγμα Rev. 21, 27; τὸ ἔργον τοῦτο
1 Cor. 5, 2. 3 John 10; τὰ μὴ καθήκοντα
Rom. 1, 28; οὐδὲν ἐναντίον τινι Acts 28,
17; κακόν Matt. 27, 23. Luke 23, 22; κακά
Rom. 3, 8. 1 Pet. 3, 12; πονηρά Luke 3,
19; φόνον Mark 15, 7; ψεύδος Rev. 22,
15; γενρ. John 7, 51. 18, 35. Acts 21, 33.
1 Tim. 1, 13. al. Sept. and πῶς Ps. 51, 6.
Gen. 34, 7. al. So Hsian. 1. 16. 13 μηδὲν
ἀνάξιον. Luc. Pisc. 9 πολλὰ ἄδικα. Xen.
Cyr. 5. 3. 48 αἰσχρὸν τι ποιεῖ.

b) Intrans. *to do*, *to act*, e. g. a) Absol.
i. q. *to be active*, *to work*, Matt. 20, 12 οὗτοι
οἱ ἔσχατοι μίαν ὥραν ἐποίησαν. Rev. 13, 5
ἐδόξη αὐτῷ ἐξουσία ποιῆσαι μῆρας κτλ.
Sept. and πῶς Ruth 2, 19; comp. Xen.
An. 1. 5. 8. Mem. 3. 9. 9. Others refer
both these passages to lett. e, below. β)
With an adv. of manner, *to do so and so*, *to*
act in any manner, e. g. καλῶς Matt. 12, 12.
1 Cor. 7 37; and so c. particip. Acts 10,
33 καλῶς ἐποίησας παραγενόμενος. Phil. 4,
14. 3 John 6. (Xen. Cyr. 1. 4. 13 καλῶς
ἐποίησας προειπών.) With κρείσσον 1 Cor.
7, 38; οὕτω John 14, 31. 1 Cor. 16, 1; 1;
φρονίμως Luke 16, 8; ὥς Matt. 1, 24. 28,
15. Also κατὰ τι ποιεῖν Matt. 23, 3. Luke
2, 27; πρὸς τι Luke 12, 47. So Dem. 17. 9
ὡν καλῶς ποιοῦντες κέκτρηται. 141. 19.
Luc. D. Mort. 11. 3 εὖ ἐποίησαν.

c) Spec. ποιέω, like Engl. *to do*, is often

used in the latter member of a sentence,
instead of repeating the verb of the preced-
ing member; see Passow s. v. E. g. with
acc. of thing, Matt. 5, 46 εἰς γὰρ ἀγαπήσῃτε
τοὺς ἀγαπῶντας ὑμᾶς, τίνα μιστὸν ἔχετε;
οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; Luke
6, 10. Rom. 12, 20 εἰς διψᾷ, πότιζε αὐτόν·
τοῦτο γὰρ ποιῶν κτλ. Heb. 6, 3. With an
adv. as οὕτω, Matt. 5, 47 εἰς ἀσπάσῃς
τοὺς ἀδελφούς... οὐχὶ καὶ οἱ ἐθνικοὶ οὕτω
ποιοῦσιν; 24, 46 comp. 45. Luke 9, 15.
Acts 12, 8; ὁμοίως ποιεῖν Luke 3, 11. 10,
37; ὥς, Matt. 6, 2 μὴ σαλπίζῃς ἐμπροσθέν
σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν. Luke 9,
54; ὡσαύτως Matt. 20, 5; καθώς 1 Thess.
5, 11.—So c. acc. Dem. 1148. 13 ῥάδιως
ἐπιορκήσῃς, ὅπερ καὶ ἄλλοις πεποίηκε. Luc.
de Merc. cond. 7. ὥς ποιήσουσι.

d) Spoken in reference to a person, *to do*
to or as to any one, i. e. either *for* or *against*
him; the person being the remoter object.

a) With acc. of person, also c. acc. of thing;
Matt. 27, 22 τί οὖν ποιήσω Ἰησοῦν; Mark
15, 12. With an adv. εὖ ποιεῖν τινα, Engl.
to do one good, Mark 14, 7; comp. Buttm.
§ 131. 5. Matth. § 145. So Xen. Mem. 2.
2. 8 αὐτὴν οὐτ' εἶπα οὐτ' ἐποίησα οὐδέν.

An. 1. 9. 11. Mem. 2. 1. 19 τοὺς φίλους
εὖ ποιῶσι. β) With dat. of pers. see
Matth. § 415. n. 1. Viger. p. 289. n. E. g.
to or for any one, in his behalf, c. acc. of
thing. Matt. 20, 32 τί θέλετε ποιήσω ὑμῖν.
Mark 5, 19 ὅσα σοι ὁ κύριος πεποίηκε. v. 20.
Luke 1, 49. John 9, 26. 12, 16; acc. impl.
Matt. 25, 40. 45. With an adv. Matt. 5, 44
καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς. Mark 15,
8. Luke 1, 25. John 13, 15. Sept. and
πῶς Gen. 21, 1. (Plato Apol. Socr. 17
ταῦτα καὶ νεωτέρω καὶ πρεσβυτέρω... ποιή-
σω, καὶ ξένω καὶ ἀσπῷ. Xen. Mem. 3. 10.
8.) Also *against* any one, to his detriment,

c. acc. of thing, Acts 9, 13 ὅσα κακὰ ἐποίησε
τοῖς ἁγίοις. John 15, 21. Heb. 13, 6. With
an adv. Matt. 21, 36. Luke 2, 48. Sept.
and πῶς Gen. 20, 9. (Dem. 855. 15. Xen.
Cec. 2. 9.) Or, genr. *in respect to any*
one, in his case; c. acc. of thing, Matt. 7,
12. 21, 40. Mark 9, 13. Acts 4, 16; c.
adv. Matt. 7, 12. Luke 6, 23. 26. 31. Comp.
Xen. Mem. 4. 2. 16 ποιεῖν τι πρὸς τινα.

γ) With ἐν c. dat. of pers. *to do in respect*
to any one, in his case; c. acc. of thing;
Matt. 17, 12 Ἠλίας ἦδη ἦλθε... ἀλλ' ἐποίη-
σαν ἐν αὐτῷ ὅσα ἠθέλησαν. Luke 23, 31.
Comp. Winer § 31. 6. So Sept. Gen. 40,
14 π. ἐν ἐμοὶ ἔλεος. Luc. Philopat. 18 μὴ
ἐτερεῖόν τι ποιήσῃς ἐν ἐμοί. δ) With μετὰ
c. gen. of pers. *to do with any one*, by He-
braism; see in μετὰ I. 2. c. e. Luke 1, 72

ποιησαι ἔλεος μετὰ τῶν πατέρων. 10, 37. Acts 14, 27. 15, 4. Sept. for עָשָׂה Gen. 24, 12. 14. Ps. 119, 65. So Tob. 12, 6. Judith 8, 26.

e) Spec. with an accus. of time, pr. intrans. *to do or act for a certain time*, or as in comm. Engl. *to do up a certain time*, i. q. *to spend, to pass*; comp. Lat. *transigere vitam* Sall. Cat. 2. Acts 15, 33 ποιήσαντες δὲ χρόνον. 18, 23. 20, 3 ποιήσας τε ἡμέρας τρεῖς. 2 Cor. 11, 25 νυκθήμερον ἐν τῷ βυθῷ πεποίηκα. James 4, 13. Perhaps Matt. 20, 12. Rev. 13, 5; better as above in no. 2. b. a. Sept. for עָשָׂה Ecc. 6, 12.—Sept. Prov. 13, 24. Jos. Ant. 6. 1. 4 π. μῆνας τέσσαρας. Dion. Hal. Ant. 6. 5. Dem. 392. '18 οὐδ' ἐποίησαν χρόνον οὐδένα. This usage appears to belong to the later Greek, see Sturz de Dial. Maced. p. 189. Viger. p. 281. n; contra, Stallbaum ad Plat. Phileb. p. 158. +

ποίημα, ατος, τό, (ποιέω,) *a thing made, work*. Rom. 1, 20 τὰ ἀόρατα αὐτοῦ . . . τοῖς ποιήμασι νοούμενα καθορᾶται. Trop. Eph. 2, 10. Sept. for עָשָׂה Ecc. 3, 11; עָשָׂה Is. 29, 16.—Luc. de Dea Syra 29, 49. Plato Menex. 97. e.

ποίησις, εως, ῆ, (ποιέω,) *a making*. Jos. Ant. 18. 3. 1; νεῶν ποίησιν Thuc. 3. 2.—In N. T. *a doing, keeping of a law*; James 1, 25 ἐν τῇ ποιήσει εἰς τοῦ νόμου. So Ecclus. 19, 17 ποίησις νόμου. Test. XII Patr. p. 681.

ποιητής, οῦ, ό, (ποιέω,) 1. *a maker of any thing, inventor*, Xen. Cyr. 1. 6. 38 π. μηχανμάτων.—In N. T.

1. *a doer, keeper of a law or precept*; Rom. 2, 13 οἱ ποιηταὶ τοῦ νόμου. James 1, 22. 23. 4, 11. ib. 1, 25 π. ἔργου intens. *a doer of the deed*, i. q. *a doer indeed of the law*.—1 Macc. 2, 67.

2. *a poet, maker of a poem*, Acts 17, 28.—Ceb. Tab. 13. Aeschin. 20. 4. Xen. Mem. 1. 2. 56.

ποικίλος, η, ον, pr. *many-coloured, spotted, variegated*, Sept. for עָשָׂה Gen. 31, 8. 10. 12. Ceb. Tab. 21. Xen. Mem. 3. 10. 14.—In N. T. *various, divers, manifold*; as ποικίλους νόσοις Matt. 4, 24. Mark 1, 34. Luke 4, 40; ἐπισυμίας ποικ. 2 Tim. 3, 6. Tit. 3, 3. Heb. 2, 4 ποικ. δυνάμει. 13, 9. James 1, 2. 1 Pet. 1, 6. 4, 10 ποικίλης χάριτος Θεοῦ, i. e. of his manifold grace, various gifts. So 2 Macc. 15, 21. Hlian. 4. 2. 13. Xen. CEC. 16. 1.

ποιμαίνω, f. ἀνῶ, (ποιμήν,) 1. *to feed a flock or herd, to let feed, to pasture, to tend,*

c. acc. Luke 17, 7 δούλον ἔχον . . . ποιμαίνοντα. 1 Cor. 9, 7. Sept. for עָשָׂה Gen. 30, 31. 36. Ex. 3, 1.—Luc. D. Deor. 4. 4. Dem. 1155. 3. Plato Rep. 345. c.

2. Trop. *to feed, to cherish, to provide for*, e. g. kings and princes their people, Matt. 2, 6 ὅστις ποιμαίνει τὸν λαόν μου. Rev. 7, 17; and so pastors and teachers the church, John 21, 16. Acts 20, 28 ποιμαίνει τὴν ἐκκλησίαν. 1 Pet. 5, 2. Sept. for עָשָׂה 2 Sam. 5, 2. 1 Chr. 11, 2. (So Anacr. Od. 60. 8. Plato Lys. 209. a.) Spec. *to rule, to govern, with severity*; Rev. 2, 27 ποιμαίνει αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ. 12, 5. 19, 15. Sept. and עָשָׂה Mic. 5, 6. 7, 14.—In a bad sense, ποιμ. ἑαυτόν, *to feed or cherish oneself, to take care of oneself*, at the expense of others, Jude 12. Comp. Sept. Prov. 29, 3. Ez. 34, 8 ἐβόσκησαν οἱ ποιμένες ἑαυτούς.

ποιμήν, ένος, ό, 1. *a herdsman, shepherd, one who tends herds or flocks*; Matt. 9, 36 πρόβατα μὴ ἔχοντα ποιμένα. 25, 32. Mark 6, 34. Luke 2, 8. 15. 18. 20. Sept. for עָשָׂה Gen. 4, 2. Num. 27, 17.—Dem. 1155. 4. Xen. Mem. 2. 3. 9.

2. Trop. a) Of Jesus, as the Great Shepherd, who watches over and provides for the welfare of the church, his flock; Matt. 26, 31 et Mark 14, 27 παράξω τὸν ποιμένα κτλ. quoted from Zech. 13, 7 where Sept. for עָשָׂה. John 10, 2. 11 bis. 12. 14. 16. 1 Pet. 2, 25. Heb. 13, 20. Sept. for עָשָׂה of the Messiah, Ez. 34, 23. 37, 24. So Act. Thom. § 25 ποιμήν ἀγαθός, of Christ. Also of a king as ποιμήν λαῶν Hom. Il. 1. 263. Xen. Mem. 3. 2. 1. b) Spec. *a pastor, the teacher and spiritual guide of a particular church*, Eph. 4, 11. Sept. and עָשָׂה Jer. 2, 8. 3, 15. Ez. 34, 2. 5 sq.

ποίμνη, ης, ῆ, (ποιμήν,) *a flock*, espec. of sheep, Matt. 26, 31. Luke 2, 8. 1 Cor. 9, 7 bis. Sept. for עָשָׂה Gen. 32, 17. So Dem. 1155. 5. Plato Rep. 415. e.—Trop. *the flock of Christ, his disciples, church*, John 10, 16; comp. in ποίμνιον. So Act. Thom. § 25.

ποίμνιον, ου, τό, (sync. for ποιμένιον, ποιμήν,) *a flock*, i. q. ποίμνη, Sept. for עָשָׂה Gen. 29, 2. 3; צֶאֱנָן Gen. 31, 4. 1 Sam. 14, 32. Luc. D. Deor. 4. 2, 3. Plato Rep. 416. a.—In N. T. only trop. *the flock of Christ, his disciples, church*, Luke, 12, 32. Acts 20, 28. 29. 1 Pet. 5, 2. 3. Comp. Sept. τὸ π. κυρίου for עָשָׂה Jer. 13, 17. Zech. 10, 3. So Psalt. Salom. 17, 45. Themist. Orat. 23. p. 289, i. q. disciples.

πόιος, ποία, ποιον, interrog. correl. pron. corresponding to οἷος, τοῖος, Buttm. § 79.

1. Pr. *what? of what kind or sort?* Lat. *qualis*; Mark 4, 30 ἐν ποία παραβολῇ παραβάλωμεν αὐτήν. Luke 6, 32 ποία ὑμῖν χάρις ἐστὶ; v. 33. 34. 24, 19. John 12, 33 ποίῳ θανάτῳ. 18, 32. 21, 19. Acts 7, 49. Rom. 3, 27. 1 Cor. 15, 35. James 4, 14 ποία γὰρ ἡ ζωὴ ὑμῶν; comp. in ποία. 1 Pet. 1, 11. 2, 20. So ἐν ποία ἐξουσία *by what authority*, i. q. *by whose authority*, Matt. 21, 23. 24. 27. Mark 11, 28. 29. 33. Luke 20, 2. 8. Acts 4, 7 bis, ἐν ποία δυνάμει, ἢ ἐν ποίῳ ὀνόματι; Adv. Luke 5, 19 ποίας, or as in Rec. διὰ ποίας, (sc. ὁδοῦ), *what way, how*; comp. δι' ἐκείνης 19, 4. Sept. for הַי רַחֵם 1 K. 22, 24.—Ceb. Tab. 12. Hdian. 1. 17. 13. Xen. Mem. 3. 12. 8.

2. *what one?* sc. out of a number, i. q. *what? which?* Matt. 19, 18. 22, 36 ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; 24, 42 ποία ὥρα. v. 43. Mark 12, 28. Luke 12, 39. John 10, 32 διὰ ποῖον αὐτῶν ἔργων. Acts 23, 34. Rev. 3, 3. Sept. for הַי רַחֵם 2 Sam. 15, 2. Jonah 1, 8.—1 Macc. 2, 10. Ceb. Tab. 6. Xen. Mem. 2. 4. 5.

πολεμέω, ὦ, f. ἦσω, (πόλεμος,) *to war, to make war, to fight*, with κατά c. gen. Rev. 12, 7 ὁ Μιχαὴλ... τοῦ πολεμῆσαι κατὰ τοῦ δράκοντος, (later edit. μετὰ τ. δ.) see in δ, ἡ, τό, G. 3. b. γ. By Hebr. with μετὰ c. gen. Rev. 2, 16 πολεμήσω μετ' αὐτῶν. 13, 4. 17, 14. So Sept. μετὰ for Heb. עִם עָרָאֵי; Judg. 11, 5. 20. 2 K. 14, 15; 2, 15 Judg. 11, 25; see in μετὰ I. 2. c. a. (The usual Greek construction is c. dat. Matth. § 404. c. Buttm. § 133. 2. a.) Absol. Rev. 12, 7; once joined with κρίνω, 19, 11 ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ, *in righteousness doth he judge and make war*, i. e. upon those whom he condemns, in order to punish them; comp. Jer. 21, 5, also πόλεμος θεῶν Xen. An. 2. 5. 7. So c. dat. Jos. c. Ap. 1. 29. Hdian. 2. 11. 7. Xen. Cyr. 3. 1. 10.—Hyperbol. once *to war*, i. q. *to strive violently, to wrangle, to quarrel*, James 4, 2 μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε διὰ τὸ μὴ κτλ. Sept. and part. עָרָאֵי Ps. 56, 2. 3, comp. v. 6. So Diod. Sic. 13. 84.

πόλεμος, ον, δ, (πέλομαι, kindr. Lat. *pello, bellum*.) pr. *agitation, tumult*; hence *fight, battle, war*.

1. *a fight, battle*, 1 Cor. 14, 8 τίς παρασκευάζεται εἰς πόλεμον; Heb. 11, 34 ἰσχυροὶ ἐν πολέμῳ. Rev. 9, 7. 9. 12, 7. 16, 14. 20, 8. So ποιῆσαι πόλεμον μετὰ τινος, *to do battle, to fight, to make war with any one*, i. q. *πολεμεῖν*, Rev. 11, 7. 12, 17. 13, 7.

19, 19; see in ποίεω no. 1. b, and πολέμῳ Sept. and עָרָאֵי Ex. 13, 17. 2 Sam. 19, 10. Job 39, 25. So Ael. V. H. 3. 9. Diod. Sic. 13. 79. Xen. Cyr. 6. 2. 4.—Hyperbol. once *for violent strife, wrangling, quarrel*, James 4, 1. So Hdian. 1. 11. 4. Plato Phædo 11. p. 66. c.

2. Genr. *war*, Matt. 24, 6 bis, ἀκούειν πολέμων καὶ ἀκοὰς πολέμων. Mark 13, 7 bis. Luke 14, 31. 21, 9. Sept. and עָרָאֵי Ex. 1, 10. 2 K. 3, 7.—Pol. 3. 7. 1, 2. Xen. Mem. 4. 4. 14.

πόλις, εως, ἡ, (πολέω, πέλομαι,) *a city*, pr. enclosed with a wall, a walled town.

1. Pr. and genr. *a city*; Matt. 2, 23 κατέκρινεν εἰς πόλιν λεγομένην Ναζαρέτ. Mark 6, 56. Luke 8, 1. John 11, 54. 2 Cor. 11, 26. al. sæp. Sept. for נָצְרֵת Gen. 4, 16. 11, 4. sæp. So Hdian. 3. 1. 10, 14. Xen. Mem. 3. 1. 1.—In various constructions: a) With the art. ἡ πόλις, *the city*, i. e. known or before mentioned, as Matt. 21, 17. 18, comp. v. 10. Mark 11, 19 comp. v. 1. John 4, 8. 28. 30, comp. v. 5. Acts 8, 9, comp. v. 5. al. Or κατ' ἐξοχήν, *the city*, i. q. *the chief city, metropolis*, e. g. Jerusalem Matt. 26, 18. Luke 7, 37. 24, 49. Acts 12, 10. (Jos. Ant. 10. 3. 1, 2.) So of Gadara Matt. 8, 33 comp. v. 28. Mark 5, 14. Luke 8, 34. b) With an adj. or like adjunct, Matt. 10, 14. 15 τῇ πόλει ἐκείνῃ. Acts 19, 29 ἡ π. ὅλη. 26, 11 εἰς τὰς ἑξὼ πόλεις. Rev. 16, 19 ἡ πόλις ἡ μεγάλη sc. Βαβυλῶν. 18, 10. 21. So ἡ ἰδία πόλις *one's own city*, i. e. in which one dwells, Matt. 9, 1 comp. 4, 13; or, *the chief city of one's family*, Luke 2, 3; ἡ ἁγία πόλις, *the Holy City*, i. e. Jerusalem as the public seat of God's worship, Matt. 4, 5. Rev. 11, 2. Sept. and נָצְרֵת נָצְרֵת Neh. 11, 1. Is. 52, 1. Called also ἡ πόλις ἡ ἡγαπημένη in a like sense, Rev. 20, 9. c) With gen. of pers. *the city of any one*, i. e. *one's native city*, π. Δαβίδ Luke 2, 4. 11. (2 Chr. 8, 11.) Or in which one dwells, Luke 4, 29. John 1, 45. Rev. 16, 19; π. τοῦ μεγάλου βασιλέως, i. e. where God dwells, Matt. 5, 35, comp. Ps. 48, 2. Tob. 13, 15. With gen. of a gentile name, Matt. 10, 5 εἰς πόλιν Σαμαρειτῶν. v. 23. Luke 23, 51. Acts 19, 35. 2 Cor. 11, 32. d) With the pr. n. of the city subjoined; e. g. in apposit. in the same case, Luke 2, 4 ἐκ πόλεως Ναζαρέτ. v. 39. Acts 11, 5. 27, 8; so prob. Luke 1, 39 εἰς πόλιν Ἰούδα, i. e. Jutah or Juttah; see in art. Ἰούδα. Or in the genit. Acts 16, 14. 2 Pet. 2, 6 πόλεις Σοδόμων καὶ Γ. comp. Winer § 48. 2. So Apollon. Argon. 2. 654 or 656 πόλιν Ὀρχομενοῖο. e) With a gen. of region or province, Luke 1, 26 εἰς πόλιν τῆς

Γαλιλαίας. John 4, 5. Acts 21, 39; impl. Matt. 14, 13. Luke 5, 12. So some Luke 1, 39 εἰς πόλιν Ἰούδα, *a city of Judah*; but see in lett. d.

2. Meton. for the inhabitants of a city, Matt. 8, 34 πᾶσα ἡ πόλις ἐξήλθεν. 21, 10. Mark 1, 33. Acts 13, 44. 21, 30. al.—Hdian. 2. 11. 6. Xen. Cyr. 1. 4. 25.

3. Symbol. the city, spoken of the celestial or spiritual Jerusalem, the seat of the Messiah's kingdom, described as descending out of heaven; Rev. 3, 12. 21, 2 τὴν πόλιν τὴν ἁγίαν, Ἱεροσό. καινὴν, εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ. v. 10, 14 sq. 22, 14. 19. Heb. 11, 10. 16. 12, 22. See Schoettgen's Dissert. in Hor. Heb. I. p. 1205 sq. +

πολιτάρχης, ου, ὁ, (πόλις, ἀρχή,) *a city-ruler, prefect, magistrate*, Acts 17, 6. 8.—Greek writers use the form πολιτάρχος, Æneas c. 26; or better πολιάρχος Pind. Nem. 7. 125. Plut. Themist. 19.

πολιτεία, ας, ἡ, (πολιτεύω) pr. 'the being a free citizen,' the relation of a free citizen to the state; hence

1. *citizenship, the right of citizenship, freedom of a city*, Acts 23, 28.—3 Macc. 3, 21. 23. Dem. 161. 16. Xen. Hell. 1. 1. 26.

2. *the state itself, a community, commonwealth*, Eph. 2, 12 π. τοῦ Ἰσραὴλ.—2 Macc. 4, 11. Pol. 6. 14. 4. Xen. Mem. 2. 1. 13.

πολίτευμα, ατος, τό, (πολιτεύω,) *administration of the state, any public measure*, Dem. 107. 25. Plato Legg. 945. d.—In N. T. the state itself, *a community, commonwealth*, trop. of Christians in reference to their spiritual community, the new Jerusalem in heaven, Phil. 3, 20. (So pr. 2 Macc. 12, 7. Jos. Ant. præm. 3. Pol. 2. 41. 6.) Others: *walk, life, conduct*; comp. πολιτεύω Phil. 1, 27.

πολιτεύω, f. εὔσω, (πολίτης,) *to administer the state*, Thuc. 2. 37, 65; *to live as a free citizen* Pol. 4. 76. 2. Xen. Hell. 3. 1. 21.—Oftener and in N. T. Mid. depon. πολιτεύομαι, f. εὔσομαι, *to be a citizen of a state, to live as a good citizen, to conduct oneself according to the laws and customs of a state*, pr. Dem. 665. 20. Hence in N. T. genr. *to live, to order one's life and conduct*, sc. according to a certain rule, c. adv. Phil. 1, 27 ἁγίως τοῦ εὐαγγελίου πολιτεύεσθε. With dat. of manner and dat. of pers. Acts 23, 1 πᾶσιν συνειδήσει ἀγαθῇ πεπολιτεύμαι τῷ Θεῷ, i. e. *to or for God, according to his will*; comp. in Θεός no. 1. c. So 2 Macc. 6, 1 τοῖς τοῦ Θεοῦ νόμοις. 3 Macc. 3, 4. Jos. de Vit. § 2. de Macc. § 4 τῷ πατρίφ νόμῳ.

πολίτης, ου, ὁ, (πόλις,) *a citizen, a member of a city or state, a freeman*; Acts 21, 39 οὐκ ἀσήμερον πῶλεως πολίτης. Luke 15, 15. So 2 Macc. 5, 23. 24. Hdian. 8. 2. 9. Xen. Mem. 4. 6. 14.—With gen. αὐτοῦ, i. q. fellow-citizen, Luke 19, 14; also Heb. 8, 11 in later edit. where Rec. τὸν πλησίον. Sept. for יְהוָה Gen. 23, 11; יְרֵךְ Jer. 31, 34. Prov. 24, 28. So Hdian. 3. 10. 11. Xen. Hell. 6. 3. 6.

πολλά, see πολὺς.

πολλάκις, adv. (πολὺς,) *many times, often*, Matt. 17, 15 bis. Mark 5, 4. 9, 22. John 18, 2. Acts 26, 11. Rom. 1, 13. [15, 22.] 2 Cor. 8, 22. 11, 23. 26, 27 bis. Phil. 3, 18. 2 Tim. 1, 16. Heb. 6, 7. 9, 25. 26. 10, 11.—Palæph. 21. 2. Xen. Mem. 3. 12. 6.

πολλαπλασίων, ονος, ὁ, ἡ, adj. (πολὺς,) *manifold, many times more*, Luke 18, 30.—Test. XII Patr. p. 640. Pol. 35. 4. 4. The form πολλαπλασίως is more common, Jos. B. J. 5. 13. 5. Xen. Mem. 2. 2. 7. Comp. Butt. § 71. 3.

πολυέσπλαγχνος, see in πολὺσπλαγχνος.

πολυλογία, ας, ἡ, (πολυλόγος; πολὺς, λέγω,) *much speaking, loquacity*, Matt. 6, 7. Sept. for מְרַבֵּה רֵב Prov. 10, 19.—Plut. de Curiosit. 9 init. Xen. Cyr. 1. 4. 3.

πολυμερῶς, adv. (πολυμερής; πολὺς, μέρος,) *in many parts, in manifold ways*, Heb. 1, 1.—Jos. Ant. 8. 3. 9 ταῦτα πάντα ὁ Σολομὼν εἰς τὴν Θεοῦ τιμὴν πολυμερῶς καὶ μεγαλοπρεπῶς κατεσκευάσε. Comp. πολυμερής Aristot. Part. An. 4. 6. 1.

πολυποίκιλος, ου, ὁ, ἡ, adj. (πολὺς, ποικίλος,) *much variegated*, π. φάρεα Soph. Iph. Taur. 1155.—In N. T. *very various, manifold, multifarious*, e. g. ἡ π. σοφία τοῦ Θεοῦ Eph. 3, 10.

πολύς, πολλή, πολὺ, Genit. πολλοῦ, ἧς, οὔ, see Butt. § 64. 1. Comparat. πλείων, Superl. πλείστος, see in their order.—*Many, much*, pr. of number, quantity, amount. For the usual construction with the article, see in ὁ, ἡ, τό, II. A. 2. b.

1. Sing. pr. *many, much*; and with a noun implying number or multitude, *great, large*. a) Without art. John 6, 10 χόρτος πολὺς. 15, 5 καρπὸν πολὺν. Acts 15, 32 διὰ λόγον πολλοῦ *with much discourse*, many words. 20, 2. 16, 16 ἐργασίαν πολλήν. 22, 28. Matt. 13, 5 γῆν πολλήν *much earth*, soil. So with a noun of multitude, Acts 11, 21 π. ἀριθμός *a great number*. 18, 10 λαὸς πολὺς. Mark 5, 24 ὄχλος π. John 6, 2. Acts 14, 1 πολὺ πλῆθος. 17, 4. Trop.

Matt. 9, 37 ὁ μὲν περιεπλησμένος πολὺς, comp. v. 36. al. (Xen. Cyr. 4. 2. 1.) Absol. Neut. πολὺν, *much*, e. g. Luke 12, 48 ὃ ἐδόκη πολὺν, πολὺ ζητηθήσεται κτλ. 16, 10 bis, ἐν πολλῷ πιστός, ἐν πολλῷ ἄδικος. Acts 26, 29. Matt. 26, 9 πρᾶξῃναι πολλοῦ, to be sold for much. So Xen. Mem. 1. 2. 60. b) With art. Heb. 5, 11 περὶ οὗ πολλὸς ἡμῖν ὁ λόγος of whom we have much to say, many things. Mark 12, 37 ὁ πολλὸς ὄχλος, i. q. Engl. the great multitude, the common people. (Hdian. 1. 1. 1 ὁ πολλὸς ὄμιλος. Xen. An. 3. 2. 36 ὁ π. ὄχλος. Comp. Lob. ad Phryn. p. 193, 390.) Absol. Neut. τὸ πολὺ, the much, 2 Cor. 8, 15 ὁ τὸ πολὺ sc. ἔχων v. συλλέξας, quoted from Sept. Ex. 16, 18, comp. v. 17; see Winer § 66. 3. n. So Xen. An. 7. 7. 36 ὁ ὀρίζων τὸ πολὺ καὶ ὀλίγον.

2. Plur. πολλοί, αἱ, αἱ, many, and with nouns of multitude, great, large. a) Without artic. Matt. 8, 16 δαιμονιζομένους πολλούς. 24, 11. Mark 2, 15 πολλοὶ τελῶναι. Luke 7, 21. 12, 7. 19 πολλὰ ἀγαθά. v. 47 see in δέρω. John 3, 23 ὕδατα πολλὰ, many waters, many fountains. Acts 2, 43. Heb. 2, 10. al. So with a noun of multitude, Matt. 4, 25 ὄχλοι πολλοί. Luke 14, 25. (Xen. An. 4. 7. 14.) With another Adj. ἕτεροι πολλοί Matt. 15, 30; fem. Luke 8, 3; neut. 22, 65; ἄλλαι πολλαί Mark 15, 41; neut. 7, 4. John 21, 25; πολλοὺς ἄλλους Mark 12, 5. Coupled by καί, as π. καὶ ἕτερα Luke 3, 18; π. καὶ ἄλλα σημεῖα John 20, 30; π. καὶ βαρεὰ αἰτιάματα Acts 25, 7. Tit. 1, 10. (Xen. Cyr. 1. 4. 1; c. καὶ Xen. Conv. 1. 6. Mem. 1. 2. 24.) Absol. πολλοί, many, Matt. 7, 13 καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι. v. 22 πολλοὶ ἐροῦσί μοι. Luke 4, 41 ἀπὸ πολλῶν. John 8, 30. Acts 10, 27. 2 Pet. 2, 2. Spec. many, i. q. a multitude, all, Matt. 20, 28 λύτρον ἀντὶ πολλῶν. Mark 10, 45, 14, 24. Heb. 9, 28, comp. Sept. Is. 53, 12. Neut. πολλά, many things, much, Matt. 13, 3 καὶ ἐλάλησεν πολλὰ ἐν παραβολαῖς. Mark 5, 26. Luke 10, 41. John 8, 26. 2 Cor. 8, 22 ἐν πολλοῖς. 2 John 12. al. (Xen. Cyr. 8. 3. 50.) With gen. partit. Matt. 3, 7 πολλοὺς τῶν Φαρισαίων. Luke 1, 16. John 6, 66. Acts 4, 4. al. With ἐκ c. gen. partit. John 6, 60 πολλοὶ ἐκ τῶν μαθητῶν. 10, 20. Acts 17, 12. So c. gen. Xen. An. 1. 7. 20. Apol. Socr. 13. b) With the art. as referring to something well known; c. Subst. Luke 7, 47 αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, comp. v. 37. 39. Rev. 17, 1, comp. v. 15. Acts 26, 24 τὰ πολλὰ γράμματα, the much learning which thou hast, q. d. thy

much learning. (Luc. Cynic. 16. Plato Apol. Socr. 1 init.) Absol. οἱ πολλοί, the many, i. e. those before spoken of, including the idea of all; as Rom. 5, 15, 19, i. e. the many of whom the apostle had been treating as having all suffered through Adam. So the many who receive Christ, all who receive him, v. 15. 12, 5. 1 Cor. 10, 17. v. 33 τὰ τῶν πολλῶν ἵνα σωθῶσι, the many, all to whom I preach. (Xen. An. 3. 1. 10.) Also the many, the most, the greater number, but implying exceptions. Matt. 24, 12 ἡ ἀγάπη τῶν πολλῶν. 2 Cor. 2, 17 ὡς οἱ πολλοί, as the most do, i. e. the Judaizing teachers. Comp. Winer § 17. 1. n. p. 119. Matth. § 266. So Xen. Cyr. 3. 1. 3.

3. Trop. and intens. of amount, degree, much, great, vehement, comp. Passow s. v. Matt. 2, 18 ὀδυρμὸς πολὺς. 5, 12. Luke 10, 40. Col. 4, 13 ὄληρον πολὺν. Matt. 24, 30 δόξης πολλῆς. Mark 13, 26. John 7, 12 γογγυσμὸς π. Acts 15, 7. 21, 40 πολλῆς σιγῆς. 24, 3. 7. 25, 23. 27, 10. 21. Rom. 9, 22. 1 Cor. 2, 3 ἐν τρόμῳ πολλῷ. 2 Cor. 8, 4. Eph. 2, 4. al. sep. Sept. for ἕτη Gen. 41, 29. Dan. 11, 44.—Hdian. 7. 1. 2. Dem. 23. 31. Xen. Cyr. 7. 1. 25.

4. Of time, much, long, Plur. many. Matt. 25, 19 μετὰ δὲ χρόνον πολὺν. Mark 6, 35 ὥρας πολλῆς γενομένης. Luke 8, 29. John 5, 6. Luke 12, 19 ἔτη πολλά, many years. Acts 24, 10. Rom. 15, 23; ἐπὶ πολὺ for a long time Acts 28, 6; μετ' οὐ πολὺ not long after Acts 27, 14; μετ' οὐ πολλὰς ἡμέρας Luke 15, 13. Acts 1, 5. Sept. ἡμέραι π. for Heb. יָמֵי Hos. 3, 3. 4.—Xen. An. 5. 2. 17 πολλοῦ χρόνου. Plato Apol. Socr. 2 πολλά ἔτη.

5. Neut. πολὺ, πολλά, adverbially, Buttm. § 115. 4. Matth. § 446. a) Sing. πολὺ, much, greatly, Mark 12, 27 πολὺ πλανᾷσε. Luke 7, 47 ἠγάπησε πολὺ. Acts 18, 27. Rom. 3, 2. James 5, 16; with a compar. 2 Cor. 8, 22 πολὺ σπουδαιότερον. Dat. πολλῷ id. with compar. John 4, 41; πολλῷ μᾶλλον Matt. 6, 30. Mark 10, 48. So Sept. genr. Dan. 6, 14. 23. Hdian. 2. 3. 4. Xen. Mem. 3. 5. 11; with compar. Luc. D. Deor. 2. 1. Xen. Mem. 2. 10. 2; πολλῷ with compar. Xen. Mem. 1. 2. 9. b) Plur. πολλά without artic. many times, often, Matt. 9, 14 ἠστυεύμεν πολλά. James 3, 2. (Luc. D. Deor. 19. 2 fin. Xen. Cyr. 1. 5. 14.) Also much, greatly, Mark 1, 45 ἤρξατο κηρύσσειν πολλά. 3, 12. 5, 10 παρέκαλει αὐτὸν πολλά. 1 Cor. 16, 12. Rev. 5. 4 ἔκλαιον πολλά. (Sept. 2 K. 10, 18. Is. 23, 16. Hdian. 1. 16. 11. Xen. Cyr. 8. 3

47 fin.) With the art. τὰ πολλά, *these many times, for the most part, greatly*, Rom. 15, 22. So Luc. D. Deor. 16. 1. Xen. Hell. 6. 2. 30. +

πολύσπλαγχος, ου, δ, ἡ, adj. (πολύς, σπλάγχνον,) *very compassionate, of great mercy*, James 5, 11; where some Mss. read πολυεύσπλαγχος id.—Not found elsewhere.

πολυτελής, έος, ους, ό, ἡ, adj. (πολύς, τέλος,) *very expensive, very costly, sumptuous*, e. g. νάρδος Mark 14, 3; ἱματισμός 1 Tim. 2, 9. Sept. for עֲרֵךְ Prov. 1, 13. So Hdian. 6. 4. 7. Xen. An. 1. 5. 8.—Trop. *very precious, excellent*, 1 Pet. 3, 4. So Diod. Sic. 14. 30.

πολύτιμος, ου, δ, ἡ, adj. (πολύς, τιμή,) *of great value or price, very costly, very precious*, e. g. μαργαρίτης Matt. 13, 46. [26, 7]; νάρδος John 12, 3; comparat. 1 Pet. 1, 7 in later edit.—Hdian. 1. 17. 5.

πολυτρόπως, adv. (πολύτροπος; πολύς, τρόπος, τρίπω,) *in many ways, in diverse manners*, Heb. 1, 1.—4 Macc. 3, 21. So πολύτροπος Thuc. 2. 44.

πόμα, ατος, τό, (πίνω, πέπομαι,) *drink*, 1 Cor. 10, 4. Heb. 9, 10. Sept. for מִשְׁכָּה Ps. 102, 10; מִשְׁכָּה Dan. 1, 16.—Ceb. Tab. 6. Xen. Mem. 4. 7. 9. Comp. Lob. ad Phryn. p. 455 sq.

πονηρία, ας, ἡ, (πονηρός,) *evil nature, badness*, in a physical sense, Sept. for פֶּרַח Jer. 24, 2. 3. 8.—Usually and in N. T. in a moral sense, *evil disposition, wickedness, malice*, Lat. *pravitas*; Matt. 22, 18 γνώς δέ ό Ίησούς τήν πονηρίαν αὐτῶν. Luke 11, 39. Rom. 1, 29. 1 Cor. 5, 8. Eph. 6, 12 τὰ πνεύμ. τῆς πονηρίας, i. q. τὰ πονηρά, Winer § 34. 2. Plur. αἱ πονηρίας, *wicked counsels* Mark 7, 22; *wicked deeds, iniquities*, Acts 3, 26. Sept. for חֲטָא Ex. 32, 11; פֶּסַח Ps. 28, 5; Plur. for חֲטָא Jer. 32, 32. 33, 5. So Luc. D. Mort. 12. 6. Plut. de aud. Poet. 4. Xen. CEC. 1. 19. Plur. Dem. 521. 6.

πονηρός, ά, όν, (πονέω, πόνος,) comparat. πονηρότερος Matt. 12, 45. Luke 11, 26; pr. 'causing or having labour, sorrow, pain'; hence *evil*, both Act. and Pass.

1. Act. *evil, causing evil*. a) Physically, *hurtful, painful, grievous*; Rev. 16, 2 ἔλκος κακόν καὶ πονηρόν. Sept. for פֶּחַ Deut. 28, 23. (Hdian. 2. 12. 11. Plato Prot. 313. d.) Neut. τὸ πονηρόν, *evil as inflicted, calamity, affliction*, Matt. 6, 13. Luke 11, 4; see in lett. b. a.

b) In a moral sense, *evil-disposed, malevolent, malignant, wicked*. a) Of persons, Matt. 5, 45 ἐπὶ πονηροῦς καὶ ἀγαθοῦς. 7, 11 εἰ ὑμεῖς, πονηροὶ ὄντες κτλ. 12, 34. 35. 13, 49. 18, 32. 22, 10 comp. 14. Luke 6, 35. 45. 11, 13. Acts 17, 5. 2 Thess. 3, 2. Sept. and עֲרֵ Esth. 7, 6. Job 21, 30. (Hdian. 5. 2. 5. Xen. Mem. 2. 6. 20.) So πνεύματα πονηρά, *evil spirits, malignant demons*, Matt. 12, 45. Luke 7, 21. 8, 2. 11, 26. Acts 19, 12. 13. 15. 16. (Sept. and עֲרֵ 1 Sam. 16, 14 sq. 18, 10.) Hence ό πονηρός *the Evil one, κατ' ἐξοχήν*, i. e. Satan, Matt. 13, 19. 38, comp. 39. Eph. 6, 16. 1 John 2, 13. 14. 3, 12. 5, 18. Some also refer here Matt. 5, 37. 6, 13. Luke 11, 4. John 17, 15. 1 John 5, 19; see in lett. a, and in no. 2. b. β. So Act. Thom. § 45. Barnab. Ep. 21. β) Of things, e. g. ὀφθαλμός πονηρός, *an evil eye, envy*, Matt. 20, 15. Mark 7, 22; comp. in ὀφθαλμός no. 2; διαλογισμοὶ πονηροὶ Matt. 15, 19. James 2, 4, see in διαλογισμός. 1 Tim. 6, 4. Matt. 12, 35 et Luke 6, 45 ἐκ τοῦ πονηροῦ Ξησαυροῦ τῆς καρδίας, i. q. Ξησαυρ. τῆς πονηρίας. (Hdian. 1. 8. 5. Ael. V. H. 2. 11 πον. δέιπνα, q. d. Thyestæ epulæ.) Also as causing pain or hurt, e. g. words, *evil, hurtful, injurious, mischievous*, as πᾶν πονηρόν ῥήμα Matt. 5, 11. Acts 28, 21. 3 John 10; also τὸ δομά τιнос ὡς πονηρόν Luke 6, 22, comp. Matt. 5, 11. Sept. and עֲרֵ Gen. 37, 1. Ps. 64, 6. (Judith 8, 8.) Neut. τὸ πονηρόν, *evil, i. e. evil intent, malice, wickedness*; Matt. 5, 37 τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ ἐστίν. v. 39. John 17, 15. 2 Thess. 3, 3.

2. Pass. *evil*, in nature or quality, made evil, *bad, ill*.

a) Physically, of quality and condition, *bad, ill*; e. g. καρποὶ πονηροί, *bad fruit*, Matt. 7, 17. 18; ὀφθαλμός πονηρός, *ill, diseased*, Matt. 6, 23. Luke 11, 34. Sept. and פֶּחַ Lev. 27, 10. 2 K. 2, 19. So π. διάττα Plato Rep. 425. c.

b) In a moral sense, *wicked, corrupt*. a) Of persons, *one wicked, an evil-doer*; 1 Cor. 5, 13 ἐξαιρεῖτε τὸν πονηρόν ἐξ ὑμῶν. 2 Tim. 3, 13. So γενεά πονηρά Matt. 12, 39. 45. 16, 4. Luke 11, 29; αἰὼν πονηρός Gal. 1, 4. Sept. for עֲרֵ Deut. 21, 21; עֲרֵ Is. 1, 4. 9, 17. (Hdian. 5. 2. 5. Xen. Ath. 1. 1.) Of a servant, *bad, remiss, slothful*, Matt. 25, 26. Luke 19, 22. So Ecclus. 42, 5. Hdian. 1. 13. 6. Xen. CEC. 7. 41. β) Of things, *wicked, corrupt, flagitious*, e. g. τὰ ἔργα, John 3, 19 ἦν γὰρ πονηρά αὐτῶν τὰ ἔργα. 7, 7. Col. 1, 21. 2 Tim. 4, 18. 1 John 3, 12. 2 John 11; ῥαδιούργημα πον. Acts 18, 14. 1 Thess. 5, 22 ἀπὸ παντὸς ἐ-

δους πονηροῦ, see in *ὁ, ἡ, τό*, A. 2. b. γ. Heb. 3, 12, 10, 22. James 4, 16. So Sept. and *עַל* Deut. 17, 5. 2 K. 17, 13. Prov. 26, 23. (Jos. Ant. 2. 3. 1. Hdian. 3. 6. 9.) Also of times, as full of sorrow and affliction, *evil, sorrowful, calamitous*; e. g. *ἡμέραι πονηραί* Eph. 5, 16, 13. Sept. and *עַל* Gen. 47, 9. Ps. 94, 13.—Neut. *τὸ πονηρόν*, *evil, wickedness, guilt*, Luke 6, 45. Rom. 12, 9. 1 John 5, 19. Plur. *τὰ πονηρά*, *evil things, wicked deeds*, Mark 7, 23; *πονηρά* Matt. 9, 4. 12, 35. Luke 3, 19. So Sept. for *עַל*, e. g. *τὸ π.* Deut. 17, 2. Judg. 2, 11; *τὰ π.* Gen. 6, 5. 8, 21; *πονηρά* Ps. 97, 10. Hos. 7, 15.

πόνος, ου, ὁ, (*πένω, πένομαι*.) 1. *work, labour, toil, travail*, Col. 4, 13 in later edit. for *ζηλον*.—Jos. Ant. 3. 2. 3. Hdian. 2. 10. 17. Xen. Mem. 2. 1. 3.

2. Spec. the consequence of toil, *distress, pain, suffering, anguish*; Rev. 16, 10 *ἐμασώντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου*. v. 11. 21, 4. Sept. for *פָּאַר* Is. 65, 14; *פָּאַר* Job 4, 5.—Æl. V. H. 5. 6. Xen. Mem. 2. 2. 5.

Ποντικός, ἡ, ὁν, *belonging to Pontus, a Pontian*, Acts 18, 2.

Πόντιος, ου, ὁ, *Pontius*, the prænomen of Pilate, see in *Πιλάτος*. Matt. 27, 2. Luke 3, 1. Acts 4, 27. 1 Tim. 6, 13. See Dict. of Antt. art. *Nomen*.

Πόντος, ου, ὁ, *Pontus*, the north-eastern province of Asia Minor, Acts 2, 9. 1 Pet. 1, 1. It was bounded N. by the Euxine; W. by Paphlagonia and Galatia; S. by Cappadocia and part of Armenia; and E. by Colchis. The kingdom of Pontus became celebrated under Mithridates the Great, who waged a long war with the Romans; in which he was at last defeated by Pompey, and his kingdom made a Roman province, in B. C. 66. See Strabo 12. p. 541 sq. 562.

Πόπλιος, ου, ὁ, Lat. *Publius*, pr. n. of a wealthy inhabitant of Malta, Acts 28, 7. 8.

πορεία, ας, ἡ, (*πορεύω*), *a going, way, journey*; Luke 13, 22 *πορείαν ποιούμενος making his way*, i. e. journeying. Sept. for *הַדֶּרֶךְ* Jon. 3, 3. 4. So Jos. de Vit. § 52. Pol. 4. 69. 3. Xen. Mem. 3. 13. 5.—Plur. from the Heb. *goings, ways, journey of life*, James 1, 11. So Sept. for *הַדֶּרֶךְ* Prov. 2, 7.

πορεύω, f. *εὔσω*, (*πόρος, πείρω, περάω*), *to cause to pass over by land or water, to transport*, Eurip. Med. 182. Pind. Ol. 1.

185. Æl. V. H. 8. 2.—Often in N. T. only Pass. depon. *πορεύομαι*, f. *εὔσωμαι*, aor. 1 *ἐπορεύην*; pr. *to transport oneself, to betake oneself, to pass from one place to another, intrans.*

1. Pr. *to pass, to go*, implying motion from the place where one is; hence often i. q. *to pass on, to go away, to depart*; found chiefly in Matt. Luke, John, and Acts. E. g. absol. Matt. 2, 9 *ὅι δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν*. Mark 16, 10. Luke 4, 30. Acts 5, 20. 1 Cor. 10, 27. (Xen. An. 3. 4. 41.) Once c. acc. Acts 8, 39 *ἐπορ. τὴν ὁδὸν αὐτοῦ*, see in *ὁδός* no. 2. a. With inf. of object, Luke 2, 3 *ἐπορεύοντο πάντες ἀπογράφεσθαι*. John 14, 2. Comp. Buttm. § 140. 3.—Usually with an adjunct of place whence or whither; e. g. with a Preposition and its case: *ἀπὸ* c. gen. Matt. 24, 1 *ἐπορεύετο ἀπὸ τοῦ ἱεροῦ*. Luke 4, 42. Acts 5, 41. (Xen. An. 4. 4. 17.) *διὰ* c. gen. Matt. 12, 1 *διὰ τῶν σκορίμων*. (Xen. Cyr. 2. 4. 24.) *εἰς* c. acc. of place, Matt. 2, 20 *εἰς γῆν Ἰσραὴλ*. Mark 16, 15. Luke 4, 42. al. (Xen. Hell. 7. 4. 10.) also c. acc. of state or condition, Luke 22, 33 *εἰς θάνατον*. 7, 50 *εἰς εἰρήνην*, see in *εἰς* no. 4 fin. *ἐμπροσθεν* c. gen. of pers. John 10, 4; *ἐν* c. dat. of state or manner, Acts 16, 36, comp. in *εἰς* no. 4 fin. *ἐπὶ* c. acc. of place, Matt. 22, 9 *ἐπὶ τὰς διεξόδους κτλ.* Acts 8, 26. 9, 11. (Xen. Ag. 1. 16.) c. acc. of pers. Acts 25, 12; also c. acc. of thing sought, object, Luke 15, 4 π. *ἐπὶ τὸ ἀπολωλός*. (Xen. Cyr. 5. 3. 16. Hell. 7. 4. 10.) *ἔως* c. gen. of place, *ἔως Καισαρείας* Acts 23, 23; *κατὰ* c. acc. of place towards which, Acts 8, 26; of way along which, 8, 36; *ὁπίσω* c. gen. of pers. by Hebr. *to go after* any one, to follow, Luke 21, 8. (Sept. for *הַדֶּרֶךְ* Judg. 2, 12. 1 Sam. 6, 12.) *πρός* c. acc. of pers. Matt. 10, 6 *πρός τὰ πρόβατα κτλ.* Luke 11, 5. Acts 27, 3. al. Sept. for *הַדֶּרֶךְ* Gen. 26, 26. (Xen. Hell. 7. 3. 6.) *σύν* c. dat. of pers. Luke 7, 6 *ἐπορεύετο σὺν αὐτοῖς*. So with Adverbs: *ἐκεῖθεν* Matt. 19, 15; *ἐντεύθεν* Luke 13, 31; *οὐ* for *ὅποι* Luke 24, 28; *ποῦ* John 7, 35.—By a sort of pleonasm, *πορεύομαι* is often prefixed, espec. in the participle, to verbs which of themselves imply the idea of *going*, in order to render the expression more full and complete; comp. in *ἔρχομαι* no. 2. a, and *ἀνίστημι* II. 1. a. So Part. Matt. 2, 8 *πορευόμεναι ἀκριβῶς ἐξετάσατε*. 9, 13. 10, 7 *πορευόμενοι δὲ κηρύσσετε*. Luke 7, 22. 14, 10. 22, 8. 1 Pet. 3, 19. Imperat. Luke 10, 37 *πορεύου, καὶ οὐ ποίει ὁμοίως*. Sept. and

ἡλὴν 2 K. 5, 10. 1 K. 9, 6. Josh. 23, 16. So Jos. Ant. 7. 13. 1 προσέταξεν Ἰωάβω πορευθέντι τὸν ὄχλον ἐξαριθμῆσαι.

2. Spec. *to depart this life, to die*, Luke 22, 22. So Heb. הָלַךְ Gen. 15, 2. Ps. 39, 14, Sept. ἀπολύομαι, ἀπέρχομαι.—So οἰχομαι Xen. Cyr. 3. 1. 13. Comp. Wisd. 3, 2. 3.

3. Genr. *to go, to walk*, pr. Xen. Mem. 1. 4. 11. In N. T. only trop. and from the Heb. *to walk*, i. q. *to live, to conduct oneself*, joined with an adjunct of manner; e. g. c. dat. of rule or manner, Acts 9, 31 πορευόμενοι τῷ φόβῳ τοῦ κύριου. 14, 16. Jude 11. Matth. 5. 399. n. 2. Winer § 31. 3. b. (1 Macc. 6, 23.) With a preposition and its case: ἐν c. dat. of rule or manner, Luke 1, 6 ἐν π. ταῖς ἐντολαῖς. 1 Pet. 4, 3. 2 Pet. 2, 10. Sept. for הָלַךְ 1 K. 8, 61. Prov. 28, 6. (Ecclus. 5, 2.) κατὰ c. acc. of rule or manner, 2 Pet. 3, 3 κατὰ τὰς ἰδίαις αὐτῶν ἐπιθυμίαις. Jude v. 16. 18. (Sept. Num. 24, 1. Wisd. 6, 4.) ὁπίσω c. gen. of rule or manner, 2 Pet. 2, 10 ὁπίσω σαρκός, comp. above in no. 1; ὑπό c. gen. *under or among*, Luke 8, 14 ὑπὸ μεριμνῶν ... πορευόμενοι κτλ. Absol. Luke 13, 33 πλὴν δεῖ με σήμερον ... πορεύεσθαι; *to walk i. e. to act, to fulfil my duties.* +

πορδέω, ὦ, f. ἦσω, (πέρζω,) *to lay waste, to ravage, to destroy*, e. g. τὴν ἐκκλησίαν Gal. 1, 13; τὴν πίστιν v. 23; τοὺς κτλ. Acts 9, 21.—Pr. a city, country, Jos. Ant. 10. 8. 2. Hdian. 6. 7. 5. Xen. Mem. 3. 5. 4.

πορισμός, οὐ, ὁ, (πόρος, πορίζω,) a *providing, procuring*, Pol. 3. 112. 2.—In N. T. *acquisition, gain*, meton. a source or means of gain, 1 Tim. 6, 5. 6. So Wisd. 13, 19. 14, 2. Plut. M. Crass. 2. Diod. Sic. 3. 4.

Πόρκιος, οὐ, ὁ, Porcius, the prænomen of the procurator Festus, Acts 24, 27. See in Φῆστος, and comp. Dict. of Ant. art. Nomen.

πορνεῖα, ας, ἡ, (πορνεύω,) 1. *fornication, lewdness*; Matt. 15, 19 μοιχεῖαι, πορνεῖαι. Mark 7, 21. Rom. 1, 29. 1 Cor. 6, 13. 18. 7, 2. 2 Cor. 12, 21. Gal. 5, 19. Eph. 5, 3. Col. 3, 5. 1 Thess. 4, 3. Rev. 9, 21. John 8, 41 ἡμεῖς ἐκ πορνεῖας οὐ γεγεννημέθα *we are not born of fornication*, we are not spurious children, born of a concubine, but are the true descendants of Abraham. Sept. for הַנִּינִי Gen. 38, 24. Hos. 1, 2. So Paltaph. 53. 6. Dem. 403. 26.—Spec. *adultery*, Matt. 5, 32. 19, 9. (Ecclus. 23, 23.) Also *incest*, incestuous marriage, 1 Cor. 5, 1 bis. Prob. also as including marriages prohibited by the Mosaic law, and genr. all

such intercourse as that law interdicted, Acts 15, 20. 29. 21, 25. Comp. Lev. c. 18, and 20, 10 sq.

2. Symbol. from the Heb. for *idolatry*, the forsaking of the true God in order to worship idols; comp. in πορνεύω no. 2. Rev. 2, 21. 14, 8. 17, 2. 4. 18, 3. 19, 2. So Sept. and הִנְיָ Hos. 2, 2, 4, 13; הִנְיָ Jer. 3, 2. 9; הִנְיָ Ez. 16, 15. 22. 32 sq.

πορνεύω, f. εὔσω, (πόρνος, πόρνη.)

1. *to commit fornication, to play the harlot*, intrans. 1 Cor. 6, 18 ὁ δὲ πορνεύων. 10, 8 bis, comp. Num. 25, 1. 9. Sept. for הִנְיָ Hos. 3, 3.—Luc. Alex. 5. Demosth. 612. 5.

2. Symbol. from the Heb. of *idolatry*; the relation existing between God and his church being shadowed forth under the emblem of the conjugal union, which is broken by those who worship idols; see Heb. Lex. art. הִנְיָ no. 2, comp. in ζῆλος no. 2. Rev. 2, 14. 20; with μετὰ c. gen. Rev. 17, 2. 18, 3. 9. So Sept. and הִנְיָ 1 Chr. 5, 25. Ez. 23, 19. Hos. 9, 1.

πόρνη, ης, ἡ, (πόρνος, περνάω, πέρνημι.)

1. a *harlot, prostitute*, Matt. 21, 31. 32. Luke 15, 30. 1 Cor. 6, 15. 16. Heb. 11, 31. James 2, 25. Sept. for הִנְיָ Gen. 38, 15. Josh. 2, 1.—Ecclus. 19, 2. Æl. V. H. 4. 14. Xen. Mem. 1. 5. 4.

2. Symbol. from the Heb. of *Babylon* (Rome), ἡ πόρνη μεγάλη, *the great harlot*, as being the chief seat of idolatry, Rev. 17, 1. 5. 15. 16. 19, 2. Sept. and הִנְיָ Is. 1, 21. Ez. 16, 29 sq. See in πορνεύω no. 2.

πόρνος, ου, ὁ, (περνάω, πέρνημι,) a *male prostitute, catamite*, Xen. Mem. 1. 6. 13.—In N. T. a *fornicator*, 1 Cor. 5, 9. 10. 11. 6, 9. Eph. 5, 5. 1 Tim. 1, 10. Heb. 12, 16. 13, 4. Rev. 21, 8. 22, 15. So Ecclus. 23. 16. 17.

πόρρω, adv. (πρό,) for Att. προσω, Dor. πόρσω, Buttm. § 115. 6; pr. *forwards, far forwards*; hence *far, far off*, Lat. porro; Luke 14, 32 εἰ αὐτοῦ πόρρω ὄντος. With ἀπό c. gen. Matt. 15, 8 et Mark 7, 6 ἡ κ. αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ, quoted from Is. 29, 13 where Sept. for קָרָן. Sept. for קָרָן Jer. 12, 2. So Luc. Anachar. 27. Xen. Hell. 4. 6. 4; c. ἀπό Xen. Hell. 1. 1. 16.—Comparat. πόρρωτέρω, *farther*, Luke 24, 28. So Luc. Tox. 63. Xen. Hell. 4. 2. 11. See Buttm. 1. c. *

πόρρωθεν, adv. (πόρρω,) *from afar, from a distance*, Buttm. § 116. 1. Heb. 11, 13 π. αὐτὰς ἰδόντες. Sept. for מֵרֶחֶק Job 2, 13. Is. 49, 12. So Jos. B. J. 3. 6. 1.

Xen. Mem. 2. 6. 31.—Also, *far off*, at a distance, Luke 17, 12 οἱ ἔστησαν πόρρωθεν. Sept. and פרוך Jer. 23, 23; פרוך Is. 33, 13. So Hdian. 2. 6. 20 ἑστώτες πόρρω. Comp. in εκ no. 1. b. Heb. Lex. art. פרוך no. 3. h.

πορρώτέρω, see in πόρρω.

πορφύρα, ας, ἡ, Lat. *purpura*, i. e. the *purple-mussel*, a species of shell-fish found on the coasts of the Mediterranean, which yields a reddish-purple dye, much prized by the ancients, Ael. H. Anim. 7. 31, 34; comp. Plin. H. N. 9. 36 or 60. Heb. פורפורה, different from the פורפורה or *helix ianthia* Linn. which yields the bluish or cerulean purple; see Heb. Lex. under these words. Braun de Vestit. Sacerdot. p. 201 sq. Bochart Hieroz. II. 740 sq.—In N. T. meton. *purple*, i. e. any thing dyed with purple, *purple cloths*, robes of purple, worn by persons of rank and wealth, Luke 16, 19 ἐνεδύσκετο πορφύραν καὶ βύσσον. Rev. 17, 4 Rec. 18, 12. Sept. and פורפורה Ex. 25, 4. 26. 1. 31. (1 Macc. 4, 23. Jos. B. J. 6. 8. 3. Hdian. 7. 1. 21: Plato Legg. 847. c.) Spec. a *purple robe*, put upon Christ as a mock emblem of royalty, Mark 15, 17. 20; comp. ἡ πορφύρα βασιλική Hdian. 1. 16. 8. 2 Macc. 4, 38. In Matt. 27, 28 the same is called χλαμὺς κοκκίνη i. e. *coccus-dyed*, crimson; just as in English the expressions *purple-red* and *crimson* are often interchanged; so too Hor. Sat. 2. 6. 102 'rubro cocco tineta vestis,' i. q. 'vestis purpurea' in v. 106.

πορφύρεος οὖς, ἑα ἂ, ἐόν οὖν, adj. (πορφύρα,) *purple*, i. e. reddish-purple; John 19, 2. ὁ ἱμάτιον πορφυροῦν, comp. in πορφύρα fin. Rev. 18, 16 περιβεβλημένη πορφυροῦν sc. περιβόλαιον. Rev. 17, 4 in later edit. Sept. for פורפורה Judg. 8, 26. Esth. 1, 6.—Hdian. 7. 5. 7. Xen. Cyr. 6. 4. 2.

πορφυρόπωλις, εως, ἡ, (πορφύρα, πωλείω,) a *seller of purple cloths*, a *dealer in purple*, Acts 16, 14. Comp. in Θανάτεια.

ποσάκις, adv. interrog. (πόσος,) *how many times? how often?* Matt. 18, 21. 23, 37. Luke 13, 34.—Eccles. 20, 17. Luc. Tim. 4. Plato Epist. 353. d. Comp. Buttm. § 71. 2.

πόσις, εως, ἡ, (πίνω,) a *drinking*, Luc. D. Deor. 18. 2.—In N. T. *drink*, John 6, 55. Rom. 14, 17 βρώσις καὶ πόσις. Col. 2, 16. Sept. for פורפורה Dan. 1, 10. So Hdian. 1. 17. 17. Xen. Mem. 1. 3. 15.

πόσος, η, ον, interrog. pron. correlative to ὅσος, τόσος, Buttm. § 79. 3, 5; *how great? quantum?*

1. Of magnitude, quantity, *how great? how much?* Luke 16, 5 πόσον ὀφείλεις τῷ κυρίῳ μου; v. 7. Intens. Matt. 6, 23 τὸ σκότος πόσον; 2 Cor. 7, 11. Dat. πόσῳ by *how much*, before a comparat. e. g. μᾶλλον, *how much more*, Matt. 7, 11. 10, 25. Luke 11, 13. 12, 24. 28. Rom. 11, 12, 24. Philen. 16. Heb. 9, 14; χείρων Heb. 10, 29; διαφέρει Matt. 12, 12. So Wisd. 12, 21. Xen. Mem. 2. 5. 4; πόσῳ μᾶλλον Diod. Sic. 1. 2.—Of an amount of time, *how much? how long? πόσον χρόνον* Mark 9, 21. So Isocr. Panath. p. 424 π. χρόνος. Plato Rep. 540. a.

2. Plur. of number, *how many?* Matt. 15, 34 πόσους ἄρτους ἔχετε; 16, 9. 10. Mark 6, 38. 8, 5. 19. 20. Luke 15, 17. Acts 21, 20 πόσαι μυριάδες. Intens. Matt. 27, 13 et Mark 15, 4 πόσα σου καταμαρτυροῦσιν; i. e. *how many and great things*, what things. Sept. for פורפורה Gen. 47, 8. 2 Sam. 19, 35.—Æschin. 2. 20. Xen. Mem. 1. 2. 35.

ποταμός, οὔ, ὁ, (perh. πότος, πίνω, q. d. πότιμον ὕδωρ,) a *river, stream*; Mark 1, 5 ἐν τῷ Ἰορδάνῃ ποταμῷ. Acts 16, 13. Rev. 8, 10. 9, 14 τῷ ποταμῷ τῷ μεγ. Εὐφράτῃ. 16, 4. 12. Allegor. John 7, 38. Rev. 22, 1. 2. Sept. for נהר Gen. 2, 10. 15, 18; נהר Gen. 41, 1. Ex. 1, 22. So Hdian. 7. 1. 13, 17. Xen. An. 4. 1. 2.—Spec. of a stream as swollen, overflowing, i. q. a *torrent, flood*, Matt. 7, 25. 27. Luke 6, 48. 49. 2 Cor. 11, 26. Rev. 12, 15. 16. Comp. Sept. and נהר Is. 59, 19.

ποταμοφόρητος, ου, ὁ, ἡ, adj. (ποταμός, φορέω, φέρω,) *borne away by a flood*, Rev. 12, 15.—Hesych. ἀπόρσεν· ἀπέπιξε, τούτῃστι ποταμοφόρητον ἐποίησεν.

ποταπός, ἡ, ὅν, interrog. adj. *what? of what kind, sort, manner?* spoken of disposition, character, quality, i. q. ποῖος. Matt. 8, 27 ποταπὸς ἐστὶν οὗτος; *what manner of man is this?* Mark 13, 1 bis, π. λίθοι καὶ π. οἰκοδομαί; Luke 1, 29. 7, 39. 2 Pet. 3, 11. 1 John 3, 1.—Dion. Hal. Ant. 1. 7. ib. 4. 66. Luc. Parasit. 22. So once ποταπός Dem. 782. 8. The form ποταπός is for ποδαπός, which the earlier Greeks used only in the sense: *from what country? whence?* Lat. *cujas?* as if from ποῦ, πόθεν, and obs. δάπος, i. q. ἑδαφος, δάπεδον. Buttmann derives it from ποῦ ἀπό or πόθεν ἀπό; see Lexil. I. 125, 302. Lob. ad Phryn. p. 56 sq. Passow in ποδαπός.

πότε, interrog. adv. correlative to τότε, ὅτε. Buttm. 116. 4; *when? at what time?* e. g. direct, Matt. 24, 3 πότε ταῦτα ἐστί; 25, 37 πότε σε εἶδομεν πυνώντα; v. 38. 39. 44. Mark 13, 4. Luke 17, 20. 21, 7. John 6, 25

10, 24. Rev. 6, 10. So *ἕως πότε*, *until when? how long?* Matt. 17, 17 bis, *ὡ γενεά ἀπιστος, ἕως πότε ἔσομαι μεθ' ὑμῶν κτλ.* Mark 9, 19 bis. Luke 9, 41. Sept. *πότε* for *כִּי* Job 7, 4; *ἕως πότε* for *כִּי יִבְרַח* Ps. 80, 5. Jer. 4, 14. 21. So Xen. Mem. 4. 2. 32; *ἕως π.* 1 Macc. 6, 23.—Indirect, Mark 13, 33 *οὐκ οἴδατε γάρ, πότε ὁ καιρὸς ἐστί.* v. 35. Luke 12, 36. So Jos. Ant. 7. 10. 1 *μένειν, πότε ἐπ' αὐτὸν ὁ Ἀβερσάλωμος ἔλθῃ.*

ποτέ, indef. and enclitic, correl. to *τότε*, *ότε*, Buttm. § 116. 4; pr. *when, whenever*, i. e.

1. *at some time, one time or other, once*, both of time past and future. E. g. of the past, *once, formerly*, John 9, 13 *τὸν ποτὲ τυφλόν.* Rom. 7, 9 *χωρὶς νόμου ποτέ.* 11, 30. Gal. 1, 13. 23 bis. Eph. 2, 2. 3. 11. 13. 5. 8. Phil. 4, 10 *ὅτι ἤδη ποτέ that now once*, now at length. (Dion. Hal. Ant. 7. 32, 51.) Col. 1, 21 *ὑμᾶς ποτε ὄντας κτλ.* 3, 7. Tit. 3, 3. Philem. 11. 1 Pet. 2, 10. 3. 5. 20. 2 Pet. 1, 21. So Ceb. Tab. 2. Hdian. 1. 15. 11. Xen. Mem. 1. 4. 2.—Of the future, *once, one day, at last*, Luke 22, 32. Rom. 1, 10 *εἰπὼς ἥδη ποτέ εὐδοκῶ ἔσομαι.* So Hdian. 2. 2. 18.

2. *at any time, ever*; Eph. 5, 29 *οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν.* 1 Thess. 2, 5 *οὔτε γάρ ποτε.* 2 Pet. 1, 10. With negat. *μή* it takes the form *μήποτε*, which see in its order. So Luc. D. Deor. 10. 2. Xen. Mem. 1. 4. 19.—Intens. in an interrogation, like Engl. *ever, now*, expressing surprise, Buttm. § 149. m. 31. 1 Cor. 9, 7 *τίς στρατεύεται ἰδίοις ὀφωνίοις ποτέ*; Heb. 1, 5. 13. Indirect, Gal. 2, 6 *ὅποιοι ποτε ἦσαν.* So Ceb. Tab. 2, 3. Xen. Mem. 1. 1. 1, 2; indir. Ael. V. H. 2. 8 *ὅς τίς ποτε οὕτως ἐστίν.*

πότερος, η, ον, interrog. pron. *which of the two?* Buttm. § 78. 2. Xen. Mem. 1. 4. 4.—In N. T. only Neut. *πότερον* as Adv. *whether? utrum?* indirect, and followed by *ἢ, or*, in a question containing two contrary propositions; John 7, 17 *πότερον ἐκ τοῦ θεοῦ ἐστίν, ἢ ἐγὼ κτλ.* Sept. for *הִן* Job 7, 12. So Jos. Ant. 6. 5. 1. Plut. Sept. Sap. Conv. 3 pen. Xen. Mem. 2. 7. 4.

ποτήριον, ου, τό, (ποτήριος, ποτήρ, πότος, πίνω.)

1. *a drinking vessel, a cup*; Matt. 10, 42 *ποτήριον ψυχροῦ μόνον.* 23, 25 *τὸ ἔξω-θεν τοῦ ποτηρίου.* v. 26. 26, 27. Mark 7, 4. δ. 9, 41. 14, 23. Luke 11, 39. 22, 17. 20. 1 Cor. 11, 25. Rev. 17, 4. Sept. for *כִּי* Gen. 40, 11. 13. 21. 2 Chr. 4, 5.—Ceb. Tab. 5. Luc. Jup. Trag. 42. Plut. Mor. II. p. 13.

2. Meton. *a cup* for the contents of a cup, *cup-full*, e. g. *a cup of wine*; *εὖ* of the wine drank at the eucharist, Luke 22, 20 et 1 Cor. 11, 25 *τοῦτο τὸ ποτήριον ἡ καὶ ἡ διαθήκη.* 1 Cor. 10, 16 *τὸ π. τῆς εὐλο-γίας*, see in *πάσχα*. So *πίνειν τὸ ποτήριον* to *drink the cup*; 1 Cor. 10, 21 bis, *τὸ ποτήριον κυρίου . . . καὶ τὸ π. δαιμονίων*, i. e. consecrated to the Lord or to idols. 11, 26. 27. v. 28 *πίνειν ἐκ τοῦ ποτηρίου*, comp. John 4, 14.

3. Trop. from the Heb. *lot*, *portion*, under the emblem of a cup which God presents to be drank, either for good, as Ps. 16, 5. 23, 5; or also for evil, Ps. 11, 6. 75, 8. Ez. 23, 31 sq.—In N. T. *the cup* of sorrow, the bitter *lot*, which awaited the Saviour in his sufferings and death, Matt. 20, 23. 23. 26, 39. 42. Mark 10, 38. 39. 14, 36. Luke 22, 42. John 18, 11. Spoken also of the *cup* of which God in his wrath causes the nations to drink, so that they reel and stagger to destruction, see espec. in *Συμός*, Rev. 14, 10. 16, 19. 18, 6.—Arabian writers use the same figure, e. g. 'cup of death' Hamasa ed. Schult. p. 440; 'cup of destruction' Abulf. Ann. I. 352; see Heb. Lex. art. *כִּס*.

ποτίζω, f. *ἰσώ*, (πότος, πίνω,) 1. *to let drink, to give to drink*, c. acc. of pers. Matt. 25, 35. 42 *ἐποτίσατέ με.* 27, 48. Mark 15, 36. Rom. 12, 20; acc. impl. Matt. 25, 37. Luke 13, 15. Trop. Rev. 14, 8. Pass. trop. 1 Cor. 12, 13. Sept. for *הִשָּׁק* Gen. 21, 19. 24, 18. (Ceb. Tab. 5.) With two acc. of pers. and thing, comp. Buttm. § 131. 5. Winer § 32. 4. Matt. 10, 42 *ὅς ἐάν ποτίσῃ ἓνα τῶν μικρῶ τ. ποτήριον ψυχροῦ.* Mark 9, 41. Trop. 1 Cor. 3, 2. Sept. and *הִשָּׁק* Gen. 19, 32 sq. Judg. 4, 19. Job 22, 7. See Gesen. Lehrs. p. 810 sq.—Ecclus. 15, 3. Cebet. Tab. 19; acc. of thing Plato Phædr. 247. e.

2. Of plants, *to water, to irrigate*, only trop. of instruction, absol. 1 Cor. 3, 6 *ἐγὼ ἐφύτευσα, Ἀπολλὸς ἐπότισεν.* v. 7. 8.—Pr. Sept. for *הִשָּׁק* Gen. 2, 6. Ez. 17, 7. Xen. Conv. 2. 25.

Ποτόιοι, ων, οί, *Puteoli*, now *Puzzuoli*, a maritime town of Italy on the northern shore of the bay of Naples. Its ancient Greek name was *Δικαίωρχεια*. It was a favourite place of resort for the Romans, on account of the adjacent mineral waters and hot baths; and its harbour was defended by a celebrated mole, the remains of which are still to be seen. Here Paul landed on his way to Rome. Acts 28, 13. Comp.

Strabo 5. p. 245. ib. 17. p. 793. Plin. H. N. 36. 14. Jos. Ant. 17. 12. 1.

πότος, ου, ό, (πίνω), pr. a drinking, act of drinking, Xen. An. 2. 3. 15.—Oftener and in N. T. a drinking together, a drinking-bout, 1 Pet. 4, 3 ἐν κόμοις καὶ πότοις. Sept. for חַבְבִּי Gen. 19. 3. 40, 20. So Jos. Ant. 5: 8. 6. Æl. V. H. 3. 23. Xen. Conv. 8. 4. 1.

πού, interrog. adv. (correl. to πού indef. and ού,) where? in what place? Buttm. § 116. 4. Matth. § 611. 3.

1. Pr. and genr. where? a) In a direct question, before the Indic. Matt. 2, 2 πού ἐστιν ό τεχθεῖς βασιλεύς. Mark 14, 14. Luke 17, 17. 37. 22, 11. John 1, 39. 7, 11. 8, 10. 19. 9, 12. 11, 34. 1 Pet. 4, 18. With εἰλεῖν before the Subj. Matt. 26, 17 πού εἰλεῖς ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα. Mark 14, 12. Luke 22, 9. Sept. for חָן Gen. 4, 9; חָן Gen. 18, 9. So Luc. D. Deor. 4. 4. Xen. Mag. Eq. 7. 14. b) Indirect, often in N. T. see Winer § 61. 2. n. Before the Indic. Matt. 2, 4 ἐπυνθά-νετο παρ' αὐτῶν, πού ό X. γενῶται. Mark 15, 47. John 1, 40 καὶ εἶδον πού μένει. 11, 57. 20, 2. 13. 15. Rev. 2, 13. Before the Subj. Matt. 8, 20 πού τὴν κεφαλὴν κλίνῃ. Luke 9, 58. 12, 17. c) In a direct question implying a negative, i. e. that a person or thing is not present, does not exist; comp. Matth. § 611. 3. Luke 8, 25 πού ἐστιν ἡ πίστις ὑμῶν; Rom. 3, 27. 1 Cor. 1, 20 ter. 12, 17 bis. 19. [Gal. 4, 15.] 2 Pet. 3, 4. 1 Cor. 15, 55 bis, quoted from Sept. Hos. 13, 14, where Heb. חַיִּי. Sept. and חַיִּי Judg. 9, 38. Job 17, 15. Joel 2, 17. So Luc. D. Deor. 4. 2. Eurip. Phoen. 558 or 562.

2. By attract. after verbs of motion, where? i. q. whither? to what place? as often in English; comp. Buttm. § 151. I. 8. So in a direct question, John 7, 35 πού οὐ-τος μελλεῖ πορεύεσθαι; 13, 36 κύριε, πού ὑπάγεις; 16, 5. Sept. for חַיִּי Gen. 16, 8. Deut. 1, 28. Cant. 5, 18. (Luc. D. Mort. 3. 2.) Indirect, John 3, 8 οὐκ οἶδας... πού ὑπάγει. 8, 14 bis. 12, 35. 14, 5, Heb. 11, 8. 1 John 2, 11.

πού, indef. particle, enclitic, (correl. with πού, ού,) somewhere, in some place or other; see Buttm. § 116. 4. § 149. m. 31. Viger. p. 446. Heb. 2, 6 διεμαρτύρετο δέ πού τις. 4, 4. So Jos. B. J. 6. 3. 3. Xen. Conv. 4. 7 εἶπε γάρ πού Ὀμηρος.—Joined with numerals, somewhere about, nearly, Rom. 4, 19 ἑκατονταετής πού ὑπάρχων. So Æl. V. H. 13. 4. Xen. CEC. 17. 2.

Πούδης, δευτος, ό, Pudens, pr. n. of a Christian, 2 Tim. 4, 21.

πούς, πόδος, ό, the foot; for the accent πούς instead of πούς, see Lob. ad Phryn p. 453, 765. Buttm. Ausf. Sprachl. § 41. 7. E. g. of men, Matt. 10, 14. 18, 8 bis, ἡ ό πούς σου σκανδαλίζει σε... ἡ δύο πόδας ἔχοντα. 22, 13. Luke 15, 22. 24, 39. 40. John 20, 12. Acts 21, 11. Rev. 2, 18. al. sæp. Of animals, Matt. 7, 6. Anthropo-path. of God Matt. 5, 35. Acts 7, 49; comp. Is. 66, 1. Sept. for לָךְ Gen. 8, 9. Judg. 1, 6. 7. sæp. So Luc. D. Deor. 19. 1. Xen. Mem. 2. 3. 19; of anim. Hdian. 1. 15. 11. Xen. Venat. 4. 1 fin.—The following special uses of πούς may be noted: a) παρὰ τοὺς πόδας τινός, spoken of what is at one's feet, e. g. to cast or lay at one's feet, i. q. to give over into one's care and charge, as sick persons, Matt. 15, 30; money, property, Acts 4, 35. 37. 5, 2. 7, 58. Also to sit at the feet of any one, as disciples were accustomed to sit on the ground before their master or teacher, see Schoettgen Hor. Heb. I. p. 477. Luke 8, 35. 10, 39 ἡ παρακαθίσασα παρὰ τοὺς π. τοῦ Ἰ. Acts 23, 3 παρὰ τ. π. Γαλατὶλ πεπαιδευμένος. But Luke 7, 38 στήθα παρὰ τοὺς πόδας αὐτοῦ όπισθω, i. e. standing behind the triclinium at the feet of Jesus as he reclined upon it; see also in lett. d, below. b) ὑπὸ τοὺς πόδας τινός, to put or subdue under one's feet, to make subject to any one, in allusion to the ancient manner of treading down or putting the foot upon the necks of vanquished enemies, see Josh. 10, 24. Lam. 5, 5; comp. Ps. 8, 7. So Rom. 16, 20 ό εὐδός... συν-τρίψει τὸν Σατανᾶν ὑπὸ τοὺς π. ὑμῶν. 1 Cor. 15, 25. 27. Eph. 1, 22. Also Heb. 2, 8 πάντα ὑπεράσας ὑποκάτω τῶν ποδῶν αὐτοῦ, quoted from Ps. 8, 7 where Sept. for חַיִּי חַיִּי. In a like sense put after ὑποπόδιον q. v. Matt. 22, 44 ἔως ἂν βῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου, and so Mark 12, 36. Luke 20, 43. Acts 2, 35. Heb. 1, 13. 10, 13, all quoted from Ps. 110, 1 where Sept. for חַיִּי חַיִּי. c) Spoken of the oriental mode of making supplication, or of doing reverence and homage to a superior, by prostrating oneself before him, comp. Esth. 8, 3. Gen. 44, 14. Ruth 2, 10. 2 Sam. 1, 2. E. g. to fall at one's feet, in supplication, πεσὼν οὖν εἰς τοὺς πόδας αὐτοῦ Matt. 18, 29; πρὸς τοὺς πόδας Mark 5, 22. 7, 25. Sept. πρὸς τοὺς π. for חַיִּי חַיִּי Esth. 8, 3. In reverence and homage, πε-σεῖν εἰς τοὺς πόδας John 11, 32; ἐπὶ τοὺς π. Acts 10, 25; παρὰ τοὺς π. Luke 17, 16

ἐνώπιον τῶν π. Rev. 3, 9, and ἔμπροσθεν Rev. 19, 10. 22, 8; comp. Heb. רַבְּנֵי אֵשֶׁת Esth. 8, 3. In a like sense, κρατῆσαι τοὺς πόδας τινός Matt. 28, 9. d) In allusion to the custom of washing the feet of strangers and guests, and also of anointing the feet; here the washing was usually done by the lowest slaves, see 1 Sam. 25, 41, and comp. Gen. 24, 32. 43, 24; but sometimes apparently by the master himself in token of respect, comp. Gen. 18, 4. 19, 2; see Bibl. Res. in Palest. III. p. 26. E. g. Luke 7, 44 ὁδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας. John 13, 5 (Ἰησοῦς) ἤρξατο νίπτειν τοὺς πόδας τῶν μ. v. 6. 8. 9. 10. 12. 14 bis. So of Mary, who washed Jesus' feet with her tears, and kissed and anointed them in token of affection, Luke 7, 38 ter. 44. 45. 46. John 11, 2; comp. in ἀλείφω. e) Meton. to the feet as the instrument of going, walking, is sometimes ascribed that which strictly belongs to the person who goes, walks; comp. in ὀφθαλμός no. 2. Luke 1, 79 κατευθύναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. Heb. 12, 13. (Ps. 119, 110. Prov. 4, 26.) Acts 5, 9 οἱ πόδες τῶν θαψάντων κτλ. Rom. 3, 15. 10, 15 ὡς ὥραι οἱ πόδες τῶν εὐαγγ. κτλ. quoted from Is. 52, 7, where see Gesen. Comment. Comp. 1 K. 14, 12. Prov. 1, 16. Job 31, 5. +

πράγμα, atos, τό, (πράσσω,) pr. a thing done or to be done, e. g.

1. Something done, a deed, act, fact, matter. Luke 1, 1 διήγησιν περὶ τῶν... ἐν ἡμῖν πραγμάτων, i. e. things done, events. James 3, 16 πᾶν φαῦλον πᾶγμα. Heb. 6, 18. 10, 11, 1. Sept. for דָּבָר Gen. 24, 50. Judg. 6, 29.—Hdian. 7. 5. 8. Xen. Cyr. 5. 4. 7.

2. Something doing or to be done, a matter, business, affair. Matt. 18, 19 εἰάν δύο ὑμῶν συμφωνήσωσιν περὶ παντός πράματος. Acts 5, 4. Rom. 16, 2. 2 Cor. 7, 11. 1 Thess. 4, 6. Sept. for דָּבָר Ecc. 3, 1. So Luc. D. Deor. 6. 2. Diog. Sic. 2. 2. Xen. An. 5. 6. 28.—Spec. in a judicial sense, πᾶγμα ἔχειν, to have a matter at law, a lawsuit, 1 Cor. 6, 1. So Xen. Mem. 2. 9. 1.

πραγματεία, as, ἡ, (πραγματεύομαι,) a doing, business, affair, 2 Tim. 2, 4. Sept. for דְּבָרִים 1 Chr. 28, 21.—2 Macc. 2, 32. Dem. 101. 22. Plato Gorg. 501. b.

πραγματεύομαι, f. εὔσομαι, Mid. depon. (πᾶγμα,) to be doing, to be busy, occupied, Luc. Philops. 36. Xen. Cyr. 2. 4. 26.—In N. T. like Engl. to do business, i. e. to trade, to traffick, absol. Luke 19, 13; i. g. ἐργάζομαι in Matt. 25, 16. So πραγματεύ-

της, a business-man, merchant, Plat. de cupid. Div. 4. Id. de non fœner. 2; comp. Rabb. פֶּרַחַמְיָא, a merchant, Buxt. Lex. 1799.

πραιτώριον, ου, τό, Lat. prætorium, i. e. in Latin usage, the general's tent in a camp, Liv. 3. 5. Cic. de Divin. 1. 33; comp. Adam's Rom. Ant. p. 373; Dict. of Antt. s. v. Also the house or palace of the governor of a province, whether a prætor or other officer, Cic. Verr. Act. II. 4. 28. ib. 5. 35; any large house, palace, Sueton. Calig. 37. Aug. 63, 72. Tjt. 8.—Hence in N. T. a prætorian residence, governor's house, palace; spoken

1. Of the palace of Herod at Jerusalem, built with great magnificence at the northern part of the upper city (Zion), westward of the temple and overlooking the latter; to which there was also access from the palace over the open place called the Xystus and a bridge across the valley of the Tyropæon; see Jos. Ant. 15. 9. 3. ib. 20. 8. 11. B. J. 1. 21. 1. ib. 2. 16. 3. With the palace were connected the three towers Hippicus, Phasaël, and Mariamne, Jos. B. J. 5. 4. 3, 4. See Bibl. Res. in Pal. I. p. 453–458. In this palace the Roman procurators, whose head-quarters were properly at Cesarea (Acts 23, 23 sq. 25, 1), took up their residence when they visited Jerusalem; their tribunal, βῆμα, being sometimes set up in the open place or area before it; Jos. B. J. 2. 14. 8, Φλώρος (Florus) δὲ τότε μὲν ἐν τοῖς βασιλείοις αὐλίζεται· τῇ δὲ ὑστεραίᾳ βῆμα πρὸ αὐτῶν ἐξέμενος καθεύδει κτλ. comp. ib. 2. 9. 3. Adam's Rom. Ant. p. 373; comp. art. λεξόστρωτος. So John 18, 28 bis. 33. 19, 9; in Matt. 27, 27 et Mark 15, 16, it seems to refer to the court or part of the palace where the procurator's guards were stationed. So Act. Thom. § 3 πραιτώρια βασιδικά. ib. § 17, 18, 19, where it alternates with τὸ παλάτιον.

2. Of the palace of Herod at Cesarea, perhaps in like manner the residence of the procurator, Acts 23, 35.

3. Of the prætorian camp at Rome, i. e. the camp or quarters of the prætorian cohorts, Phil. 1, 13. These were privileged troops instituted by Augustus to guard his person, and to have charge of the city; but they soon became the most powerful body in the state; see Adam's Rom. Ant. p. 563. Dict. of Antt. art. Prætoriani. Comp. in στρατοπεδάρχης.

πράκτωρ, ορος, δ, (πράσσω,) a doer, Soph. Trach. 864. Antiphon. 121. 39.—In N. T. an exactor, collector, a public offi-

cer who collected debts, fines, penalties, taxes, Luke 12, 58 bis; comp. ὑπηρέτης in Matt. 5, 25. Sept. for שֹׁטֵטִים Is. 3, 12. So Dem. 778. 18. ib. 1337. 26. See Boeckh Staatsh. d. Ath. I. p. 167, 403.

πραΐς, εως, ἡ, (πράσσω) pr. a doing, action, i. e.

1. Something done, an act, deed, practice; Plur. acts, works, conduct. Matt. 16, 27 ἀποδώσει ἑκάστῳ κατὰ τὴν πράξιν αὐτοῦ. Luke 23, 51. Acts 19, 18. Rom. 8, 13. Col. 3, 9. So Πράξεις τῶν Ἀποστόλων, Acts of the Apostles, as the title of the book of Acts. Sept. for פְּרָצִים 2 Chr. 13, 22. 27, 7.—Jos. Ant. 10. 4. 5. Hdian. 2. 15. 12. Xen. Cyr. 1. 3. 1.

2. Something to be done, business, office, function; Rom. 13, 4 τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πράξιν.—Ecclus. 11, 10. Xen. Mem. 2. 1. 6.

πραῖος, ον, only in masc. and neut. Sing. and masc. Plural; the rest being from πραῦς, Buttm. § 64. 2; meek, mild, gentle, Matt. 11, 29 πραῖός εἰμι. So 2 Macc. 15, 12. Plut. Mor. II. p. 13. Xen. Ag. 11. 10.—Sometimes written πῆρος, Passow s. v. The form πραῖς is earlier, but not better; see Passow in πραῦς [Engl. in πῆρος]. Lob. ad Phryn. 403.

πραότης, τῆτος, ἡ, (πῆρος) meekness, mildness, forbearance; 1 Cor. 4, 21 ἐν πνεύματι τε πραότητος. 2 Cor. 10, 1 διὰ τῆς πραότητος τοῦ Χριστοῦ. Gal. 5, 23. 6, 1. Eph. 4, 2. Col. 3, 12. 1 Tim. 6, 11. 2 Tim. 2, 25. Tit. 3, 2. Sept. for נְיָוֶתֶת Ps. 45, 6.—Ecclus. 1, 24. Dem. 1405. 15. Xen. Cyr. 3. 1. 41.

πρασιά, ἄς, ἡ, a bed in a garden, garden-plat, Ecclus. 24, 31. Theophr. H. Plant. 4. 4. 3.—In N. T. an area, plat, square, like a garden-bed; Mark 6, 40 πρασιαὶ πρασιαί, plat-wise, by plats, like beds in a garden. The repetition without καὶ denotes distribution, i. q. ἀνὰ πρασιάς, comp. Sept. and Heb. Ex. 8, 10 [14]. Gesen. Lehrs. p. 668. Winer § 58. 1; see also in δύο. So μυρία μυρία, i. q. κατὰ μυριάδας, Aeschyl. Pers. 981.

πράσσω v. ττω, f. ἔω, aor. 1 ἔπραξα, perf. πέπραχα, to do, expressing an action as continued or not yet completed; what one does repeatedly, continually, habitually; like ποίω no. 2. So John 3, 20. 5, 29; elsewhere only in the writings of Luke and Paul.

1. Trans. to do, with acc. of thing, without reference to a person as the remote object; see below in no. 3. a) Of particular deeds, acts, works, done repeatedly or continually,

to do, to perform, to execute; Acts 19, 19 ἱκανοὶ δὲ τῶν τὰ περίεργα πράξαντων. v. 36 μηδὲν προπετής. 26, 26. 1 Thess. 4, 11 πράσσειν τὰ ἴδια. Once put instead of repeating a preceding verb, 1 Cor. 9, 17 εἰ ἐκὼν τοῦτο πράσσω, comp. v. 16; see in ποίω no. 2. c. So Hdian. 3. 6. 1. Xen. Mem. 2. 9. 1 τὰ ἑαυτοῦ. Cyr. 5. 4. 11. b) Of a course of action or conduct, espec. of right, duty, virtue, to do, to exercise, to practise; Acts 26, 20 ἀξία τῆς μετανοίας ἔργα πράσσοντας. Rom. 2, 25 νόμον, i. e. τὰ τοῦ νόμου. 7, 15. 9, 11. 2 Cor. 5, 10. Phil. 4, 9. Sept. and πῶς Prov. 21, 7. So Dem. 310. 19. Xen. Mem. 2. 6. 17 καλὰ. c) Oftener of evil deeds or conduct, to do, i. q. to commit, to practise; Luke 22, 23 ὁ τοῦτο μέλων πράσσειν. 23, 15 οὐδὲ ἀξίον θανάτου ἐστὶ πεπραγμένον αὐτῷ, comp. Buttm. § 134. Winer § 4. Luke 23, 41 bis. John 3, 20 ὁ φαῦλα πράσσω. 5, 29. Acts 25, 11. 25. 26, 31. Rom. 1, 32 bis. 2, 1. 2. 3. 7, 19. 13, 4. 2 Cor. 5, 10. 12, 21. Gal. 5, 21. Sept. and πῶς Prov. 10, 24; לֵבָבָה Job 36, 23. Prov. 30, 20. So Hdian. 7. 6. 10. Xen. Mem. 1. 2. 29 φαῦλα.

2. Intrans. to do, comp. Buttm. § 113. n. 3 fin. E. g. a) to do, to act, with an adjunct of manner; Acts 3, 17 κατὰ ἀγνοίαν ἐπράξατε, comp. v. 14. 15. Acts 17, 7 οὗτοι πάντες ἀπέναντι τῶν δογμ. Καίσαρος πράττουσι. Sept. and πῶς Gen. 31, 28. Prov. 14, 17. So Pol. 3. 69. 8. ib. 5. 75. 9. b) Like Engl. to do, to fare, to be in any state of good or ill, with an adjunct of manner; Eph. 6, 21 τί πράσσω, how I do, how I fare. Acts 15, 29 see in εἶ. So 2 Macc. 9, 19. Diod. Sic. 11. 54. Xen. Mem. 1. 6. 8.

3. In reference to a person, to do to or in respect to any one; in N. T. only of harm or evil. a) Genr. with acc. of thing and dat. of pers. Acts 16, 28 μηδὲν πράξης σεαυτῷ κακόν. So ἐπὶ τινα, as to, Acts 5, 35; πρὸς τινα, against, Acts 26, 9. So c. dat. Luc. Tim. 50. Xen. An. 5. 7. 29; c. dupl. acc. Xen. (Ec. 12. 7; comp. Buttm. § 131. 5. b) Spec. q. d. to do from any one, i. e. to exact, to collect, to extort money from any one; in N. T. only c. acc. of thing, Luke 3, 13 μηδὲν πλέον . . . πράσσετε. 19, 23 ἄλλων σὺν τόκῳ ἂν ἔπραξα αὐτῷ. So Jos. Ant. 9. 11. 1. Dem. 617. 24. Xen. Hell. 1. 3. 8; c. dupl. acc. Luc. Vitar. Auct. 18. Xen. An. 7. 6. 17 εἰὰν πράττητε αὐτὸν τὰ χρήματα.

πραῦπάθεια, ἄς, ἡ, (πραῦς, πάσχω) pr. a suffering meekly, i. q. meekness, mildness, gentleness, once 1 Tim. 6, 11 Lachm.

—Philo de Abr. p. 379. b. Zonaras Lex. 1576.

πραῦς, εἰα, ὅ, Gen. εὐς οὐς, εἰας, εὐς οὐς; meek, mild, gentle; Matt. 5, 5 μακάριοι οἱ πραεῖς. [11, 29.] 21, 5. 1 Pet. 3, 4. Sept. for רַחֵם Job 24, 4; רַחֵם Ps. 37, 11.—Ecclus. 10, 14. Hdian. 7. 1. 3. Xen. Œc. 19. 7 See in πρῶς fin.

πραΰτης, τητος, ἡ, (πραῦς,) meekness, mildness, forbearance, James 1, 21. 3, 13. 1 Pet. 3, 15. Sept. for רַחֵם Ps. 45, 6.—Ecclus. 3, 17. 4, 8.

πρέπω, pr. to be conspicuous, distinguished, to excel, Hom. Il. 12. 104. Od. 8. 172.—Usually and in N. T. impers. πρέπει, it becomes, it is right, proper; Part. πρέπον ἐστί, it is becoming; constr. with dat. of pers. and an infin. as subject, see Buttm. § 129. 18; e. g. Heb. 2, 10 ἐπρεπε γὰρ αὐτῷ . . . τελειῶσαι. Matt. 3, 15 πρέπον κτλ. (Luc. Imag. 22.) With dat. simpl. Eph. 5, 3 καθὼς πρέπει ἁγίοις. (Xen. An. 1. 9. 6.) With accus. and infin. 1 Cor. 11, 13. So Luc. D. Deor. 20. 16.—Also in the personal construction with a nominative, Buttm. 1. c. 1 Tim. 2, 10 ὁ πρέμει γυναιξίν. Tit. 2, 1. Heb. 7, 26 τοιοῦτος ἡμῖν ἐπρεπεν ἀρχιερεὺς. Sept. for רַחֵם Ps. 33, 1. 93, 5. So Luc. Nigrin. 15. Æl. V. H. 12. 1 pen.

πρεσβεία, as, ἡ, (πρεσβεύω,) age, seniority, primogeniture, Æschyl. Pers. 4. Pausan. 3. 1. 4.—In N. T. an embassy, concr. ambassadors; e. g. πρεσβείαν ἀποστέλλειν Luke 14, 32. 19, 14; comp. Lob. ad Phryn. p. 469.—2 Macc. 4, 11. Hdian. 2. 8. 12. Xen. Cyr. 2. 4. 1.

πρεσβεύω, f. εὔσω, (πρεσβύς,) to be aged, elder, Dion. Hal. Ant. 1. 70. Hdot. 7. 2.—In N. T. to be an ambassador, to act as ambassador, absol. 2 Cor. 5, 20 ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν. Eph. 6, 20. So Jos. Ant. 12. 4. 2. Dem. 421. 16. Xen. Cyr. 5. 1. 1.

πρεσβυτέριον, ἰον, τό, (πρεσβύτερος,) an assembly of aged men, council of elders, senate; hence Engl. presbytery; spoken of the Jewish senate, Sanhedrim, συνέδριον q. v. Luke 22, 66. Acts 22, 5; see in art. γεροντία. Of the elders of the Christian church, 1 Tim. 4, 14.

πρεσβύτερος, α, ον, pr. comparat. to πρεσβυς an old man, see Buttm. § 69. 3.

1. Comparat. Adj. older, elder; Luke 15, 25 ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος, Sept. for רַחֵם Job 1, 13. 18; רַחֵם Job 32, 4. So Jos. Ant. 6. 3. 2. Æl. V. H. 9. 42. Plato Conv. 219. d.—Subst. an older person, sen-

ior; Plur. old men, seniors, the aged; 1 Tim. 5, 1 πρεσβυτέρῳ μὴ ἐπιπλήξῃς. v. 2. Acts 2, 17 οἱ πρ. ὑμῶν. 1 Pet. 5, 5. Sept. for רַחֵם Gen. 18, 11. 12. 24, 1. (Jos. c. Apion. 2. 27. Xen. Cyr. 1. 2. 2.) Also οἱ πρεσβυτέροι, the ancients, the fathers, ancestors; Matt. 15, 2 αἱ παραδόσεις τῶν πρεσβυτέρων. Mark 7, 3. 5. Heb. 11, 2.

2. Subst. in the Jewish and Christian usage, as a title of dignity, a presbyter, elder, Plur. presbyters, elders, i. e. persons of ripe age and experience who were called to take part in the management of public affairs; so in the O. Test. Sept. and Heb. רַחֵם, see Ex. 18, 12. 19, 7. 24, 1. 9. Num. 11, 16. al. comp. Gen. 50, 7. In N. T. spoken: a) Of members of the Jewish Sanhedrim at Jerusalem, genr. John 8, 9, comp. v. 3. Acts 24, 1; or as one of the classes of members, e. g. ὁ ἀρχιερεὺς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι Matt. 26, 57; oftener οἱ ἀρχιερεῖς καὶ οἱ γρ. καὶ οἱ πρεσβ. Matt. 16, 21. 26, 3. 27, 41. Mark 8, 31. 11, 27. 14, 43. 53. 15, 1. Luke 9, 22. 20, 1; comp. in ἀρχιερεῖς no. 2. Also ἀρχιερεῖς καὶ πρεσβ. Matt. 21, 23. 26, 47. 59. 27, 1. 3. 12. 20. 28, 12 comp. v. 11. Luke 22, 52. Acts 4, 23. 23, 14. 25, 15; οἱ πρεσβ. καὶ οἱ γραμμ. Acts 6, 12; οἱ ἄρχοντες καὶ οἱ πρεσβ. καὶ οἱ γραμμ. Acts 4, 5. v. 8 ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραὴλ. b) Of the elders in other cities, e. g. Capernaum, Luke 7, 3; comp. in κρίσις no. 3. But more prob. these were elders of the synagogue, see in ἀρχισυνάγωγος. c) Of the elders of Christian churches, presbyters, to whom was committed the direction and government of individual churches, pr. i. q. ἐπίσκοπος q. v. Acts 11, 30. 14, 23. 15, 2. 4. 6. 22. 23. 16, 4. 20, 17. 21, 18. 1 Tim. 5, 17. Tit. 1, 5. James 5, 14. 1 Pet. 5, 1. Sing. ὁ πρεσβύτερος 1 Tim. 5, 19. 2 John 1. 3 John 1. d) Symbol. of the 24 elders around the throne of God in heaven, Rev. 4, 4. 10. 5, 5. 6. 8. 11. 14. 7, 11. 13. 11, 16. 14, 3. 19, 4.

πρεσβύτης, ου, ὁ, (πρεσβύς,) an old man, one aged, Luke 1, 18. Tit. 2, 2. Philem. 9 ὡς Παῦλος πρεσβύτης. Sept. for רַחֵם Ex. 10, 9. 1 Sam. 4, 19.—Hdian. 4. 12. 1. Xen. Cyr. 4. 6. 1.

πρεσβύτις, ιδος, ἡ, (fem. to πρεσβύτης,) an aged woman, Tit. 2, 3.—Jos. Ant. 7. 7. 2. Hdian. 5. 3. 6. Plato Hipp. maj. 286. a.

πρήξω, see πῆμνημα.

πρηνής, εὐς, οὐς, ὁ, ἡ, adj. (kindr. πρό,) Lat. pronus, i. e. bent forwards, head-foremost, headlong; Acts 1, 18 πρηνῆς γενομέ-

vos, falling headlong; see more in art. λάσχω. —3 Macc. 6, 23. Jos. B. J. 6. 1. 6. Hom. Od. 5. 374. The form is Ionic, for Att. *πρηνής* Xen. An. 1. 5. 8; comp. Lob. ad Phryn. p. 431.

πρίζω v. *πρίω*, f. *ίσω*, to saw, to saw asunder, Pass. Heb. 11, 37; here spoken of a cruel punishment inflicted on captives in war, see 2 Sam. 12, 31. 1 Chr. 20, 3; comp. in *διχοτομέω*. Sept. for *πρή* Am. 1, 3.—Susann. 59. Fabr. Cod. Pseud. V. T. p. 1088; genr. Diod. Sic. 3. 27. Plato Theag. 124. a.

πρίν, adv. of time, (kindr. *πρό*), *before, formerly*, in independent clauses, opp. *νύν*, Hom. Il. 2. 112. Xen. Cyr. 5. 2. 36.—Usually and in N. T. in a relative or conjunctive sense, connecting its clause with a preceding one, and having the force of a comparative, *before, sooner than*; comp. Passow s. v. Buttm. § 139. m. 41. § 149. m. 20. Matth. § 522. 2. Viger. p. 442.

1. Simply, *before*, with an Infin. aor. c. acc. when something new is introduced, not before mentioned; Matt. 26, 34. 75 *πρίν ἀλέκτορα φωνῆσαι*. Mark 14, 72. Luke 22, 61. John 4, 49 *κατάβηθι πρίν ἀποθανεῖν τὸ παῖδιόν μου*. 8, 58. 14, 29. Sept. for *ἔμπρ* Ez. 33, 22. Joel 2, 31.—Hdian. 1. 9. 7. Epict. Ench. 48. 2. Plato Euthyphr. § 4. Xen. Cyr. 2. 4. 4, 10.

2. With *ἤ*, i. e. *πρίν ἤ*, *sooner than, before*, a usage unknown to the earliest Attic writers, as the tragedians and Thucydides, but current in the middle Attic and later; see Passow s. v. Elmsley Eur. Med. 179. Reisig Comm. Crit. de Soph. OC. 36. Constructed: a) With an Infin. aor. c. acc. where something new is introduced; Matt. 1, 18 *πρίν ἢ συνελθεῖν αὐτοὺς εὐρέθη κτλ.* Mark 14, 30. Acts 2, 20. 7, 2. So Tob. 14, 15. Ael. V. H. 1. 5, 21. Plut. Crass. 29 fin. Plato Rep. 501. a, *μηδὲ γράφειν νόμους, πρίν ἢ παραλαβεῖν καθάραν (πόλιν), ἢ αὐτοὶ ποιῆσαι*. b) With the Subjunct. aor. where the reference is to something future; Luke 2, 26 *μὴ ἰδεῖν θάνατον, πρίν ἢ ἰδῇ τὸν Χριστόν*. 22, 34. So Hdot. 1. 19; *πρίν* Jos. Ant. 7. 9. 7. Plato Phædo § 6 fin. c) With the Opt. where the preceding clause contains a negative; Acts 25, 16 *οὐκ ἔστιν ἔσος ... πρίν ἢ ... κατὰ πρόσωπον ἔχοι τοὺς κατηγοροῦς*. Comp. Winer § 42. 3. p. 344. Matth. § 522. 2. b. So *πρίν* Xen. Cyr. 1. 4. 14.

Πρίσκα, ης, ἡ, *Prisca*, 2 Tim. 4, 19. Rom. 16, 3; and dimin. *Πρισκίλλα*, ης, ἡ, *Priscilla*, Acts 18, 2. 18. 26. [Rom. 16, 3.]

1 Cor. 16, 19; pr. n. of the wife of Aquila, see in *Ἀκύλας*.

Πρισκίλλα, see in *Πρίσκα*.

πρίω, see in *πρίζω*.

πρό, a prep. governing the genitive, with the primary signif. *before*, Lat. *pro*, *prae*, both of place and time; comp. Winer § 51. d. p. 446. Matth. § 575. Buttm. § 147. n. 1. Passow s. v.

1. Of *Place, before, in front of*, in presence of, in advance of; opp. to *μετά* c. acc. 'behind.' E. g. c. gen. of place, Acts 5, 23 *ἐστῶτας πρὸ τῶν θυρῶν*. 12, 6. 14 *πρὸ τοῦ πυλῶνος*. 14, 13. James 5, 9. So Jos. Ant. 10. 1. 2 *πρὸ τῶν τειχῶν*. Ceb. Tab. 15 *πρὸ τῆς θύρας*. Xen. Hell. 2. 4. 33 *πρὸ τῶν πυλῶν*.—Of person, from the Heb. *πρὸ προσώπου τινός*, i. q. Heb. *ἔμπρ*, *before the face of any one*, but used pleonast. instead of *πρό* simply, *before any one*; Matt. 11, 10 *ἀποστέλλω τὸν ἀγγελόν μου πρὸ προσώπου σου*, i. q. *πρὸ σοῦ*. Mark 1, 2. Luke 1, 76. 7, 27. 9, 52. 10, 1. See Winer § 67. 1. n. e. Sept. for *ἔμπρ* Ex. 33, 2. 34, 6. Mal. 3, 1. 14. Greek writers here used simply *πρό* c. gen. of pers. Diod. Sic. 16. 93 *πρὸ τοῦ βασιλέως στάς*. Xen. Cyr. 3. 3. 33.

2. Of *Time, before*, i. e. earlier than, prior to. a) With gen. of a noun of time, Matt. 8, 29 *πρὸ καιροῦ before the time appointed*. John 11, 55 *πρὸ τοῦ πάσχα*. 13, 1. Acts 5. 36. 21, 38. 1 Cor. 2, 7. 4, 5. 2 Cor. 12, 2 *πρὸ ἐτῶν δεκατεσσάρων*. 2 Tim. 1, 9. 4, 21. Tit. 1, 2. Jude 25 in some edit. Sept. for *ἔμπρ* Zech. 8, 10. Neh. 13, 19. So Hdian. 2. 2. 3. Plut. Crass. 29 bis. Xen. Cyr. 4. 5. 14.—By inversion, 'John 12, 1 *πρὸ ἐξ ἡμερῶν τοῦ πάσχα*, for *ἐξ ἡμ. πρὸ τοῦ πάσχα six days before the passover*. Similar inversions are: Sept. Am. 1, 1 *πρὸ δύο ἐτῶν τοῦ σεισμοῦ*. Jos. c. Apion. 2. 2 *πρὸ ἐτῶν τριακοσίων ... Δαναοῦ φυγῆς*. Plut. Symp. 8. 1. 1 *πρὸ μίας ἡμέρας τῶν γενεαλόγων*. Luc. Macrob. 12 *πρὸ δυοῖν ἐτοῖν τῆς τελευτῆς*. Ael. H. An. 11. 19. Comp. Winer § 65. 4. b) With gen. of a noun implying an event, as marking a point of time; Matt. 24, 38 *πρὸ τοῦ κατακλυσμοῦ*. Luke 11, 38 *πρὸ τοῦ ἀρίστου*. 21, 12. John 17, 24 *πρὸ καταβολῆς κόσμου*. Eph. 1, 4. Heb. 11, 5. 1 Pet. 1, 20. Sept. *πρό* for *ἔμπρ* Is. 18, 5. (Plato Phædo init. *πρὸ τοῦ θανάτου*. Xen. Cyr. 6. 2. 21 *πρὸ τοῦ ἀρίστου*.) By Hebr. Acts 13, 24 *πρὸ προσώπου τῆς εἰσόδου αὐτοῦ*, i. q. *πρὸ εἰσόδου αὐτοῦ*, see above in no. 1. Comp. *ἔμπρ*, Sept. *πρό*. Am. 1, 1. c) With gen. of pers. or thing, *before one in time*; John 5, 7 *πρὸ ἐμοῦ καταβαίνει, before me*, i. e.

sooner than I. 10, 8 ὅσοι πρὸ ἐμοῦ ἦλθον. Col. 1, 17. Also οἱ πρὸ τίνος *those before any one*, who preceded him, were earlier than he, Matt. 5, 12. Rom. 16, 7. Gal. 1, 17. So Palaph. 53. 2. Hdian. 1. 5. 13 οἱ πρὸ ἐμοῦ. Xen. Mem. 3. 5. 11 πρὸ ἡμῶν. d) Before τοῦ c. infin. expressing an event; Matt. 6, 8 πρὸ τοῦ ὑμᾶς αἰτῆσαι. Luke 2, 21. 22, 15. John 1, 49. 13, 19. 17, 5. Acts 23, 15. Gal. 2, 12. 3, 23. Sept. for יָנִי־ Gen. 13, 10. 27, 7. 10. So Ael. V. H. 2. 34. Plato Crit. 48. d.

3. Trop. of *precedence*, preference, *before*, *above*; as πρὸ πάντων *before all things* James 5, 12. 1 Pet. 4, 8.—3 Macc. 2, 21 Ζεὺς πρὸ πάντων ἄγιος. Hdian. 5. 4. 2. Plato Menex. 249. e, πρὸ γε ἄλλων. Xen. Mem. 2. 5. 3.

NOTE. In composition πρὸ implies in N. T. a) Place, *fore*, *before*, *forward*, *forth*; as προάγω, προβαίνω, προβάλλω. b) Time, *fore*, *before*, *beforehand*, Lat. *prae*; as προεῖπον, προλέγω, προμεριμνάω. c) Preference, as προαιρέομαι.

προάγω, f. ξω, (άγω,) 1. Trans. *to lead forth*, *to bring forth*, e. g. a prisoner out of prison, c. acc. Acts 16, 30 προαγαγὼν αὐτοὺς ἔξω. So in a judicial sense, Acts 12, 6 ὅτε δὲ ἐμελλε αὐτὸν προάγειν ὁ Ἡρώδης. 25, 26 διὸ προήγαγον αὐτὸν ἐφ' ἡμῶν, i. e. *before you as judges*.—So genr. 2 Macc. 5, 18. Xen. CEC. 11. 15; in a judicial sense, c. eis, Jos. Ant. 16. 11. 6. Arr. Exp. Alex. 4. 14. 3.

2. Spec. in N. T. *to go before*, *to precede*, in place or time; the signif. of the prep. and verb intrans. being combined into one general idea; comp. in άγω no. 2. Winer § 56. 1. It thus may take an accus. by virtue of the composition; although πρὸ by itself governs only the genitive; see Matth. § 426. fin. Winer l. c. compare also Buttm. § 147. n. 8.

a) Of place, *to go before*, in front, in advance; absol. Matt. 21, 9 οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον. Mark 11, 9. Luke 18, 39. With acc. of pers. see above; Matt. 2, 9 ὁ ἄσστηρ ... προῆγεν αὐτοὺς. Mark 10, 32. So Jos. B. J. 6. 1. 6 προῆγε δὲ πολὺ πάντας.

b) In time, i. q. *to go first*, *to precede*; absol. Mark 6, 45 καὶ προάγειν εἰς τὸ πέραν. Trop. 1 Tim. 5, 24 see in κρίσις no. 2. b. With acc. of pers. see above; Matt. 14, 22 καὶ προάγειν αὐτὸν εἰς τὸ πέραν. 21, 31. 26, 32. 28, 7. Mark 14, 28. 16, 7. So Jos. c. Apion. 2. 15 προάγειν ἀρχαίῳ τῇ.—Particip. προάγων, ουσα, ον. *foregoing*, *former*, *pre-vious*; 1 Tim. 1, 18 κατὰ τὰς προαγοῦσας

ἐπὶ σε προφητείας. Heb. 7, 18. So Hdian. 8. 8. 8.

προαιρέω, ὦ, f. ήσω, (αἰρέω,) *to take forth* out of any place, *to bring forward*, Judith 13, 15 προελούσα τὴν κεφαλὴν ἐκ τῆς πήρας. Luc. Rhetor. Praec. 17. Oftener Mid. *to take one before another*, i. e. *to prefer*, *to choose*, Hdian. 6. 8. 13. Xen. Lac. 9. 6 προαιρεῖσθαι ζῆνατον ἀντὶ τοῦ βίου.—In N. T. Mid. προαιρέομαι, οὔμαι, *to take or have before oneself*, *to propose to oneself*, *to purpose*, absol. 2 Cor. 9, 7 καὶ ὥς προαιρεῖται τῇ καρδίᾳ. So Pol. 3. 107. 15. Xen. Mem. 2. 1. 2.

προαιτιάομαι, ὦμαι, f. ἄσσομαι, Mid. depon. (αἰτιάομαι,) *to accuse or charge beforehand*; Aor. 1 *to have already accused*, *to have already brought a charge*, c. acc. et inf. Rom. 3, 9; see in ch. 1. 2.

προακούω, aor. 1 προήκουσα, (ἀκούω,) *to hear beforehand*; Aor. *to have heard of before*, *already*, c. acc. Col. 1, 5 ἦν [ἐλπίδα] προηκούσατε.—Jos. Ant. 8. 12. 3 προσηκούως τὰ μέλλοντα. Pol. 10. 5. 5. Xen. Cyr. 4. 3. 21.

προαμαρτάνω, f. ήσω, (ἀμαρτάνω,) perf. προημάρτηκα, *to have sinned already*, *heretofore*, 2 Cor. 12, 21. 13, 2.—Hdian. 3. 14. 8.

προαύλιον, ον, τό, (αὐλή,) *place before a court*; spec. the large gateway of an oriental house leading through the front into the inner court (αὐλή no. 2), i. e. *a gateway*, *entrance*, Mark 14, 68; comp. Matt. 26, 71 where it is πυλῶν.—Suid. προαύλιον· τὰ ἐμπροσθεν τῆς αὐλῆς.

προβαίνω, f. βήσομαι, (βαίνω,) *to go forward*, *to advance*, intrans. Matt. 4, 21 et Mark 1, 19 προβὰς ἐκέειν. So Jos. B. J. 6. 1. 7. Hdian. 7. 12. 10. Xen. Ag. 6. 7.—Trop. Part. perf. προβεβηκώς, νία, ὅς, *advanced in life*, *years*; with ἐν c. dat. Luke 1, 7 προβεβηκότες ἐν ταῖς ἡμεραῖς. v. 18. 2, 36. Sept. c. dat. for עָבְרָה נָח Josh. 23, 1. 2. 1 K. 1, 1. So c. ἐν 2 Macc. 8, 8; c. dat. Diod. Sic. 13. 89.

προβάλλω, f. βαλῶ, (βάλλω,) 1. *to cast or thrust forward*, *to put forward*, c. acc. Acts 19, 33 προβαλλόντων αὐτὸν τῶν Ἰουδαίων, *the Jews thrusting him* (Alexander) *forward*.—Sept. Jer. 46, 4. Hdian. 7. 6. 19. Luc. Catapl. 25 πρόβαλλ' αὐτὸν ἐς τὸ μέσον.

2. Of plants and trees, *to put forth*, e. g. leaves, blossoms, fruit, Luke 21, 30 ὅταν προβάλωσι sc. τὰ φύλλα, comp. Matt. 24, 32.—Jos. Ant. 4. 8. 19 καρπὸν. Arr. Epict. 1. 15. 7.

προβατικός, ἡ, ὄν, (πρόβατον,) *pertain- ing to cattle or sheep*. John 5, 2 ἐπὶ τῇ προ- βατικῇ sc. πύλῃ, *by the sheep-gate*. So Sept. for יְרֵכָה נֶחֱשֶׁ Neh. 3, 1. 32. 12, 39. This gate was near the temple; and was prob. so called as the place where sheep were sold for the sacrifices of the temple; see Bibl. Res. in Pal. I. p. 507 sq.

πρόβατον, ον, τό, (προβαίνω,) *pr.* 'what walks forwards;' hence in Ionic and Doric usage spoken of quadrupeds, in distinc- tion from things flying, creeping, swimming; *genr.* τὰ πρόβατα, *beasts, cattle*, Hom. Il. 14. 124. Hdot. 1. 203. ib. 2. 41; espec. smaller cattle, sheep and goats, Hdot. 1. 133. ib. 8. 137.—In Attic usage and N. T. *a sheep*, *Plur. sheep*, as distinguished from goats, Matt. 25, 32 ὥσπερ ὁ ποιμὴν ἀφορί- ζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων. So *genr.* Matt. 7, 15 see in ἔνδυμα. 9, 36. 10, 16. 12, 11. 12. 18, 12. Mark 6, 34. Luke 15, 4. 6. John 2, 14. 15. 10, 1. 2. 3 bis. 4 bis. 12 ter. 13. Acts 8, 32. Rom. 8, 36. 1 Pet. 2, 25. Rev. 18, 13. Sept. for יְרֵכָה Gen. 12, 16. 13, 5; חֶמֶל Ex. 12, 3 sq. So Pol. 5. 35. 13. Xen. Mem. 2. 3. 9.—*Trop.* of those under the care and watch of any one, as sheep under a shepherd, Matt. 10, 6. 15, 24. 25, 33. 26, 31. Mark 14, 27. John 10, 7. 8. 11. 15. 16. 26. 27. 21, 16. 17. Heb. 13, 20.

προβιβάζω, f. ἄσω, (βιβάζω, βαίνω,) *to make come forward, to lead or bring forth*, c. acc. Acts 19, 33 ἐκ δὲ τοῦ ὄχλου προβί- βασαν Ἀλέξανδρον they led (drew) forth Alexander out of the crowd, prob. in order to speak in behalf of the Jews. So Pol. 24. 3. 7.—*Trop.* to put forward, Pass. to urge on, Matt. 14, 8 προβιβασθεῖσα ὑπὸ τῆς μη- τρός αὐτῆς. So Xen. Mem. 1. 5. 1.

προβλέπω, f. ψω, (βλέπω,) *to foresee*, Sept. for מִבְּרֵא Ps. 37, 13.—In N. T. Mid. προβλέπομαι, *to provide*, Lat. provideo, c. acc. Heb. 11, 40.

προγίνομαι, perf. 2 προγένονα, (γίνο- μαι,) *to have been before, to be done before*; Rom. 3, 25 τῶν προγεγονότων ἁμαρτημάτων *sins before done*, former sins.—2 Macc. 14, 13. Hdian. 1. 14. 4. Xen. Mem. 2. 7. 9.

προγινώσκω, f. γνώσομαι, (γινώσκω,) *to know before*, i. e.

1. *Genr.* i. q. to know already, to be be- fore acquainted with, c. acc. Acts 26, 5 προ- γινώσκοντές με ἄνωθεν, comp. for the pleonast. adv. Lob. ad Phryn. p. 10. So c. acc. impl. 2 Pet. 3, 17.—Wisd. 18, 6. Hdian. 1. 8. 13. Xen. Mag. Eq. 8. 13.

2. *Spec.* i. q. to foreknow, to foresee, pr. τὰ μέλλοντα Xen. Apol. 30. In N. T. only of God, to foreknow, perh. with the idea of approval; spoken of the perfect foreknow- ledge of God as connected with his eternal counsels; so Rom. 8, 29 ὅτι οὗς προέγνω, καὶ προώρισε, and Rom. 11, 2 λαὸν αὐτοῦ, ὃν προέγνω. 1 Pet. 1, 20. Comp. γινώσκω 1 Cor. 8, 3. Gal. 4, 9.

προγνώσις, εως, ἡ, (προγινώσκω,) *fore- knowledge of future things, πρόγν. τῶν ἐσο- μένων* Jos. c. Apion. 1. 26. Hdian. 2. 9. 4; of a prophetic gift, Judith 11, 19. Jos. Ant. 8. 8. 5.—In N. T. only of God, *foreknow- ledge*, as connected with his eternal coun- sels; Acts 2, 23 τῇ ὁρισμένῃ βουλῇ καὶ προ- γνώσει τοῦ θεοῦ. 1 Pet. 1, 2. See in προ- γινώσκω no. 2.

πρόγονος, ὄν, ὅ, ἡ, (προγίνομαι, προγι- νονα,) *pr. earlier born, older*, Hom. Od. 9. 221.—In N. T. οἱ πρόγονοι, *progenitors, ancestors*, and *genr. forefathers*, 2 Tim. 1, 3 ὃ λατρεύω ἀπὸ προγόνων. So 2 Macc. 8, 19. Hdian. 3. 5. 5. Xen. Mem. 3. 5. 3.—*Spec. parents*, 1 Tim. 5, 4 ἀμοιβὰς διδόναι τοῖς προγόνοις. So Xen. Mem. 1. 3. 1.

προγράφω, f. ψω, (γράφω,) *to write before*, e. g.

1. In reference to time past, in the præter tenses, to have written before, at a former time, Eph. 3, 3 καθὼς προέγραψα ἐν ἐλίῳ. Rom. 15, 4 bis.—Palæph. 53. 6 ὡς προγι- γραπταί.

2. In reference to time future, to declare in writing beforehand, to announce by put- ting up a written tablet, Aristoph. Av. 450 or 452 σκοπεῖν δ' ὅτι ἂν προγράψωμεν ἐν τοῖς πινακίοις. Dem. 1257. 5 φρουράς προ- γραφείσης. Æschin. 35. πεν. Plut. Camill. 11.—Hence in N. T.

a) *Genr.* to announce, to declare, to set forth; as by a public notice or tablet; Pass. Gal. 3, 1 οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χρ. προεγράφη ἐν ὑμῖν ἐσταυρωμένος, *before whose eyes Jesus Christ hath been set forth among you crucified*, i. e. set forth as in a public written tablet. b) *Spec.* to pro- scribe, to appoint, to ordain, Pass. Jude 4 οἱ παλαιοὶ προγεγραμμένοι εἰς τοῦτο τὸ κρίμα. So Appian. B. Civ. 4. 1 bis, Σύλλα τοῦ πρώτου τοὺς ἐχθροὺς ἐς θάνατον προγραψάντος κτλ. Pol. 32. 22. 1; comp. Lat. proscribere.

πρόδηλος, ον, ὁ, ἡ, (δηλος,) *manifest beforehand*, Dem. 293. 25. Xen. Hell. 6. 4. 9.—In N. T. *manifest before all, well-known, conspicuous*, 1 Tim. 5, 24. 25. Heb. 7, 14. So Judith 8, 29. Plut. Pyrrh. 25. Plato Phædr. 238. b.

προδίδωμι, f. δάσω, (δίδωμι,) *to give beforehand, to give first*, c. dat. Rom. 11, 35 τίς προέδωκεν αὐτῷ κτλ.—Pol. 8. 17. 7. Xen. Hell. 1. 5. 7. In Gr. writers oftener *to give forth or over, to betray*, Hdian. 7. 2. 14. Xen. Hell. 1. 3. 16, 19.

προδότης, ου, δ, (προδίδωμι,) *a betrayer, traitor*, Luké 6, 16. Acts 7, 52. 2 Tim. 3, 4.—2 Macc. 5, 15. Ceb. Tab. 34. Xen. Hell. 1. 7. 23.

προδρέμω, see **προτρέχω**.

πρόδρομος, ου, δ, ἡ, adj. (προτρέχω, προδραμῖν,) *running before, φυγάδα πρόδρομον* Sophi. Antig. 108. Hdot. 9. 14.—In N. T. Subst. *a fore-runner, precursor*, spoken of Jesus as entering before his followers into the celestial sanctuary, Heb. 6, 20 *ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς*. So Diod. Sic. 17. 17, of light troops sent forward as scouts. Xen. Mag. Eq. 1. 25; comp. Wisd. 12, 8.

προεῖδον aor. 2, (εἶδον, see εἶδω,) *to see before oneself, afar off*, Sept. for רָאָה Gen. 37, 18. Xen. An. 1. 8. 20.—In N. T. *to foresee*, as things future, absol. Acts 2, 31 (Δαβὶδ) *προεῖδὼν ἐλάλησε κτλ.* Gal. 3, 8 c. *ὅτι*. So Wisd. 19, 2. Hdian. 7. 1. 31. Xen. Cyr. 2. 4. 21.

προεῖπον aor. 2, perf. προεῖρηκα, see in εἶπον init. *to say before, i. e.*

1. In reference to time past, *to have said before, to have already declared*, e. g. Aor. Gal. 5, 21; c. dat. 1 Thess. 4, 6 *προεῖπαμεν ὑμῖν*, for this form comp. in εἶπον init. Perf. Gal. 1, 9. Heb. [4, 7.] 10, 15; c. *ὅτι* 2 Cor. 7, 3.—Perf. 3 Macc. 6, 35. Hdian. 8. 4. 27. Xen. Mem. 1. 2. 15.

2. In reference to time future, *to say beforehand, to oretell, to predict*, e. g. Aor. c. acc. Acts 1, 16 ἦν [γραφήν] *προεῖπε τὸ πνεῦμα*. Perf. Rom. 9, 29; c. ὑμῖν Matt. 24, 25; ὑμῖν πάντα Mark 13, 23; *ὅτι* 2 Cor. 13, 2; τῶν ῥημάτων *προεῖρημένων* 2 Pet. 3, 2 Jude 17.—Aor. Pol. 6. 3. 2. Xen. Hell. 3. 4. 20, 21. Perf. Hdian. 6. 8. 13; τὰ *προεῖρημένα* Jos. Ant. 2. 2. 4.

προεῖρηκα, see in προεῖπον.

προελπίζω, f. ἰσω, (ἐλπίζω,) *to hope beforehand, in respect to things predicted*; Eph. 1, 12 ἡμᾶς . . . τοὺς προηλπικότες ἐν τῷ Χριστῷ, i. e. before his manifestation; spoken of the Jews as having of old had the hope and promise of the Messiah, in opp. to the Gentiles who have now first heard of him, ὑμῖς ἀκούσαντες v. 13; comp. Rom. 3, 1 sq. 9, 4 sq.—Athen. 9. p. 377. c. So προκατελπίζω Pol. 2. 4. 5. ib. 14. 3. 1.

προενάρχομαι, f. ξομαι, (ἐνάρχομαι,) *to begin before*; Aor. *to have begun before*, already, 2 Cor. 8, 6-10.—Not found elsewhere.

προεπαγγέλλω, f. ἐλῶ, (ἐπαγγέλλω,) *to announce beforehand*, Dion Cass. 40. 32.—In N. T. Mid. *to promise before*, of old; c. acc. Rom. 1, 2 δ [εὐαγγέλιον ὁ θεός] *προεπηγγείλατο διὰ τῶν προφητῶν κτλ.* i. e. aforetime, of old. 2 Cor. 9, 5 in some edit. So Pass. Dion Cass. 478. 45.

προέπω, see προεῖπον.

προέρχομαι, f. ελεύσομαι, aor. 2 *προήλθον*; see in ἔρχομαι.

1. *to go forward, to go further, to pass on*, intrans. Matt. 26, 39 et Mark 14, 35 *προελθὼν μικρόν*. With acc. of the way, Acts 12, 10 *προήλθον ῥύμην μίαν*, comp. Matth. 409. 4. Buttm. § 131. 9. Winer § 32. 6.—Jos. B. J. 6. 2. 5. Plut. Thes. 11 *μικρόν προελθὼν*. Xen. Eq. 7. 9; c. acc. τὴν ὁδὸν Xen. Cyr. 2. 4. 18.

2. *to go before any one*, as referring either to place or time, e. g.

a) Of place, *to go before*, in advance of any one, as a fore-runner, messenger, c. ἐνώπιόν τινος Luke 1, 17; or as a leader, guide, c. acc. Luke 22, 47 Ἰούδας *προήρχετο αὐτούς* sc. τὸν ὄχλον. For this acc. see in προάγω no. 2.—Ecclus. 35, 10. Comp. Sept. c. *ἐμπροσθέν τινος* for רַבִּי בְּפָנָי Gen. 33, 3.

b) In time, i. q. *to go first, to precede*, to set off before another; Acts 20, 5 οὗτοι *προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι*. 20, 13 *προελθόντες ἐπὶ τὸ πλοῖον*. 2 Cor. 9, 5 *εἰς ὑμᾶς*. So c. gen. Luc. D. Mort. 6. 5 *ἅπαντες προελθίσονται αὐτοῦ*.—Spec. *to outgo, to arrive first*, Mark 6, 33 Rec.

προερέω, see προεῖπον.

προετοιμάζω, f. ἄσω, (ἐτοιμάζω,) *to prepare beforehand*, Wisd. 9, 18. Pausan. 4. 22. 1. Hdot. 8. 24.—In N. T. *to appoint or ordain beforehand, to predestine*, c. acc. et eis, Rom. 9, 23 *ἀ προητοιμάσεν εἰς δόξαν*. Also by attract. c. dat. Eph. 2, 10 οἷς [ἐργοῖς] *προητοιμάσεν ὁ θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν*. Comp. Philo de Opif. p. 17, ὁ θεός τὰ ἐν κόσμῳ πάντα *προητοιμάσατο εἰς ἔρωτα καὶ πόζον αὐτοῦ*.

προεναγγελλίζομαι, f. ἰσομαι, Mid (εὐαγγελίζω,) *to announce glad tidings beforehand, to foretell glad news*, c. dat. Gal. 3, 8 *προεναγγελλίσατο τῷ Ἀβραάμ, ὅτι κτλ.* Comp. Gen. 12, 3. 18, 18.

προέχω, f. ἐξω, (ἔχω,) *to hold forth or forward*, e. g. the hands Xen. Cyr. 2. 3. 10.

Mid. *to hold before oneself*, Hdot. 2. 42; trop. *to use as a pretext, to allege*, Hdot. 8. 3. Thuc. 1. 140. Trop. *to have before another, to have preference or pre-eminence, to excel, to be superior, better*, Jos. Ant. 7. 10. 2 ῥώμη προέχοντες. Xen. Hell. 2. 4. 41 γῶμη προέχειν.—Hence in N. T. Mid. προέχομαι, *to excel, to be superior, better, sc. on one's own part*; Rom. 3. 9 τί οὖν; προεχόμεθα; *are we better? have we a preference above the Gentiles? sc. in respect to being sinners before God.*

προηγέομαι, οὔμαι, f. ἴσομαι, (ἡγέομαι,) *to lead forward or onward, to go on before, to take the lead*, 2 Macc. 11. 8. Diod. Sic. 1. 87. Xen. Cyr. 4. 2. 27.—In N. T. trop. *to lead on by example, with acc. and dat. of that in or as to which*, Rom. 12. 10 τῇ τιμῇ ἀλλήλους προηγούμενοι *in mutual respect taking the lead one of another, giving example to each other. For the acc. comp. in προάγω* no. 2.

προῖδεις, εὖς, ἡ, (προτίζημι,) *a setting before or forth, a setting or laying out*, e. g. of a dead body, Dem. 1071. 21. Plato Legg. p. 959. a.—In N. T.

1. Pr. as of food, but only of the *shew-bread*, as being *set out before* Jehovah on a table in the sanctuary, Heb. חֶלֶב הַפָּנִים *the bread of presence*, later חֶלֶב הַמִּצְבֵּחַ *the bread of rows or of piles*, Vulg. *panes propositionis*; see Lev. 24. 5–9.—So as a genit. of quality, in an adjective sense, in the phrases: οἱ ἄρτοι τῆς προῖδέσεως Matt. 12. 4. Mark 2. 26. Luke 6. 4, and ἡ προῖδεις τῶν ἄρτων Heb. 9, 2, both equivalent to οἱ ἄρτοι οἱ προτιθέμενοι, *the shew-bread*, see Winer § 34. 2. Buttm. § 132. n. 12. Lehrs. p. 643 sq. So Sept. ἄρτοι τῆς προῖδέσεως for חֶלֶב הַפָּנִים Ex. 35. 12. 1 K. 7. 48. al. חֶלֶב הַמִּצְבֵּחַ 1 Chr. 9. 32. 23, 29; προῖδεις ἄρτων for חֶלֶב הַפָּנִים 2 Chr. 13. 11. Comp. 2 Macc. 10. 3.

2. Trop. of what one *sets before* his mind, proposes to himself, Lat. *propositum*, i. q. *purpose, counsel*; Acts 27. 13 δόξαντες τῆς προῖδέσεως κεκρατηκέναι. Emphat. *firm purpose, firm resolve*, Acts 11. 23. 2 Tim. 3. 10. Elsewhere of the eternal purpose and counsel of God; Rom. 8. 28 τοῖς κατὰ πρόθεσιν κλητοῖς. 9, 11 see in ἐκλογή no. 1. Eph. 1. 11. 3, 11. 2 Tim. 1. 9.—2 Macc. 3. 8. Pol. 1. 54. 1. Diod. Sic. 20. 102 init.

προδέσμιος, ἰα, ἰον, (θεσμός, τίθημι,) *set beforehand, appointed*, spoken of time; hence ἡ προθεσμία sc. ἡμέρα, *a set day, appointed time*, Gal. 4. 2.—Jos. Ant. 12. 4.

7 τῆς προθ. ἐνοσταμένης. Luc. Ver. Hist. 1. 36. Aeschin. 6. 14.

προθυμία, ας, ἡ, (πρόθυμος,) *predisposition, readiness, willingness, alacrity of mind*; Acts 17. 11 ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας. 2 Cor. 8. 11. 12. 19. 9, 2.—Ecclus. 45. 23. Dem. 1457. 8. Xen. Ven. 2. 1.

πρόθυμος, ου, ὁ, ἡ, adj. (σύμμος,) *predisposed, ready, willing, eager*; e. g. τὸ πνεῦμα πρόθυμον Matt. 26. 41. Mark 14. 38. Sept. for צָרִיךְ 1 Chr. 28. 21. 2 Chr. 29. 31. So Pol. 4. 7. 9. Xen. Cyr. 1. 4. 22.—Neut. τὸ πρόθυμον, *readiness, alacrity*, Rom. 1. 15 τὸ κατ' ἐμέ πρόθυμον (ἐστί), *there is readiness on my part, I am ready*; comp. Eph. 1. 15. (3 Macc. 5. 26. Jos. Ant. 4. 8. 13 τὸ περὶ αὐτοῦ πρόθυμον τοῦ θεοῦ. Eur. Iph. Taur. 996.) Others: τὸ κατ' ἐμέ, πρόθυμον (ἐστί), *as much as in me is, there is readiness*; comp. Dem. 1210. 20.

προθύμως, adv. (πρόθυμος,) *readily, willingly, with alacrity*, 1 Pet. 5. 2.—Tob. 7. 8. Hdian. 1. 5. 24. Xen. Conv. 4. 50.

προΐσθημι, f. προστήσω, (ἵστημι,) aor. 2 προέστην, perf. part. contr. προεστώς. Trans. *to cause to stand before, to set over*, Hdian. 5. 7. 13. Pol. 1. 33. 7. See in ἵστημι, comp. Buttm. § 107. II.—In N. T. only in the intrans. tenses, e. g. Act. aor. 2 and perfect; Mid. or Pass. pres. *to stand before*, e. g.

1. *to be over, to preside, to rule*, absol. Rom. 12. 8 ὁ προϊστάμενος, ἐν σπουδῇ. 1 Tim. 5. 17 οἱ καλῶς προεστώτες.—With a gen. like other verbs of ruling, through the force of πρό in compos. 1 Tim. 3. 4 τοῦ ἰδίου οἴκου καλῶς προεστώμενον. v. 5 τοῦ ἰδ. οἴκου προστῆναι. v. 12. 1 Thess. 5. 12.—So c. gen. 1 Macc. 5. 19. Jos. Ant. 8. 12. 3. Hdian. 7. 4. 4. Xen. Mem. 3. 4. 3.

2. Spec. *to care for any thing, to be diligent in, to practise, to maintain*; c. gen. καλῶν ἔργων προεστᾶσαι Tit. 3. 8. 14.—Athen. 13. p. 612. a, Σόλωνος τοῦ νομοθέτου οὐδ' ἐπιτρέποντος ἀνδρὶ ταύτης προεστᾶσαι τέχνης. Plut. Pericl. 24 οὐ κοσμίον προεστώσαν ἐργασίας, οὐδὲ σεμνῆς. Comp. Xen. Mem. 3. 2. 2.

προκαλέω, ὦ, f. ἐσω, (καλέω,) *to call forth, to invite to stand forth*, Pol. 23. 9. 2. Oftener Mid. *to call forth to oneself, to invite, to challenge*, Diod. Sic. 4. 58. Xen. Cyr. 1. 4. 4.—Hence in N. T. Mid. προκαλέομαι, οὔμαι, Lat. *provoco, to provoke, to excite*, c. acc. Gal. 5. 26. So Hdian. 6. 1. 12. Diod. Sic. 1. 21.

προκαταγγέλλω, f. ἐλῶ, (καταγγέλλω,) to announce beforehand, e. g. future events, to foretell, Acts 3, 18. 24. 7, 52. Pass. Part. perf. προκατηγγεγλεμένος, announced beforehand, promised, 2 Cor. 9, 5 Rec.—Jos. Ant. 2. 9. 4 τοῖς προκατηγγελεμένοις ὑπὸ τοῦ Θεοῦ πίστιν παρείχε. ib. 1. 12. 3.

προκαταρτίζω, f. ἴσω, (καταρτίζω,) to make ready beforehand, c. acc. 2 Cor. 9, 5. —Not found in Gr. writers.

προκείμαι, Part. προκείμενος, (κείμεαι,) to lie before, to be laid or set before any one, intrans. pr. Sept. Lev. 24, 7. Luc. Nigr. 2. Xen. Mem. 3. 5. 25, 27.—In N. T. only trop.

1. to lie or be before the mind of any one, i. q. to be present to him; 2 Cor. 8, 12 εἰ γὰρ ἡ προθυμία πρόκειται.—Philo de Vit. Mos. p. 626. a, προύκειτο ἐν αὐτῷ τέλος. Diod. Sic. 20. 43. Xen. Conv. 2. 7.

2. Put instead of Pass. perf. of προτίθημι, comp. in κείμεαι no. 2; to be laid or set before one's mind, e. g. a duty, reward, example; Heb. 6, 18 τῆς προκειμένης ἐλπίδος κρατήσαι. 12, 1. 2. Jude 7 ὡς Σόδομα καὶ Γόμορρα . . . πρόκειται δέγμα.—Jos. Ant. 15. 8. 1. Diod. Sic. 3. 26. Xen. Cyr. 2. 3. 2, 8.

προκηρύσσω v. -ττω, f. ξω, (κηρύσσω,) to proclaim beforehand, by a herald, Jos. B. J. 6. 8. 2. Pol. 5. 60. 3. Xen. Lac. 11. 1.—In N. T. genr. to announce or preach beforehand; in the past tenses, to have before announced, preached; c. acc. Acts 13, 24 προκηρύξαντος Ἰωάννου . . . βάπτισμα μετανοίας. Pass. Acts 3, 20 Rec.—Jos. Ant. 10. 5. 1 Ἱερεμίας τὰ μέλλοντα τῇ πόλει δεινὰ προκήρυξε.

προκοπή, ἡς, ῆς, (προκόπτω,) pr. a going forward, progress; in N. T. only trop. progress, advancement, furtherance; Phil. 1, 12 εἰς προκοπὴν τοῦ ἐναγγελίου. v. 25. 1 Tim. 4, 15.—2 Macc. 8, 8. Pol. 2. 37. 10. Diod. Sic. 16. 6. A word of the later Greek, Lob. ad Phryn. p. 85.

προκόπτω, f. ψω, (κόπτω,) to beat or drive forwards, as if with repeated strokes; hence, to forward, to further, Thuc. 4. 60. ib. 7. 56. Also intrans. or with ἐαυτὸν impl. see in ἄγω no. 2, to beat forward, as in Engl. a ship is said to beat ahead; hence genr. to go forward, to make progress, to proceed, on one's way, journey, Jos. Ant. 2. 16. 13. B. J. 4. 2. 4. Comp. in Engl. 'to push forwards,' both trans. and intrans.—In N. T. only intrans. and trop.

1. to make progress in any thing, to advance, to increase; e. g. with dat. of that in

or as to which, Luke 2, 52 καὶ Ἰησοῦς πρόκειται σοφία, comp. Winer § 31. 3. Matth. § 400. 7. With ἐν c. dat. Gal. 1, 14 ἐν τῷ Ἰουδαϊσμῷ, comp. Matth. l. c. note. With ἐπὶ c. acc. e. g. ἐπὶ τὸ χεῖρον, to wax worse and worse, 2 Tim. 3, 13; ἐπὶ πλείον further 2 Tim. 2, 16. 3, 9; comp. in πλείον no. 4.—So c. dat. Diod. Sic. 11. 87; c. ἐν, as προκεκοφώς ἐν παιδείᾳ Diod. Sic. VI. p. 30. Arr. Epict. 2. 10. 30; ἐπὶ τὸ κακόν Test. XII Patr. p. 614; ἐπὶ πλείον Diod. Sic. 14. 98.

2. Of time, aor. to be advanced, to be far spent, Rom. 13, 12 ἡ νύξ πρόκειται.—Jos. B. J. 4. 4. 6 τῆς νυκτὸς προκοπτοῦσης. App. B. Civ. 2. p. 781 ἡμέρα προύκειτο.

πρόκριμα, ατος, τό, (προκρίνω,) a pre-judgment, prejudice, prepossession, 1 Tim. 5, 21.

προκυρόω, ῶ, f. ὠσω, (κυρώω,) to establish or confirm before, previously, Pass. perf. Gal. 3, 17.

προλαμβάνω, aor. 2 προέλαβον, (λαμβάνω,) to take before, i. e.

1. to take before another, to anticipate another in doing any thing, c. acc. 1 Cor. 11, 21 ἕκαστος τὸ ἴδιον δέπνον προλαμβάνει, i. e. the rich man eats the provisions he has brought, without waiting for the poorer members to come in; comp. in ἀγάπη no. 2. So Diod. Sic. 20. 107 προλαμβάνειν τὸ χρήσιμον. Dem. 32. 27. ib. 79. 2 βούλεται γὰρ ὑμῶν τοῦτο προλαβεῖν.

2. Before an infin. to take up beforehand, to do before the time, to anticipate the time of doing; c. inf. Mark 14, 8 προέλαβε μυρίσαι μου τὸ σῶμα κτλ. i. e. she hath anointed my body by anticipation against my burial; comp. Winer § 58. 4. Gesen. Lehrs. p. 823.—Aristot. de Gener. Anim. 4. 1 καὶ προλαμβάνοντες ὡς οὕτως ἔχον, πρὶν γινόμενον οὕτως ἰδεῖν. Xen. Cyr. 1. 2. 3 οἱ δὲ Περσικοὶ νόμοι προλαβόντες ἐπιμέλονται ὅπως κτλ. Comp. καιροῦς προλαμβάνειν Diod. Sic. 14. 63.

3. Pass. aor. 1 προελήφην, of persons, to have been before taken, overtaken, surprised; Gal. 6, 1 εἰ καὶ προληφθῇ ἄνθρωπος ἐν τινὶ παραπτώματι, if a man be overtaken in a fault, i. e. by surprise, before he thinks of it.—Wisd. 17, 17.

προλέγω, f. ξω, (λέγω,) to say beforehand, to foretell, to forewarn, 2 Cor. 13, 2. Gal. 5, 21. 1 Thess. 3, 4. Sept. for רַבִּי Is. 41, 26.—Diod. Sic. 1. 50. Xen. An. 7. 3.

προμαρτύρομαι, Mid. depon. (μαρτύρομαι,) pr. to call to witness beforehand,

only in N. T. to testify beforehand, to declare beforehand, 1 Pet. 1, 11. See διαμαρτύρομαι.

προμελετάω, ὦ, f. ἦσω, (μελετάω,) to practise beforehand, Pol. 10. 47. 3. Xen. Ath. 1. 20.—In N. T. to premeditate, c. inf. Luke 21, 14 μὴ προμελετᾶν ἀπολογεῖσθαι. Comp. Mark 13, 11.

προμεριμνάω, ὦ, f. ἦσω, (μεριμνάω,) to care or take thought beforehand, Mark 13, 11.

προνοέω, ὦ, f. ἦσω, (νοέω,) to foresee, to perceive beforehand, Hom. Il. 18. 526. Xen. Cyr. 8. 1. 13.—In N. T. trop. to see to beforehand, to care for, to provide for, Lat. provideo, c. gen. 1 Tim. 5, 8. So Wisd. 13, 16. AEL. V. H. 2. 31. Xen. Cyr. 8. 1. 1.—Mid. to provide for in one's own behalf, c. accus. e. g. προνοούμενοι καλὰ ἐνώπιόν τινος, providing for what is good in the sight of any one, taking care to walk uprightly, Rom. 12, 17 and 2 Cor. 8, 21, in allusion to Sept. Prov. 3, 4 προνοῦ καλὰ ἐνώπιον κύριου. Comp. Xen. Mem. 4. 3. 12; c. gen. Sext. Empir. adv. Eth. 104 προνοεῖσθαι τοῦ καλοῦ. Jos. Ant. 9. 1. 1.

πρόνοια, ας, ἡ, (προνοέω,) foresight, providence, provision, Acts 24, 3. Rom. 13, 14 προνοίαν μὴ ποιεῖσθαι, see in ποιέω no. 1. b. β.—2 Macc. 4, 6. Pol. 3. 106. 9. Xen. Cyr. 1. 6. 23.

προοράω, ὦ, (ὁράω,) perf. προώρακα, to foresee, Jos. c. Ap. 128. Xen. Conv. 4. 5; to see before oneself, Thuc. 7. 44. Xen. Cyr. 5. 4. 49.—In N. T. to see before, i. e.

1. Mid. to see before oneself, to have before one's eyes, trop. of what one has vividly in mind, c. acc. Acts 2, 25 προωρόμην τὸν κύριον ἐνώπιόν μου, quoted from Ps. 16, 8 where Sept. for עָרַב to set.

2. Perf. to have seen before, in time, Acts 21, 29.

προορίζω, f. ἴσω, (ὀρίζω,) to bound or limit beforehand, trop. of price, Dem. 877. 7 si sana lect.—In N. T. trop. to predetermine, to predestinate, spoken of the eternal counsels and decrees of God; with acc. c. infin. expr. or impl. Acts 4, 28 δὲ αὐτῶν ἡ βουλὴ σου πρόωρισε γενέσθαι. Rom. 8, 29. 30. 1 Cor. 2, 7; c. acc. et eis Eph. 1, 5. Pass. v. 11.

προπάσχω, aor. 2 προέπαζον, (πάσχω,) to be affected beforehand, to experience before, e. g. good Hdot. 7. 11. Xen. Mem. 2. 2. 5.—In N. T. of evil, to suffer before; Aor. to have suffered before, previously, 1 Thess. 2, 2. So Thuc. 3. 67, 82. Plato Rep. 376. a.

προπάτωρ, ορος, ὁ, (πατήρ,) a forefather, ancestor, Rom. 4, 1 Lachm. for πατήρ Rec.—Hdot. 2. 161. Luc. Alex. 43. Plato Legg. 717. e.

προπέμπω, f. ψω, (πέμπω,) to send on before, Jos. Ant. 7. 8. 5. Xen. Cyr. 2. 4. 18; to send forwards or forth Wisd. 19, 2. Hdot. 4. 33, 121.—In N. T. to send forward on one's journey, to bring one on his way, to accompany for some distance in token of respect and honour; c. acc. Acts 20, 38 προπέμπον αὐτὸν εἰς τὸ πλοῖον. 21, 5. So Jos. Ant. 7. 11. 4 προπέμφας Δαυίδην μέχρι τοῦ Ἰορδάνου. Diod. Sic. 13. 3. Xen. Cyr. 1. 4. 25.—Hence genr. to bring one on his journey, to help one forward, c. acc. 1 Cor. 16, 6. 11. Tit. 3, 13. 3 John 6. Pass. Acts 15, 3. Rom. 15, 24. 2 Cor. 1, 16. So 1 Esdr. 4, 47. 1 Macc. 12, 4.

προπετής, έος, οὗς, ὁ, ἡ, (adj. (προπίπτω,) falling forwards, Lat. prociduius, Xen. Eq. 1. 8; trop. prone, inclined, ready to do any thing, Xen. Hell. 6. 5. 24.—In N. T. trop. in a bad sense, precipitate, headlong, rash; Acts 19, 36 μηδὲν προπετὲς πράττειν. 2 Tim. 3, 4. So Ecclus. 9, 23. Hdtian. 1. 8. 11. AEschin. 27. 8.

προπορεύομαι, f. εἵσομαι, Pass. depon. (πορεύομαι,) to pass on before, to go before any one, e. g. as a leader, guide, c. gen. Acts 7, 40 θεοῦ οἱ προπορεύονται ἡμῶν, quoted from Ex. 32, 1. 22, where Sept. for מִלְּפָנֶיךָ. (1 Macc. 9, 11. Pol. 18. 2. 5.) Also as a forerunner, herald, Luke 1, 76 προπ. πρὸ προσώπου κυρίου, see in πρό no. 1. Sept. for מִלְּפָנֶיךָ Ps. 97, 3; לְפָנֶיךָ Ps. 89, 15. So Xen. Cyr. 4. 2. 23 προπ. ἔμπροσθεν.

πρός, a prep. governing the genitive, dative, and accusative; coinciding in its primary signif. with the primary force of these cases respectively, viz. with the gen. implying motion or direction from a place hither; with the dat. rest or remaining by, at, near a place; with the accus. motion or direction towards or to a place. Buttm. § 147. n. 1. Kühner § 298. Matth. § 590. Winer § 51. f. p. 448. § 52. e. p. 471. § 53. h. p. 481.

I. With the GENITIVE, pr. from a place hither, Hom. Od. 8. 29 ξείνος... ἔκετ' ἐμὸν δῶ, ἡὲ πρὸς ἡοίων, ἡ ἐσπερίων ἀνθρώπων. Then, of a place or region from which a person or thing seems to come, in or towards which he appears; e. g. πρὸς Βορέαο, πρὸς Νότον, Engl. northward, southward, Od. 13. 110, 111; πρὸς τοῦ ποτάμου, at or by the river, Xen. An. 4. 3. 26. Comp. Heb. לְ Gen. 2, 8. 13, 11. Heb. Lex. לְ no. 3. h.

Trop. of the source, agent, cause, from which any thing comes or proceeds, e. g. λαβεῖν τι πρὸς τινας Hdot. 2. 139, 152; and so after neuter or passive verbs, from, of, by, Luc. D. Deor. 14. 1. Hdian. 1. 2. 5. Xen. An. 1. 9. 20. Buttm. § 134. 3. Also marking dependence from, relation with or to, i. e. the pertaining or belonging in any way to a person or thing, e. g. πρὸς δίκης according to right Soph. Œd. T. 1014. Hdot. 7. 153; ἀποπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ Xen. Mem. 2. 3. 15.—Hence in N. T. once, trop. pertaining to, with the idea of advantage, i. e. helpful to, for; Acts 27, 34 τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει. Matth. § 590. Kühner § 298. Winer § 51. p. 448. So Luc. D. Deor. 20. 3. Diod. Sic. 18. 50 fin. Plato Gorg. 459. c. Thuc. 3. 38.

II. With the DATIVE, πρὸς marks a place or object by the side of which a person or thing is, by, at, near; as if in answer to the question where? in N. T. only five (or six) times, e. g. Mark 5, 11 πρὸς τῷ ὄρει, where Rec. has πρὸς τὰ ὄρη. Luke 19, 37 πρὸς τῇ καταβάσει τοῦ ὄρους. John 18, 16 ὁ Πέτρος εἰστέκει πρὸς τῇ ζύῳ. 20. [11.] 12. Rev. 1, 13. Matth. § 590. b Buttm. § 147. n. 1. Kühner § 298. Winer § 52. p. 471.—Jos. Ant. 2. 16. 1. Hdian. 5. 3. 24. Xen. An. 1. 8. 4.

III. With the ACCUSATIVE, πρὸς marks strictly the object towards or to which any thing moves or is directed, see above, init.

1. Of Place, towards, to, unto, as if in answer to the question whither? c. acc. of place, thing, person; comp. Matth. § 591. Buttm. l. c. Kühner § 298. Winer § 53. p. 481.

a) Pr. of motion or direction, e. g. after verbs of going, coming, departing, returning, and the like, and also after like nouns; Matt. 2, 12 μὴ ἀνακάμψαι πρὸς Ἡρώδην. 3, 5 ἐξεπορεύοντο πρὸς αὐτόν. v. 14 καὶ σὺ ἔρχῃ πρὸς με; 10, 13. 11, 28. 25, 9. Mark 1, 33 ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν ζύραν. 6, 25. 45 προάγειν... πρὸς Βηθσαῖδάν. 10, 1. Luke 8, 4. 19. 24, 12 ἀπῆλθε πρὸς ἑαυτόν, i. e. to their lodgings. John 3, 20 οὐκ ἔρχεται πρὸς τὸ φῶς. 6, 37. 7, 33. Acts 3, 11. 28, 30. Rom. 1, 10. Gal. 1, 17. al. ssep. (Hdian. 1. 13. 2. Plut. Galb. 13 init. Xen. Hell. 4. 1. 2.) So after γίνεσθαι, John 10, 35. Acts 7, 31. 13, 32. 2 Cor. 1, 18; see in γίνομαι I. 4. b. ζ. (Comp. Xen. An. 3. 4. 24.) After verbs of sending, c. acc. of pers. Matt. 21, 34 ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς. Luke 23, 27. John 16, 7. Acts 15, 25. Eph. 6, 22. Tit. 3, 12. Hence ἐπιστολὴ πρὸς τινα Acts 9, 2. 22, 5. 2 Cor. 3, 1. (Hdian. 2. 12. 10. Xen. Cyr. 4. 2. 3; ἐπιστολὴ πρὸς 2 Macc.

11, 27. Luc. Nigr. 1.) After verbs of leading, bringing, drawing, by force or otherwise; Matt. 26, 57 οἱ δὲ κρατήσαντες τὸν Ἰ. ἀπήγαγον πρὸς Καϊάφαν. Mark 9, 17. 19 φέρετε αὐτὸν πρὸς με. 11, 7. Luke 12, 58. John 12, 32 πάντας ἐλκύσω πρὸς ἑμαυτόν. 14, 3. Acts 23, 15. Rev. 12, 5. Prægn. Acts 23, 24 see in διασώζω. So Hdian. 4. 3. 3. Xen. Cyr. 4. 6. 1.—Also after verbs implying motion to a place and a subsequent remaining there, where in Engl. we mostly use at, upon, but also to, unto. E. g. verbs of falling, πίπτειν v. προσπίπτειν πρὸς τοῖς πόδας τινοῦ, to fall at one's feet, Mark 5, 22. 7, 25. (Sept. Ex. 4, 25.) So verbs of laying, putting, casting, and the like; as Matt. 3, 10 ἡ ἀξίνη πρὸς τὴν ρίζαν κείται. Luke 3, 9. 16, 20 ὃς ἐβέβητο πρὸς τὸν πυλῶνα αὐτοῦ. Acts 3, 2. So Mark 10, 7. Matt. 4, 6. For the use of πρὸς c. acc. after verbs compounded with πρὸς, see Winer § 56. 4. 13. Genr. Acts 5, 10 ἐξενέγκαντες ἔαψαν πρὸς τὸν ἄνδρα αὐτῆς. Acts 13, 36.—After verbs and words implying mere direction, as a turning, reaching, looking, and the like: Luke 7, 44 στραφεὶς πρὸς τὴν γυναῖκα. Acts 9, 40. 2 Cor. 3, 16. Rom. 10, 21 ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν κτλ. Eph. 3, 14 κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα. Trop. James 4, 5 see in ἐπιποθέω. (Hdian. 6. 4. 3.) So by Hebraism, e. g. βλέπειν τι πρόσωπον πρὸς πρόσωπον, face to face, 1 Cor. 13, 12: So Sept. for עֵינַי בְּעֵינַי Gen. 32, 31. Deut. 34, 10. Also λαλεῖν στόμα πρὸς στόμα, mouth to mouth, 2 John 12; so Sept. for חֵן בְּחֵן חֵן Num. 12, 8. Comp. Matth. § 427. b.

b) Put with all verbs and words which include the idea of speaking to any one, mostly c. acc. of pers. Comp. Matth. Winer, l. c. a) Genr. e. g. after εἶπον Matt. 3, 15. Luke 1, 13. 18. 34; λαλέω Luke 1, 19. 55. 2, 18. 20; λέγω Luke 5. 36. 7, 24. Acts 3, 25; φημί Luke 22, 70. Acts 2, 38. al. So with verbs of answering, as ἀποκρίνομαι Acts 3, 12. 25, 16; of accusing, as κατηγορέω John 5, 45; of praying, entreating, as βοάω Luke 18, 7 (Sept. 1 Sam. 12, 10); δέομαι Acts 8, 24; δέσους Rom. 10, 1; εἴχομαι 2 Cor. 13, 7; προσευχῇ Acts 12, 5, Rom. 15, 30; so by Hebr. αἶρειν φωνὴν πρὸς τὸν θεόν Acts 4, 24; comp. Heb. בָּרַךְ אֱלֹהִים Is. 24, 14, and Heb. Lex. art. אָמַן no. 1. e. With words of declaring, making known, as ἀναδείξω Luke 1, 80; γνωρίζω Phil. 4, 6; ἐμφανίζω Acts 23, 22; of command and the like, e. g. ἐιπότη Acts 17, 15; ἀπολογία Acts 22, 1. etc. (Sept. 1 Sam. 14, 19. Hdian. 3. 6. 2. Plato Hipp

Min. 370. d. Xen. Cyr. 1. 3. 14. Mem. 1. 3. 2 εὐχόμει πρὸς.) Once c. acc. of member, as λαλεῖν πρὸς τὸ οὖς i. e. to speak to one in his ear, privately, Luke 12, 3. β) Of mutual words and sayings; Acts 2, 12 ἄλλος πρὸς ἄλλον λέγοντες. So πρὸς ἀλλήλους to one another, one to another, Mark 8, 16. 9, 33. 15, 31. John 6, 52. 16, 17. Acts 2, 7. 4, 15. (Ceb. Tab. 2. Hdian. 5. 2. 14.) πρὸς ἑαυτοῦς id. Mark 1, 27. 9, 16. 33. 14, 4. 16, 3. Luke 22, 23. γ) After verbs of swearing to any one, i. q. to promise with an oath; Luke 1, 73 ὅρκον ὃν ὤμοσε πρὸς Ἀβραάμ. So Hom. Od. 14. 331. ib. 19. 288. δ) After verbs of speaking, communing, to or with oneself; Luke 18, 11 ὁ Φαρασαῖος στάσεις πρὸς ἑαυτὸν ταῦτα προσήχετο, i. e. standing he prayed thus with himself. So Luc. Contempl. 18 πρὸς ἑμαυτὸν γε ἐνοῶ. Aristænet. Ep. 1. 6 πρὸς ἑμαυτὸν ἔφη.

c) Trop. after verbs and words implying direction of the mind or will, an affection or disposition towards any one; e. g. α) Favourable, implying good-will, confidence; 2 Cor. 3, 4 πεποιθήσω ἔχομεν πρὸς τὸν Θεόν. 7, 4 παρήρσια πρὸς ὑμᾶς. v. 12. Gal. 6, 10 ἐργαζόμεθα τὸ ἀγαθὸν πρὸς πάντας. Eph. 6, 9. Phil. 2, 30. 1 Thess. 1, 8 ἡ πίστις ἡ πρὸς τὸν Θεόν. 5, 14. 2 Tim. 2, 24. Tit. 3, 2. Philem. 5. Also Col. 4, 5 ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω. 1 Thess. 4, 12. So Jos. Vit. 25 ἡ πρὸς με πίστις. Plut. Demetr. 39 περὶ φιλίας πρὸς αὐτόν. Hdian. 8. 6. 12. Xen. Mem. 2. 3. 10. β) Unfavourable, i. q. against; Acts 6, 1 γογγυσμὸς πρὸς τοὺς Ἑβραίους. 23, 30 λέγειν τὰ πρὸς αὐτόν. 24, 19. 25, 19. 1 Cor. 6, 1. Eph. 6, 11 στήναι πρὸς κτλ. Col. 3, 13. 19 μὴ πικραίνεσθε πρὸς αὐτάς. Heb. 12, 4. Rev. 13, 6. Comp. Matth. § 591. ε. Buttm. l. c. Kühner l. c. So Hdian. 3. 8. 3. Dem. 143. 27. Xen. Mem. 3. 3. 7.

2. Of Time, e. g. α) Pr. of a definite time when, towards, near; Luke 24, 29 πρὸς ἑσπέραν ἐστί, καὶ κέκληκεν ἡ ἡμέρα. Comp. Matth. § 591. ε, fin. Winer l. c. So Jos. Ant. 5. 4. 3 πρὸς ἑσπ. Thuc. 4. 135 πρὸς ἑαρ ἤδη. Xen. An. 4. 5. 21 πρὸς ἡμέραν. β) As forming with the accus. a periphrasis for an adverb of time how long, q. d. at, for; as πρὸς καιρὸν, for a season, a while, briefly, Luke 8, 13. 1 Cor. 7, 5; πρὸς καιρὸν ὥρας 1 Thess. 2, 17; πρὸς ὥραν John 5, 35. Gal. 2, 5. So Heb. 12, 10 πρὸς ὀλίγας ἡμέρας. v. 11 πρὸς τὸ παρόν, for the present, at present. James 4, 14 πρὸς ὀλίγον sc. χρόνον. Comp. Winer l. c. So Pol. 1. 61. 4 πρὸς καιρὸν. Luc. D. Deor. 18.

1 πρὸς ὀλίγον. Ael. V. H. 12. 63. Hdian. 1. 3. 13 πρὸς τὸ παρόν. Thuc. 2. 22.

3. Trop. as denoting the direction, reference, relation, which one object has towards or to another, e. g.

α) towards, i. e. in reference to, in respect to, as to, implying the direction or remote object of an action. α) With acc. of pers. Mark 12, 12 ἔγνωσαν ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε. Acts 24, 16 ἀπρ. συνείδησιν ἔχειν πρὸς τὸν Θεόν κτλ. Rom. 4, 2. Heb. 1, 7 πρὸς μὲν τοὺς ἀγγέλους λέγει. v. 8. al. So τί πρὸς σε; τί πρὸς ἡμᾶς; Matt. 27, 4. John 21, 22. 23. Comp. Matth. § 591. γ. Buttm. Kühner, Winer, l. c. So Ael. V. H. 12. 64. Xen. Mem. 4. 2. 15. Dem. 232. 7 οὐδὲν ἐστὶ τούτων δῆπον πρὸς ἐμέ. β) With acc. of thing, Heb. 9, 13 ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα. Luke 18, 1 ἔλεγε παραβολὴν αὐτοῖς, πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι κτλ. 2 Cor. 4, 2. After verbs of replying, Matt. 27, 14 οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥήμα. Rom. 8, 31 πρὸς ταῦτα. So genr. Plato Hipp. maj. 295. c. Xen. Mem. 1. 3. 3; πρὸς ταῦτα Hdian. 3. 12. 23. Xen. Mem. 3. 9. 12. γ) In the construction τὰ πρὸς τινα v. τι, things relating or pertaining to any person or thing, e. g. τὰ πρὸς εἰρήμην, pr. conditions of peace Luke 14, 32; trop. Luke 19, 42; τὰ πρὸς τὴν χρείαν, things necessary, Acts 28, 10; τὰ πρὸς ζωὴν 2 Pet. 1, 3; τὰ πρὸς τὸν Θεόν things pertaining to God, divine things, Rom. 15, 17. Heb. 2, 17. 5, 1. Comp. in ὁ, ἡ, τό, E. b. So Sept. Ex. 18, 19 τὰ πρὸς Θεόν. Diod. Sic. 1. 72 τὰ πρὸς τὴν ταφήν. Xen. Cyr. 1. 2. 10 τὰ πρὸς τὸν πόλεμον.

β) Of a rule or standard of action, according to, in conformity with; Luke 12, 47 μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ. 2 Cor. 5, 10 πρὸς ἃ ἔπραξεν. Gal. 2, 14. Eph. 3, 4. Comp. Matth. § 591. δ. Winer l. c.—Luc. Hist. conscr. 38 init. Plato Conv. 199. b. Xen. An. 6. 1. 5.

γ) Of the motive, ground, occasion of an action, on account of, because of, for, e. g. Matt. 19, 8 Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν κτλ. Mark 10, 5. Comp. Matth. § 591. β. Kühner l. c.—Hdot. 1. 38. Plato Rep. 331. a. Xen. Mem. 3. 8. 5.

δ) As marking the end or result, the aim or purpose of an action, e. g. πρὸς τί; for what, why? i. e. to what end, for what purpose, John 13, 28. Comp. Matth. § 591. δ. Kühner l. c. (Soph. Aj. 40. Xen. Mem. 3. 7. 2.) After verbs, as expressing the end, aim, tendency of an action or quality, e. g. Acts 3, 10 οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην

καθήμενος κτλ. Rom. 3, 26. 15, 2. 1 Cor. 6, 5 *πρός ἐντροπὴν ὑμῖν λέγω*. 7, 35. 10, 11. 2 Cor. 1, 20. Eph. 4, 12. 1 Tim. 1, 16. 4, 7 *γυμνάζε δὲ σεαυτὸν πρὸς εὐσέβειαν*. Heb. 5, 14. 6, 11. 1 Pet. 4, 12. Espec. with τό c. infin. *to the end that*, as Matt. 5, 28 *πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς*. 6, 1 *πρὸς τὸ θεασθῆναι αὐτοῖς*. 13, 30 *συνάλεγε . . . καὶ δέσαστε . . . πρὸς τὸ κατακαῦσαι αὐτά*. 23, 5. Mark 13, 22. Eph. 6, 11. James 3, 3. (3 Macc. 1, 19. Hdian. 3, 14. 2. Thuc. 7, 8; c. inf. Sept. Jer. 27, 10. Plato Phædo 60. b.) So after nouns and adjectives, John 11, 4 *ἀσθένεια πρὸς θάνατον*. Eph. 4, 14. Col. 2, 23. (Jos. B. J. 4, 9. 11 *φάρμακον πρὸς σωτηρίαν*. Luc. Merc. Cond. 40 *πρὸς κέρδος*.) John 4, 35 *ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη*. Acts 27, 12 *ἀνευζέτου τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν*. 2 Cor. 2, 16. 10, 4. Eph. 4, 29. 1 Tim. 4, 8. 2 Tim. 3, 17. Tit. 1, 16. 1 Pet. 3, 15. So Diod. Sic. 5, 37. Plato Menex. 247. e, *πάντα τὰ πρὸς εὐδαιμονίαν φέροντα*. Xen. Mem. 4, 5, 12.—Also of a tendency and result, as 2 Pet. 3, 16 *ἃ στρεβλοῦσιν . . . πρὸς τὴν ἰδίαν αὐτῶν ἀπόλειαν*. 1 John 5, 16 *τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον*. Also ἁμαρτία πρὸς θάνατον, v. 16, 17.

e) Of the relation in which one person or thing stands *towards* another, *towards*, *with*; comp. Matth. 591. e. Luke 23, 12 *προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς*. (Hdian. 3, 2, 14.) Rom. 5, 1 *ἐιρηνὴν ἔχομεν πρὸς τὸν θεόν*. (Xen. Hi. 2, 11.) Acts 2, 47 *ἔχοντες χάριν πρὸς ὅλον τὸν λαόν*. Acts 28, 25 *ἀσυμφῶνι ὄντες πρὸς ἀλλήλους*. (Diod. Sic. 4, 1.) 2 Cor. 6, 15 *τίς δὲ συμφῶνῃς Χριστῷ πρὸς Βελίαρ*; Hence διατίθεσθαι διαθήκη πρὸς τινα, *to make a covenant with any one*, Acts 3, 25. Heb. 10, 6, 9, 20 see in ἐντέλλομαι. So Diod. Sic. 11, 44 *συντίθεσθαι φιλίαν πρὸς τινα*. Ael. V. H. 4, 41. Xen. Vect. 5, 13.—In a comparison, *as compared with*; Rom. 8, 18 *οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν*. Matth. 1, c. γ. So Ecclus. 24, 29. Plato Hipp. Maj. 281. d, *εἶναι τῶν ἀρχαίων τοὺς περὶ τὴν σοφίαν φαύλους πρὸς ὑμᾶς*. Xen. Mem. 1, 2, 52.

4. Sometimes *πρός* c. acc. is used after verbs which express simply rest *at*, *by*, *in* a place, i. q. *πρός* c. dat. But in such instances, for the most part, the idea of a previous *coming to* or *direction towards* that place is either actually expressed, or is implied in the context; comp. eis no. 4. Matth. 591. η. Winer 53. h. Thus a) Genr. c. acc. of place, Mark 11, 4 *εἵρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν*. 14, 54 *θερμαινόμενος πρὸς τὸ φῶς*, i. e. *at* or

towards the fire. Luke 22, 56. John 20, 11. So c. acc. of person, i. q. *with*, *by*, *among*; Matt. 26, 18 *πρὸς σε ποιῶ τὸ πάσχα*. v. 55 *πρὸς ὑμᾶς ἐκαθεζόμεν διδάσκων*, pr. I seated myself to or among you. Mark 14, 49 *ἤμην πρὸς ὑμᾶς . . . διδάσκων*. Acts 12, 20, 13, 31 *οἵτινες νῦν εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν*, *to* or *towards* the people. 1 Cor. 2, 3, 16, 7 *ἐλπίζω χρόνον τινα ἐπιμεῖναι πρὸς ὑμᾶς*. 2 Cor. 1, 12, 5, 8. Gal. 1, 18, 2, 5, 4, 18. Phil. 1, 26. 2 Thess. 2, 5. Philem. 13. Sept. for לִפְנֵי Is. 19, 19. So Aeschyl. Prom. 348 *ὅς πρὸς ἐσπέρους τόπους ἔστηκε*. Eurip. Ion. 916. Orest. 468 *πρὸς δεξιὰν αὐτοῦ στάς*. Soph. Elect. 931. Xen. Hell. 6, 5, 8 *ὑπὸ τὸ πρὸς Μαντινέων τείχος*. ib. 2, 1, 25. b) Rarely and only in later usage is the idea of previous motion or direction wholly dropped, and *πρός* c. acc. is then i. q. *παρά* c. dat. comp. Passow. Mark 2, 2 *τὰ πρὸς τὴν θύραν*, i. e. the space at the door or gate, the vestibule. 4, 1. Matth. 13, 56 *αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι*; Mark 6, 3. John 1, 1 *ὁ λόγος ἦν πρὸς τὸν θεόν*. See in Brunck ad Apoll. Rh. 2, 496.

NOTE. In composition *πρός* implies: a) Motion, direction, reference, *towards*, *to*, *at*; as *προσάγω*, *προσεγγίζω*, *προσέρχομαι*, *προσδοκάω*. b) Accession, addition, *thereto*, *over and above*, *more*, *further*; as *προσαυτέω*, *προσαπειλέω*, comp. Herm. ad Vig. p. 861. no. 426; hence intens. as *πρόσπεινος*, *προσφιλής*. c) Nearness, a being or remaining *near*, *at*, *by*; as *προσεδρεύω*, *προσμένω*. +

προσάββατον, ου, τό, (*πρό*, *σάββατον*), *the fore-sabbath, eve of the sabbath*, i. q. *παρασκευή*, which see; Mark 15, 42.—Judith 8, 6. See Gr. Harm. p. 219.

προσαγορεύω, f. *εύσω*, (*ἀγορεύω*), *to speak to any one, to address, to salute*, Luc. Asin. 4. Hdian. 1, 16, 7; *to call by name, to name*, Jos. Ant. 15, 8, 5. Xen. Mem. 3, 2, 1.—Hence in N. T. *to address as any one, to call by a name or title*; Pass. Heb. 5, 10 *προσαγορευθεὶς ὑπὸ θεοῦ ἀρχιερεύς*. Matth. 591. δ. Winer 53. a, b. Comp. Jos. Ant. 3, 7, 1 *ἦν ὁ νόμος ἀγνεῖαν προσαγορεύει*.

προσάγω, f. *ἔω*, (*ἄγω*), aor. 3 *προσέγαγον*.

1. *to lead or conduct to any one, to bring near*; c. acc. Luke 9, 41 *προσάγαγε ὧδε τὸν νιόν σου*. With acc. and dat. Acts 16, 20 *προσαγάγοντες αὐτοὺς τοῖς στρατηγόις*, comp. Matth. 591. δ. Sept. for לִפְנֵי 1 Sam. 1, 25; לִפְנֵי Ex. 29, 4, 40, 12. (Hdian. 1, 5, 1. Dem. 234, 20; *τινά τιμι* Xen. Cyr. 3, 2, 12.) Implying admission or access to

any one, e. g. to God, to bring near, to present before, c. acc. et dat. 1 Pet. 3, 18. So to a king, Xen. Cyr. 1. 3. 8.

2. Intrans. see ἄγω no. 2, to come or draw near, to approach, c. dat. as above. Acts 27, 27 ἵπνονουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν, the sailors deemed that some country drew near to them, i. e. according to the usual optical illusion on board a ship. Sept. for פָּרַחְתִּי Ex. 14, 10. Is. 34, 1. —AEL. V. H. 3. 21. Epict. Ench. 29. 7; of a ship Pol. 1. 46. 9. Comp. Achill. Tat. 2. 2. 33 τὴν γῆν ἐωρῶμεν ἀπὸ τῆς νηὸς κατὰ μικρὸν ἀναχωροῦσαν, ὥς αὐτὴν πλείουσιν. Cic. Quæst. Ac. 4. 25 fin.

προσαγωγή, ἦς, ἡ, (προσάγω,) a leading or bringing to, accession, Pol. 9. 41. 1. Thuc. 1. 82.—In N. T. approach, access, admission, εἰς τι Rom. 5, 2; πρὸς τινα Eph. 2, 18; absol. 3, 12. So Plut. Lucull. 15. Xen. Cyr. 7. 5. 45.

προσαιτέω, ὦ, f. ἥσω, (αἰτέω,) to ask in addition, to demand more, Xen. An. 1. 3. 21.—In N. T. intens. to ask repeatedly, to beg, absol. Mark 10, 46. Luke 18, 35. John 9, 8. So Sept. Job 27, 14. Luc. Contempl. 15. Xen. Mem. 1. 2. 29.

προσαιτής, ου, ὁ, (προσαιτέω,) a beggar, John 9, 8 in later edit. for τυφλός.—Diog. Laert. 6. 56. Plut. Quæst. Gr. 13.

προσαναβαίνω, aor. 2 προσέβην, (ἀναβαίνω,) to go up further, higher; so with ἀνώτερον pleon. Luke 14, 10 φίλε, προσανάβηθι ἀνώτερον, i. e. take a higher seat, a more honourable place. Sept. pr. for הָבָה Ex. 19, 23. Josh. 11, 17.—Judith 13, 10. Diod. Sic. 1. 37; of a stream, to rise, Pol. 3. 72. 4.

προσαναλίσκω, f. λῶσω, (ἀναλίσκω,) to consume besides, to expend further, c. acc. Luke 8, 43 ἦτις ἰατροῖς [Rec. εἰς ἰατρούς] προσαναλώσασα θλον τὸν βίον.—Dem. 460. 2. Plato Prot. 311. d.

προσαναπληρόω, ὦ, f. ὥσω, (ἀναπληρόω,) to fill up further, to supply fully, c. acc. τὰ ὑστερήματα 1 Cor. 9, 12. 11, 9.—Wisdom. 19, 4. Diod. Sic. 5. 71. Mid. id. Plato Men. 84. d.

προσανατίθημι, f. ἥσω, (ἀνατίθημι,) pr. to lay up or upon in addition; Mid. to take upon oneself besides, Xen. Mem. 2. 1. 8.—In N. T. only Mid. aor. 2 προσανεθέμην, trop. to lay before in addition, to set forth further, on one's own part, e. g.

1. to impart further, to communicate, c. acc. et dat. Gal. 2, 6 ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανεθέμην, i. e. on their part. Comp. ἀνεθέμην in v. 2.

2. Spec. c. dat. by way of consultation, i. q. to confer with, to consult; Gal. 1, 16 οὐ προσανεθέμην σαρκὶ καὶ αἵματι.—Diod. Sic. 17. 116 [Ἀλέξανδρος] τοῖς μάντεσι προσανεθέμην περὶ τοῦ σημείου. Luc. Jup. Trag. 1 ἐμοὶ προσανάβου λάβε με σύμβουλον πόνων.

προσανέχω, f. ξω, (ἀνέχω,) in N. T. only intrans. to rise up, to come forth; e. g. out of the sea, as land, an island, to jut forth, to shoot forward; Acts 27, 27 Iachm. ἱπηνόουν... προσανέχουν τινὰ αὐτοῖς χώραν, where Rec. προσάγειν q. v.—So ἀνέχειν of a headland, Hæc. 7. 123. Thuc. 1. 46.

προσαπειλέω, ὦ, f. ἥσω, (ἀπειλέω,) to threaten further, absol. Acts 4, 21; comp. v. 18.—Dem. 544. 26.

προσδαπανάω, ὦ, f. ἥσω, (δαπανάω,) to spend more, in addition, c. acc. Luke 10, 35.—Luc. Ep. Sat. 39. Themist. Or. 23. p. 289.

προσδέομαι, f. ἥσομαι, Pass. depon. (δέομαι,) to need further, in addition, c. gen. Acts 17, 25. Sept. for צָרָה Prov. 12, 9.—Ecclesi. 4, 3. Dem. 14. 22. Thuc. 2. 41.

προσδέχομαι, f. ξομαι, Mid. depon. (δέχομαι,) to receive to oneself, to admit, i. e.

1. Of things, trop. to admit, to allow, c. acc. as τὴν ἐλπίδα Acts 24, 15. Negat. Heb. 11, 35 οὐ προσδέχονται τὴν ἀπολύτρωσιν, not accepting, i. e. rejecting; comp. 2 Macc. c. 7. So Sept. Job 2, 9. Pol. 1. 16. 6. Plato Rep. 561. b.—Of evils, i. q. to put up with, to endure, c. acc. Heb. 10, 34 τὴν ἀρπαγὴν τῶν ὑπαρχόντων. Sept. for אָרָבָה Ex. 10, 17.

2. Of persons, to receive, to admit, to one's presence and kindness; c. acc. Luke 15, 2 οὗτος ἁμαρτωλούς προσδέχεται. Sept. for הָבָה Mal. 1, 8. Ez. 43, 27. So Diod. Sic. 18. 54. Thuc. 2. 12. Xen. Hell. 1. 5. 9.—Also in hospitality, to receive kindly, to entertain, as a guest, c. acc. Rom. 16, 2. Phil. 2. 29. Sept. for צָרָה 1 Chr. 12, 18.

3. Of things future, to wait for, to expect, c. acc. Luke 12, 36 ἀνθρώποις προσδεχομένοι τὸν κύριον αὐτῶν τότε κτλ. Acts 23, 21. So a future good, with the idea of faith, confidence, e. g. τὴν βασιλείαν τοῦ Θεοῦ Mark 15, 43. Luke 23, 51; παράκλησιν Luke 2, 25; λύτρωσιν 2, 38; τὴν μακαρίαν ἐλπίδα Tit. 2, 13; τὸ ἔλεος τοῦ κυρίου Jude 21.—2 Macc. 8, 11. Pol. 21. 8. 7. Hdian. 3. 1. 2. Xen. Apol. 33.

προσδοκάω, ὦ, f. ἥσω, (δοκέω, δοκάω,) to watch toward or for any thing, i. e.

1. to look for, to expect, whether in fear

or in hope, e. g. a) With fear, absol. Matt. 24, 50 ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ. Luke 12, 46. Acts 28, 6; also c. inf. ibid. οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι. So c. inf. Jos. Ant. 7. 9. 5. Hdian. 2. 2. 9. Xen. An. 7. 6. 11. b) With doubtful hope, absol. Luke 3, 15. Acts 27, 33; also c. inf. 3, 5. So c. inf. Hdian. 2. 1. 21. Xen. An. 6. 1. 16.

2. Genr. *to expect, to wait for, to await*, c. acc. e. g. persons, Matt. 11, 3 σὺ εἰ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; Luke 7, 19. 20. 1, 21 προσδοκῶν τὸν Ζαχαρίαν. 8, 40. Acts 10, 24. With acc. of thing, 2 Pet. 3, 12 τὴν παρουσίαν. v. 13. 14.—Sept. Ps. 119, 165. Hdian. 4. 11. 7. Plato Ep. 319. c.

προσδοκία, ας, ἡ, (προσδοκάω,) a *looking for, expectation*, in N. T. only of evil; Luke 21, 26 ἀπὸ φόβου καὶ π. τῶν ἐπερχομένων. Meton. Acts 12, 11 καὶ (ἐκ) τῆς προσδοκίας τοῦ λαοῦ, and from all the expectation of the people, from all that which the Jews expected to accomplish against me. Sept. meton. for Heb. יִחְוָה Gen. 49, 10.—Pr. Jos. Ant. 15. 3. 4. Pol. 1. 31. 3; of good, Xen. Cyr. 1. 6. 19.

προσδρέμω, see **προστρέχω**.

προσεάω, ᾶ, f. ἄσω, (ἐάω,) *to permit or suffer further*, c. dat. Acts 27, 7 μὴ προσεάωτος ἡμῖν ἀνέμου, i. e. the wind not suffering us to sail further on that course.

προσεγγίζω, f. ἴσω, (ἐγγίζω,) *to come near unto* any one, c. dat. Mark 2, 4. Sept. for שָׁבָא Gen. 33, 6. 7; שָׁבָא Josh. 3, 4.—Pol. 39. 1. 4.

προσεδρεύω, f. εὔσω, (πρόσεδρος, ἔδρα,) *to sit near, to sit by*, Lat. *assideo*, e. g. by other persons Dem. 313. 11; by a city as besiegers, c. dat. Jos. B. J. 7. 2. 1 init.—In N. T. *to sit or wait near, to attend, to serve*; c. dat. 1 Cor. 9, 13 οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες, i. p. οἱ τὰ ἱερὰ ἐργαζόμενοι ibid. comp. in παρεδρεύοντες. So Jos. c. Ap. 1. 7 τῇ θεραπείᾳ τοῦ θεοῦ προσεδρεύοντας. Diod. Sic. 5. 46 π. ταῖς τῶν θεῶν θεραπείαις.

προσεργάζομαι, f. ἄσομαι, Mid. dep. (ἐργάζομαι,) *to work or do besides*, Eurip. Herc. F. 1013; *to work out thereto, to get more by labour*, Xen. Hell. 3. 1. 28.—In N. T. genr. *to gain thereto, besides*, in addition, c. acc. Luke 19, 16 ἡ μὲν σου προσεργάσατο δέκα μνᾶς.

προσέρχομαι, f. εἰλύσομαι, (ἐρχομαι,) *to come to or near to any place or person, to approach*.

1. Pr. and with a dat. after πρὸς in comp.

see Matth. 3 402; e. g. dat. of place, Heb. 12, 18 οὐ γὰρ προσεληλύσατε ψηλαφωμένῳ ὄρει. v. 22. (Hdian. 2. 6. 11.) With dat. of pers. Matt. 4, 3 καὶ προσελθὼν αὐτῷ ὁ πειράζων, εἶπε. 8, 5. Mark 14, 45. Luke 23, 52. John 12, 21. Acts 9, 1. Absol. or with dat. impl. Matt. 4, 11 ἄγγελοι προσήλθον καὶ κτλ. Mark 1, 31. Luke 8, 24. 10, 34. Acts 7, 31. 28, 9. al. Sept. usually c. πρὸς, for שָׁבָא Gen. 29, 10. 43, 19; שָׁבָא Num. 9, 6. Deut. 1, 22. So c. dat. Ael. V. H. 9. 3. Xen. Cyr. 1. 4. 27.—Spec. i. q. *to visit, to have intercourse with*, Acts 24, 23. 10, 28.

2. Trop. a) In respect of God or Christ, *to come to God, to draw near unto*, in prayer, sacrifices, worship, devotion of heart and life; c. dat. Heb. 7, 25 τοὺς προσερχομένους δι' αὐτοῦ τῷ θεῷ. 11, 6; with τῷ θεῷ impl. Heb. 10, 1. 22. So Heb. 4, 16 προσερχόμεθα οὖν . . . τῷ θρόνῳ τοῦ χάριτος. (Sept. pr. of those who approach the altar, for שָׁבָא Lev. 21, 21. Deut. 21, 5; שָׁבָא Lev. 21, 16.) Also to Christ, 1 Pet. 2, 4 πρὸς ὃν προσερχόμενοι *to whom coming*, i. e. whom embracing, becoming his disciples, followers. So of disciples, c. dat. Xen. Mem. 1. 2. 47. ib. 1. 6. 1. For πρὸς c. acc. comp. Winer § 56. 4. 13. b) With dat. of thing, *to assent to, to embrace*; 1 Tim. 6, 3 μὴ προσέρχεται ὑγαίνουσι λόγοις. So Philo de Gigant. p. 289. α, μηδενὶ προσέρχεσθαι γνώμῃ τῶν εἰρημένων. Migr. Abr. p. 401. d, προσελθόντες ἀρετῇ. +

προσεύχῃ, ἡς, ἡ, (προσεύχομαι,) *prayer offered to God*.

1. Pr. as *προσευχὴ πρὸς τὸν θεόν* Acts 12, 5. Rom. 15, 30; *προσευχὴ τοῦ θεοῦ prayer to God*, Luke 6, 12. Genr. and absol. Matt. 17, 21 εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ. 21, 22. Mark 9, 29. Luke 22, 45 ἀναστὰς ἀπὸ τῆς προσευχῆς. So οἶκος προσευχῆς *house of (for) prayer*, Matt. 21, 13. Mark 11, 17. Luke 19, 46. Acts 1, 14 προσκαρτερεῖν τῇ προσευχῇ. 6, 4; ὥρα τῆς προσευχῆς Acts 3, 1, see in *ἐννατος*. 10, 31. Rom. 12. 1 Cor. 7, 5. Eph. 6, 18. Col. 4, 2. Phil. 4, 6. 1 Tim. 5, 5. Dat. of manner emphat. James 5, 17. Plur. Acts 2, 42 προσκαρτεροῦντες . . . ταῖς προσεύχαις. 10, 4. Rom. 1, 10. Eph. 1, 16. Col. 4, 12. 1 Thess. 1, 2. 1 Tim. 2, 1. Philem. 4. 22. 1 Pet. 3, 7. 4. 7. Rev. 5, 8. 8, 3. 4. Sept. for שָׁבָא Ps. 4, 2. 2 Chr. 6, 19. sæp.—Tob. 13, 1. Ecclus. 3, 5. 7, 10. 14. Not found in classic writers.

2. Meton. a *proseucha* (Juv. Sat. 3. 296), i. e. οἶκος v. τόπος προσευχῆς, שָׁבָא

ἡ ἐρη, a house or place of prayer, an oratory. Acts 16, 13 οὐ ἐνομίστο προσευχὴ εἶναι, where according to custom was the *proseucha*. v. 16. Comp. 3 Macc. 7, 20; and see the decree of the city Halicarnassus in Jos. Ant. 14. 10. 23, by which the Jews were permitted τὰς προσευχὰς ποιῆσαι πρὸς τῇ θαλάσῃ κατὰ τὸ πάτριον ἔθος. These Jewish *proseuchae* were places for social prayer and devotion outside of those towns where the Jews were unable or not permitted to have a synagogue; they were usually near a river or the seashore, for the convenience of ablution; see Jos. l. c. Sometimes the *προσευχή* was a large building, as at Tibérias; Jos. Vit. § 54 εἰς τὴν προσευχὴν, μέγιστον οἶκον πολλὸν ὅχλον ἐπιδέξασθαι δυνάμενον. But often it appears not to have been a building, and was prob. some retired place in the open air or in a grove; so Tertullian speaks of the "orationes litorales" of the Jews, ad Nationes c. 13; also de Jejuniiis c. 16, "Judaicum certe jejunium ubique celebratur, quum omnis templis per omne litus quocunque in aperto aliquando jam precem ad coelum mittunt." Comp. Juv. Sat. 3. 11 sq. 296. See Wetstein N. T. I. p. 692. Winer Realw. art. *Synagogen*.

προσεύχομαι, f. *ξομαι*, Mid. depon. (εὐχομαι,) impl. *προσηνχόμεν*, aor. 1 *προσηνχάμην*; to pray to God, to offer prayer or vows to God; pr. c. dat. τῷ θεῷ or the like after πρὸς in comp. see Matth. § 402. 1 Cor. 11, 13 τῷ θεῷ προσεύχεσθαι. Matth. 6, 6 πρόσευξαι τῷ πατρὶ σου ἐν τῷ κρυπτῷ. So Sept. for *ἡσυχῇ* Is. 44, 17; oftener Sept. c. πρὸς θεόν Gen. 20, 17. 1 Sam. 1, 10. (Luc. Hermot. 40 τῷ Διῷ. Xen. Cyr. 1. 6. 1 τοῖς θεοῖς.) Absol. or τῷ θεῷ impl. Matth. 6, 5 καὶ ὅταν προσεύχη. v. 6. 7. 14, 23. Mark 1, 35. Luke 3, 21. Acts 6, 6. 1 Cor. 11, 4. 1 Thess. 5, 17. 1 Tim. 2, 8. James 5, 13. 18. al. Joined with αἰτεῖσθαι Mark 11, 24. Col. 1, 9. So Hdn. 1. 11. 12. Xen. Mem. 3. 8. 10.—The manner in which one prays is expressed by the dat. 1 Cor. 11, 5 γυνὴ προσευχομένη . . . ἀκατακλύπτῃ τῇ κεφαλῇ. 14, 14. 15 γλώσσῃ, τῷ πνεύματι, τῷ νοῖ. James 5, 17 προσευχῇ προσηύξατο emphat. *he prayed earnestly*. Also by ἐν, Eph. 6, 18 ἐν πνεύματι. Jude 20.—The matter of one's prayer, the words uttered, are put after οὕτως Matth. 6, 9; λέγων Matth. 26, 39. 42; εἶπον Acts 1, 24. (Sept. c. λέγων Is. 37, 15; εἶπον 2 K. 6, 17.) Or in the accus. Rom. 8, 26 τὴ προσευξόμεθα καθὼς δεῖ. So μακρὰ adv. long, Matth. 23, 13 [14]. Mark 12, 40. Luke 20, 47; ταῦτα Luke 18,

11, see in πρὸς III. 1. b. δ; τοῦτο ἵνα Phil. 1, 9.—The object or thing prayed for is put after ἵνα v. ἵνα μή, Matth. 24, 20 προσεύχεσθε δέ, ἵνα μὴ γένηται ἡ φυγὴ κτλ. Mark 13, 18. 14, 35. 38. 1 Cor. 14, 13; εἰς δ . . . ἵνα 2 Thess. 1, 11. With inf. final, Luke 22, 40 προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. James 5, 17 τοῦ c. inf. see in ὅ, ἡ, τό, G. 3. b. β.—The subject or person for whom one prays is put with a preposition; as περὶ c. gen. Col. 1, 3 περὶ ὑμῶν προσευχόμενοι. Heb. 13, 18; περὶ τίνος ἵνα Col. 4, 3. 2 Thess. 3, 1; περὶ τίνος ὅπως Acts 8, 15. Sept. Gen. 20, 7. Jer. 42, 20. So ὑπέρ c. gen. Matth. 5, 44; ὑπέρ τίνος ἵνα Col. 1, 9. Sept. Jer. 42, 4. Also ἐπί c. acc. James 5, 14 προσευξάσθωσαν ἐπ' αὐτόν, *let them pray over him, in his behalf*. So prob. impl. Matth. 19, 13 καὶ προσήχηται. Sept. Jer. 14, 11. +

προσέχω, f. *ξω*, (ἔχω,) to have in addition, Dem. 887. 26; to hold towards any one, e. g. τὸ οὖς, Sept. for *πῶς* Jer. 7, 24. 26; τὴν ἀσπίδα c. πρὸς Hdt. 4. 200. As a nautical word, to hold a ship towards a place, to sail towards, Hdt. 9. 99 τὰς νῆας; also intrans. to hold one's course towards a place, by ship, c. dat. Pol. 1. 24. 2 προσσχόντες τῇ Σικελίᾳ. Diod. Sic. 20. 105; fully Dem. 1285. 25 τῇ νηὶ προσέχειν εἰς Ῥόδον. —In N. T. only trop.

1. Absol. with τὸν νοῦν impl. to apply one's mind to any thing, to attend to, to give heed to; so fully προσέχειν τὸν νοῦν τινί Luc. D. Deor. 5. 1. Plut. Galb. 13. Xen. Mem. 4. 7. 2.

a) Genr. and with dat. of something spoken; Acts 8, 6 προσείχον τε οἱ ὅχλοι τοῖς λεγομένοις κτλ. Heb. 2, 1. 2 Pet. 1, 19. Sept. for *ἡσυχῇ* Ps. 141, 1. Deut. 1, 45. (Diod. Sic. 2. 25. Xen. Mem. 4. 2. 6 οἷς ὁ Σωκράτης λέγει προσέχων.) Spec. to yield assent, to believe, to embrace, c. dat. Acts 16, 14 προσέχειν τοῖς λαλομένοις ὑπὸ τοῦ Παύλου. 1 Tim. 1, 4. Tit. 1, 14. So 1 Macc. 7, 11. Jos. Ant. 8. 9. 1. Ael. V. H. 12. 1 med. p. 157.—With dat. of pers. i. q. to care for, to watch over; Acts 20, 28 προσέχετε οὖν ἑαυτοὺς καὶ τῷ ποιμνίῳ. So Epict. Ench. 51. 1 μετ' ἃς [ἡμέρας] προσέξειτε σεαυτῷ.

b) With dat. reflex. προσέχειν ἑαυτῷ v. ἑαυτοῖς, to take heed to oneself, to beware, mostly Imperat. Luke 17, 3. Acts 5, 35. (Comp. Plut. Pelop. 9 fin.) Foll. by ἀπό τίνος, Luke 12, 1 προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης κτλ. By μήποτε Luke 21, 34. Also ellipt. with αὐτοῖς impl. before μή c. inf. Matth. 6, 1 προσέχετε . . . μὴ ποιεῖν.

(Epict. ap. Stob. 74. 22.) With *ἀπό τινος*, Matt. 7, 15 *προσέχετε ἀπὸ τῶν ψευδοπροφητῶν*. 10, 17. 16, 6. 11. 12. Luke 20, 46. —Sept. fully c. *μή*, for Heb. *לֹא* Gen. 24, 6. Eccus. 29, 23; ellipt. c. *μή* Eccus. 13, 11; with *ἀπό τινος*, Sept. for *בְּיָד לְיָהוָה* 2 Chr. 35, 21. Eccus. 11, 34. Comp. Xen. Venat. 6. 23 *προσέχειν ὅπως μή*.

2. Intrans. or with *ἐαυτὸν* impl. see in *ἔχω* no. 5; pr. to hold to any person or thing, to apply oneself, to give or devote oneself to any thing; e. g. with dat. of thing, *οἶνον πολλῶν* 1 Tim. 3, 8; *τῇ ἀναγνώσει* 4, 13; *τῷ θυσιαστηρίῳ* i. q. to give attendance, to minister, Heb. 7, 13. So Polyæn. 8. 56 *τρυνφὴ καὶ μέση*. Hdian. 2. 11. 6 *γεωργία*. Xen. Mem. 4. 1. 2.—With dat. of pers. to adhere to, to follow, Acts 8, 10. 11. 1 Tim. 4. 1 *προσέχοντες πνεύμασι πλάνοισι*.

προσηλῶ, ὦ, f. ὠσω, (ἡλῶ, ἡλος,) to nail to any thing, to affix with nails, c. acc. et dat. Col. 2, 14 *προσηλῶσας αὐτὸ τῷ σταυρῷ*.—3 Macc. 4, 9. Diod. Sic. 4. 47. Dem. 549. 1; trop. Plato Phæd. 83. d.

προσηλύτος, ου, δ, ἡ, (προσέρχομαι,) pr. 'one who comes to another country or people,' a stranger, sojourner, Sept. for *גֵּר* Ex. 12, 48. 49. 20, 10.—In N. T. only in the later Jewish sense, a proselyte, a convert from Paganism to Judaism, Matt. 23, 15. Acts 2, 10. 6, 5. 13, 43. (The same are called *σεβόμενοι τὸν Θεόν* Acts 13, 16. 50. Jos. Ant. 14. 7. 2; also *Ἰουδαῖζοντες* Jos. B. J. 2. 18. 2; comp. B. J. 2. 20. 2. Tac. Hist. 5. 5.) The Rabbins speak of two kinds of proselytes; a distinction which does not appear in N. T. a) *גֵּרֵי הַצִּדְקָה* the proselytes of righteousness, i. e. complete proselytes, who embraced the Jewish religion in its full extent, and enjoyed all the rights and privileges of Jewish citizenship; comp. Ex. 12, 48. Jos. Ant. 20. 2. 5. b) *גֵּרֵי הַשָּׁעַר* proselytes of sojourning, called also *גֵּרֵי הַשָּׁעַר* proselytes of the gate, i. e. foreigners dwelling among the Jews, who without being circumcised conformed to certain Jewish laws and customs, espec. those which the Rabbins call the "seven precepts of Noah," viz. to avoid blasphemy against God, idolatry, homicide, incest, robbery, resistance to magistrates, and the eating of blood or things strangled. See Buxtorf Lex. Chald. 407 sq. Michaelis Mos. Recht IV. p. 12 sq. or Comment. on the Laws of Mos. III. p. 64 sq. Winer Realw. art. *Proselyten*.—On the baptism of proselytes and its probable antiquity, see Buxt. l. c. Lightfoot Hor. Heb. ad Matt. 3, 6.

Selden de Jure Nat. et Gent. II. 2. Winer l. c.

πρόσκαιρος, ου, δ, ἡ, adj. (καιρός,) for a season, transient, temporary, Matt. 13, 21. Mark 4, 17. 2 Cor. 4, 18 opp. αἰώνιος. Heb. 11, 25.—Jos. Ant. 2. 4. 4. Hdian. 1. 1. 6.

προσκαλέω, ὦ, f. ἔσω, (καλέω,) to call to, to summon, to send for, Sept. Esth. 8, 1. Xen. Lac. 13. 5.—In N. T. only Mid. *προσκαλέομαι*, οὔμαι, to call any one to oneself, to call for, to summon, c. acc. of pers. Matt. 10, 1 *καὶ προσκαλοῦμενος τοὺς δώδεκα μαθητὰς αὐτοῦ*. 15, 10. 32. 18, 2. 32. 20, 25. Mark 3, 13. 23. 6, 7. 7, 14. 8, 1. 34. 10, 42. 12, 43. 15, 44. Luke 7, 19. 15, 26. 16, 5. 18, 16. Acts 5, 40. 6, 2. 13, 7. 20, 1. 23, 17. 18. 23. James 5, 14. Sept. for *καλέω* Gen. 28, 1. Esth. 4, 5. So 2 Macc. 8, 1. Luc. Pisc. 39. Xen. An. 7. 7. 1.—Trop. of God, to call, to invite, e. g. sinners to embrace the gospel, Acts 2, 39. Also to call one to any office or duty, i. q. to appoint, to choose; so in Pass. perf. *προσκέκλημαι* as Mid. Buttm. § 136. 3. Acts 16, 10. 13, 2 *εἰς τὸ ἔργον* [eis] ὁ προσκέκλημαι αὐτούς, where for *εἰς* omitted see in *ὅς* II. A. 3. c. β. Sept. and *καλέω* Joel 3, 5 [2, 32].

προσκαρτερέω, ὦ, f. ἴσω, (καρτερέω,) to be strong, steadfast, towards or for any thing, e. g.

1. Of a work, business, to continue in, to persevere in, to be constantly engaged, occupied; c. dat. as *τῇ προσευχῇ* Acts 1, 14. 6, 4. Rom. 12, 12. Col. 4, 2; *τῇ διδασκῇ* Acts 2, 42. With *εἰς αὐτὸ τοῦτο*, for this very purpose, Rom. 13, 6. So Jos. Ant. 5. 2. 6. Pol. 1. 55. 4. Xen. Hell. 7. 5. 14.—Once of place, *ἐν τῷ ἱερῷ* Acts 2, 46. So Susann. 6 *ἐν τῇ οἰκίᾳ*.

2. In respect to a person, i. q. to remain near, to wait upon, so as to be in readiness, c. dat. Mark 3, 9 *ἵνα πλοῦριον προσκαρτερῇ αὐτῷ*. Hence, to wait upon, to attend upon, to adhere to any one, as an attendant, follower; c. dat. Acts 8, 13 *τῷ Φίλιππῳ*. 10. 7.—Pol. 24. 5. 3. Dem. 1386. 16. For the dat. after *πρός* in comp. see Matth. § 402.

προσκαρτέρησις, εως, ἡ, (προσκαρτερέω,) perseverance, continuance in any thing. Eph. 6, 18 *ἐν πάσῃ προσκαρτερήσῃ καὶ δεήσει*, i. q. *προσκαρτεροῦντες τῇ δεήσει*, comp. Rom. 12, 12.

προσκεφάλαιον, ου, τό, (προσκεφάλαιος, κεφαλῇ,) a cushion for the head, a pillow, Mark 4, 38. Sept. for *מִיְנוֹבָה* Exek. 13, 18. 20.—1 Esdr. 3, 8. Theophr. Char. 2. Plato Rep. 328. c.

προσκληρώω, ὦ, f. ὦσω, (κληρώω,) *to lot out to any one, to give by lot, to allot*, e. g. fortune, destiny, Luc. Amor. 3. Diod. Sic. 3. 18.—In N. T. Pass. aor. 1 **προσεκληρώω** as Mid. *to allot oneself to any one*, q. d. 'to join one's lot to his lot,' *to consort with, to adhere to*; c. dat. Acts 17, 4 **ἐπέσθυσαν καὶ προσεκληρώωσαν τῷ Παύλῳ κτλ.** Comp. Buttm. § 136. 1, 2. For the dat. after **πρός** in comp. see Matth. § 402. So Plut. Symp. 9. 3. 1 **ἡ δὲ ἐβδομάς τῷ Μουσηγέτῃ προσεκληρώεται.** Philo de Fortit. p. 741. c, **τῷ ποιητῇ καὶ πατρὶ τῶν ὄλων προσεκληρωμένοι.** Leg. ad Cai. p. 1001. d.

πρόσκλησις, εως, ἡ, (προσκαλέω,) *a summons, citation, accusation*, a judicial word, Dem. 1054. 21 sq.—In N. T. genr. *accusation, charge*, 1 Tim. 5, 21 Lachm. **μηδὲν ποιεῖν κατὰ πρόσκλησιν**, i. e. by reason of accusation, or by way of accusation. Rec. **κατὰ πρόσκλησιν.**

προσκλίνω, f. νῶ, (κλίνω,) *to make incline towards, to let lean upon or against*, Hom. Od. 21. 138, 165. Intrans. or c. **ἐαυτῶν** impl. *to incline towards, to favour*, c. dat. Pol. 4. 51. 5.—In N. T. Pass. aor. 1 **προσεκλίεθον** as Mid. *to incline oneself towards, to join oneself to any one, to adhere to*, c. dat. Acts 5, 36 **ὃ προσέκλιε ἀριζμός** in later edit. where Rec. **προσεκολληθήσῃ.** Comp. Buttm. § 136. 1, 2; and for the dat. Matth. § 402.

πρόσκλησις, εως, ἡ, (προσκλίνω,) *inclination towards, a leaning against*, Diod. Sic. 3. 27 **πρόσκλησις τοῦ ζῶον πρὸς τὸ δένδρον.**—In N. T. trop. *a leaning towards, partiality*, 1 Tim. 5, 21. So Clem. Rom. Ep. ad Cor. 47. Pol. 5. 51. 8. ib. 6. 10. 10.

προσκολλάω, ὦ, f. ἥσω, (κολλάω,) *to glue upon; Pass. to become glued, to adhere to any thing*, e. g. **ἰπὸ τοῦ αἵματος προσκολληθῆναι τὴν ῥομφαίαν αὐτοῦ τῇ δεξιᾷ**, Jos. Ant. 7. 12. 4; *to join to, to unite with, τὴν βασιλικὴν τῇ ἀγορᾷ προσεκολληθῆναι, Plut. J. Cæs. 29.—In N. T. Pass. aor. 1 **προσεκολληθήσῃ** as Mid. Buttm. § 136. 1, 2, *to join oneself to any one, as a companion, follower*, c. dat. Acts 5, 36 Rec. For the dat. see Matth. § 402. Sept. for **רָצַף** Ruth 2, 23. (Ecclus. 6, 34. Plato Legg. 728. b.) Also Fut. Pass. **προσκολληθήσομαι**, *to be joined with, or to join oneself unto*, after the analogy of the aor. 1, from which it is formed; hence *to cleave unto*, e. g. a husband to his wife, c. dat. Matt. 19, 5 **προσκολληθήσεται τῇ γυναικὶ αὐτοῦ**, quoted from Gen. 2, 24 where Sept. for **אֵל רָצַף**. With **πρός** **γυναικα** id. Mark*

10, 7. Eph. 5, 31. Comp. Winer § 56. 4. 13.

πρόσκομμα, τος, τό, (προσκόπτω,) *a stumbling*, e. g. **ξύλον πρόσκομματος** a stumbling-block Ecclus. 34, 7.—In N. T. trop. e. g. **ὁ λίθος τοῦ πρόσκομματος**, *the stone of stumbling*, spoken of Christ as the occasion of fall and perdition to those who reject him, Rom. 9, 32. 33. 1 Pet. 2, 8; comp. Is. 8, 14, and see more in art. **λίθος** no. 2.—Meton. *a stumbling-block*, trop. *a cause of falling, an occasion of sinning*; Rom. 14, 13 **μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ**. 1 Cor. 8, 9. Rom. 14, 20 **διὰ πρόσκομματος**, i. e. so as to place a stumbling-block; see in **διά** I. 4. a. Sept. for **עָלָיו** Ex. 23, 33. 34, 12. So Ecclus. 17, 25. 39, 24.

προσκοπή, ἡς, ἡ, (προσκόπτω,) *pr. a striking against, a stumbling*; trop. *offence*, i. e. a being offended, indignation, Pol. 6. 7. 8. ib. 30. 20. 8.—In N. T. meton. *offence*, i. e. a cause of offence, occasion of falling into sin; 2 Cor. 6, 3 **μὴ διδόντες προσκοπήν**, i. e. giving no occasion for despising and rejecting the Gospel.

προσκόπτω, f. ψω, (κόπτω,) *to beat towards, to strike upon or against*, e. g.

1. Intrans. *to beat upon, to strike against*, c. dat. Matt. 7, 27 **καὶ [οἱ ποταμοὶ καὶ οἱ ἄνεμοι] προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ.** Comp. Matth. § 402.—Theophr. H. Pl. 4. 8. 8 **μὴ προσκόπη τῷ ὀφθαλμῷ**. Plut. Lycurg. 9 ult.

2. Spec. *to strike the foot against any thing, to stumble*, absol. John 11, 9. 10. (Sept. Prov. 3, 23. Tob. 11, 10; c. dat. Xen. Eq. 7. 6.) With acc. of instrum. and **πρός** c. acc. Matt. 4, 6 et Luke 4, 11 **μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου**, quoted from Ps. 91, 12 where Sept. for **עָלָיו**; comp. Winer § 56. 4. 13. Comp. Aristoph. Vesp. 275 **ἡ προσέκοψ' ἐν τῷ σκότῳ τὸν δάκτυλόν σου**.—Trop. *to stumble at any thing, to take offence at*, so as to fall into error and sin, absol. 1 Pet. 2, 8 **οἱ προσκόπτουσι, τῷ λόγῳ ἀπειθοῦντες**. Also c. dat. **τῷ λίθῳ** Rom. 9, 32; **ἐν ᾧ** Rom. 14, 21. So Ecclus. 35 [32], 21; *to be offended, indignant*, Pol. 1. 31. 7. Diod. Sic. 13. 80.

προσκυλλῶ, f. ἴσω, (κυλλῶ,) *to roll to, upon, against*; c. acc. e. g. **λίθον ἐπὶ τῇ θύρᾳ** Matt. 27, 60. Mark 15, 46.—Dion. Hal. Ant. Rom. 8. 53. Aristoph. Vesp. 202.

προσκυνέω, ὦ, f. ἥσω, (κυνέω,) *pr. to kiss the hand towards any one*, i. e. one's own hand, in token of respect and homage.

According to Herodotus (1. 134) the ancient oriental and espec. Persian mode of salutation was, between persons of equal rank, to kiss each other on the lips; when the difference of rank was slight, they kissed each other on the cheek; when one was much inferior, he fell upon his knees and touched his forehead to the ground or prostrated himself, kissing at the same time his hand towards the superior. This latter mode Greek writers express by *προσκυνέω*, see espec. Hdot. l. c. *ἦν δὲ πολλὰ ἢ οὐτερος ἀγενέστερος, προσπίπτων προσκυνέει τὸν ἕτερον*. Xen. Cyr. 5. 3. 18 ἐξῆλθε πρὸς τὸν Κύρον, καὶ τῷ νόμῳ προσκυνήσας, εἶπε. Comp. Luc. Enc. Demosth. 49 καὶ τὴν χεῖρα τῷ στόματι προσαγαγόντος, οὐδὲν ἄλλ' ἢ προσκυνεῖν, ὑπελάμβανον. Wetstein N. T. I. p. 242.—Hence in N. T. and genr. *to do reverence or homage to any one*, usually by kneeling or prostrating oneself before him; Sept. every where for *הִתְחַשְׁתָּה* *to bow down, to prostrate oneself* in reverence, homage, e. g. Gen. 19, 1. 48, 12; see Heb. Lex. art. *הִתְחַשְׁתָּה*.

1. Genr. *to do reverence, to do homage*, towards a person as superior, or from whom one implores aid; from the Heb. always with the idea of bowing down, kneeling, prostration. E. g. absol. with words expressing prostration added, Acts 10, 25 ὁ Κορνήλιος πεσὼν ἐπὶ τοὺς πόδας, προσεκύνησεν. Simpl. Matt. 20, 20 προσκυνούσα καὶ αὐτοῖσα. (Sept. for *הִתְחַשְׁתָּה* Gen. 33, 6. 7. Xen. An. 1. 6. 10.) With dat. of pers. in later usage, Lob. ad Phryn. p. 463. Winer § 31. 1. n; so with words expressing prostration, Matt. 2, 11 καὶ πεσόντες προσεκύνησαν αὐτῷ sc. τῷ παιδίῳ. 4, 9 ἐὰν πεσὼν προσκυνήσῃς μοι sc. Satan. 18, 26. 28, 9 ἐκράτησεν αὐτοῦ τοὺς πόδας καὶ προσεκύνησεν αὐτῷ. Mark 15, 19 τιθέντες τὰ γόνατα προσεκύνησαν αὐτῷ. Simpl. Matt. 2, 2 καὶ ἡλθομεν προσκυνῆσαι αὐτῷ. v. 8. 8, 2. 9, 18. 14, 33. 15, 25. 28, 17. Mark 5, 6. John 9, 38. Sept. for *הִתְחַשְׁתָּה* Gen. 27, 29. 43, 26. 28. sarp. So Heliodor. IX. 366. Pol. 5. 86. 10.—With acc. in the earlier Greek usage, Matth. § 412. Lob. l. c. Luke 24, 52 καὶ αὐτοὶ προσκυνήσαντες αὐτῷ. Sept. for *הִתְחַשְׁתָּה* Gen. 37, 6. 8. So Jos. Ant. 2. 2. 2. ib. 6. 13. 4 ἐπιστραφέντος δὲ τοῦ βασιλέως προσκυνεῖται αὐτὸν πεσὼν ἐπὶ πρόσωπον, ὡς ἔθος. Ael. V. H. 1. 21. Pol. 10. 17. 8. Xen. Cyr. 8. 3. 14.—From the Heb. construed with *ἐνώπιον τινος* Luke 4, 7; *ἐνώπιον τῶν ποδῶν τινος* Rev. 3, 9. So Sept. for *הִתְחַשְׁתָּה* Ps. 22, 30. 86, 9.

2. Spec. of those who pay reverence and

homage to the Deity, who render divine honours, *to worship, to adore*, primarily with the idea of prostration, which however is often dropped; comp. Sept. and *הִתְחַשְׁתָּה* Gen. 47; 31. 1 K. 1, 47. a) To God, absol. John 4, 20 bis, οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τοῦτω προσεκύνησαν κτλ. v. 24 δεῖ προσκυνεῖν. 12, 20. Acts 8, 27. 24, 11. Rev. 11, 1. Sept. and *הִתְחַשְׁתָּה* Ps. 95, 6. 138, 2. (Jos. Ant. 8. 4. 4.) Prægn. Heb. 11, 21 καὶ προσεκύνησαν ἐπὶ τὸ ἄκρον τῆς ράβδου αὐτοῦ, *he worshipped [bowing] upon the top of his staff*, in allusion to Gen. 47, 31 where Sept. for *הִתְחַשְׁתָּה*, comp. 1 K. 1, 47. With a dat. see in no. 1; so with words expressing prostration, 1 Cor. 14, 25 πεσὼν ἐπὶ πρόσωπον προσκυνῆσαι τῷ Θεῷ. Rev. 4, 10. 5, 14 Rec. 7, 11. 11, 16. 19, 4. Simply, John 4, 21 προσκυνήσετε τῷ πατρί. v. 23. Rev. 14, 7. 19, 10 τῷ Θεῷ προσκυνήσαν. 22, 9. Sept. and *הִתְחַשְׁתָּה* Gen. 24, 26. Is. 27, 13. (Jos. Ant. 6. 7. 5 τῷ Θεῷ.) With accus. see above in no. 1; Matt. 4, 10 τὸν Θεόν σου προσκυνήσεις. Luke 4, 8. John 4, 22 bis. 23. 24. (Jos. Ant. 6. 4. 2 τὸν Θεόν. Xen. An. 3. 2. 9 τὸν Θεόν.) With ἐνώπιόν σου Rev. 15, 4, see above in no. 1. fin. b) To the Messiah, c. dat. Heb. 1, 6. c) To angels, with ἔπεσον ἔμπροσθεν, c. dat. Rev. 19, 10; absol. 22, 8. d) To false gods, idols; with dat. see in no. 1; Acts 7, 43 οὓς ἐπορεύσατε προσκυνεῖν αὐτοῖς. Rev. 16, 2. 19, 20. 20, 4. With accus. see in no. 1; Rev. 9, 20 προσκυνήσωσι τὰ δαιμόνια. 13, 4 bis. 8. 12. 15. 14, 9. 11. So Xen. An. 3. 2. 13 τοὺς Θεούς.

προσκυνήτης, ου, ὁ, (*προσκυνέω*), *a worshipper* of God, John 4, 23.—Chandler Inscript. App. X. 3 τοῖς προσκυνήταις sc. of Augustus.

προσλαλέω, ὦ, f. ἦσω, (*λαλέω*), *to speak to or with any one*, c. dat. Acts 13, 43; absol. 28, 20. Comp. Matth. § 402.—Wisd. 13, 18. Luc. Nigr. 7. Plut. Conj. Præc. 37.

προσλαμβάνω, f. λήψομαι, (*λαμβάνω*), *to take besides*, in addition, Xen. Mem. 3. 14. 4; *to receive besides*, Xen. An. 7. 3. 13; *to take to or with oneself*, in one's company, Xen. Cyr. 1. 4. 16.—In N. T. Mid *προσλαμβάνομαι*, *to take to oneself*: also *to receive to oneself*.

1. *to take to oneself*, ē. g. food, c. gen. Acts 27, 36 καὶ αὐτοὶ προσελάβοντο τροφῆς. v. 34 Rec. Buttm. § 132. 5. d, and 10. i. With acc. μηδέν Acts 27, 33. (Comp. Xen. Mem. 3. 14. 4.) With acc. of pers. *to take to oneself*, to take by the hand and draw aside, Matt. 16, 22. Mark 8, 32. Also *to take to*

one's company, intercourse, house; Acts 17, 5 καὶ προσλαβόμενοι . . . τινὲς ἄνδρας ποιητοῦς. 18, 26, 28, 2. So 2 Mac. 8, 1. Jos. B. J. 2. 21. 1. Xen. Cyr. 4. 5. 24.

2. *to receive to oneself*, to admit to one's society and fellowship, to receive and treat with kindness, c. acc. of pers. Rom. 14, 1 τὸν δὲ ἀσθενούντα τῇ πίστει προσλαμβάνεσθαι. v. 3, 15, 7 bis. Philem. 12, 17. Sept. for רַבִּי Ps. 65, 4.—2 Macc. 10, 15.

πρόσληψις, εως, ἡ, (προσλαμβάνω,) *a taking or assuming besides*, Plato Theæt. 210. a; *an assumption*, the second member of a syllogism, Cic. de Divin. 2. 53. Diog. Laert. 7. 82.—In N. T. *a receiving, admission to oneself*, Rom. 11, 15.

προσμένω, f. νῶ, (μένω,) *to remain at a place, with a person*, q. d. *to remain there*; of place, absol. Acts 18, 18; ἐν Ἐφέσῳ 1 Tim. 1, 3. (Jos. de Vit. 12. Hdian. 4. 15. 15. Xen. Hell. 2. 4. 7.) Of persons, *to continue with any one*, c. dat. Matt. 15, 32. Mark 8, 2. Also *to remain faithful to any one, to adhere to*, Acts 11, 23; for the dat. after πρὸς, see Matth. § 402. So Wisd. 3, 9. Jos. Ant. 14. 2. 1.—Trop. *to continue in any thing, to be constant in, to persevere*, c. dat. 1 Tim. 5, 5 ταῖς δεήσεσι. Acts 13, 43 in later edit. for Rec. ἐπιμένειν.

προσορμίζω, f. ἰσω, (ὀρμίζω, ὄρμος,) *to bring a ship to anchor at or near a place, to cast anchor, to land at*, c. dat. Plut. Parall. 2. Ξέρξης . . . Ἀρтемισίῳ προσορμίσας.—In N. T. Mid. *to come to anchor, to draw in to shore*, absol. Mark 6, 53. So Arr. Exped. Al. M. 6. 20. 7 προσορμυσεῖς τῷ αἰγιαλῷ. AEl. V. H. 8. 5.

προσοφείλω, f. ἴσω, (ὀφείλω,) *to owe besides*, in addition, Philem. 19 σεαντόν μοι προσοφείλεις.—Dem. 650. 23. Xen. Cyr. 3. 2. 16.

προσοχθίζω, f. ἰσω, (ὀχθίζω, ὀχθέω, ἄχθος,) *to be grieved towards any one, to be indignant, angry, wrath at*, implying detestation, loathing, c. dat. Matth. § 402. Heb. 3, 10. 17 διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, in allusion to Ps. 95, 10 where Sept. for שָׂנֵא to loathe. Sept. also for שָׂנֵא Lev. 26, 15. 43.—Eccles. 6, 25, 25, 2.

πρόσπεινος, ov, ὁ, ἡ, (πρὸς intens. πεί-
να,) *very hungry*, Acts 10, 10.—Not found elsewhere.

προσπῆγνυμι, f. ἔξω, (πῆγνυμι,) *to fix or fasten to any thing, to affix*, c. acc. Acts 2, 23 τοῦτον . . . προσπῆξαντες [τῷ σταυρῷ] ἀνείλετε.

προσπίπτω, f. πεσοῦμαι, (πίπτω,) *to fall towards or upon any thing*, Xen. Eq. 7. 6.—In N. T. with the idea of purpose:

1. *to fall upon, to rush upon, to dash against*, as the wind, c. dat. Matt. 7, 25 οἱ ἄνεμοι προσέπεσον τῇ οἰκίᾳ. Comp. Matth. § 402.—Of a hostile assault, c. dat. Pol. 1. 28. 9. Xen. Hell. 3. 2. 3.

2. Of persons, *to fall down to or before any one, at his feet or knees in reverence or as a suppliant*; c. dat. of pers. Mark 3, 11 προσέπιπτε αὐτῷ. 5, 33. Luke 8, 28. 47. Acts 16, 29; also τοῖς γόνασιν τινας Luke 5, 8. Sept. c. αὐτῷ for שָׁרַף Ps. 95, 6. So 2 Macc. 5, 10. Pol. 10. 18. 7; τοῖς γόνασι Diod. Sic. 17. 13; absol. Xen. Cyr. 4. 6. 2.—With πρὸς τοὺς πόδας τινός Mark 7, 25. Sept. for שָׁרַף Ex. 4, 25.

προσποιέω, ᾧ, f. ἴσω, (ποιέω,) *to make to or for any one, to gain for*, Dem. 1393. 15. Xen. Hell. 4. 8. 28 π. φίλῃν Λέσβον τῇ πόλει. Usually Mid. depon. *προσποιέομαι*, οὔμαι, *to make to oneself, to acquire for oneself*, Hdot. 9. 37. Xen. Hell. 4. 8. 28 π. Χαλχιδονίους φίλους. Also *to take or claim to oneself, to pretend to*, Thuc. 1. 137; *to pretend, to affect*, Xen. An. 2. 1. 7.—Hence in N. T. Mid. depon. *to make as if, to make a show of being or doing any thing, to affect*, c. inf. Luke 24, 28 προσποιεῖτο ποῦρῶτέρω πορεύεσθαι. So Jos. Ant. 7. 8. 1 νοεῖν. Plut. Timol. 5 χαίρειν. Xen. Cyr. 2. 2. 5, 12.

προσπορεύομαι, οὔμαι, f. εὔσομαι, Pass. depon. (πορεύω,) *to go or come to any one*, c. dat. Mark 10, 35; comp. Matth. § 402. Sept. for שָׁרַף Ex. 24, 14.—Eccles. 12, 18. Pol. 4. 3. 13.

προσπρήγνυμι, f. ἔξω, (πρήγνυμι,) *to break or burst towards or upon any thing, to dash upon or against*, as waves, a flood, intrans. c. dat. Matth. § 402. Luke 6, 48. 49 προσπρήξεν ὁ ποταμὸς τῇ οἰκίᾳ.—So c. acc. Aquil. Ps. 2, 9. Jos. Ant. 6. 9. 3. ib. 9. 4. 6.

προστάτις, ἰδος, ἡ, (προστάτης, προϊστάμαι,) *a female curator*, and genr. *a patroness, helper, succourer*, Rom. 16, 2.—Luc. Charid. 10 Σεὰ . . . προστάτις οὔσα. Bis accus. 29.

προστάσω, v. -ττω, f. ξω, (τάσσω,) *to arrange or set in order at a place, to post at*, τόφω Aeschyl. Theb. 527.—In N. T. *to order towards or to any one, to command, to prescribe to*; c. dat. of pers. Matt. 1, 24 ὡς προσέταξεν αὐτῷ ὁ ἄγγελος. 21, 6; impl. Luke 5, 14. Pass. c. dat. Acts 10, 33 πάντα τὰ προσταγμένα σοι ὑπὸ τοῦ θεοῦ.

Impl. Matt. 8, 4 ὁ προσέταξε Μαῦθης. Mark 1, 44. Also inf. c. acc. Acts 10, 48. Sept. for רָצַח c. dat. Gen. 50, 2. Num. 5, 2; acc. et dat. Lev. 10, 1. Deut. 17, 3; c. inf. Eccl. 3, 2. So c. dat. Dem. 363. 26; acc. et dat. Xen. Lac. 6, 2; c. inf. 2 Macc. 15, 5.—Spoken of times or seasons, *to prescribe or appoint to any one*, Pass. Acts 17, 26 ὅρισας προστεταγμένους καιρούς, where Rec. προτεταγμένους.

προστίδῃμι, f. τίσω, (τίθημι,) impf. προσετίδην Acts 5, 14; also 3 pers. προσετίθει Acts 2, 47. Ael. V. H. 3, 18; comp. Buttm. § 106. n. 5.

1. *to set, put, lay unto or with any thing*; Pass. with πρὸς c. acc. Acts 13, 36 καὶ προσετίθη πρὸς τοὺς πατέρας αὐτοῦ, sc. Δαβίδ. Winer § 58. 4. 13. Sept. for רָצַח Judg. 2, 10.—1 Macc. 2, 69. Comp. Xen. Cyr. 6. 1. 30.

2. Genr. *to join unto, to add unto*, e. g. a) Of persons, c. acc. et dat. Acts 2, 47 ὁ δὲ κύριος προσετίθει τοὺς σωζ. καὶ ἡμ. τῇ ἐκκλησίᾳ. 5, 14 et 11, 24 τῷ κυρίῳ. Pass. Acts 2, 41. Sept. for רָצַח Num. 18, 2. Is. 14, 1. So 1 Macc. 2, 43. Jos. Vit. 25. Plut. Brut. 23. b) Of things, c. acc. et dat. Luke 17, 5 πρόσθε ἡμῖν πλῖν. Pass. c. dat. Matt. 6, 33 καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. [Mark 4, 24.] Luke 12, 31. Heb. 12, 19. With acc. and ἐπὶ c. dat. Luke 3, 20; ἐπὶ c. acc. Matt. 6, 27. Luke 12, 25. Pass. absol. Gal. 3, 19 Rec. Sept. for רָצַח Lev. 26, 21; ἐπὶ τι Deut. 12, 32. So Dion. Hal. Ant. 6. 88. Plut. Galb. 8. Xen. Cyr. 2. 4. 14; ἐπὶ τι Ecclus. 3, 26. c) By Hebr. like רָצַח before an infin. or sometimes a finite verb, *to add to do any thing*, i. q. *to do again, to do further*; see Heb. Lex. art. רָצַח no. 3. Winer § 58. 5. E. g. Mid. aor. 2 προσετέθειν c. inf. Luke 20, 11. 12 καὶ προσέθετο πάλιν ἕτερον, τρίτον, i. e. *again he sent*. Acts 12, 3 προσέθετο συλλαβεῖν καὶ Πέτρον *he further seized also Peter*. Part. προσθεῖς before a finite verb, Luke 19, 11 προσθεῖς εἶπε παραβολήν. So Sept. and רָצַח Gen. 4, 2. 18, 29. 25, 1. sarp.—Ecclus. 18, 4 [5]; comp. Jos. Ant. 6. 13. 4 προσθεμένος δίδωκεν. Pol. 31. 7. 4 προσθεμένος ἐξηγγέτο.

προστρέχω, aor. 2 προσέδραμον, (τρέχω,) *to run to or towards any one, to run up*, absol. Mark 9, 15. 10, 17. Acts 8, 30. Sept. for רָצַח Gen. 18, 2. 33, 4.—1 Macc. 16, 21. Hdian. 4. 13. 11. Xen. Cyr. 7. 1. 15.

προσφάγιον, ον, το, (προσφαγεῖν,) pr. 'what is eaten thereto,' with bread; hence

genr. *any thing to eat*, as *meat, flesh*, 1. q. ὄψον, and also *fish*, i. q. ὀψάριον q. v. John 21, 5.—The Attic word was ὄψον, while προσφάγιον is found only in late writers, Eustath. ad Il. λ. 629. p. 867. 54. Mæris p. 274 ὄψον Ἀττικῶς· προσφάγιον Ἑλληνικῶς. Sturz de Dial. Alex. p. 191.

πρόσφατος, ον, ὁ, ἡ, adj. (obs. φάω, φένω, πέφαμαι,) pr. *slain thereto or thereby, newly killed, just dead*, Hom. Il. 24. 757. Hdt. 2. 89; of *flesh, just killed, fresh*, as κρέα Hippocr. de Vict. Ac. LX. 317; of vegetables, *fresh, recent*, as ἀλφита Hipp. de Vict. San. II. 5; ἄριστος Plut. Alex. M. 36.—In N. T. genr. *recent, new*, as ὁδὸς πρόσφατος Heb. 10, 20. Sept. for רָצַח Ecc. 1, 9. So Plut. Otho 8. Pol. 1. 21. 9. Dem. 551. 15. See more in Lob. ad Phryn. p. 374 sq.

προσφάτως, adv. (πρόσφατος,) *recently, lately*, Acts 18, 2.—2 Macc. 14, 36. Pol. 3. 37. 11.

προσφέρω, (φέρω,) aor. 1 προσήνεκα, aor. 2 imperat. προσένεγκε Matt. 8, 4. Mark 1, 44; perf. προσεήνεχα, Heb. 11, 17; see Buttm. § 114 φέρω.—*To bear or bring to any place or person*.

1. Genr. e. g. of things, with acc. and dat. of place, *to bring near or put to*, John 19, 29 προσήνεκαν αὐτὸν τῷ στόματι sc. τὸν σπόγγον. (Luc. D. Deor. 5. 3. Xen. Eq. 6. 7.) So c. dat. of pers. *to bring a thing to any one*, Matt. 22, 19 οἱ δὲ προσήνεκαν αὐτῷ δηνάριον. With acc. simpl. Matt. 25, 20 προσήνεκαν ἄλλα πέντε τάλαντα. Sept. and רָצַח Gen. 27, 31. Ex. 36, 6. So τί τινι Xen. Cyr. 6. 4. 2; τί Jos. B. J. 1. 24. 7. Plut. Galb. 12. Xen. Conv. 5. 2.—Of persons, c. acc. et dat. e. g. the sick as brought to Jesus, Matt. 4, 24 προσήνεκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας. 8, 16. 9, 2. 32. 12, 22. 14, 35. 17, 16; παιδία Matt. 19, 13. Mark 10, 13 bis; βρέφη Luke 18, 15. (Xen. Ag. 2. 13 τετραμένους προσηνέχθη πρὸς τὴν φάλαγγα.) So *to bring or conduct to or before any one*, c. acc. et dat. Matt. 18, 24. Luke 23, 14; ἐπὶ τινα 12, 11.

2. *to offer, to present to any one*, c. acc. et dat. e. g. ὄξος Luke 23, 36; χρήματα money Acts 8, 18; δῶρα gifts Matt. 2, 11. Sept. προσφ. δῶρα for רָצַח Gen. 43, 26. Judg. 3, 7. So Xen. Mem. 3. 11. 14.—Of things *offered to God*, oblations, sacrifice; c. acc. et dat. τῷ θεῷ or the like, e. g. θυσίας Acts 7, 42. Heb. 11, 4; λατρίαν John 16, 2; εὐατόν Heb. 9, 14. Once πρὸς τὸν θεόν, sc. δέσεις, Heb. 5, 7. Elsewhere with acc. and τῷ θεῷ or πρὸς τὸν θεόν impl. Matt. 5,

23, 24 πρόσφερε τὸ δῶρόν σου. 8, 4. Heb. 8, 3 bis. 4. 9, 25. 10, 1. 11. 11, 17 bis. Pass. Heb. 9, 9. 28. 10, 2. 8. The person or thing for or on account of which offering is made, is put with ὑπέρ v. περί; e. g. ὑπέρ τινος c. acc. Heb. 5, 1 προσφ. δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν. 9, 7. 10, 12; acc. impl. 5, 3. Pass. Acts 21, 26; περί τινος c. acc. Mark 1, 44 προσενέγκε περί τοῦ καθαρισμοῦ σου ἃ κτλ. Acc. impl. Luke 5, 14. Heb. 5, 3. Sept. genr. for חֲבִירָא Lev. 2, 8. Mal. 1, 13; חֲבִירָא Lev. 2, 11. 12. Num. 15, 4. So Jos. B. J. 3. 8. 3 προσφ. τῷ θεῷ εὐχὴν. Ant. 3. 9. 3 ἔριφον.

3. Mid. c. dat. trop. to bear oneself towards any one, to conduct towards, to deal with any one so and so; Heb. 12, 7 ὡς υἱοῖς ἡμῖν προσφέρεται ὁ θεός.—Jos. B. J. 7. 8. 1. Hdian. 7. 4. 5. Xen. Mem. 3. 11. 11.

προσφιλής, εὖος, οὖς, ὁ, ἡ, adj. (πρός, φιλέω,) pr. dear to any one, beloved, Jos. Ant. 1. 18. 1 Ἰάκωβος δὲ τῇ μητρὶ προσφιλὴς ἦν. Hdot. 1. 163.—In N. T. of things, acceptable, pleasing, Phil. 4, 8. So Hdian. 5. 1. 7. Pol. 22. 5. 7. Xen. Eccl. 15. 4.

προσφορά, ἄς, ἡ, (προσφέρω,) an offering, oblation, i. e.

1. Pr. the act of offering to God. Heb. 10, 10 διὰ τῆς προσφορᾶς τοῦ σώματος Ἰ. Χρ. v. 14. Trop. Rom. 15, 16.—Ecclus. 46, 16 ἐν προσφορᾷ ἁπὸν γαλαζηνοῦ.

2. Meton. for the thing offered, an offering, oblation, strictly without blood, opp. to θυσία and ὀλοκαυτώματα; Eph. 5, 2 προσφ. καὶ θυσία. Heb. 10, 5. 8. Sept. for חֲבִירָא Ps. 40, 7. So Song of 3 Child. 14.—Also a sacrifice, with blood, i. q. θυσία, Acts 21, 26 ἔως οὗ προσηνέχθη... ἡ προσφορά, see Num. 6, 13 sq. Acts 24, 17 comp. 21, 26. So too προσφορά περί ἁμαρτίας Heb. 10, 18; comp. Lev. c. 4. c. 9; so Ecclus. 31, 18. 19.

προσφωνέω, ὦ, f. ἦσω, (φωνέω,) pr. to utter sounds towards any one, i. e.

1. to speak to, to address any one; with dat. expr. or impl. Luke 13, 12 προσεφώνησε καὶ εἶπεν αὐτῇ. 23, 20. Acts 21, 40. 22, 2. (So 1 Esdr. 2, 21. Diod. Sic. 4. 48 init.) Spec. to call out to any one, to exclaim, c. dat. Matt. 11, 16. Luke 7, 32.—The earlier construction was προσφωνεῖν τινα, Matth. 24, 402. b, note. Diod. Sic. 4. 48 pen.

2. to call any one to oneself, c. acc. Luke 6, 13 προσεφώνησε τοὺς μαθητάς.—Jos. Ant. 7. 7. 4 προσφωνήσας ἕνα τῶν οἰκετῶν.

προσχύσις, εως, ἡ, (προσχύω,) a pouring out towards, i. q. affusion, sprinkling,

π. τοῦ αἵματος Heb. 11, 28; see Ex. 12, 7. 22.

προσψάύω, f. αὔσω, (ψαύω,) to touch upon, to touch, c. dat. Luke 11, 46 οὐ προσψάυετε τοῖς φορτίοις.—Soph. Philoct. 1054. Pind. Fr. 86. 2 Bæckh.

προσωπολήπτειω, ὦ, f. ἦσω, (προσωπολήπτει,) to accept or respect the person of any one, to show partiality, absol. James 2, 9.—Found only in N. T. and i. q. πρόσωπον λαμβάνειν Luke 20, 21; see in λαμβάνω no. 1. e. β. Heb. Lex. art. נָשָׂא no. 3. b.

προσωπολήπτεις, ου, ὁ, (πρόσωπον, λαμβάνω,) a respecter of persons, Acts 10, 34 οὐκ ἔστι πρ. ὁ θεός.—Found only in N. T. see in προσωπολήπτειω.

προσωπολήψια, ας, ἡ, (προσωπολήπτειω,) respect of persons, partiality, Rom. 2, 11. Eph. 6, 9. Col. 3, 25. James 2, 1.—Found only in N. T.

πρόσωπον, οὐ, τό, (πρός, ὤψ,) pr. 'the part at or about the eye;' hence genr. the face, visage, countenance; Sept. everywhere for Heb. פָּנִים. Not found in the writings of John.

1. Pr. the face; Matt. 6, 16. 17 τὸ πρόσωπόν σου νύχαι. 17, 2. 26, 67. Mark 14, 65 περικαλύπτειν τὸ πρ. αὐτοῦ. Luke 9, 29. 22, 64. 24, 5. Acts 6, 15 bis. 2 Cor. 3, 7 bis. 13. 18. 4, 6 comp. 3, 7. 11, 20. Gal. 1, 22 ἀγνοοῦμενος τῷ προσώπῳ, unknew by face, Engl. by sight. James 1, 23. Rev. 4, 7. 9, 7 bis. 10, 1. Sept. and פָּנֵי Gen. 38, 15. 40, 7. 43, 31. So Jos. Ant. 6. 7. 2. Hdian. 1. 7. 8. Xen. Cyr. 2. 2. 29.—In phrases: πίπτειν ἐπὶ πρόσωπον, Matt. 17, 26, 39. Luke 5, 12. 17, 16. 1 Cor. 14, 25. Rev. 7, 11. 11, 16; see in πίπτω no. 2. Also πρόσωπον πρὸς πρόσωπον, face to face, nothing intervening, 1 Cor. 13, 12; so Sept. and פָּנֵי בְּפָנֵי Gen. 32, 31, comp. Deut. 34, 10. So κατὰ πρόσωπον ἔχειν, before the face, face to face, present, Acts 25, 16. 2 Cor. 10, 1, opp. ἀπὼν. 2 Cor. 10, 7 τὰ κατὰ πρόσωπον, pr. the things before the face, i. e. external things. (Jos. Ant. 5. 1. 15. Diod. Sic. 19. 46. Pol. 25. 5. 2; comp. Sept. Deut. 34, 10.) Further, κατὰ πρόσωπον αὐτῷ ἀντίστην Gal. 2, 11; comp. Heb. Lex. פָּנֵי no. 1. b.—Trop. and by Hebr. Luke 9, 61 καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι κτλ. he steadfastly set his face to go, he set forth with fixed purpose; comp. Sept. and Heb. פָּנֵים שׁוּם c. inf. Jer. 42, 15. 17. 2 K. 12, 18. Heb. Lex. פָּנֵי no. 1. c. Ellipt. in the same sense, Luke 9, 53 τὸ πρ. αὐτοῦ ἦν

πορευόμενον εἰς Ἱερουσαλήμ. So 1 Pet. 3, 12 πρ. τοῦ κυρίου ἐπὶ ποιοῦντας κακά, comp. Lev. 26, 17. Jer. 21, 10. Heb. Lex. חֲזַק no. 1. e, f.—Trop. in antith. with καρδία, as 1 Thess. 2, 17 προσώπῳ, οὐ καρδίᾳ, pr. in face, not in heart, in body, not in spirit. 2 Cor. 5, 12 ἐν προσώπῳ καυχωμένους, καὶ οὐ καρδίᾳ, i. e. externally, in appearance, and not in reality.

2. Meton. the face, put for the presence, person of any one, chiefly in phrases borrowed from the Hebrew: a) With prepositions and followed by a genit. of pers. it forms like Heb. חֲזַק a periphrasis for a simple preposition, e. g. ἀπὸ προσώπου τινός, from the face, presence of any one, i. q. from before, from; Acts 3, 19 ὅπως ἀνέλθῃς καὶ οἱ ἄν. ἀπὸ προσώπου τοῦ κ. 5, 41 ἀπὸ πρ. τοῦ συνεδρίου. 7, 45. 2 Thess. 1, 9. Rev. 6, 16. 12, 14. 20, 11. Sept. and חֲזַק Gen. 16, 6. Deut. 2, 22; חֲזַק Gen. 41, 46. 1 Chr. 19, 18; εἰς πρόσωπον τῶν ἐκκλησιῶν, i. q. before or to the churches, 2 Cor. 8, 24; ἐν προσώπῳ Χριστοῦ, in the presence of Christ, i. e. before him, as a formula of asseveration, 2 Cor. 2, 10; so Sept. and חֲזַק Prov. 8, 30; κατὰ πρόσωπόν τινος, in the presence of any one, before him, Luke 2, 31. Acts 3, 13 κατὰ πρ. Πιλάτου. Sept. for חֲזַק Gen. 32, 21; חֲזַק-ל-2 Gen. 25, 18. (Test. XII Patr. p. 683.) Also μετὰ τοῦ προσώπου σου, with or in thy presence, with thee, Acts 2, 28, quoted from Ps. 16, 11 where Sept. for חֲזַק חֲזַק; πρὸ προσώπου τινός, before the face of any one, i. q. simpl. πρὸ τινος, before any one; so of place, Matt. 11, 10 ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου. Mark 1, 2. Luke 1, 76. 7, 27. 9, 52. 10, 1; once of time, Acts 13, 24. Winer § 67. 1. n. e. Comp. genr. Heb. Lex. חֲזַק verbs A, B, C, etc. b) In construction with lett. with or without an intervening preposition, and with a genit. of pers. expr. or implied; here too it forms a periphrasis for the person designated by the genitive. So in the phrase ὁρᾶν v. ἰδεῖν τὸ πρόσωπόν τινος, to see the face of any one, i. q. to see him face to face, to see and converse with any one, Acts 20, 25. 38. Col. 2, 1. 1 Thess. 2, 17. 3, 10. Sept. ὁρᾶν τὸ πρ. αὐτοῦ for חֲזַק חֲזַק Gen. 32, 20. Comp. in ὁρᾶν no. 1. b, and εἶδω I. 1. c. Hence also βλέπειν v. ὁρᾶν τὸ πρόσωπον τοῦ Θεοῦ, to behold the face of God, i. q. to have access to God, to be admitted to his presence, Matt. 18, 10. Rev. 22, 4; see fully in βλέπω no. 2. a, and ὁρᾶν no. 1. b.

In a like sense, Heb. 9, 24 ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν, before God; see in ἐμφανίζω. Elsewhere including the idea of external condition and circumstances; so βλέπειν εἰς πρ. τινος, to regard the person, i. e. the external appearance, of any one, Matt. 22, 16. Mark 12, 14; see in βλέπω no. 1. a. β. Also θανμάζειν πρόσωπόν τινος Jude 16, see in θανμάζω no. 2. For λαμβάνειν πρόσωπόν τινος, Luke 20, 21. Gal. 2, 6, see fully in λαμβάνω no. 1. e. β. c) Once absol. as in the later Greek, a person; 2 Cor. 1, 11 ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα, the gift to us from many persons. So Pol. 5. 107. 3 ἐξήτουν ἡγεμόνα καὶ πρόσωπον. 15. 25. 8. Longin. § 14. Artemid. 2. 36. See Lob. ad Phryn. p. 380.

3. Of things, the face, surface, Luke 21, 35 ἐπὶ πρόσωπον πάσης τῆς γῆς. Acts 17, 26. So Sept. and חֲזַק Gen. 2, 6. 11, 4. 8. —Spec. the surface, the exterior, external appearance, Matt. 16, 3 τὸ μὲν πρ. τοῦ οὐρανοῦ. Luke 12, 56. James 1, 11. Sept. and חֲזַק Ps. 104, 30.

προτάσσω v. -ττώ, f. ξω, (τάσσω,) to arrange or set in order before, in front, Jos. Ant. 2. 16. 3. Xen. Hell. 2. 4. 15.—In N. T. of time, to appoint before, Pass. Part. perf. καιροὶ προτεταγμένοι, times before appointed, prescribed, Acts 17, 26 Rec. Comp. in προστάσσω fin.—2 Macc. 8, 36. Soph. Trach. 164.

προτείνω, f. ενω, (τείνω,) to protend, to stretch forth or out, e. g. the hand, Dem. 332. 9. Xen. 7. 5. 39; to stretch forward, to prolong, e. g. a bridge, Pol. 3. 46. 2.—In N. T. to stretch out, or extend before, e. g. a person before the scourge, in order to be scourged; c. acc. et dat. Acts 22, 25 ὡς δὲ προτείναν αὐτὸν τοῖς ἱμάσι, see fully in ἱμάς. So Soph. Aj. 1270. Xen. Eq. 6. 11.

πρότερος, a, or, comparat. formed from πρό, Butt. § 69. 2. Matth. § 132; before, fore, forward; of place, Hom. Od. 19. 228 πόδες πρότεροι the fore-feet.—Usually and in N. T. of time.

1. before, former, prior; Eph. 4, 22 κατὰ τὴν προτέραν ἀναστροφὴν. Sept. for חֲזַק Jer. 28, 8; חֲזַק Lev. 26, 45. Deut. 4, 32.—Hdian. 4. 14. 18. Xen. Vect. 4. 12.

2. Neut. πρότερον as adv. before, first; comp. Butt. § 115. 4. a) Genr. John 7, [50.] 51 ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον. 2 Cor. 1, 15. 1 Tim. 1, 13. Heb. 4, 6. 7, 27. Sept. for חֲזַק Neh. 13, 5; חֲזַק Deut. 9, 18. 10, 3. So Jos. Ant. 7. 11. 1.

Pol. 2. 55. 5. Xen. An. 1. 3. 18. b) With the art. *ὁ, ἡ* πρότερον as adj. *former*, Buttm. § 125. 6. Heb. 10, 32 τὰς πρότερον ἡμέρας. 1 Pet. 1, 14 ταῖς πρ. ἐπισυμiais. (Sept. Num. 6, 12. Luc. de Sacrif. 5. Diod. Sic. 17. 69.) Neut. τὸ πρότερον as adv. *before, formerly*, John 6, 62 ὅπου ἦν τὸ πρότερον. 9, 8. Gal. 4, 13. So Sept. Deut. 2, 12. Josh. 11, 10. Xen. Mem. 3. 8. 1.

προτίζημι, f. *ζήσω*, (τίζημι,) *to set or put before*, 2 Macc. 1, 8. Eurip. Iph. Taur. 1226; *to propose*, Plato Soph. 226. c.—In N. T. only Mid. *προτίζεμαι*, i. e.

1. Trop. *to set before oneself, to propose to oneself, to purpose*, c. inf. Rom. 1, 13 προεζέμην ἐλθεῖν πρὸς ὑμᾶς. With an acc. Eph. 1, 9.—Jos. c. Ap. 2. 40. Pol. 6. 12. 8. Plato Legg. 638. c.

2. *to set forth before the world, publicly*, sc. on one's own part; c. acc. Rom. 3, 25 ἐν προέθετο θεὸς διαστήριον.—So *προτίζημι* Ael. V. H. 14. 8. Hdian. 8. 6. 6. Diod. Sic. 16. 27.

προτρέπω, f. *ψω*, (τρέπω,) *to turn one forwards, to make go forwards*, Pass. Hom. Il. 5. 700. Od. 11. 18; *to urge on, to impel*, Soph. Elect. 1193. Xen. Mem. 1. 2. 64.—Often in N. T. Mid. *προτρέπομαι*, *to urge on, to impel*, on one's own part, i. q. *to exhort*, absol. Acts 18, 27 προτρέψαμενοι ἔγραφαν. So 2 Macc. 11, 7. Pol. 2. 22. 2. Xen. Mem. 1. 2. 32.

προτρέχω, aor. 2 *προέδραμον*, (τρέχω,) *to run before*, in advance; c. adv. comparat. John 20, 4 προέδραμε τάχυν τοῦ Πέτρου. Sept. for לָרַץ לְרִגְלֵי 1 Sam. 8, 11. (Antiph. 122. 1. Xen. An. 5. 2. 4.) Pleon. Luke 19, 4 προέδραμεν ἔμπροσθεν. So Tob. 11, 2; comp. *προπορεύεσθαι ἔμπροσθεν* Xen. Cyr. 4. 2. 23. Lob. ad Phryn. p. 10.

προϋπάρχω, f. *ξω*, (ὑπάρχω,) pr. *to begin before, to be beforehand in*, Dem. 314. 9. Thuc. 3. 40; *to be or exist before, to precede in time*, Hdian. 1. 14. 4. Thuc. 1. 138.—In N. T. impf. *προϋπῆρχον*, *to have been before*, only with a participle of another verb, thus forming a periphrasis for a finite tense of that verb; comp. in *ὑπάρχω* no. 2, and Winer § 46. 11. Matth. § 551. e. § 559. a. Viger. p. 308. So Luke 23, 12 προϋπῆρχον ἐν ἐχθρᾷ ὄντες, pr. *who before were being in enmity*, who before were at enmity. Acts 8, 9 προϋπῆρχεν μαγείων, *who before practised sorcery*. So Jos. Ant. 4. 6. 5 ἅτε προϋπῆρχεν ἐν τοῖς ἔμπροσθεν χρόνοις γενόμενα τοῖς ἀνθρώποις.

πρόφασις, εως, ἡ, (προφαίω,) pr. *what is shown before*; hence, *show, preface, pretext*, put forth to cover one's real intent. Matt. 23, 14 *πρόφασις μακρὰ προσευχόμενοι*. Mark 12, 40. Luke 20, 47. Acts 27, 30 *πρόφασις ὡς κτλ.* Phil. 1, 18. 1 Thess. 2, 5 οὔτε ἐν πρόφασις πλεονεξίας, a *pretext (cloak) for covetousness*. So Sept. Hos. 10, 4. Jos. Vit. § 14. Hdian. 3. 9. 1. Xen. An. 1. 2. 1.—Hence *προφ.* ἔχειν *to have a pretext, cloak*; i. e. a pretended excuse; John 15, 22 *πρόφασιν οὐκ ἔχουσι περὶ τῆς ἀμ.* So Dém. 526. 18. Xen. Cyr. 3. 1. 27.

προφέρω, f. *προοίσω*, (φέρω,) *to bear or bring forth*, out of any place, with acc. and ἐκ c. gen. Luke 6, 45 bis.—Sept. Prov. 10, 4. Isocr. p. 11. e. ὥσπερ ἐκ ταμείου προφέρειν. Plato Legg. 936. a, εἰς τὸ μέσον.

προφητεία, as, ἡ, (προφητεύω,) a *prophesying, prophecy*, i. e.

1. Pr. *prophecy, a foretelling* of future events, *prediction*, but including also from the Heb. the idea of prophetic revelations, declarations, exhortations, warnings, uttered by the prophets while acting under divine influence; see in *προφήτης*. E. g. of the prophecies of the O. T. Matt. 13, 14 ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου. 2 Pet. 1, 20 *πᾶσα προφητεία γραφῆς*. v. 21. So of the revelations and warnings of the Apocalypse, Rev. 1, 3 τοὺς λόγους τῆς προφητείας. 22, 7. 10. 18. 19. Rev. 19, 10 see in *μαρτυρία* no. 2. Sept. and תְּנִיכָה 2 Chr. 15, 8. Neh. 6, 12. So Ecclus. 39, 1. 44, 3. Jos. Ant. 7. 9. 5. B. J. 3. 8. 3 τὰς προφητείας τῶν ἱερῶν βιβλίων.—In 1 Tim. 1, 18 et 4, 14 *προφητεία* refers to prophetic declarations respecting the labours and success of Timothy, made by those having the gift of prophecy, on occasion of his being sent forth; comp. Acts 13, 2. 20, 28. 1 Cor. 12, 4–8 sq. Comp. Chrysost. and Theophyl. διὸ τὸ παλαιὸν ἀπὸ τῆς προφητείας ἐγίνοντο οἱ ἱερεῖς, τουτέστιν ἀπὸ πνεύματος ἁγίου· οὕτω ὁ Τιμόθεος ἤρξθη ἐπὶ τὴν ἱεροσύνην.

2. Meton. *prophecy, the prophetic office, the prophetic gift*, spoken in N. T. of the peculiar *Charisma* or spiritual gift imparted to the primitive teachers of the church; see in *προφήτης* no. 3. Rom. 12, 6 ἔχοντες δὲ χαρίσματα... εἴτε προφητείαν. 1 Cor. 12, 10. 13, 2. 8. 14, 22.—So genr. Ecclus. 46, 1. Jos. Ant. 3. 8. 1 Ἰσαὶον διὰ τε τὸ γένος καὶ τὴν προφητείαν. Plut. Pelop. 16 τὴν προφητείαν Ἐχεκράτους ἔχοντας, i. e. having Echecrates as prophet. Luc. Alex. 60.

3. Meton. a *prophesying, the exercise of*

the prophetic office, the acting as an ambassador of God and the interpreter of his mind and will, Rev. 11, 6. Sept. and נָבִי; Ezra 6, 14. So Ecclus. 46, 20.—Spec. the exercise of the prophetic gift or *Charisma* in the primitive church, 1 Cor. 14, 6 εἰς τὴν ὑμῶν λαλήσω . . . ἐν προφητείᾳ. 1 Thess. 5, 20.

προφητεύω, f. εὔσω, (προφήτης,) to act as prophet, e. g. to prophesy, to foretell future events, to predict; but often including also from the Heb. the idea of exhorting, reproof, threatening, or indeed the whole utterance of the prophets while acting under divine influence as ambassadors of God and interpreters of his mind and will; see in προφήτης. Sept. everywhere for נָבִי, נִבְנִיחַ, see Heb. Lex. s. v. So of the prophets of the O. T. Matt. 11, 13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν. 15, 7 et Mark 7, 6 περὶ ὑμῶν. 1 Pet. 1, 10. Jude 14. In a like sense, of persons acting by a divine influence as prophets and ambassadors of God under the N. T. Rev. 10, 11 δὲ σε πάλιν προφητεύσαι ἐπὶ λαοῖς κτλ. 11, 3. Also Acts 2, 17, 18, quoted from Joel 3, 1 [2, 28] where Sept. for נָבִי. Sept. genr. for נָבִי, נִבְנִיחַ, 1 K. 22, 12, 18. Ezra 5, 1. Jer. 11, 21. Ex. 11, 4. s̄ep. (Ecclus. 47, 1. Jos. Ant. 7, 9, 5. ib. 10, 2, 2.) Including the idea of praise to God accompanied by prediction, Luke 1, 67; comp. Sept. and נָבִי, נִבְנִיחַ, 1 Sam. 10, 5, 6, 11. 19, 20, 21. Spec. John 11, 51 (Καὶάφας) ἀρχιερεὺς ὢν . . . προφήτευσεν, comp. 18, 14 where it is συμβουλευσας, i. e. his counsel was prophetic, though not as he meant it; comp. 11, 52. The gift of prophecy was not held to belong to the office of high priest; Josephus expressly separates the two; Ant. 3, 8, 1. B. J. 1, 2, 8.—Of false prophets, Matt. 7, 22. Sept. and נָבִי Jer. 14, 14, 15; and so of heathen prophets, Diod. Sic. 17, 51 ὁ μὲν προφητεύων ἀνὴρ. Hdt. 5, 5, 21. Plut. de Def. Orac. 5 Ἐχεκράτους προφητεύοντος.—Spoken in mockery by the soldiers to Jesus, q. d. to divine, to give a response, c. dat. Matt. 26, 68. Mark 14, 65. Luke 22, 64. Compare προφητεία Jos. Ant. 6, 4, 1, spoken of the response of the prophet to Saul respecting the lost asses.

2. Spec. of the prophetic gift or *Charisma* imparted by the Holy Spirit to the primitive Christians; Acts 19, 6 ἤλθε τὸ πν. ἅγ. ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ προεφήτεον. 21, 9. 1 Cor. 11, 4, 5, 13, 9, 14, 1, 3, 4, 5 bis. 24, 31, 39. See in προφήτης no. 3.

προφήτης, ου, ὁ, (πρόφημι,) a prophet, a foreteller of future events; so in Greek writers, Anacr. 43, 11. Plato Charm. 46, p. 174, c, τοὺς δὲ ὡς ἀληθῶς μάντις . . . προφῆτας τῶν μελλόντων. Hence also i. q. ὁ μάντις, pr. one who utters raving the responses of an oracle, as Plato l. c. Luc. D. Deor. 13, 1. Hdt. 8, 36, 37; comp. Diod. Sic. 16, 26; likewise an interpreter of the gods or of ὁ μάντις, i. e. one who explains the obscure oracles uttered by ὁ μάντις, Dion. Hal. Ant. 2, 73; espec. Plato Tim. 72, b; comp. Diod. Sic. 1, 2. In Sept. and N. T. ὁ προφήτης corresponds to Heb. נָבִי, pr. one who speaks from a divine influence, under inspiration, whether as foretelling future events, or as exhorting, reproof, threatening individuals or nations, i. e. as the ambassador of God and the interpreter of his will to men; comp. Ez. e. 2. Heb. Lex. art. נָבִי. With the Jewish use of נָבִי and προφήτης was connected the idea, that the prophet spoke not his own thoughts, but what he received from God, retaining however his own consciousness and self-possession; see Philo Opp. IV. p. 116, Pfeiff. προφήτης γὰρ ἰδίον μὲν οὐδὲν ἀποφθέγγεται ἀλλότρια δὲ πάντα ὑπηχοῦντος ἐτέρου. See also Ex. 7, 1, 2. 2 Pet. 1, 20, 21; espec. 1 Cor. 14, 32.—In a wider sense, Heb. נָבִי, Sept. προφήτης, is put for any friend of God, to whom God makes known his will, e. g. of Abraham, Gen. 20, 7; of the patriarchs, Ps. 105, 15.—Hence in N. T.

1. Of the prophets of the O. T. a) Pr. as Isaiah, Matt. 1, 22, 3, 3. Luke 3, 4. John 1, 23. al. Jeremiah, Matt. 2, 17, 27, 9; Joel, Acts 2, 16; Micah, Matt. 2, 5; Jonah, Matt. 12, 39. Luke 11, 29; Zechariah, Matt. 21, 4; Daniel, Matt. 24, 15. Mark 13, 14. So of Samuel, Acts 13, 20; David, Acts 2, 30; Elisha, Luke 4, 27; Asaph, Matt. 13, 35; also of Balaam, 2 Pet. 2, 16, comp. Num. c. 22. Plur. genr. Matt. 2, 23, 5, 12, 23, 29 sq. Mark 8, 28. Luke 1, 70. Rom. 1, 2. Heb. 1, 1. James 5, 10. 1 Pet. 1, 10. al. So Sept. and נָבִי 1 K. 16, 7, 12. Is. 38, 1. s̄ep. So Ecclus. 48, 1, 22. 2 Macc. 15, 14. Jos. Ant. 6, 2, 1. ib. 6, 3, 1 ὁ δὲ προφήτης Σαμουήλ. b) Meton. a prophetic book, the prophetic books of the O. T. i. q. αἱ γραφαὶ τῶν προφητῶν Matt. 26, 56. So genr. Matt. 5, 17 καταλῦσαι τὸν νόμον, ἢ τοὺς προφῆτας. Mark 1, 2. Luke 16, 29, 31, 24, 27, 44. Acts 28, 23. Rom. 3, 21. Acts 8, 28 ἀνεγίνωσκε τὸν προφ. Ἡσαΐαν. Synecd. put for the doctrines and declarations contained in the

prophetic books, Matt. 7, 12. 22, 40. Acts 26, 27. (2 Macc. 15, 9.) Here *ὁ νόμος καὶ οἱ προφῆται* comprise the whole O. T. and the latter therefore include the Psalms; which elsewhere are also distinguished, as Luke 24, 44 *νόμος καὶ προφῆται καὶ ψαλμοί*; see in *νόμος* no. 2. c.

2. Genr. of persons acting by a divine commission as *prophets* and ambassadors of God under the new dispensation, i. q. a teacher sent from God; e. g. Matt. 10, 41 *ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου* κτλ. 13, 57. Mark 6, 4. Luke 4, 24. 13, 33. John 7, 52. Rev. 11, 10. 16, 6. 18, 20. 24. al. Spec. of John the Baptist, Matt. 11, 9. 14, 5. Mark 11, 32. Luke 1, 76. 20, 6. al. Of Jesus, Matt. 21, 11 *οὗτός ἐστιν ὁ Ἰ. ὁ προφήτης*. v. 46. Luke 7, 16. 39. 24, 19. John 9, 17. Of the Messiah as *ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον* John 6, 14, in allusion to Deut. 18, 15; so John 1, 21. 25. 7, 40. Acts 3, 22. 23. 7, 37. Comp. 1 Macc. 4, 46. 14, 41.

3. Spec. of those who possessed the *prophetic gift* or *Charisma* imparted by the Holy Spirit to the primitive churches, a *prophet*, i. e. a class of instructors or preachers, who were next in rank to the apostles and before the teachers, *διδάσκαλοι*, 1 Cor. 12, 28. They seem to have differed from the *διδάσκαλοι* in this, that while the latter spoke in a calm, connected, didactic discourse, adapted to instruct and enlighten the hearers, the prophet spoke more from the impulse of immediate inspiration, from the light of a sudden revelation at the moment (*ἀποκάλυψις* 1 Cor. 14, 30 comp. 26), and his discourse was probably more adapted by means of powerful exhortations to awaken the feelings and conscience of the hearers. The idea of speaking from an immediate revelation seems here to be fundamental, as relating either to future events or to the mind of the Spirit in general; comp. Acts 11, 27. 21, 10. So Acts 13, 1 *προφῆται καὶ διδάσκαλοι*. 1 Cor. 12, 28 *ἔξωτο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους* κτλ. v. 29. 14, 29. 32. 37. Eph. 2, 20. 3, 5. 4, 11. See Neander Gesch. der apostol. Zeitalt. I. p. 194 sq. [Engl. I. p. 154 sq.]

4. In the Greek usage, (see init.) a *prophet*, spoken of the Cretan poet Epimenides, Tit. 1, 12; so called as one of the seven wise men of Greece; as sent for by Solon to aid in the preparation of his laws; and especially also as *θεοφιλὴς καὶ σοφὸς περὶ τὰ θεῖα τὴν ἐννουσιαστικὴν καὶ τελεστικὴν σοφίαν*, Plut. Solon 12 +

προφήτικος, ἡ, ὄν, (*προφήτης*.) *prophetic*, belonging to or uttered by prophets, Rom. 16, 26. 2 Pet. 1, 19.—Luc. Alex. 60.

προφήτις, ἰδος, ἡ, (*προφήτης*.) a *prophetess*, i. e. in the Greek sense the interpreter or priestess of a god, oracle, Diod. Sic. 16. 26. Plut. de Pyth. Orac. 7.—In Sept. and N. T. i. q. *נָבִיאָה*, comp. in *προφήτης* init.

1. Pr. a *prophetess*, as speaking and acting from a divine influence, an ambassador from God, Rev. 2, 20. Sept. and *נָבִיאָה* Judg. 4, 4. 2 K. 22, 14. 2 Chr. 34, 22.

2. Spec. a female friend of God, one who lives in communion with God, to whom God reveals himself by his Spirit, Luke 2, 36.—So Abraham is called *προφήτης*, *נָבִיא*, Gen. 20, 7; comp. Ps. 105, 15. Tob. 4, 12.

προφθάνω,^o f. *άσω*, (*φθάνω*.) to come or get before, to anticipate one in doing any thing, e. g. in speaking, c. acc. Matt. 17, 25. Sept. for *עָרַב* 2 Sam. 22, 19. Ps. 17, 13.—Aeschyl. Agam. 1028 *προφθάσασα καρδιά γλώσσων*. Plato Rep. 500. a.

προχειρίζομαι, f. *ίσομαι*, Mid. depon. (*χειρίζω*, *χείρ*.) to hand forth, to take in hand, to make ready, Dem. 45. 10. Diod. Sic. 15. 15.—In N. T. trop. to prepare, to choose, to appoint, c. acc. et inf. Acts 22, 14 *προχειρίσατό σε γνῶναι τὸ θέλημα αὐτοῦ*. 26, 16 *προχειρίσασθαι σε [εἶναι] ὑπηρέτην*. Pass. perf. in passive sense, c. dat. Acts 3, 20 in later edit. comp. Butt. § 113. n. 6. Sept. for *עָרַב* Josh. 3, 12. So 2 Macc. 3, 7. Pol. 1. 11. 3. Diod. Sic. 12. 27. Pass. perf. Pol. 3. 40. 14.

προχειροτονέω, ὦ, f. *ήσω*, (*χειροτονεύω*.) to choose before, first, Dem. 703. 18. Plato Legg. 765. b, c.—In N. T. to choose beforehand; Pass. Acts 10, 41 *μάρτυσι τοῖς προχειροτονημένοις ὑπὸ τοῦ θεοῦ*, i. e. *fore-chosen*.

Πρόχορος, ου, ὁ, *Prochorus*, pr. n. of one of the seven primitive deacons at Jerusalem, Acts 6, 5.

πρύμνα, ης, ἡ, (*πρυμνός*.) i. q. ἡ *πρυμνή ναῦς*, the hindmost part of a ship, the stern, Mark 4, 38. Acts 27, 29. 41.—Pol. 1. 49. 11. Xen. An. 5. 8. 20. Comp. Lob. ad Phryn. p. 331.

πρωτ, adv. (*πρό*.) 1. *early, early in the day, early morn*, Lat. *mane*; pr. between day-break and sunrising (Mark 1, 35 comp. John 20. 1), parall. *ὄρθρος* Luke 24, 1. Absol. Matt. 16, 3. Mark 1, 35. 11, 20. 16, 9. John 20, 1. On Mark 16, 2, see also in *ἡλιος*. Sept. for *רָבִי* 1 K. 3, 21. Is. 5, 11;

oftener τὸ πρωῒ Ex. 8, 20. Is. 37, 36. al. So Ael. V. H. 3. 23. Xen. Mem. 1. 1. 10; τὸ πρ. Hell. 1. 1. 30.—With prepositions: ἄμα πρωῒ Matt. 20, 1, see in ἄμα no. 2; ἀπὸ πρωῒ Acts 28, 23, see in ἀπό no. 2. c. β; ἐπὶ τὸ πρωῒ Mark 15, 1, comp. Buttm. § 125. 7. So Sept. εἰς τὸ πρ. Ex. 16, 19. Lev. 7, 5; ἐν τῷ πρ. Ecc. 11, 6. Comp. Lob. ad Phryn. p. 46 sq.—According to Theophr. Fr. 6. 1. 9, πρωῒ was the forenoon, between sunrise and noon.

2. Meton. the morning watch, beginning at the 9th hour of the night or day-break, Mark 13, 35; see in φυλακή no. 4.

πρωῖα, see in πρώιος.

πρωῖμος, η, ον, (πρωῖ), early, spoken of the early rain, ὑέτος πρ. James 5, 7; see fully in ὄψιμος. Sept. ὕ. πρ. for חֲרִיבִּים Deut. 11, 14. Jer. 5, 24.—Arr. Peripl. Eryth. p. 157. Xen. Ec. 17. 4. A poetic and later form instead of Att. πρώιος, Lob. ad Phryn. p. 52.

πρωῖνός, ἡ, ὄν, (πρωῖ), early, morning Rev. 2, 28 τὸν ἀστέρα τὸν πρωῖνόν. Rev. 22, 16 in later edit. for Rec. ὀρβρινός. Sept. for חֲרִיבִּים Ex. 29, 49. Hos. 6, 4.—Athen. 1. 41. Plut. Symp. 8. 6. 5. A late form, Lob. ad Phryn. p. 52.

πρωῖος, ἡ, ὄν, (πρωῖ), early, morning, Aristoph. Pax 1001, 1164. Hdot. 8. 6; comp. Lob. ad Phryn. p. 52.—In N. T. only ἡ πρωῖα (ῥα), the morning hour, morning, pr. between day-break and sunrise, (Matt. 28, 1. Mark 16, 2. Luke 24, 1. John 20, 1); Matt. 21, 18 πρωῖας δὲ ἐπανάγων εἰς τὴν πόλιν. 27, 1. John 18, 28 Rec. 21, 4. Sept. for חֲרִיבִּים 2 Sam. 23, 4. Lam. 3, 23. So Jos. Ant. 7. 8. 1; fully Luc. Amor. 39 πρωῖας ῥας.

πρώρα, ας, ἡ, (πρό), the forward part of a ship, the prow, Acts 27, 30. 41.—Hdian. 1. 11. 12. Xen. An. 5. 8. 20.

πρωτεύω, f. εἴσω, (πρώτος), to be the first, chief, to hold the first rank, highest dignity, ἐν πᾶσι Col. 1, 18.—2 Macc. 6, 18. Hdian. 8. 7. 3. Xen. Mem. 1. 2. 24.

πρωτοκαθεδρία, ας, ἡ, (πρώτος, καθεδρία), the first seat, the chief seat, Matt. 23, 6. Mark 12, 39. Luke 11, 43. 20, 46.—Not found in the classics.

πρωτοκλισία, ας, ἡ, (πρώτος, κλισία), pr. the first reclining-place at table, the chief place at meals, the middle place on each couch of the triclinium, Matt. 23, 6. Mark 12, 39. Luke [11, 43.] 14, 7. 8. 20, 46. See in ἀνάκειμαι no. 2. Adam's Rom. Ant. p. 436. Dict. of Antt. art. Triclinium.

πρώτος, η, ον, superlat. from πρό, com par. πρότερος, as if contr. for πρότατος, πρότατος, Buttm. § 69. 2; pr. foremost.

1. Genr. first, the first, of place, order, time. a) Pr. and without art. Mark 16, 9 πρώτη σαββάτου sc. ἡμέρα. Phil. 1, 5 ἀπὸ πρώτης ἡμέρας. Luke 2, 2 see in Κυρήνιος. Phil. 1, 5. 1 Cor. 15, 3 ἐν πρώτοις, i. q. first of all. Foll. by δεύτερος Acts 12, 10. Sept. for יְשׁוּעָה, Ex. 12, 15. Josh. 21, 10; ἐν πρώτοις Gen. 33, 2. 1 Chr. 11, 6. So Hdian. 4. 15. 10. Dem. 323. 25.—With the art. comp. in ὁ, ἡ, τό, A. 2. b. δ; Matt. 26, 17 τῇ δὲ πρώτῃ τῶν ἀζύμων, sc. ἡμέρα. Mark 14, 12 τῇ πρ. ἡμέρα τῶν ἀζ. (Sept. Lev. 23, 35. 40. Xen. Hell. 3. 1. 17. An. 4. 8. 1.) Acts 1, 1 τὸν πρώτων λόγον. 1 Cor. 15, 45. Heb. 9, 2 ἡ πρώτη σκηνή. v. 6. 8. Rev. 1, 17 ὁ πρώτος καὶ ὁ ἔσχατος, see in ἔσχατος no. 2. c. Rev. 4. 1. 7. 8. 7. al. So οἱ πρώτοι the first Matt. 20, 8. 10. 21, 36; τὰ πρώτα pr. the first things, i. e. the first or former state, condition, Matt. 12, 45. 2 Pet. 2, 20. Rev. 21, 4. Also 1 Tim. 5, 12 ἡ πρώτη πίστις, i. e. first or originally professed. Rev. 2, 4 ἀγάπην τὴν πρώτην. v. 5. Opp. καινός Heb. 8, 13. Rev. 21, 1. Sept. for יְשׁוּעָה 2 Chr. 3, 3. Dan. 8, 21. 2 Sam. 18, 27. (Hdian. 1. 17. 17. Xen. An. 6. 5. 2, 5.) In division or distribution, ὁ πρώτος ... ὁ δεύτερος Matt. 22, 25; ὁ πρώτος ... ὁ ἕτερος Luke 14, 18. 19, 16; so where only two are spoken of, Matt. 21, 28. John 19, 32. 1 Cor. 14, 30. Heb. 8, 7. So Diod. Sic. 1. 50 fin. Xen. Hell. 3. 1. 17. b) In an adverbial sense, comp. Buttm. § 123. 6. Matt. 10, 2 πρώτος, Σίμων κτλ. 17, 27. John 1, 42 εὐρίσκει οὗτος πρώτος τὸν ἀδελφόν κτλ. 8, 7. Acts 26, 23. Rom. 10, 19. 1 John 4, 19. So Hdian. 1. 8. 4. Diod. Sic. 1. 50 init. Xen. Cyr. 1. 4. 2. c) In a comparative sense, instead of πρότερος, adverbially as in lett. b; so before a gen. John 1, 15. 30 οὗτος πρώτος μου ἦν. 15, 18 ἐμὲ πρώτων ὕμων. Comp. Herm. ad. Vig. p. 717 sq. Passow no. 3. Matth. § 464. Winer § 36. n. 4. So Ael. H. An. 8. 12 οἱ πρώτοί μου ταῦτα ἀνιχνεύσαντες. Athen. 14. 28. p. 630. c. Dion. Hal. de Comp. 17. p. 228 Schæf. Schol. ad Aristoph. Nub. 552. p. 242 Dindorf.

2. Trop. of rank, dignity, first, chief; so without the art. Matt. 20, 27 ὃς ἐὰν ἐβῇ ἐν ὑμῖν εἶναι πρώτος. 22, 38. Mark 12, 30. Acts 16, 12. Eph. 6, 2. With a gen. partit. Mark 10, 44. 12, 28 πρώτῃ πάντων ἐντολή. v. 29. 30. 1 Tim. 1, 15. So Sept. Ez. 27, 22. Dem. 1263. 25. Xen. Cyr. 2. 3. 6; c. gen. part. Ael. V. H. 7. 14. Dem. 13. 38.

—With the art. Acts 17, 4 *γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι*. Luke 15, 22. (Sept. Jer. 52, 21. Pol. 11. 10.) So *οἱ πρῶτος*, *οἱ πρῶτοι*, *the first, the chief*, before a gen. of a country or people; Acts 28, 7 *τῷ πρώτῳ τῆς νήσου*. Mark 6, 21 *τοῖς πρώτοις τῆς Γαλιλαίας*. Luke 19, 47 *οἱ πρῶτοι τοῦ λαοῦ*. Acts 13, 50. 25, 2. 28, 17. Sept. for *שָׂרֵי* Neh. 12, 45. So Jos. Ant. 7. 9. 8. ib. 10. 4. 5. Pol. 1. 31. 5. Xen. Ven. 1. 9.—In the proverbial phrase: *πολλοὶ ἔσονται πρῶτοι, ἔσχατοι*· *καὶ ἔσχατοι, πρῶτοι*; also *ἔσονται οἱ ἔσχατοι, πρῶτοι*· *καὶ οἱ πρῶτοι, ἔσχατοι*; *the first shall be last, and the last first*, i. e. those who seem or claim to be first, shall be last, Matt. 19, 30. 20, 16. Mark 10, 31. Luke 13, 30.

3. Neut. *πρῶτον* as adverb, Buttm. § 115. 4. a) Pr. of place, order, time, usually without the article; Matt. 17, 10 *τί... λέγουσιν, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον*; v. 11. Mark 7, 27. Luke 9, 59. 61. John 18, 13. Acts 15, 14. 1 Cor. 11, 18. 1 Pet. 4, 17. 2 Tim. 2, 6, comp. Winer § 65. p. 640. Acts 7, 12 i. q. *the first time*. (Pol. 1. 43. 2. Hdian. 1. 11. 3. Xen. An. 3. 4. 32.) Emphat. i. q. *first of all, before all*, Matt. 23, 26 *καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου*. Acts 13, 46. Rom. 1, 8 *πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ*. 1 Cor. 11, 18. (Hdian. 2. 1. 8. Xen. Cyr. 4. 1. 2.) In division or distribution, as referring to a series or succession of circumstances, and followed by other adverbs of order or time expressed or implied; here some assign to it a comparative sense, i. q. *πρότερον*, but unnecessarily; see Herm. ad Vig. p. 718. E. g. foll. by *δεύτερον* 1 Cor. 12, 28; *εἴτα*, Mark 4, 28 *πρῶτον χόρτον, εἴτα στάχυν, εἴτα κτλ*. By *ἔπειτα* 1 Thess. 4, 16. James 3, 17; *μετὰ ταῦτα* Mark 16, 9, comp. v. 12; *καὶ τότε* Matt. 5, 24, 7, 5. Mark 3, 27. Luke 6, 42. John 2, 10. In a like sense, *πρῶτον... καὶ*, Rom. 1, 16. 2, 9. 10. 2 Cor. 8, 5; *πρῶτον... δέ* Matt. 13, 30. Luke 10, 5. 2 Tim. 1, 5. (So foll. by *εἴτα* Hdian. 2. 1. 22; *ἔπειτα* Xen. Cyr. 7. 2. 24. Hl. 11. 8; *μετὰ ταῦτα* Xen. An. 6. 1. 5, comp. 7; *δέ* Cyr. 8. 1. 16.) Rarely with art. *τὸ πρῶτον*, *first, at first*, formerly, comp. Buttm. § 125. n. 8. John 10, 40 *ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων*. 12, 16. 19, 39. So Hdian. 6. 3. 11. Xen. Cyr. 1. 5. 1. b) Trop. of importance, dignity, *first, first of all, chiefly, especially*; Matt. 6, 33 *ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ*. Rom. 3, 2. 2 Pet. 1, 20. 3, 3; *πρῶτον πάντων* 1 Tim. 2, 1. +

πρωτοστάτης, ου, ὁ, (*πρῶτος, ἱστημι*), pr. one who stands first, in the front rank of

an army, Sept. Job 15, 24. Pol. 13. 12. 5. Xen. Cyr. 3. 3. 57.—In N. T. trop. a leader, ringleader; *τῆς αἰρέσεως* Acts 24, 5.

πρωτοτόκια, ων, τά, (*πρωτοτόκος*), *the right of the first-born, birthright*, Heb. 12, 16. Sept. Vatic. for *בְּכֹרֶת* Gen. 25, 32. 33. 34; other copies *πρωτοτόκεια*.

πρωτοτοκος, ου, ὁ, ἡ, adj. (*πρῶτος, τίκω*), *first-born*, i. e.

1. Pr. *the first-born* of a father or mother; Matt. 1, 25 *υἱὸν αὐτῆς τὸν πρωτότοκον*. Luke 2, 7; also of animals, Heb. 11, 28. The first-born son, besides his other prerogatives, received a double portion of the inheritance, Deut. 21, 17. Sept. for *בְּכֹרֶת* Gen. 27, 19. 32; of animals Ex. 1, 5. 12, 12. 29.—Anthol. Gr. IV. p. 236. Isidor. 3. 31; comp. Wetstein N. T. II. p. 282.

2. Trop. *first-born*, i. q. *the first, the chief*, one highly distinguished and pre-eminent; so of Christ, as the beloved Son of God, Col. 1, 15 comp. v. 16. Heb. 1, 6 comp. v. 5. Or in relation to his followers, Rom. 8, 29 *εἰς τὸ εἶναι αὐτὸν πρωτ. ἐν πολλοῖς ἀδελφοῖς*, comp. Col. 1, 18. Or as the first to rise from the dead, the leader and prince of those who shall arise unto eternal life, Col. 1, 18. Rev. 1, 5. So Sept. for *בְּכֹרֶת* of the Messiah, Ps. 89, 27.—Of the saints in heaven, prob. those formerly distinguished on earth by the favour and love of God, as patriarchs, prophets, apostles; Heb. 12, 23 *ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν τοῖς οὐρανοῖς*. Sept. for *בְּכֹרֶת* of Israel Ex. 4, 22; of Ephraim Jer. 31, 9. So Psalt. Salom. 13, 8. 18, 4.

πταίω, f. *ίσω*, *to stumble, to fall*, Hdian. 5. 6. 18. Sept. for *שָׁבַל* 1 Sam. 4, 2. 2 Sam. 18, 7.—In N. T. trop. *to stumble*, i. e.

1. *to err, to fail in duty, to offend*, with ἐν c. dat. James 2, 10. 3, 2 *εἴ τις ἐν λόγῳ οὐ πταίει*. Absol. Rom. 11, 11 *μὴ ἑπταίσαν, ἵνα πέσωσι*; with πολλά adv. James 3, 2. Sept. for *שָׁבַל* Deut. 7, 25.—Ecclus. 37, 12. M. Antonin. 7. 15 *ἴδιον ἀνθρώπου φιλεῖν καὶ τοὺς πταίνοντας*.

2. *to fail, to fall short of success and happiness*, 2 Pet. 1, 10.—Pol. 1. 35. 3. Xen. Cyr. 3. 1. 26.

πτέρνα, ης, ἡ, *the heel*; John 13, 18 *ἐπῆρεν ἐπ' ἐμέ τὴν πτέρναν*, see in *ἐπαίρω*, quoted from Ps. 41, 10 where Heb. *כָּבֵד*, Sept. *περμισμόν*. Sept. for *כָּבֵד* Gen. 3, 15. 25, 26.—Hom. II. 22. 397. Dem. 88. 2 Aristot. H. A. 1. 15. 6.

πτερύγιον, ἰου, τό, (dim. *πτέρυξ*), *a little wing, winglet*, Sept. for *כָּנָף* 1 K. 6, 23;

and so of the feather of an arrow Pol. 27. 9. 4. Then any thing like a wing, running to a point, e. g. *a fin*, Sept. for פִּנְיָה Lev. 11, 9. 10. 12; the corner or skirt of a garment, Sept. for כַּנֵּף Num. 15, 36, 1 Sam. 24, 5.—In N. T. *a pinnacle*, spoken of the highest point of the temple-buildings, prob. the elevation of the middle portion of the southern portico impending over the valley of Jehoshaphat; see in *ιερόν* no. 1. Matt. 4, 5. Luke 4, 9.

πτέρυξ, υγος, ή, (περόν,) *a pinion, wing*, Matt. 23, 27. Luke 13, 34. Rev. 4, 8, 9, 9. 12, 14. Sept. for כַּנֵּף Ps. 55, 7; כַּנֵּף Ex. 19, 4. Ez. 1, 6.—Dem. 1259. 21. Xen. An. 1. 5. 3.

πτηνός, ή, όν, (πτῖναι, πέτομαι,) *flying, winged*, Xen. Cyr. 1. 4. 11 καὶ αἱ μὲν ἑλαφοὶ, ὥσπερ πτηναί.—In N. T. Plur. neut. τὰ πτηνά, *the birds, fowls*, 1 Cor. 15, 39. So Hdnian. 3. 9. 10. Xen. Hell. 4. 1. 16.

πτοέω, ώ, f. ήσω, *to terrify, to frighten*; Pass. *to be terrified*, agitated with fear; Luke 21, 9 μὴ πτοηθῆτε. 24, 37. Sept. for פָּחַד Ex. 19, 16; פָּחַד 1 Chr. 23, 30.—Jos. B. J. 1. 30. 4. Plut. Alcib. 10. Pol. 10. 42. 4.

πτοήσις, εως, ή, (πτοέω,) *a frightening, terror, fear*; 1 Pet. 3, 6 μὴ φοβούμενοι μηδεμίαν πτόησιν, *fearing no fear*, no frightening; comp. φοβ. φόβον μέγαν in Mark 4, 41. Buttm. § 131. 4. Sept. for פָּחַד Prov. 3, 25.—1 Macc. 3, 25. Diod. Sic. 20. 66. Plut. de Isid. et Osir. 14.

Πτολεμαῖς, ίδος, ή, *Ptolemais*, a maritime city of Palestine, reckoned to Galilee (Jos. B. J. 2. 10. 2), situated on the bay north of Mount Carmel, Acts 21, 7. Heb. צִיִּי Acco, Sept. Ἀκχώ, Judg. 1, 31; called also by the Greeks Ἀκχ Diod. Sic. 19. 93. Strabo 16. 2. 25. p. 758. The name *Ptolemais* was prob. introduced about the time of the Romans; Strabo l. c. Jos. Ant. 13. 12. 2. B. J. 2. 10. 2. Now called 'Akko by the Arabs; and by Europeans Acre, St. Jean d'Acre. See Reland Palæst. p. 534 sq. Rosenm. Bibl. Geog. II. ii. p. 60.

πτύον, ου, τό, (πτύω,) *a winnowing-fork, winnowing-shovel, fan*, Lat. *pala*, with which grain was thrown up against the wind in order to cleanse it, Matt. 3, 12. Luke 3, 17. At the present day in Syria the instrument used is a large wooden fork; Bibl. Res. in Pal. II. p. 277, 371. Dict. of Antt. art. *Pala*.—Hesych. πτύον · βρίναξ, ξύλον ἐν ᾧ διαχωρίζουσι τὸν σίτον ἀπὸ τοῦ ἀχύρου. Artemid. 2. 24. Theocr. 7. 156. The later Attic form was πτέον, Lob. ad Phryn. p. 321.

πτύρω, f. ρῶ, (kindr. πτοέω,) *to terrify, to frighten*, Pass. Phil. 1, 28.—Plut. Fab. Max. 3. Diod. Sic. 17. 34, 57, 58. Plato Ax. 370. a.

πτύσμα, ατος, τό, (πτύω,) *spittle*, John 9, 6.—Pol. 8. 14. 5.

πτύσσω, f. ξω, *to fold, to fold or roll together*, e. g. τὸ βιβλίον q. v. Luke 4, 20.—Jos. Ant. 10. 1. 4. Hdnian. 1. 17. 1. Plut. Romul. 14. med.

πτύω, f. σω, *to spit, to spit out*, absol. Mark 7, 33; εἰς τι 8, 23; χαμαί John 9, 6. Sept. c. εἰς τι for פָּחַד Num. 12, 4.—So εἰς τι Jos. Ant. 5. 9. 4. Luc. Navig. 15; absol. Xen. Cyr. 8. 1. 42.

πτῶμα, ατος, τό, (πίπτω,) *a fall*, Ael. V. H. 9. 31; trop. *downfall, ruin*, Sept. Job 18, 12. Plut. Agesi. 33. Meton. *any thing fallen, ruins*, e. g. of a wall, building, Pol. 16. 31. 8. Diod. Sic. 18. 70 bis.—In N. T. *a dead body, carcass, corpse*. Matt. 24, 28 ὁποιον γὰρ ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί. Mark 6, 29. Rev. [14, 12.] 11, 8. 9. Sept. for פָּחַד Ez. 6, 5. So Jos. Ant. 7. 1. 3. Hdnian. 4. 6. 2. Dion. Hal. Ant. 4. 39. Eurip. Orest. 1195. Phrynichus says this word was used absol. in this sense only in late writers, instead of the earlier πτῶμα νεκροῦ, comp. Phryn. et Lob. p. 375 sq. Thom. Mag. p. 765.

πτῶσις, εως, ή, (πίπτω,) *a fall, downfall, crash*, e. g. of a falling building, Matt. 7, 27. So Diod. Sic. 3. 57. Pol. 2. 16. 3.—Trop. *downfall, ruin*, Luke 2, 34 εἰς πτώσιν, i. e. a cause of fall and ruin, comp. in ἀνάστασις no. 1. So Ecclus. 5, 13 γλώσσα ἀνθρώπου πτώσις αὐτοῦ. Genr. Sept. Jer. 6, 15. Ecclus. 3, 31. Anth. Gr. III. p. 130, 137.

πτῶχεια, as, ή, (πτῶχος,) *begging, beggary*, Lys. 898. 9.—In N. T. *poverty, want*; 2 Cor. 8, 2 ἡ κατὰ βάθος πτωχεία, *deep poverty*. Also a state of poverty and humiliation, 2 Cor. 8, 9. Rev. 2, 9. Sept. for פִּיִּיִּיִּי Deut. 8, 9; פִּיִּיִּיִּי 2 Chr. 22, 14.—Ecclus. 10, 31. 11, 12. Plato Legg. 936. b.

πτῶχεύω, f. εύσω, (πτῶχος,) *to beg, to be a beggar*, Luc. Nelyom. 17. Plut. Moral. II. p. 169.—In N. T. *to be or become poor*, to be in a state of poverty and humiliation, absol. 2 Cor. 8, 9; comp. Phil. 2, 7. Sept. for פִּיִּיִּיִּי Ps. 79, 8; פִּיִּיִּי Ps. 34, 11. So Tob. 4, 21. Plato Eryx. 394. b.

πτῶχός, ή, όν, (πτῶσσω,) *begging, beggarly, poor*, pr. crouching, cringing in the manner of beggars.

1. Pr. and often as Subst. a) ὁ πτω-

χός, a *beggar, mendicant*, Luke 14, 13. 21. 16, 20 πτωχός δέ τις ἦν ὀνόματι Λάζαρος. v. 22. John 9, 8 in Erasm. ed. 3. Trop. Rev. 3, 17. So Luc. Somn. s. Gall. 14. Dem. 574. 19. Xen. Mem. 1. 2. 29 προσαιτεῖν ὥσπερ τοὺς πτωχοὺς. b) οἱ πτωχοί, the poor, the needy, those destitute of the necessities of life and subsisting on the alms of others; Matt. 19, 21 δὸς πτωχοῖς. 26, 9 δοῦναι τοῖς πτωχοῖς. v. 11. Mark 10, 21. 14, 5. 7. Luke 18, 22. 19, 8. John 12, 5. 6. 8. 13, 29. So Sept. and יְתֵיבָא Esth. 9, 22. Prov. 31, 20; יְתֵיבָא Prov. 28, 27. c) Genr. poor, needy, i. q. *poverty*, spoken of honest poverty as opp. to the rich, without the idea of mendicancy; e. g. μία χίρα πτωχή Mark 12, 42. 43. Luke 21, 3; and so Rom. 15, 26. 2 Cor. 6, 10. Gal. 2, 10. James 2, 2. 3. 5. 6. Rev. 13, 16. Sept. and יְתֵיבָא Lev. 19, 15. Prov. 29, 14; יְתֵיבָא Prov. 22, 7. So Eccles. 13, 3. 30, 14.

2. Spec. and from the Heb. *poor, low, humble*, of low estate, including also the idea of being *afflicted, distressed*. Luke 4, 18 ἔχρισέ με εὐαγγελίσασθαι πτωχοῖς, quoted from Is. 61, 1 where Sept. for יְתֵיבָא. Matt. 11, 5 et Luke 7, 22 πτωχοὶ εὐαγγελίζονται. Sept. for יְתֵיבָא Ps. 109, 16; יְתֵיבָא Ps. 69, 33. Is. 29, 19.—Trop. Matt. 5, 3 οἱ πτωχοὶ τῷ πνεύματι, the poor in spirit, those who feel themselves spiritually poor and afflicted, the lowly in mind and heart. Luke 6, 20. Comp. יְתֵיבָא Sept. ταπεινός, Is. 66, 2.

3. Trop. of things, *beggarly, poor, imperfect*; Gal. 4, 9 πτωχὰ στοιχεῖα.

πυγμή, ἡς, ἡ, (πύξ,) the fist, Sept. for יְתֵיבָא Ex. 21, 8. Is. 58, 4. Hom. II. 23. 669; also *fisting, boxing*, i. q. *πυγμαχία*, Xen. Mag. Eq. 8. 7.—In N. T. Mark 7, 3 εὐὰν μὴ πυγμῇ νίψονται τὰς χεῖρας, lit. *unless they wash their hands* (rubbing them) *with the fist*, i. e. not merely dipping the fingers or hand in water as a *sign* of ablution, but rubbing the hands together as a ball or fist, in the usual oriental manner when water is poured over them (2 K. 3, 11), see in νίπτω; hence ad sensum, *sedulously, carefully, diligently*; so the Syr. Version, using the same word by which it expresses ἐπιμελῶς in Luke 15, 8. The Vulg. has *crebro*, as if from a reading *πυκνῇ*, i. q. *πυκνά* or *πυκνῶς*, of which there is no other trace. An early interpretation makes it, *to the elbow*, Theophylact. ad loc. νίπτειν πυγμῇ, *τούτέστιν ἄχρι τοῦ ἀγκῶνος*. Euthym. ad Matt. 15, 1.

Πύθων, ὠνος, ὁ, Python, in Greek mythology the name of a serpent or dragon

slain by Apollo, Ael. V. H. 3. 1; then transferred to Apollo himself, Anthol. Gr. I. p. 55; later, spoken of a *diviner, soothsayer*, held to be inspired of the Pythian Apollo Plut. de Defect. Orac. 9, τοὺς ἐγγαστρίμυθους, Εὐρυκλίας πάλαι, νυνὶ Πύθωνας προσγορευομένους. These ἐγγαστρίμυθοι or Πύθωνες, i. e. *ventriloquists*, were so called, because the god or spirit was supposed to be in them and to speak from their bellies without any motion of the lips; Plutarch l. c. τὸν θεὸν αὐτὸν . . . ἐνδύμενον εἰς τὰ σώματα τῶν προφητῶν ὑποφθέγγεσθαι. Galen. Glossar. Hippoc. ἐγγαστρίμυθοι· οἱ κεκλεισμένου τοῦ στόματος φθεγγόμενοι, διὰ τὸ δοκεῖν ἐκ τῆς γαστρὸς φθεγγεσθαι. Hence Sept. ἐγγαστρίμυθος for Heb. רוּחַ Lev. 19, 31. 1 Sam. 28, 3. 8. 9; comp. Heb. Lex. art. רוּחַ.—In N. T. Acts 16, 16 ἔχουσα πνεῦμα Πύθωνος, *having a spirit of Python*, i. e. a *soothsaying demon*.

πυκνός, ἡ, ὄν, (κινδρ. πύξ,) thick, firm, solid, 3 Macc. 4, 10. Hom. Od. 14. 12; thick, dense, close together, Hdian. 8. 1. 13. Xen. An. 2. 3. 3.—In N. T. frequent, often, 1 Tim. 5, 23 διὰ τὰς πυκνάς σου ἀσθενείας. (Thuc. 1. 23. Xen. Eq. 9. 6.) Plur. neut. πυκνά as adv. frequently, often, Luke 5, 33 νηστεύουσιν πυκνά. Comparat. πυκνότερον, adv. Acts 24, 26; comp. Butt. § 115. 5. So πυκνά Ael. V. H. 2. 21. Xen. Conv. 2. 26; πυκνότερον 2 Macc. 8, 8. Dem. 1035. 14.

πυκτεύω, f. εὔσω, (πύξ,) to fist, to box, to fight as a boxer; absol. 1 Cor. 9, 26 οὕτω πυκτεύω ὥς οὐκ αἶρα δέρων, see in ἀήρ.—Dem. 51. 24. Xen. Lac. 4. 6.

πύλη, ἡς, ἡ, a door, gate, pr. one wing or door of a folding gate at the entrance of an edifice or city; diff. from ἡ θύρα a common door. a) Genr. e. g. of the temple, ὡραία πύλη τοῦ ἱεροῦ Acts 3, 10; of a prison, 12, 10; of a city, Luke 7, 12 τῇ πύλῃ τῆς πόλεως. Acts 9, 24. [16, 13.] Heb. 13, 12. Trop. Matt. 7, 13 bis. 14. Luke 13, 24 (comp. Cebet. Tab. 15). Sept. of a building, for חֲזַק Jer. 43, 9; of a city, for חֲזַק Josh. 6, 26. 2 Chr. 8, 5; חֲזַק Gen. 34, 20. 24.—So of an edifice, Hdian. 7. 10. 9. Xen. Cyr. 7. 5. 27; of a city Dion. Hal. Ant. 2. 50. Xen. Mem. 3. 9. 7. b) Spec. πύλαι ᾧδου, the gates of Hades, meton. for Hades itself, see in ᾧδος, i. e. Hades with its powers, Satan and his hosts; Matt. 16, 18 τὴν ἐκκλησίαν, καὶ πύλαι ᾧδου οὐ κατισχύουσιν αὐτῆς. The Hebrews, as well as the Greeks and Romans, ascribed gates to Sheol or Hades; so Heb. שַׁעַר שְׁאוֹל, שַׁעַר

Sept. πύλαι ᾄδου, Is. 38, 10, comp. Ps. 9, 14; also Wisd. 16, 13. 3 Macc. 5, 51. Hom. Il. 5. 646. Eurip. Alcest. 124. Luc. Nectom. 6. Lucret. 3. 67 *Lethi portas*.

πύλων, ὄνος, ὁ, (πύλη), *a large door, gate*, at the entrance of a building or city.

1. Genr. e. g. of a house, Acts 10, 17 ἐπίστησαν ἐπὶ τὸν πύλωνα. 12, 13 see in σύρα no. 1. v. 14 bis. Of a city, Acts 14, 13. Rev. 21, 12 bis. 13 quater. 15. 21 bis. 25. 22, 14. Sept. for פֶּתַח, of a building, 1 K. 14, 27; of a city 1 K. 17, 10.—Jos. Ant. 18. 2. 2. Luc. Hermot. 11. Plut. Timol. 12 fin.

2. Synecd. *a gate-way, portal, vestibule*, the deep arch or passage under which a gate opens, Matt. 26, 71. Luke 16, 20. Sept. for פֶּתַח Judg. 18, 16. 17.—Jos. Ant. 8. 3. 2. Ceb. Tab. 1. Pol. 4. 18. 2.

πυνθάνομαι, f. πεύσομαι, aor. 2 ἐπυθόμην, Mid. depon.

1. *to ask, to inquire*; foll. by παρά τινος *from or of any one*, e. g. c. acc. John 4, 52 ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν κτλ. Also with an indirect interr. Matt. 2, 4 ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χρ. γεννᾶται. Acts 10, 18. Sept. for שָׁאָה Gen. 25, 22. (With acc. Jos. Vit. § 39. Xen. Cyr. 4. 1. 3. Mem. 1. 1. 9; indir. Luc. Nigr. 1.) Absol. with a direct interr. Acts 4, 7. 10, 29 πυνθάνομαι οὖν, τίνα λόγον κτλ. 23, 19. Also before an indir. interrog. with the Opt. after a præter, comp. Winer § 42. 4. c. Luke 15, 26 ἐπυνθάνετο, τί εἶη ταῦτα; 18, 36. John 13, 24. Acts 21, 33. So Xen. An. 7. 1. 14.—In a judicial sense, *to inquire, to examine*, c. acc. et περί τινος, Acts 23, 20. So Pol. 23. 14. 2. Lys. 909. 8.

2. *to inquire out, to find out, to learn*; c. ὅτι, Acts, 23, 34 πυνθόμενος, ὅτι ἀπὸ Καλικίας.—Palæph. 41. 4. Hdian. 2. 1. 11. Xen. Hell. 1. 1. 11.

πῦρ, πυρός, τό, *fire*. 1. Pr. and genr. Matt. 3, 10 καὶ εἰς πῦρ βάλλεται. v. 12. 7, 19. 13, 40. 17, 15. Mark 9, 22. Luke 3, 9. 17. 22, 55. John 15, 6. Acts 28, 5. Heb. 11, 34. James 3, 5. 5, 3. 1 Pet. 1, 7. 2 Pet. 3, 7. Rev. 3, 18. 8, 5 ἐκ τοῦ πυρός τοῦ θυσιαστηρίου i. e. *upon the altar*. v. 8. 9, 17. 18. 11, 5. 14, 18. 15, 2. 16, 8. 17, 16. 18, 8. Sept. for שָׂרָא Gen. 22, 6. 7. Ex. 32, 19. So Jos. B. J. 3. 4. 1. Pol. 5. 8. 9. Xen. Mem. 4. 3. 7.—Genit. πυρός often expresses quality and takes the place of an adj. Buttm. § 132. n. 12. Winer § 34. 2; so φλόξ πυρός *flame of fire*, i. q. *fiery flame*, Acts 7, 30. Rev. 1, 14, 2. 18. 19, 12. Sept. for שָׂרָא Is. 29, 6; שָׂרָא Ps. 104, 4. So ἄσπρακας

πυρός, *burning coals*, Rom. 12, 20, comp. in ἄσπραξ and Sept. Lev. 16, 12; γλῶσσαι ὡσεὶ πυρός Acts 2, 3; λαμπάδες πυρός Rev. 4, 5; στῦλοι πυρός *fiery pillars* Rev. 10, 1; comp. Sept. Ex. 13, 21. 22.—Spoken of fire from heaven, lightning; e. g. ἀπὸ τοῦ οὐρανοῦ Luke 9, 54. 17, 29; ἐκ τοῦ οὐρ. Rev. 13, 13. 20, 9; absol. Heb. 1, 7. 12, 18. Rev. 8, 7. Acts 2, 19 quoted from Joel 3, 3 [2, 30] where Sept. for שָׂרָא. So Eurip. Phœn. 1191 πῦρ Διός.—Spec. of that fire with which Christ is to appear in his coming to judgment, which also is to purify and refine; 2 Thess. 1, 8 ἐν πυρὶ φλογός. Also 1 Cor. 3, 13 bis, ἐν πυρὶ ἀποκαλύπτεται [ἡ ἡμέρα]· καὶ ἐκάστου τὸ ἔργον ὁποῖον ἔστι, τὸ πῦρ δοκιμάσει. Hence also of the builder (teacher) himself, v. 15 αὐτὸς δὲ σωθήσεται, οὕτω δὲ ὡς διὰ πυρός, *he shall be saved so as through the fire*, i. e. as escaping through the fire which destroys his work. The expression is proverbial, implying 'with difficulty, scarcely'; Aristid. in Apell. p. 126 ἐκ μέσου πυρός τὸν ἄνδρα σώσειν. Comp. genr. 2 Pet. 3, 7.

2. Symbolically: a) Of God as inflicting punishment, Heb. 12, 29 ὁ θεὸς ἡμῶν πῦρ καταναλίσκων. Comp. Deut. 4, 24. b) Of strife, disunion, Luke 12, 49. So of the tongue as kindling strife and discord, James 3, 6. c) Of evils, calamities, trials, which purify the faith and hearts of professed Christians, as the fire tries and purifies the precious metals; comp. 1 Pet. 1, 7 et Rev. 3, 18. Sept. Is. 10, 17. So Mark 9, 49 see in ἀλίξω. Jude v. 23 see in ἀρπάζω no. 2; comp. in no. 1 fin. d) Of the infernal fire, the place of punishment and abode of demons and the souls of wicked men in Hades, represented under various images, e. g. ὁ κάμινος τοῦ πυρός, *a fiery furnace*, Matt. 13, 42. 50, in allusion to Dan. 3, 6. 11. 15 sq. where Sept. for Chald. אֶרְצָא אֶרְצָא. Also ἡ γέεννα τοῦ πυρός, see in γέεννα, Matt. 5, 22. 18, 9. Mark 9, 47; τὸ πῦρ τὸ ἄσβεστον v. οὐ σβέννεται Mark 9, 43. 44. 45. 46. 48; comp. Is. 66, 24; τὸ πῦρ τὸ αἰώνιον Matt. 18, 8. 25, 41. Jude 7: ἡ λίμνη τοῦ πυρός Rev. 19, 20. 20, 10. 14 bis 15. 21, 8. Simpl. Rev. 14, 10; and so Matt 3, 11 et Luke 3, 16, see in βαπτίζω no. 2. b.—Judith 16, 17. Ecclus. 7, 17.

3. Trop. *a burning*, i. e. *ardour, vehemence*; Heb. 10, 27 πυρός ζῆλος, see in ζῆλος no. 3. b.

πυρά, ἄς, ῆ, (πῦρ), *a fire*, i. e. as kindled and burning, burning fuel, Acts 28, 2. 3.—Judith 7, 5. 2 Macc. 1, 22. Hdian. 4

8. 12; of a burning funeral pile, Xen. An. 6. 4. 9.

πύργος, ου, ὁ, a tower; comp. Germ. *Burg*, Engl. *burgh*.

1. Pr. for defence, as in the wall of a city, Luke 13, 4 ὁ πύργος ἐν τῷ Σιλωάμ, i. e. in the wall of the city near Siloam. See on the towers of Jerusalem, Jos. B. J. 5. 4. 2, 3. Sept. for הגג Judg. 9, 46 sq. So Jos. 1. c. Hdian. 8. 3. 7. Xen. Hell. 3. 1. 22.—Spec. the watch-tower or turret of a vineyard, Matt. 21, 33. Mark 12, 1. Sept. and הגג Is. 5, 2. See Bibl. Res. in Pal. I. p. 314.

2. Meton. of any building with one or more towers, a castle, fortress, palace, Germ. *Burg*, Luke 14, 28.—Hom. Il. 22. 447 comp. 440. Pol. 26. 4. 1. So Lat. *turris*, Liv. 33. 48.

πυρέσσω v. -ττω, f. ξω, (πυρετός,) to be feverish, to be sick of fever, absol. Matt. 8, 14. Mark 1, 30.—Luc. Quom. Hist. 1. Æschin. 69 pen.

πυρετός, ου, ὁ, (πῦρ,) fiery heat, as of Sirius, Hom. Il. 22. 31.—In N. T. feverish heat, a fever, Matt. 8, 15. Mark 1, 31. Luke 4, 38. 39. John 4, 52. Acts 28, 8. Sept. for הגג Deut. 28, 22. So Jos. Vit. § 11. Luc. Philops. 9. Xen. Mem. 3. 8. 3.

πύρινος, η, ου, (πῦρ,) fiery, burning, Sept. for שן Ez. 28, 14. 16; שן πυρίνων Ecclus. 48, 9, comp. 2 K. 2, 11.—In N. T. fiery, flaming, glittering, Rev. 9, 17 שן πυρίνους. Comp. שן πυρρῶν Hdian. 8. 4. 27.

πυρόω, ὦ, f. ὥσω, (πῦρ,) to fire, to set on fire, 2 Macc. 10, 3. Eurip. Phœn. 584. Hdot. 8. 102.—In N. T. only Pass. שן ομαί, οῦμαι.

1. to be fired, set on fire, kindled, i. q. to burn, to flame; Eph. 6, 16 see in βέλως. 2 Pet. 3, 12 οὐρανοὶ πυρούμενοι λυθήσονται. Rev. 1, 15. So Apollod. Bibl. 2. 4 βέλῃ πεπυρωμένα. Æschin. Dial. Socr. 3. 21.—Trop. to burn, to be inflamed, e. g. with anger, to be incensed, 2 Cor. 11, 29. (2 Macc. 4, 38. 14, 45.) With sexual desire, 1 Cor. 7, 9 κρείσσον γαμήσαι ἢ πυροῦσθαι. So Sept. Hos. 7, 4 Vat. ἐκπυροῦσθαι εἰς τὸ μοιχεύειν. Comp. שן Ecclus. 23, 16. Lat. *uror* Virg. Æn. 4. 68.

2. to be tried with fire, purified, as metals, Rev. 3, 18. Sept. for הגג Prov. 10, 20; הגג Zech. 13, 9. Ps. 11, 7.

πυρρόζω, f. ἄσω, (πυρρός,) to be flame-coloured, red; absol. Matt. 16, 2 π. ὁ οὐρανός. v. 3.—Not found elsewhere.

πυρρός, ἄ, ὄν, (πῦρ,) flame-coloured, fiery-red, red, Lat. *rufus*; Rev. 6, 4 ἵππος. 12, 3 δράκων. Sept. for הגג Zech. 1, 8. Num. 19, 2.—Diod. Sic. 1. 88. Xen. Venat. 4. 7.

Πύρρος, ου, ὁ, Pyrrhus, pr. n. m. Σώπατρος Πύρρου Sopater [son] of Pyrrhus Acts 20, 4 in later edit. Rec. omits Πύρρου.

πύρωσις, εως, ἡ, (πυρόω,) a being on fire, burning, conflagration, Rev. 18, 9. 18. So Jos. Ant. 1. 11. 4. Theophr. H. Pl. 5. 9.—Trop. fiery trial, calamity, suffering, 1 Pet. 4, 12, comp. in ξενίζω no. 2.

πω, enclit. partic. yet, even, in N. T. only in composition; see μήπω, μηδέπω, οὔπω, οὐδέπω, also πώποτε.

πωλέω, ὦ, f. ἦσω, (kindr. πέλω, πέλομαι,) pr. to trade away wares, to barter; hence to sell, c. acc. Matt. 13, 44 ὅσα ἔχει πωλεῖ. 19, 21. 21, 12 τῶν πολούντων τὰς περισσότεράς. Mark 10, 21. 11, 15. Luke 12, 33. 18, 22. 22, 36. John 2, 14. 16. Acts 5, 1. Pass. c. gen. of price; comp. Butt. § 132. 10. c. Matt. 10, 29 οὐχὶ δυνὸ στρουθία ἀσσαρίου πωλεῖται; Luke 12, 6. Absol. Matt. 21, 12 τοὺς πωλόντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ. 25, 9. Mark 11, 15. Luke 17, 28. 19, 45. Acts 4, 34. 37. 1 Cor. 10, 25. Rev. 13, 17. Sept. for הגג Neh. 5, 8. Joel 3, 3. Ez. 7, 13.—Dem. 784. 9. Xen. Cyr. 2. 4. 32; c. gen. of price, Æl. V. H. 10. 9. Xen. Mem. 3. 10. 10.

πῶλος, ου, ὁ, ἡ, a foal, Lat. *pullus*, i. e. genr. a young animal, youngling, Sept. Prov. 5, 19. Æl. V. H. 4. 9. Spec. of the horse, a colt, Æl. V. H. 7. 13. Xen. An. 4. 5. 24.—In N. T. of an ass, a foal, a colt, joined with ὄνος or the like; Matt. 21, 2. 5. 7. John 12, 15; absol. Mark 11, 2. 4. 5. 7. Luke 19, 30. 33 bis. 35. So Sept. for הגג Gen. 32, 16. Judg. 10, 4; הגג Zech. 9, 9.

πώποτε, adv. (πω, ποτε,) yet ever, ever, at any time; in N. T. only after a negative, not yet even, never; Luke 19, 30 ἐφ' ὃν οὐδεὶς πώποτε ἐκάτισε. John 1, 18. 5, 37. 6, 35. 8, 33. 1 John 4, 12.—Sept. 1 Sam. 25, 28. Xen. Cyr. 1. 6. 4.

παρόω, ὦ, f. ὥσω, (παρὸς tufa,) pr. to make hard like stone, to petrify, Suid. παρῶω καὶ λιθοποιῶ. Then genr. to make hard, callous, to indurate, e. g. ὁστέα Dioscor. 1. c. 90; διὰ τῆς πεπωρωμένης σαρκὸς Æl. V. H. 9. 13.—In N. T. trop. to harden, to make dull, stupid, e. g. τὴν καρδίαν John 12, 40. Pass. to be hardened, dull, stupid, e. g. ἡ καρδιά Mark 6, 52. 8, 17; τὰ νοή-

ματα 2 Cor. 3, 14; of persons, Rom. 11, 7. So Sept. of the eyes, Job 17, 7.

πώρωσις, εως, ἥ, (πώρω,) pr. a *hardening, induration*; Hesych. πώρωσις ἐξ ὀστέων σύμφυσις καὶ σύνδεσμος.—In N. T. trop. *hardness of heart or mind, dullness, stupidity*, πῶρ. τῆς καρδίας Mark 3, 5. Eph. 4, 18; absol. id. Rom. 11, 25.

πῶς, interrog. partic. correl. to πῶς, ὥς, ὅπως, Buttm. § 116. 4; *how? in what way or manner? by what means?*

1. Pr. *how?* in a *direct* question; mostly

a) With the *Indicative*. α) Genr. and simply, Luke 10, 26 πῶς ἀναγινώσκεις; John 7, 15. 9, 10 πῶς ἀνέχῃσάν σοι οἱ ὀφθαλμοί; 1 Cor. 15, 35. Mark 9, 12 Rec. καὶ πῶς γέγραπται κτλ. where others read καὶ ὥς. So Ceb. Tab. 34. Luc. D. Deor. 22. 1. Xen. Cyr. 1. 4. 13. β) Implying surprise, wonder, admiration, Matt. 23, 12 πῶς εἰσῆλθες ὧδε; John 3, 9. 6, 52. So with the fut. expressing what *may* or *can* take place, Winer § 41. 6. Matt. 7, 4 πῶς ἔρῃς τῷ ἀδελφῷ σου. Luke 1, 34. With intensive particles, e. g. καὶ πῶς and *how?* John 12, 34. 14, 9; πῶς οὖν John 6, 42. In the same expression of surprise, πῶς may often be rendered *how is it that? how comes it? why?* Mark 12, 35 πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χρ. κτλ. Luke 20, 41. John 4, 9. 1 Cor. 15, 12. Gal. 2, 14. 4, 9; also καὶ πῶς Acts 2, 8; πῶς οὖν Matt. 22, 43. John 9, 19; πῶς οὖ, Matt. 16, 11 πῶς σὺ νοεῖτε; Mark 4, 40. Luke 12, 56. So Luc. D. Deor. 4. 1. Plato Phileb. p. 133. ed. Stalb. πῶς οὖν Luc. D. Deor. 2. 2. Xen. Conv. 2. 10; πῶς οὐ Plato Crito 1. Xen. Ag. 9. 7. γ) Often in questions which serve to affirm the contrary; e. g. a negative, Matt. 12, 29. 34 γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν; i. e. ye cannot. Mark 3, 23. John 3, 4. 1 John 3, 17. 4, 20; καὶ πῶς intens. Luke 20, 44. John 14, 5. So with the fut. see above in lett. β. Luke 11, 18 πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; Rom. 3, 6. 1 Cor. 14, 7. 9. Heb. 2, 3. (Plut. de aud. Poet. 12.) Hence πῶς οὐχί implying strong affirmation, Rom. 8, 32. 2 Cor. 3, 8; comp. Matth. § 610. 6. Viger. p. 444. So Xen. Hi. 1. 36. ib. 6. 4.

b) With the *Subjunctive*, in a question expressing doubt, comp. Matth. § 516. 2, 3. Winer § 42. 4. Matt. 23, 33 πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γένεως; 26, 54.

c) With the *Optative* c. ἄν, expressing a negative subjectively, as Acts 8, 31 πῶς γὰρ ἄν δυνάμην; *for how can I?* Comp. Buttm. § 139. m. 15. Matth. § 514 fin. Winer § 43. 1. b. For πῶς γάρ emphat. see Matth. § 611. 4. Ken. ad Greg. Cor. p. 144 Schæf. So Hdian. 4. 3. 18. Xen. Cyr. 1. 6. 22, 36.

2. In an *indirect* question, with the *Indicative* expressing what is real and of actual occurrence; comp. Winer § 42. 4. Matth. § 507. 3. John 9, 15 ἡρώτων αὐτὸν... πῶς ἀνέβλεψεν; So Plut. Moral. II. p. 20. Xen. Mem. 1. 6. 15.—Often in oblique discourse after verbs of considering, finding out, knowing, making known, and the like; here the interrogative force is dropped, and πῶς is equiv. to its correlative ὅπως *how*, in *what way*, see in ὅπως. Buttm. § 116. 4. E. g.

a) With the *Indic.* as above, see Winer, and Matth. II. cc. Matt. 6, 28 καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει. 12, 4 οὐκ ἀνέγνωτε... πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ κτλ. Mark 5, 16. 12, 41. Luke 8, 18. 36. 12, 27. 14, 7. Acts 9, 27. 11, 13. 12, 17. 15, 36. 1 Cor. 3, 10. 1 Thess. 1, 9. Rev. 3, 3. So Palaph. 21. 3. Plut. de Libor. educ. 8. Xen. Cyr. 1. 6. 16. b) With the *Subjunct.* where any thing is expressed as objectively possible, see Winer I. c. Herm. ad Vig. p. 741. Matt. 10, 19 μὴ μεριμνήσῃτε πῶς ἢ τί λαλήσῃτε. Mark 14, 1 ἐζητοῦν... πῶς αὐτὸν ἀποκτείνωσιν. v. 11. Luke 12, 11. 22, 2. 4. Acts 4, 21. c) With the *future Indic.* instead of the *Subjunct.* as above, Matth. § 516. n. 2. Herm. ad Vig. p. 747. Mark 11, 18 ἐζητοῦν πῶς αὐτὸν ἀπολέουσιν. 1 Cor. 7, 32. 33. 34. So Hdian. 5. 4. 16 ἡγγούον τε, πῶς χρήσονται τῷ πράγματι. Plut. Mor. II. p. 399.

3. As an intensive exclamation, *how! how very! how greatly!* E. g. before an adj. or adv. Mark 10, 24 πῶς δύσκολόν ἐστι κτλ. Matt. 21, 20 πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ. Mark 10, 23. Luke 18, 24. Before a verb, Luke 12, 50 πῶς συνέχομαι ἕως οὗ τελεσθῇ. John 11, 36 ἴδε, πῶς ἐφίλει αὐτόν.—So c. adj. Palaph. 31. 5. M. Antonin. 6. 27. Xen. Cyr. 1. 2. 11; c. adv. Xen. Mem. 4. 2. 23. +

πῶς, enclit. part. indef. *any how, in any way, in some way or other*; in N. T. only in the compounds εἴπως, μήπως, q. v. Comp. πῶς. Buttm. § 116. 4.

P.

'Paáb, ḥ, indec. *Rahab*, Heb. רַהַב, pr. n. of a harlot at Jericho, who received the Hebrew spies, Heb. 11, 31. James 2, 25; see Josh. c. 2.—Jos. Ant. 5. 1. 2 'Paχάβη. See more in 'Paχάβ.

'Paββί, ó, indec. *Rabbi*, Heb. רַב, comm. רַבִּי, pr. a *great one*, *vir amplissimus*, a title of honour in the Jewish schools for a teacher, master, q. d. doctor; continued also in modern times; Matt. 23, 7. 8. 26, 25. 49. Mark 9, 5. 11, 21. 14, 45. John 1, 39. 50. 3, 2. 26. 4, 31. 6, 25. 9, 2. 11, 8. In Matt. 23, 8 it is explained by καθηγητής, in John 1, 39 by διδάσκαλος, in reference to its use as a title, rather than to signification. See Heb. Lex. רַב no. 2. d.—This title was employed in the Jewish schools under a threefold form, viz. α) רַב *Rab*, *Master*, as the lowest degree of honour. β) With suff. of 1 pers. רַבִּי, 'Paββί, *Rabbi*, i. e. *my Master*, of higher dignity. γ) רַבִּנִי, and as if with suff. 'Paββονί, *Rabboni*, q. d. *my great Master*, the most honourable of all, which was publicly given to only seven persons, all of the school of Hillel and of great eminence. This was about the time of Christ; but when the more general title *Rabbi* was introduced, is unknown. See Buxtorf. Lex. 2176 sq. Lightfoot Hor. Heb. ad Matt. 23, 7. Winer Realw. art. *Rabbi*.

'Paββονί v. 'Paββονί, indec. *Rabboni*, a title of high honour in the Jewish schools; see in 'Paββί. Mark 10, 51. John 20, 16.

παβδίω, f. ἰσω, (ράβδος,) to *beat with a rod or stick*, absol. Acts 16, 22. 2 Cor. 11, 25 τρις ἑρπαβδίστην, where on v. 24 comp. Deut. 25, 3 and Jos. Ant. 4. 8. 21, 23. Sept. for הַטב Judg. 6, 11. Ruth 2, 17.—Diod. Sic. 19. 101. Aristoph. Lys. 587.

ράβδος, ov, ἡ, 1. a *rod, stick, staff*, genr. Heb. 9, 4 ἡ ράβδος Ἀαρών. Rev. 11, 1. Sept. and מַטֵּה Ex. 4, 2. 4. (Ceb. Tab. 4. Luc. D. Mort. 23. 3.) For chastising, scourging, 1 Cor. 4, 21. Sept. and מַטֵּה Is. 9, 3; שֹׁטֵט Prov. 10, 13. Ex. 21, 20. So Plut. Poplic. 6. Xen. Eq. 8. 4.—For leaning upon, walking, a *staff*, Matt. 10, 10. Mark 6, 8. Luke 9, 3. Heb. 11, 21 ἐπὶ τὸ ἄκρον τῆς ράβδου, in allusion to Gen. 47, 31 where Sept. as if for מַטֵּה, not מַטֵּה as the Hebrew reads; comp. 1 K.

1, 47. Sept. also for מַטֵּה Gen. 38, 13; מַטֵּה Ex. 20, 19.

2. Spec. a *sceptre*, as if the staff or wand of office; Heb. 1, 8 bis, ράβδος εὐθύτητος ἡ ράβδος τῆς βασιλείας σου, quoted from Ps. 45, 7 where Sept. for מַטֵּה. Rev. 2, 27. 12, 5. 19, 15. So Sept. and מַטֵּה Ps. 2, 9; מַטֵּה Ps. 110, 2.

ραβδούχος, ov, ó, (ράβδος, ἔχω,) a *rod-holder*, a *licitor*, Acts 16, 35. 38. The licitor was an officer or sort of sergeant who attended on the superior magistrates of Roman cities and colonies and executed their decrees; so called as bearing the Roman *fascies* or bundle of rods; comp. Adam's Rom. Ant. p. 178. Dict. of Antt. arts. *Fascies*, *Lictor*.—Dion. Hal. Ant. 4. 5. Plut. Marcell. 29. Hdian. 7. 8. 10.

'Payaú, ó, indec. *Ragau*, Heb. רַעֲוִי (friend sc. of God) *Reu*, pr. n. m. Luke 3, 35; see Gen. 11, 18 sq.

ραδιούργημα, atos, τό, (ραδιουργέω, ῥαδιουργός, from ῥάδιος, ἔργον,) pr. 'what is done lightly, *recklessly*;' hence in a bad sense, a *reckless deed*, *wickedness*, *crime*, Acts 18, 14.—Luc. Calumn. 20. Plut. Pyrrh. 6.

ραδιουργία, as, ἡ, (see ραδιούργημα,) *ease or lightness of doing*, Xen. Cyr. 1. 6. 34; *levity in doing*, *indolence*, *effeminacy*, Xen. Ag. 11. 6. Lac. 14. 4.—In N. T. *recklessness*, *wickedness*, *mischievousness*, Acts 13, 10. So Pol. 12. 10. 5. Diod. Sic. 5. 11. Plut. Cato Min. 16.

πακά, indec. *raca*, a word of contempt, Matt. 5, 22; prob. from Chald. רִיקָא (Heb. רִיק) *empty*, *worthless*, *foolish*, which occurs often in the Talmudic writings as a term of reproach and contempt; Buxtorf. Lex. Chald. 2254. Lightfoot Hor. Heb. et Wetst. in Matt. l. c.

ράκος, eos, ov, τό, (ρήσσω, ῥήγνυμι,) a *piece torn off*, a *rag*, a *torn garment*, Sept. Is. 64, 6. Ceb. Tab. 10. Aristoph. Plut. 540.—In N. T. genr. a *piece*, *remnant*, of cloth; Matt. 9, 16 et Mark 2, 21 ἐπίβλημα ράκους ἀγνάφου, i. q. ἐπίβλημα ἱματίου καινοῦ in Luke 5, 36. So Hdot. 7. 76.

'Pamâ, ἡ, indec. *Ramah*, Heb. רַמָּה (a height), pr. n. of a city of Benjamin, five or six Roman miles north of Jerusalem, between Gibeah and Bethel; Matt. 2, 18, quoted from Jer. 31, 15. It seems to have

been the rendezvous where Nebuzaradan collected the Jewish captives for their departure into exile, Jer. 40, 1; see in Ῥαχλ. —Comp. Judg. 19, 13. Jos. Ant. 8. 12. 3 Ῥαμαζών, πόλις σταδίου ἀπέχουσα Ἱεροσολύμων τεσσαράκοντα. § 4. Bibl. Res. in Palest. II. p. 315. Now *er-Râm*.

ῥαντίζω, f. ἴσω, (ῥαντός, ῥάνω,) to sprinkle, to besprinkle, c. acc. Heb. 9, 13 σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκουωμένους, in allusion to Num. 19, 2 sq. 17. Heb. 9, 19, 21, comp. Ex. 24, 6. 8. Sept. for רָחַץ Lev. 6, 20 [27]. 2 K. 9, 33. So Athen. 12. p. 521. a.—Symbol. for to purify, to cleanse, in a moral sense; Heb. 10, 22 ἐῤῥαντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, for the accus. comp. Buttm. § 131. 7. So Sept. for רָחַץ Ps. 51, 9.

ῥαντισμός, οὗ, ὁ, (ῥαντίζω,) pr. a sprinkling, meton. purification, cleansing; Heb. 12, 24 αἵματι ῥαντισμοῦ, blood of (for) sprinkling, cleansing; so Sept. ὕδωρ ῥαντισμοῦ for Heb. רָחַץ Num. 19, 9, 13, 20, 21. —1 Pet. 1, 2 ἐκλεκτοῖς . . . εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰ. Χρ. und unto sprinkling with the blood of Jesus, to be cleansed through his blood, comp. 1 John 1, 7. Not found in Greek writers.

ῥαπίζω, f. ἴσω, (ῥαπίς, ῥάβδος,) to beat with a rod or stick, Hdor. 7. 35. ib. 8. 59. —Later and in N. T. to slap with the open hand, to smite, espec. the cheeks or ears, c. acc. Matt. 5, 39 ὅστις σε ῥαπίζει ἐπὶ τὴν δεξιάν σου. Absol. Matt. 26, 67. So Sept. Hos. 11, 4. Luc. D. Meretr. 8. 1, 2. Dem. 787. 23. Comp. Lob. ad Phryn. p. 175 sq.

ῥάπισμα, ατος, τό, (ῥαπίζω,) a blow with the open hand, a slap, cuff, espec. on the cheeks or ears, Mark 14, 65 οἱ ὑπηρεταὶ ῥάπισμασι αὐτὸν ἔβαλλον. John 18, 22. 19, 3.—Sept. Is. 50, 6. Alciph. III. Ep. 6, 70. Luc. D. Meretr. 8. 2. Found only in late writers, Phryn. et Lob. p. 175 sq.

ῥαφίς, ἴδος, ἡ, (ῥάπτω,) a needle, Matt. 19, 24. Mark 10, 25. Luke 18, 25.—Hippocr. de Morb. 2. 26. Nicet. Annal. 8. 4. p. 136. a. Poll. On. 10. 31. The earlier word was βελόνη, see Lob. ad Phryn. p. 90.

Ῥαχάβ, ἡ, indec. *Rachab*, Heb. רַחַב *Rahab*, the wife of Salmon, Matt. 1, 5. Prob. the same with Rahab of Jericho, see in Ῥαάβ; since Nahshon the father of Salmon was the leader of the tribe of Judah at the breaking up from Mount Sinai, Num. 10, 14; and therefore his son would be contemporary with the fall of Jericho about forty years later. The express mention of

ἡ Ῥαχάβ in the genealogical table as an historical person, as also of ἡ Ῥούθ afterwards, is in favour of this supposition.

Ῥαχήλ, ἡ, indec. *Rachel*, Heb. רַחֵל (ewe-lamb), the younger wife of Jacob, and mother of Joseph and Benjamin. Matt. 2, 18 φωνὴ ἐν Ῥαμᾷ ἠκούσθη . . . Ῥαχήλ κλαίουσα τὰ τέκνα αὐτῆς, quoted from Jer. 31, 15, where Rachel, the ancestress of the tribe of Benjamin, is introduced as bewailing the departure of her descendants into exile, from Ramah their place of rendezvous; see Jer. 40, 1.—On the sepulchre of Rachel, on the way from Jerusalem to Bethlehem, and 25 minutes from the latter place, see Bibl. Res. in Palest. I. p. 322. II. p. 157.

Ῥεβέκκα, ἡς, ἡ, *Rebecca*, Heb. רִבְקָה (a noose) *Rebekah*, the wife of Isaac, Rom. 9, 10.

ῤέδη, ἡς, ἡ, Lat. *rheda*, a carriage with four wheels for travelling, a chariot, Rev. 18, 13.—So *rheda* Cic. pro Mil. 10. The word is of Gallic origin, Quinctil. 1. 5. 68. Cæs. B. Gall. 1. 51. Comp. Adam's Rom. Ant. p. 554. Dict. of Ant. art. *Rheda*.

Ῥεμφάν v. Ῥεφάν, ὁ, indec. *Remphan*, *Rephan*, Acts 7, 43, quoted from Amos 5, 26 where Sept. Ῥαυφάν for Heb. רַיִן *Chiun*. The LXX held רַיִן to be the pr. name of an idol; and changing כ to ר wrote it Ῥαυφάν, Ῥηφάν, which by the further corruption of transcribers became Ῥεμφάν, Ῥεφάν. It has been assumed, on doubtful authority, that Ῥαυφάν was an Egyptian word denoting *Saturn*. The Syrian Version translates רַיִן directly by *Saturn*, i. e. the planet Saturn, which the Semitic nations worshipped along with Mars as an evil demon; see Gesen. Comm. on Is. II. p. 343. Others more correctly hold רַיִן to be simply i. q. a statue or statues, and read, the statues of your idols, the star of your god, i. e. some planet is understood, which Jerome conjectured to be Lucifer or Venus. See Heb. Lex. art. רַיִן. Winer Realw. art. *Remphan*. Jablonski Opusc. ed. te Water, II. p. 1.

ῤέω, f. ῤέσω, Att. fut. ῤέσομαι, Winer § 15. Buttm. § 114. Lob. ad Phryn. p. 739; to flow, absol. John 7, 38 ποταμοὶ . . . ῤέσουσιν ὕδατος ζῶντος. Sept. for רָחַץ Lev. 15, 3; רָחַץ Jer. 9, 17.—Hdian. 7. 1. 17. Xen. An. 1. 2. 7, 8.

ῤέω, obsol. to speak, see in εἶπον.

Ῥήγιον, ου, τό, *Rhegium*, a city on the coast near the S. W. extremity of Italy,

now *Rheggio*, opposite Messina in Sicily, Acts 28, 13.—Comp. Diod. Sic. 4. 85. Plin. H. N. 3. 14.

ρήγμα, ατος, τό, (ρήγνυμι,) a rending, breach, ruin, Luke 6, 49. Sept. for רָקַעַם Am. 6, 11.—Pol. 13. 6. 8. Dom. 294. 21.

ρήγνυμι, f. ξω, also ρήσσω a poetic and later form, Mark 2, 22. 9, 18. Sept. 1 K. 11, 31. Hom. Il. 18. 571; comp. Mæris p. 337. Thom. Mag. p. 788.—To rend, to break, to tear.

1. Of things, to rend, to burst, e. g. leather bottles or skins, c. acc. Mark 2, 22. Luke 5, 37 ρήξει ὁ νεὸς ὀνότος τοὺς ἀσκούς. Pass. Matt. 9, 17. Sept. for רָקַעַם Num. 16, 31. Josh. 9, 13; רָקַעַם Job 2, 12.—Luc. D. Deor. 17. 1. Diod. Sic. 12. 59. Xen. Cyr. 1. 6. 16.

2. As to persons, to rend, to tear, to lacerate, as dogs, Matt. 7, 6. Also to tear down, to dash to the ground, as a demon one possessed, Mark 9, 18. Luke 9, 42 ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν. Sept. for רָקַעַם Is. 13, 16.—Wisd. 4, 19. Artemid. 1. 60 ρήξει τὸν ἀντίπαλον, of a wrestler.

3. Trop. and absol. to break forth, e. g. into rejoicing and praise, Gal. 4, 27 ρήξον καὶ βόησον κτλ. quoted from Is. 54, 1 where Sept. for רָקַעַם.—Usually c. acc. of manner or thing, as Sept. ρήξει εὐφροσύνην for רָקַעַם Is. 49, 13. 52, 9; ρήξει φωνήν, Lat. *rumpere vocem*, Hdot. 5. 93. Artemid. 2. 12. Aristoph. Nub. 960 or 963.

ρήγμα, ατος, τό, (ρέω, see in εἶπον,) what is spoken, word, saying.

1. Pr. a word, as uttered by the living voice, Plur. τὰ ῥήματα, words; Acts 6, 11 ῥήματα βλάσφημα. v. 13. 10, 44. 26, 25. Heb. 12, 19. Sept. for רָקַעַם Gen. 27, 34. 42; רָקַעַם Ps. 5, 1.—Hdian. 1. 8. 12. Dem. 1457. 18. Xen. Mem. 2. 1. 34.

2. Collect. word, also Plur. words, i. q. a saying, speech, discourse.

a) Genr. Matt. 12, 36 πᾶν ῥῆμα ἀργόν, see in ἀργός no. 2. 26, 75 καὶ ἐμνήσθη ὁ Π. τοῦ ῥήματος τοῦ Ἰησοῦ. Mark 9, 32. 14, 72. Luke 1, 38. 2, 17. 19. 50. 51. 7, 1. 9, 45 bis. 18, 34. 20, 26. 24, 8. 11. John 8, 20. Acts 2, 14. 11, 16. 16, 38. 28, 25. 2 Cor. 12, 4. Rom. 10, 18 quoted from Ps. 19, 5 where Sept. for רָקַעַם. Sept. and רָקַעַם Job 15, 3. 31, 40.—Palaph. 50. 1. Dem. 1462. 2. Xen. Cyr. 8. 4. 15.

b) In the N. T. usage, often like Heb. רָקַעַם, in special senses depending on the adjuncts or context; comp. in εἶπον no. 2.

E. g. a) a charge, accusation, Matt. 5, 11. 27, 14. So Matt. 18, 16 et 2 Cor. 13, 1, in allusion to Deut. 19, 15 where Sept. for רָקַעַם; comp. Num. 14, 36. β) a prediction, prophecy, e. g. ῥήματα προειρημένα, 2 Pet. 3, 2. Jude 17. So ῥήματα τοῦ θεοῦ Rev. 17, 17 Rec. γ) a promise, e. g. from God, Luke 2, 29. Heb. 6, 5 καλὸν γενεσάμενοι θεοῦ ῥῆμα. So Sept. and רָקַעַם 1 K. 8, 20. 12, 16. δ) a command, Luke 5, 5; ῥῆμα τοῦ θεοῦ, word of God, his omnipotent decree, Heb. 11, 3; impl. Heb. 1, 3. Also Matt. 4, 4 et Luke 4, 4 οὐκ ἐπ' ἄρτον μόνον ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένου διὰ στόματος θεοῦ, i. e. upon every thing which God supplies through his creative word, quoted from Deut. 8, 3 where Sept. for רָקַעַם מַנְיָן מִן הַמָּן, spoken in reference to the manna. Sept. for רָקַעַם Josh. 1, 13. 1 Sam. 17, 29; רָקַעַם Prov. 3, 1. ε) Spoken of a teacher, word or words, discourse, teaching, doctrine, e. g. τὰ ῥήματα τῆς ζωῆς Acts 5, 20, see in ζωή no. 3. b. Acts 10, 22 ἀκοῦσαι ῥήματα παρὰ σοῦ. 11, 14 ὅς λαλήσει ῥήματα πρὸς σε. 13, 42. So ῥῆμα, ῥῆμα τῆς πίστεως, ῥῆμα θεοῦ v. κυρίου, the word, word of faith, word of God, i. e. the doctrines and promises revealed and taught from God, the gospel as preached, Rom. 10, 8 bis, comp. Deut. 30, 14 where Sept. for רָקַעַם of the Mosaic dispensation. Acts 10, 37 comp. 36. Rom. 10, 17. Eph. 5, 26. 6, 17. 1 Pet. 1, 25 bis. Of Jesus, τὰ ῥήματα, John 5, 47 πῶς τοῖς ἐμοῖς ῥήμασι κτλ. 6, 63. 68. 10, 21. 12, 47. 48. 14, 10. 15, 7; τὰ ῥήματα τοῦ θεοῦ, the words or doctrine received from God, John 3, 34. 8, 47. 17, 8. ζ) Luke 3, 2 ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννῃ, the word of God, an oracle, effatum, from God, corresponding to Heb. רָקַעַם רָקַעַם רָקַעַם, Sept. ῥῆμα, Gen. 15, 1. Jer. 6, 10, comp. 1, 1; oftener Sept. λόγος Jer. 1, 4. 11. Ez. 3, 16. 6, 1.

3. Meton. from the Heb. something spoken of; hence genr. a thing, matter, affair. Luke 2, 15 ἰδωμεν τὸ ῥῆμα τοῦτο τὸ γεγενός. 1, 65 διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. Acts 5, 32. So Sept. and רָקַעַם Gen. 21, 11. 1 Sam. 4, 17. 12, 16; Plur. Gen. 20, 8. 40, 1. Ezra 7, 1. So 1 Macc. 5, 37.—Also οὐ...πᾶν ῥῆμα, the neg. οὐ being joined with the verb, see in οὐ no. 1. c; equiv. to nothing at all, nothing whatever; Luke 1, 37 οὐκ ἀδυνατήσει παρὰ τῷ θεῷ πᾶν ῥῆμα. Comp. Sept. Gen. 18, 14. Deut. 17, 8.

Ῥησά, ὁ, indec. *Rhesa*, pr. n. m. Luke 3, 27.

ρήσσω, see in ρήγνυμι.

ρήτωρ, ὁροσ, ὁ, (obs. ῥέω,) *a speaker, orator, advocate*, Acts 24, 1.—Æl. V. H. 9. 19. Dem. 303. 15. Xen. Mem. 4. 6. 15.

ρήτῳς, adv. (ῥητός, obs. ῥέω,) *in express words, expressly*, 1 Tim. 4, 1.—Sext. Empir. adv. Log. 1. 8 ὁ Ξενοφῶν ρητῳς φήσιν. Strabo 1. p. 4. b. Pol. 2. 23. 5.

ρίζα, as, ἡ, 1. *a root*; Matt. 3, 10 et Luke 3, 9 ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται. Mark 11, 20 ἐκ ριζῶν *from the roots*, wholly. Also οὐ ἔχειν ρίζαν, *to have no root*, to not take deep root, Matt. 13, 6. Mark 4, 6; trop. of those not rooted and established in faith and doctrine, Matt. 13, 21. Mark 4, 17. Luke 8, 13. Sept. for שֶׁטַח Ez. 17, 6. 7. 9; ἐκ ριζῶν Job 28, 9. So Luc. Amor. 33. Æl. V. H. 2. 14. Xen. Œc. 17. 12, 13.—Trop. *the root, cause, source* of any thing, 1 Tim. 6, 10 ρίζα τῶν κακῶν. (Ecclus. 1, 6. 20. Wisd. 15, 3.) Also retaining the figure of a root, Rom. 11, 16. 17. 18 bis; where Paul makes Abraham and the Jewish people *the root* from which the gospel dispensation with its blessings has sprung, into which root and stem the Gentiles are ingrafted. Heb. 12, 15 μή τις ρίζα πικρίας, *lest some root of bitterness*, i. e. a wicked person whose example is poisonous (comp. v. 16), in allusion to Deut. 29, 17 where Sept. for שֶׁטַח; comp. in πικρία.

2. Meton. from the Heb. *a sprout, shoot, from the root*; only trop. for *offspring, a descendant*; Rom. 15, 12 ἡ ρίζα τοῦ Ἰησοῦ, in allusion to Is. 11, 10 where Sept. and שֶׁטַח; comp. Is. 11, 1. Also Rev. 5, 5. 22, 16.—Ecclus. 47, 22. 1 Macc. 1, 11.

ρίζω, ὦ, f. ὥσω, (ρίζα,) *to root, to let take root*; Pass. or Mid. *to be or become rooted, to take root*, Theophr. Hist. Pl. 2. 5. 6. ib. 8. 5. 4. Later intrans. *to take root*, Sept. for Po. שֶׁטַח Is. 40, 24. Jer. 12, 2.—In N. T. only Pass. trop. *to be rooted, strengthened with roots, to be firmly fixed, constant*. Eph. 3, 18 ἐν ἀγάπῃ ἐρριζωμένοι. Col. 2, 7. So Hdot. 1. 60, 64. Plut. de Liber. educ. 9 ἀλλ' ὅταν τις ριζώσῃ τὴν δύναμιν κτλ. Plato Ep. 336. b.

ρίπτῃ, ἡς, ἡ, (ρίπτω,) *a throw, cast, jerk*, as of a stone or weapon, Hom. Il. 12. 462. Apoll. Rh. Argon. 4. 851; *a rush or gust* of wind, Hom. Il. 15. 171. Soph. Antig. 137. Plut. non posse suav. viv. 23.—In N. T. *a jerk* of the eye, *a wink, twinkling*; 1 Cor. 15, 52 ἐν ᾧ ὁφθαλμοῦ, in a moment of time, Germ. Augenblick; comp. Luke 4, 5. So Eustath. in Il. ὁ. p. 1024. 24 ἐν βραχυτάτῃ χρόνῳ ῥιπτῇ.

ρίπτω, f. ἵσω, (ρίπῃς, ῥίπτω,) pr. 'to put in motion;' hence, *to fan, to blow, to blow up*, e. g. fire, fuel, Aristot. de Admirand. τινὰς λίθους οἱ καίονται, . . . ῥιπιζόμενοι σβέννυνται ταχέως. Anthol. Gr. III. p. 20. 6; *to fan* a person, Anthol. Gr. III. p. 42. 5. Plut. M. Anton. 26.—In N. T. genr. *to move to and fro, to toss, to agitate*, as waves, Pass. James 1, 6 κλύδωνι θαλάσσης . . . ῥιπιζομένων. So Philo in Wetst. N. T. ad loc. εἰ μὴ πρὸς ἀνέμου ῥιπιζοῖτο τὸ ὕδωρ. Dio Chrys. 33. p. 368. b.

ρίπτέω, ᾠ, (collat. ῥίπτω,) only in pres. and imperf. as a frequentative, *to throw or cast repeatedly*, Hdot. 4. 188. Pol. 1. 47. 4. Xen. Conv. 2. 8; see Buttm. § 112. n. 4. § 114. Passow s. voc.—In N. T. only Acts 22, 23 ῥιπιτοῦντων τὰ ἱματῖα, *throwing up or tossing their outer garments* in the air, as also dust, in approbation and furtherance of the uproar. This was customary in theatres and other assemblies, e. g. Luc. de Salt. 83 τόγε Ξεάτρον ἅπαν . . . ἐπήδων καὶ ἐβόων καὶ τὰς ἐσθῆτας ἀπερρίπτουν. Aristænet. I. 26 ὁ δὲ δῆμος ἀνέστηκε . . . καὶ τὸ χεῖρε κινεῖ, καὶ τὴν ἐσθῆτα σοβεῖ. Ovid. Amor. 3. 274 'et date jactatis undique signa togis.'

ρίπτω, f. ψω, 1. *to throw, to cast*, with a sudden motion, *to hurl, to jerk*, with acc. and εἰς c. acc. Luke 4, 35 ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς μέσον. 17, 2; ἐν τῷ ναῷ Matt. 27, 5. With acc. and ἐκ c. gen. *to cast out*, Acts 27, 29 ἐκ πύρμης ῥίψαντες ἀγκύρας τέσσαρας, sc. ἐκ τοῦ πλοίου. v. 19. For Acts 22, 23 see in ῥιπτέω. Sept. for ἡρῖψῃ Gen. 37, 19. 23. Ex. 1, 22. Judg. 9, 53. So c. εἰς Ceb. Tab. 10. Xen. An. 3. 3. 1; ἐκ Luc. D. Deor. 13. 2. Dem. 798. 25.—In a milder sense, *to put or lay down*, as sick persons, c. acc. Matt. 15, 30 ἐρρίψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰ. Comp. Sept. and ἡρῖψῃ 2 K. 2, 16. So Wisd. 11, 14. Dem. 413. 11 οὐκ ἔχειν ὅπου τὰ ἱαντοῦ ῥίπτει.

2. *to cast forth, to throw apart, to scatter*, Pass. Part. perf. ἐρριμμένος, *cast forth, scattered*, Matt. 9, 36.—Diod. Sic. 13. 9 τῶν Συρακουσίων . . . κατὰ τὸν διωγμὸν ἐρριμμένων. Pol. 5. 48. 2.

Ῥοβοάμ, ὁ, indec. Roboam, Heb. רְהוֹבֹאם (he enlarges the people) Rehoboam, pr. n. of the son and successor of Solomon, from whom the ten tribes revolted, Matt. 1, 7 bis. See 1 K. c. 12. Jos. Ant. 8. 8. 1 sq.

Ῥόδῃ, ἡς, ἡ, Rhoda, pr. n. of a handmaid, Acts 12, 13.

Ῥόδος, *ov, ἡ*, *Rhodes*, Acts 21, 1; a celebrated island, the southeasternmost of the Sporades, lying off the coast of Caria in Asia Minor. Its capital was also called Rhodes, and was remarkable for the famous Colossus. See Rosenm. Bibl. Geogr. III. p. 375. Pococke Descr. of the East, II. i. p. 237.

ῥοιζηδόν, *adv.* (ῥοιζέω, ῥοῖζος,) *with rushing sound, with great noise, with a crash*, 2 Pet. 3, 10.—Hesych. ῥοιζηδόν· σφοδρῶς ἡχητικόν. Hero ap. Musaeum 339 ῥοιζηδόν προκάρηγος ἀπ' ἡλιβάτου πέσσε πύργου. Lycophr. 66.

ῥομφαία, *as, ἡ*, *a sword, sabre*, *pr.* a long and broad sword used espec. by the Thracians, and carried on the right shoulder, Plut. Paul. Aem. 18 πρῶτοι δὲ οἱ Θράκες ... ὁρῶντες δὲ ῥομφαίας βαρυσιδήρους ἀπὸ τῶν δεξιῶν ὤμων ἐπιτελείοντες.—In N. T. *genr. a sword*, Rev. 1, 16 ῥομφαία δίστομος ὀξεία. 2, 12. 16. 6, 8. 19, 15. 21. Trop. Luke 2, 35 σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, i. e. anguish of soul shall come upon thee. Sept. for רבך Ex. 32, 26. Ez. 5, 1. So Jos. Ant. 6. 12. 4 ἡ ῥομφαία τοῦ Γολιάθου. 7. 12. 1.

Ῥουβὴν, *ὁ*, *indec. Reuben*, Heb. רְאוּבֵן (see, a son!) *pr. n.* of the eldest son of Jacob, born of Leah, Gen. 29, 32 sq.—In N. T. the tribe of Reuben, Rev. 7, 5.

Ρούθ, *ἡ*, *indec. Ruth*, Heb. רוּת (female friend), *pr. n.* of a Moabitess, afterwards the wife of Boaz, Matt. 1, 5.

Ῥούφος, *ov, ὁ*, *Rufus*, *pr. n.* of a Christian, Mark 15, 21. Rom. 16, 13.

ῥύμη, *ης, ἡ*, (obs. ῥύω, ἐρύω,) *impetus, impulse, onset*, i. q. ὁρμή, Jos. Ant. 7. 10. 2. Xen. Cyr. 7. 1. 31.—In the later usage and N. T. *a street, lane, alley* of a city, in distinction from ἡ πλατεία q. v. Matt. 6, 2. Luke 14, 21 εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως. Acts 9, 11. 12, 10. Sept. for רחב Is. 15, 3. So Ecclus. 9, 7. Pol. 6. 29. 1. See Lob. ad Phryn. p. 404. Sturz de Dial. Mac. p. 29. Wetstein N. T. I. p. 319.

ῥύομαι, *f.* ῥύσσομαι, *Mid. depon.* (obs. ῥύω, ἐρύω,) *pr.* to *draw* or *snatch* to oneself, *from danger*, i. q. ὁ *to rescue*, *to deliver*; see Passow sub v. Buttm. § 114. Aor. 1 ἐρύσσω as Pass. Luke 1, 74. al. see Buttm. § 113. n. 6.—El. g. a) With acc. simpl. Matt. 27, 43 ῥυσάσω νῦν αὐτόν. 2 Pet. 2, 7. Absol. Rom. 11, 26 ὁ ῥυόμενος, *the deliverer*, quoted from Is. 59, 20 where Sept. for יְצִיָּה. Sept. *genr.* for יְצִיָּה Is. 48, 20; יְצִיָּה Ex. 2, 19. Is. 5, 30. So Ael. V. H.

4. 5. Hdian. 1. 15. 12. β) With an adjunct *from whence*; e. g. with ἀπὸ c. *gen.* Matt. 6, 13 ῥῶσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [Luke 11, 4.] Rom. 15, 31. 1 Thess. 1, 10. 2 Thess. 3, 2. 2 Tim. 4, 18. Sept. for רָצוּ 2 Sam. 19, 9. Prov. 11, 4; יָצוּ Ez. 37, 23. With ἐκ c. *gen.* Rom. 7, 24 τίς με ῥύσεται ἐκ τοῦ σώματος κτλ. 2 Cor. 1, 10 ter. Col. 1, 13. 2 Tim. 3, 11. 2 Pet. 2, 9. Pass. Luke 1, 74. 2 Tim. 4, 17. Sept. for רָצוּ Gen. 48, 16; יָצוּ Judg. 8, 34. 2 Sam. 22, 49. So c. ἐκ Jos. Vit. 15. Diod. Sic. 12. 53. Hdot. 5. 49.

ῥύπαριον, *Mid. depon.* (ῥυπαρός,) *to be filthy*, trop. Rev. 22, 11 Grb. and later. The form is of very doubtful authority; see Passow.

ῥύπαρις, *as, ἡ*, (ῥυπαρός,) *filth, filthiness*, trop. in a moral sense, James 1, 21.—Plut. de adul. et amic. 19. Id. Critias 47.

ῥύπαρος, *ἀ, ὁν*, (ῥύπος,) *filthy, foul, dirty*, James 2, 2 πτωχὸς ἐν ῥυπαρῇ ἐσθῆτι. Trop. in a moral sense, Rev. 22, 11 Grb. Sept. for רָצוּ Zech. 3, 3. 4.—Jos. Ant. 7. 11. 3 ῥυπαρὰν ἐσθῆτα. Ceb. Tab. 10. Ael. V. H. 14. 10. Trop. Act. Thom. 13 ῥυπαρὰ ἐπιθυμία.

ῥύπος, *ov, ὁ*, *filth, filthiness*, 1 Pet. 3, 21 οὐ σαρκὸς ἀπόψεις ῥύπον. Sept. for רָצוּ Job 14, 4; רָצוּ Is. 4, 4.—Luc. Ananchar. 29. Pol. 32. 7. 8. Plato Parm. 130. c.

ῥύπῳ, *ὦ, f.* ὥσω, (ῥύπος, poet. for ῥυπάω,) *to be filthy*, trop. in Rec. Rev. 22, 11 bis, ὁ ῥυπῶν, ῥυπωσάτω ἐτι.—Hom. Od. 23. 115. Act. Thom. § 52 ἐσθῆς ῥερυπωμένη.

ῥύσις, *eas, ἡ*, (ῥέω,) *a flowing, flux*, e. g. τοῦ αἵματος Mark 5, 25. Luke 8, 43. 44. Sept. for רָצוּ Lev. 15, 24 sq.—Ael. V. H. 6. 6 τὴν ῥ. τοῦ αἵματος. Pol. 2. 16. 6 of a current. Plato Legg. 944. b.

ῥυτίς, *ιδος, ἡ*, (obs. ῥύω, ἐρύω,) *a fold, wrinkle*, which draws together, contracts; trop. Eph. 5, 27.—Aristoph. Plut. 1051. Diod. Sic. 4. 51. Plato Conv. 190. e.

ῥύω, see ῥύομαι.

Ῥωμαϊκός, *ἡ, ὁν*, (Ῥώμη,) *Roman*, Luke 23, 38.—Jos. de Vit. 71. Hdian. 5. 5. 6.

Ῥωμαῖος, *ov, ὁ*, (Ῥώμη,) *a Roman, a Roman citizen*, Acts 2, 10. 16, 21. 37. 38. 22, 25. 26. 27. 29. 23, 27. *Genr.* οἱ Ῥωμαῖοι, *the Romans*, John 11, 48. Acts 25, 16. 28, 17.—Sing. Hdian. 4, 10. 11. Plur. Jos. Vit. 71. Hdian. 1. 12. 11. Plut. Pomp. 1.

Ῥωμαῖστί, adv. (Ῥώμη) in the Roman tongue, in Latin, John 19, 20 καὶ ἦν γεγραμμένον Ἑβραϊστί, Ἑλληνιστί, Ῥωμαῖστί. On the signification of adverbs in -ιστί see Buttm. § 119. 15. c.

Ῥώμη, ἡς, ἡ, Rome, the city, Acts 18, 2. 19, 21. 23, 11. 28, 14. 16. Rom. 1, 7. 15. 2 Tim. 1, 17.—Hdian. 2. 14. 10. Plut. Pomp. 27.

ῥώννυμι, f. ῥώσω, to strengthen, to make firm, Plut. Camill. 37 ῥώσας τὸ σώμα

διαγωνίσασθαι. Pass. Plut. Coriol. 24 εὐθὺς ἤσβετο ῥώννυμενον αὐτοῦ τὸ σώμα. id. Romul. 25. Oftener Pass. perf. ἔρρωμαι as present, to be strong, well, 3 Macc. 3, 13. Luc. Somn. s. Gall. 23. Xen. Œc. 10. 5. Comp. Buttm. § 113. 7. § 114.—In N. T. only imperat. ἔρρωσο, as a formula at the end of a letter, like Lat. vale, Engl. farewell; Acts 23, 30 ἔρρωσο. 15, 29 ἔρρωσσε. So 2 Macc. 11, 21. Xen. Cyr. 4. 5. 33. Artemid. 3. 44 ἰδιον πάσης ἐπιστολῆς τὸ χαίρει καὶ ἔρρωσο λέγειν.

Σ.

σαβαχδανί, sabachthani, Chald. ܫܒܚܕܢܝ, thou hast forsaken me, from r. ܫܒܚ to leave, to forsake, 2 pers. Sing. c. suff. Matt. 27, 46 et Mark 15, 34, quoted from Ps. 22, 2 where Chald. for Heb. ܫܒܚܝܕܢܝ id.

σαβαώθ, Sabaoth, Heb. ܫܒܚܐ, i. e. hosts, armies, Plur. of ܫܒܚ host. Hence Sept. κύριος σαβαώθ i. q. Heb. ܫܒܚܐ ܕܝܗוה, Lord of Hosts, i. e. of the angelic hosts; comp. 2 Chr. 18, 18. Ps. 103, 21. Luke 2, 13.—In N. T. in the like sense, κύριος σαβαώθ, Lord of Sabaoth, Lord of Hosts, James 5, 4. Rom. 9, 29 quoted from Is. 1, 9 where Sept. for Heb. ܫܒܚܐ, as also 2, 12. 6, 3. al. The general sense is Jehovah Omnipotent, and the LXX often translate it by παντοκράτωρ q. v. See more in Heb. Lex. art. ܫܒܚ no. 2. b.

σαββατισμός, ου, ὁ, (σαββαρίζω, σάββατον,) sabbatism, pr. a keeping sabbath, a lying by from labour, rest; in N. T. only of an eternal rest with God, Heb. 4, 9. The Rabbinis employ the same figure, see Schættg. Hor. Heb. ad loc.—Plut. de Superst. 3.

σάββατον, ου, τό, the sabbath, Heb. ܫܒܬ, pr. rest, a lying by from labour, see Heb. Lex. r. ܫܒܬ. Plur. τὰ σάββατα, mostly for the Singular; originally perh. an imitation of the Aramean form ܫܒܬܐ; or else after the analogy of other names of festivals, as τὰ ἑγκαίμια, τὰ γενέσια, τὰ ἄνυμια, also of γάμοι, nuptials; see Winer § 27. 3. n. Plur. dat. τοῖς σάββασι, Matt. 12, 1. 5. al. Meleag. 83. 4; as if from a nominat. σάββατ, ܫܒܬ; Winer § 8. 2. n.

1. Pr. the sabbath, the Jewish sabbath, the seventh day of the week, kept originally by a total cessation from all labour, even to

the kindling of a fire; but apparently without any public solemnities except an addition to the daily sacrifice in the tabernacle and the changing of the shew-bread; see Ex. 20, 8 sq. 31, 12 sq. Lev. 24, 8. Num. 15, 32 sq. 28, 9. Jos. Ant. 13. 1. 3. ib. 13. 8. 4. ib. 14. 4. 2. B. J. 1. 7. 3. The custom of reading the Scriptures in the public assemblies and synagogues, appears to have been introduced after the exile; Neh. c. 8. Luke 4, 16 sq. E. g.

a) Sing. τὸ σάββατον as Nom. Mark 2, 27 τὸ σάβ. διὰ τὸν ἄνθρ. Luke 23, 54. John 5, 9. 10. 9, 14; as Acc. Matt. 12, 5 τὸ σάβ. βεβηλοῦσι. Mark 2, 27 οὐχ ὁ ἄνθρ. διὰ τὸ σάββατον. Luke 23, 56. John 5, 9, 16. Acts 13, 27. 42. 15, 21. 18, 4; τοῦ σαββάτου Matt. 12, 8. Mark 2, 28. 6, 2. 16, 1. Luke 6, 5. Acts 1, 12 see in ὁδός no. 2. b; also ἡμέρα τοῦ σαββάτου Luke 13, 14. 16. 14, 5. John 19, 31. Dat. τῷ σαββάτῳ Luke 13, 14. 15. 14, 1. 3. Acts 13, 44; ἐν σαββάτῳ Matt. 12, 2. 24, 20. Luke 6, 1. 6. 7. John 5, 16. 7, 22. 23 bis. 19, 31. So genr. Sept. for ܫܒܬ Ex. 31, 13. 2 K. 4, 23. Neh. 10, 31. 13, 15.—Jos. B. J. 2. 17. 10. de Vit. § 32.

b) Plural. a) In a plural signif. Acts 17, 2 ἐπὶ σάββατα τρία. Col. 2, 16. So Sept. Is. 1, 13. Hos. 2, 11. β) Elsewhere only in Gen. and Dat. i. q. Sing. see above init. E. g. Gen. τῷ σαββάτῳ, Matt. 28, 1 ὁπρὲ δὲ σαββάτων see in ὁπρὲ no. 2; also ἡμέρα τῶν σαββάτων Luke 4, 16. Acts 13, 14. 16, 13. Dat. τοῖς σάββασι, see above init. Matt. 12, 1. 5. 10. 11. 12. Mark 1, 21. 3, 2. 4. Luke 6, 9; ἐν τοῖς σάββασι Mark 2, 23. 24. Luke 4, 31. 6, 2. 13, 10.—Jos. Ant. 1. 1. 1; ἡμέρα τῶν σαβ. Sept. Ex. 35, 3. Deut. 5, 12. 1 Macc. 2, 34. Jos. Ant. 12. 6. 2; τοῖς σάββασι 1 Macc. 2, 38.

Jos. Ant. 13. 8. 4. B. J. 1. 7. 3; but Sept. τοῖς σαββάτοις Num. 28. 10. 2 Chr. 2. 4. 8, 13.

2. Meton. *a sabbath*, put for the interval 'from sabbath to sabbath'; hence *a se'nnight, week*; so espec. Luke 18, 12 *ἡσθεύω δις τοῦ σαββάτου*. Elsewhere only after numerals marking the days of the week; Mark 16, 9 *πρώτῃ (ἡμέρᾳ) σαββάτου*. Plur. Matt. 28, 1 *εἰς μίαν σαββάτων*. Mark 16, 2. Luke 24, 1. John 20, 1. 19. Acts 20, 7. 1 Cor. 16, 2.—So Heb. שַׁבָּתוֹת Sept. *ἑβδομάδας* Lev. 23, 15, comp. Deut. 16, 9; also the Syriac Vers. Luke 18, 12. In the Talmudists the days of the week are written: שְׁלִישִׁי בַשָּׁבַע, תְּרִי בַשָּׁבַע, אֶחָד בַּשָּׁבַע, i. e. the first, second, third day in the sabbath (week); see Lightfoot Hor. Heb. in Matt. 28, 1. Comp. Ideler Handb. der Chronol. I. p. 481.

σαγήνη, ης, ἥ, (*σαγή, σάττω*.) *a net, drag-net, seine*, used in fishing and drawn to the shore, Matt. 13, 47. Sept. for חָרֶם Ez. 26, 5. 14.—Luc. Pisc. 51. Æl. H. A. 11. 12. Plut. de Superst. 8 fin.

Σαδδουκαῖος, ου, ὁ, *a Sadducee*; Plur. οἱ Σαδδουκαῖοι, *the Sadducees*; a sect of the Jews, in opposition to the Pharisees and Essenes, Jos. B. J. 2. c. 8. Some derive the name from Heb. צַדִּיק or צִדִּיק, q. d. *the Just*; the Talmudists refer it to a certain צִדְקִי *Sadok*, who according to them lived about three centuries before Christ and was the founder of the sect. The Sadducees rejected all traditions and unwritten laws, which the Pharisees prized so highly; and held the Scriptures to be the only source and rule of the Jewish religion. They denied the existence of angels and spirits, as well as an overruling providence; and held that the soul of man dies with the body, rejecting of course the idea of a future state of rewards and punishments. In their lives and morals they were more strict than the Pharisees; and although their tenets were not generally acceptable among the common people, yet they were adopted by many of the higher ranks. See espec. Jos. l. c. and also Ant. 13. 5. 9. ib. 13. 10. 6. ib. 18. 1. 4. ib. 20. 9. 1. B. J. 2. 8. 14. Trigland de tribus Judæor. Sectis Syntagma, Delft 1703, in Ugolini Thesaur. XXII. Winer Realw. art. *Sadducæer*. Descendants of the Sadducees are apparently the modern Karaites; see Henderson's Bibl. Researches and Travels in Russia, p. 233 sq. 306 sq. Trigland l. c. de Secta Karæorum, Delft 1703, in Ugolini l. c.—Matt. 3, 7. 16, 1.

6. 11. 12. 22, 23. 34. Mark 12, 18. Luke 20, 27. Acts 4, 1. 5, 17. 23, 6. 7. 8.

Σαδόκ, ὁ, indec. *Sadok*, Heb. סָדוֹק, pr. n. of one of Jesus' ancestors, Matt. 1, 14 bis.

σαῖνω, f. ανῶ, (kindr. σείω,) *to wag, to move to and fro*, pr. of dogs and other animals which wag their tails in fondness, Æl. V. H. 13. 41 [42]. Luc. D. Deor. 12. 2; trop. *to caress, to flatter*, Luc. Merc. Cond. 20. Æschyl. Choeph. 194.—In N. T. trop. *to move in mind, to disturb*; Pass. 1 Thess. 3, 3 τῷ μηδὲνα σαίνεισθαι ἐν ταῖς ἐλπίσιν ταύταις. So Diog. Laert. 8. 1. 21 οἱ δὲ σαινόμενοι τοῖς λεγομένοις ἐδάκρυν. Eurip. Rhes. 55 σαίνει μ' ἐννυχος φρυκτώρια.

σάκκος, ου, ὁ, Heb. שָׂק, Engl. *sacking, sackcloth*, i. e. coarse black cloth commonly made of hair (Rev. 6, 12) and used for straining (Heb. סָקַץ), for sacks, and for mourning-garments; in the latter case it was worn instead of the ordinary garments, or bound around the loins, or spread under a person on the ground; see Jos. Ant. 8. 14. 4. ib. 5. 1. 12. ib. 10. 1. 3. ib. 7. 7. 4. Sept. Gen. 37, 34. 1 K. 20, 32. Is. 58, 5. Joel 1, 8. Jon. 3, 5 sq. Such garments were also worn by prophets and ascetics, Is. 20, 2. Zech. 13, 4; comp. 2 K. 1, 8. Matt. 3, 4.—Hence in N. T. genr. *sackcloth*, Rev. 6, 12 ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, comp. Is. 50, 3. Ecclus. 25, 17. Of mourning-garments, Matt. 11, 21 ἐν σάκκῳ καὶ σποδῷ. Luke 10, 13. Of a prophet's garment, Rev. 11, 3. Sept. genr. for שָׂק ll. cc. So Aristoph. Acham. 745, 822. The correct orthography is every where σάκκος, not σάκος, Lob. ad Phryn. p. 257; comp. Thom. M. p. 789. Moeris p. 354.

Σαλά, ὁ, indec. *Sala*, Heb. שֶׁלַח (a dart) *Shelah, Salah*, pr. n. of a son or grandson of Arphaxad, Luke 3, 35. See Gen. 10, 24. 11, 13; comp. in Καϊνάν.

Σαλαθιήλ, ὁ, indec. *Salathiel*, Heb. שְׁלֵחִיָּהּ (I asked him of God) *Shealtiel*, pr. n. a) A son of Jechoniah, an ancestor of Jesus in the royal line, Matt. 1, 12 bis. See 1 Chr. 3, 17. Ezra 3, 2. b) Another ancestor of Jesus, not of the royal line, Luke 3, 27. See Gr. Harm. p. 186.

Σαλαμίς, ἱνός, ἡ, *Salamis*, one of the chief cities of Cyprus, on the S. E. coast of the island, Acts 13, 5. Afterwards called *Constantia*; and now *Old Famagusta*. See Pococke Descr. of the East, II. i. p. 216

Σαλείμ, ἡ, indec. *Salim*, pr. n. of a place, John 3, 23. Prob. the place mentioned by Jerome, eight Rom. miles south of Bethshean in or near the valley of the Jordan. Onomast. art. *Salim*, "In octavo quoque lapide à Scythopoli in campo vicus Salumias appellatur." Comp. Judith 4, 4.

σαλεύω, f. εὔσω, (σάλος,) 1. *to move to and fro, to shake, to toss*, i. e. to put into a state of waving, rocking, vibratory motion; c. acc. Luke 6, 48. Heb. 12, 26 οὐ ἡ φωνὴ τὴν γῆν ἐσάλειψε. Pass. Matt. 11, 7 et Luke 7, 24 κάλαμον ὑπὸ ἀνέμου σαλευόμενον. Matt. 24, 29. Mark 13, 25. Luke 21, 26. Acts 4, 31. 16, 26. Luke 6, 38 μέτρον σεισαυμένον i. e. shaken down. Sept. for שָׁבַר Ps. 18, 18; שָׁבַר 1 Chr. 16, 30. So Jos. Ant. 8. 5. 2. Diod. Sic. 12. 47. Plato Tim. 79. e.—Trop. of things ready to fall and perish; Heb. 12, 27 bis, τὰ σαλευόμενα, *things shaken*, perishable, i. e. things created, as an emblem of the Mosaic dispensation, opp. τὰ μὴ σαλευόμενα, the new heavens and new earth, the Christian dispensation. Comp. Plut. Dion. 8 τὴν τυραννίδα σαλεύουσιν. Hdian. 5. 1. 7.

2. Trop. *to move in mind, to agitate, to disturb*, c. acc. Acts 17, 13 τοὺς ὄχλους σαλεύειν, *to excite the people*, to cause a tumult. Pass. 2 Thess. 2, 2. Acts 2, 25 quoted from Ps. 16, 8 where Sept. for שָׁבַר.—1 Macc. 6, 8. Ecclus. 29, 18. 48, 19.

Σαλήμ, ἡ, indec. *Salem*, Heb. שָׁלֵם (peace), the ancient name of Jerusalem, Heb. 7, 1. 2; see in Ἱερουσαλήμ.—Jos. Ant. 1. 10. 2 Σόλυμα.

Σαλμών, ὁ, indec. *Salmon*, Heb. שִׁמְשֹׁן (clothed), pr. n. of the father of Boaz, Matt. 1, 4. 5. Luke 3, 32. See in Παχάβ.

Σαλμώνη, ἡ, ἡ, *Salmone*, pr. n. of a promontory, the eastern extremity of the island of Crete, Acts 27, 7.—Strabo 10. p. 472 Σαμώνιον.

σάλος, ου, ὁ, pr. *motion to and fro, agitation, tossing*, i. e. any waving, rocking, vibratory motion; in N. T. only of the sea, and hence put for the *rolling sea, billows*, Luke 21, 25. Sept. for שָׁבַר Jon. 1, 15; for שָׁבַר of an earthquake Is. 24, 20.—Luc. Tox. 19. Plut. Thes. 20. Diod. Sic. 20. 74.

σάλπιγξ, γηγος, ἡ, *a trump, trumpet*, 1 Cor. 14, 8. Rev. 1, 10. 4, 1. 8, 2. 6. 13. 9, 14. As announcing the approach or presence of God, Heb. 12, 19 (Ex. 19, 13. 16. 19, comp. 1 K. 1, 34. 39); or also the final advent of the Messiah, Matt. 24, 31.

1 Cor. 15, 52 ἐν τῇ ἐσχάτῃ σάλπιγγι 1 Thess. 4, 16 σ. θεοῦ, see in θεός no. 1. b Sept. for שָׁבַר Ex. 1. c. 1 Sam. 13, 3 שָׁבַר 2 K. 13, 14.—Æl. V. H. 2. 44 Pol. 15. 12. 2. Xen. An. 4. 2. 1.

σαλπίζω, f. ἴσω, (σάλπιγξ,) aor. 1 ἐσάλπισα; but with earlier aor. 1 ἐσάλπιγα, Xen. An. 1. 2. 17; comp. Lob. ad Phr. p. 191. Buttm. § 114. Winer § 15.—*To trumpet, to sound a trumpet, to sound*, absol. Matt. 6, 2 μὴ σαλπίζης ἐμπροσθέν σου. Rev. 8, 6. 7. 8. 10. 12. 13. 9, 1. 13. 10, 7. 11, 15. Impers. or with subject implied, of the final trump sounded before the Messiah; 1 Cor. 15, 52 σαλπίζει γάρ. Winer § 39. 1. n. Buttm. § 129. 16. Sept. for שָׁבַר Num. 10, 3 sq. Is. 27, 13. Joel 2, 1.—Æl. V. H. 1. 26. Pol. 12. 4. 4. Xen. 1. c.

σαλπιστής, ου, ὁ, (σάλπιγξ,) *a trumpeter*, Rev. 18, 22.—Theophr. Char. 29 or 25. Dion. Hal. Ant. 4. 17. Pol. 1. 45. 13. The earlier and better form was *σαλπιγκτής* Dem. 284. 26. Xen. An. 4. 3. 29. See Lob. ad Phryn. p. 191.

Σαλόμη, ἡ, ἡ, *Salome*, pr. n. of the wife of Zebedee, the mother of the apostles James and John, Mark 15, 40. 16; 1; comp. Matt. 27, 56.

Σαμάρεια, ας, ἡ, *Samaria*, Heb. שַׁמְרִיָּה (watch-height), pr. n. of a celebrated city situated near the middle of Palestine, built by Omri king of Israel, on a hill of the same name in the midst of a beautiful region of country. It was the metropolis of the kingdom of Israel or the ten tribes; and after being several times destroyed and restored, it was enlarged and beautified by Herod the Great, and named by him *Sebaste* in honour of Augustus. It is now an inconsiderable village, still called *Sebüstieh*, with remains of ancient temples and an extensive colonnade. See 1 K. 16, 24. 2 K. c. 17. Am. 6, 1. Mic. 1, 5 sq. Jos. Ant. 8. 12. 5. ib. 13. 10. 2. 3. ib. 14. 5. 3. ib. 15. 7. 7. ib. 15. 8. 5. Rosenm. Bibl. Geogr. II. ii. p. 112 sq. Bibl. Res. in Palest. III. p. 139–149.—In N. T.

1. Pr. *the city of Samaria*, Acts 8, 5. Meton. for the inhabitants, Acts 8, 14.

2. In a wider sense, *the region of Samaria*, the district of which Samaria was the chief city, lying between Judea and Galilee or the plain of Esdraelon; see Jos. B. J. 3. 3. 4. E. g. Luke 17, 11. John 4, 4. 5. 7. Acts 1, 8. 8, 1. 9. 9, 31. 15, 3. So Sept. and שַׁמְרִיָּה 2 K. 17, 26. 23, 19.—Jos. Ant. 13. 2. 3.

Σαμαρείτης, ου, ὁ, a *Samaritan*, an inhabitant of the city or country of Samaria; spoken in N. T. of the descendants of a people, sprung originally from the heathen colonists sent into the country by Shalmaneser, possibly with an intermixture from straggling Israelites; 2 K. 17, 24. Jos. Ant. 9. 14. 1. ib. 10. 4, 7. This people, although priests were sent to teach them the Jewish religion, and although they adopted the books of Moses, continued in gross idolatry, and were always regarded as Gentiles by the Jews; 2 K. 17, 26–41. When the Jews, after their return from exile, began to rebuild Jerusalem and the temple, the Samaritans also laid claim to a descent from Ephraim and Manasseh, and requested permission to aid the Jews in their work; but this being refused, they turned against them and calumniated them before the Persian kings; Ezra 4, 1 sq. Neh. 4, 1 sq. Jos. Ant. 11. 4. 3 sq. They afterwards erected a temple on Mount Gerizim, in allusion to Deut. 27, 11 sq. where they instituted sacred rites in accordance with the law of Moses; and Shechem at the foot of Gerizim became their chief city; Jos. Ant. 11. 8. 2, 4. From these and other circumstances, the national hatred between the Jews and Samaritans was continually fostered and augmented; the name Samaritan became to the Jews a term of reproach, and intercourse with them was carefully avoided; see John 4, 9. 8, 48; comp. Jos. Ant. 11. 8. 6. ib. 12. 5. 5. ib. 13. 3. 4. The temple on Gerizim was destroyed by Hyrcanus about 129 B. C. but the Samaritans still held the mountain as sacred and the proper place of national worship, John 4, 20. 21. The same is the case with the small remnant of the Samaritans existing at the present day; who still go three times a year from Nablús, the ancient Shechem, to worship on Mount Gerizim; see Bibl. Res. in Palest. III. p. 96–136. Winer Realw. art. *Samaritaner*.—The Samaritans like the Jews, expected a Messiah, John 4, 25; and many of them became the disciples of Jesus, comp. John 4, 39 sq. Acts 9, 31. 15, 3.—On the Samaritan Pentateuch and the Samaritans generally, see Gesen. de Pent. Sam. etc. Hal. 1815. Winer de Vers. Pent. Sam. etc. Lips. 1817. Stuart on Samar. Pent. and Lit. in Bibl. Repos. 1832. p. 681. Cellarii Collectan. Hist. Samarit. Cizæ 1688. De Sacy Correspondence des Samaritaines, in Notices et Extraits des Mss. etc. T. XI. Paris 1829. Bibl. Res. in Palest. I. c.—In N. T. Matt. 10, 5. Luke

9, 52. 10, 33. 17, 16. John 4, 9. 39. 40. 8, 48. Acts 8, 25.

Σαμαρείτις, ἰδος, ἡ, a *Samaritan woman*, John 4, 9 bis.

Σαμοθράκη, ἡς, ἡ, *Samothrace*, an island in the N. E. part of the Ægean sea, north of the Hellespont, with a lofty mountain, Acts 16, 11. It was anciently called *Dardana*, *Leucania*, and also *Samos*; and to distinguish it from the other Samos, the name of Thrace was added, i. e. *Σάμος Θράκης*, whence contr. *Σαμοθράκη*. The island was celebrated for the mysteries of Ceres and Proserpine, and was a sacred asylum. Still called *Samotraki* or *Saman-drachi*, with a single village, *Castro*. See Diod. Sic. 3. 55. ib. 5. 47. Plin. H. N. 5. 12. Miss. Herald 1836. p. 246. O. v. Richter Wallf. p. 438 sq.

Σάμος, ου, ἡ, *Samos*, an island of the Ægean, near the western coast of Asia Minor, southwest of Ephesus. It was celebrated for the worship of Juno, for its valuable pottery, and as the birth-place of Pythagoras. Acts 20, 15.—Diod. Sic. 5. 81. Strabo 14. p. 636. Pococke Descr. of the East II. ii. p. 24 sq.

Σαμωνήλ, ὁ, indec. *Samuel*, Heb. שְׁמוּעֵל (heard of God, or, name of God), pr. n. of the celebrated Hebrew prophet, the son of Elkannah and Hannah, the last of the *ἰσχυροὶ* or judges, who anointed Saul and after him David as king; see his history in 1 Sam. c. 1–25.—Acts 3, 24. 13, 20. Heb. 11, 32.

Σαμφών, ὁ, indec. *Sampson*, Heb. שִׁמְשׁוֹן (sun-like), pr. n. of a *ἰσχυρὸς* or judge of Israel, famous for his strength, Heb. 11, 32. Comp. Judg. c. 13–16.

σανδάλιον, ου, τό, (dim. of *σάνδαλον*), a *sandal*, a sole of wood or hide, covering the bottom of the foot, and bound on with thongs, Mark 6, 9. Acts 12, 8. Sept. for *ἰσχυρὸς* Josh. 9, 5. Is. 20, 2.—Jos. Ant. 4. 8. 23. Hdot. 2. 91. Luc. Herod. 5 ὁ δὲ τις, μάλα δουλικῶς ἀφαιρεῖ τὸ σανδάλιον ἐκ τοῦ ποδός, ὡς κατακλίνοντο ἥδη. See more in *ὑπόδημα*.

σανίς, ἰδος, ἡ, a *board*, *plank*, e. g. of a ship, Acts 27, 44. Sept. for *ἰσχυρὸς* Ez. 27, 5.—Jos. Ant. 8. 5. 2. Pol. 2. 5. 5. Plur Pericl. 28.

Σαούλ, ὁ, indec. *Saul*, Heb. שָׁאוּל (asked for, desired), pr. n. a) Of the first king of Israel, Acts 13, 21; comp. 1 Sam. c. 9 sq. b) The Jewish name of

the apostle Paul, which with a Greek ending became Σαῦλος q. v. Acts 9, 4. 17. 22, 17. 13. 26, 14.

σαπρός, ἄ, ὄν, (σῆπω.) 1. *bad, decayed, rotten*; of vegetable or animal substances, as a tree and its fruit, fish, Matt. 7, 17. 18. 12, 33 bis. 13, 48. Luke 6, 43 bis. —Arr. Diss. Epict. 4. 4. 25. Dem. 615. 11. 2. Trop. in a moral sense, *corrupt, foul*, e. g. λόγος Eph. 4, 29.—Arr. Epict. 3. 22. 61 δόγμα. Comp. Lob. ad Phryn. p. 377 sq.

Σαπφείρα, ἡς, ἡ, Sapphira, pr. n. of the wife of Ananias, Acts 5, 1.

σάπφειρος, ον, ἡ, the sapphire, a precious stone, next in hardness and value to the diamond, mostly of a blue colour in various shades, Rev. 21, 19. Sept. and Heb. סַפִּיר Ex. 24, 10. 28, 18.—Æl. V. H. 14. 34. Theophr. Fragm. de Lap. 23, 37. See Rosenm. Alterthk. IV. i. p. 35.

σαργάνη, ἡς, ἡ, (comp. Heb. שָׂרָף, Aram. שָׂרַף, to interweave, to braid,) pr. 'any thing braided, twisted, interwoven,' e. g. a cord, Æschyl. Suppl. 788 or 801.—In N. T. a rope-basket, network of cords, 2 Cor. 11, 33; comp. Acts 9, 25 σπιρίς. So Suid. σαργάνη· οἱ μὲν σχοινίον τι, οἱ δὲ πλέγμα τι ἐκ σχοινίου. Athen. 3. p. 119. b. ib. 9. p. 407. e.

Σάρδεϊς, ὡν, αἱ, Sardis, the metropolis of Lydia in Asia Minor, situated at the foot of Mount Tmolus on the banks of the river Pactolus, celebrated for its wealth and voluptuous debauchery. Rev. 1, 11. 3, 1. 4. —Diod. Sic. 13. 70. Xen. Cyr. 7. 2. 11, 12. See Rosenm. Bibl. Geogr. I. ii. p. 180, 222. Hamilton's Res. in Asia M. I. p. 146 sq.

σάρδινος, ον, ὁ, i. q. σάρδιος q. v. Rev. 4, 3 Rec.

σάρδιος, ον, ὁ, sardius, sardian, the Sardian stone, a precious stone of a blood-red or sometimes of a flesh-colour, more commonly known as the *carnelian*; Rev. 4, 3 in later edit. 21, 20 where Lachm. τὸ σάρδιον. So Sept. σάρδιον for Heb. סַרְפָּד Ex. 28, 17. Ez. 28, 13. Theophr. Fragm. de Lap. 30. See Rosenm. Alterthk. IV. i. p. 30 sq.

σαρδόνυξ, υχος, ἡ, sardonyx, a precious stone exhibiting a milk-white variety of the onyx or chalcedony, intermingled with shades or stripes of sardian or carnelian; Rev. 21, 20.—Jos. Ant. 3. 7. 5. Plin. H. N. 37. 12. See Rosenm. Alterthk. IV. i. p. 36 sq.

Σάρεπτα, ὡν, τὰ, Sarepta, Heb. צַרְפַּת Zarephath, now Surafend, a Phœnician

town mid-way between Tyre and Sidon, Luke 4, 26. Comp. 1 K. 17, 9. 10. Obad. 20. See Bibl. Res. in Palest. III. p. 413 sq.—Jos. Ant. 8. 13. 2.

σαρκικός, ἡ, ὄν, (σάρξ,) of flesh, fleshy, Plut. de placitis Philosophor. 5. 3.—In N. T. trop. only in the Epistles, *fleshy, carnal*, pertaining to the flesh or body, opp. πνευματικός; comp. in σάρξ no. 2.

1. Genr. of things, τὰ σαρκικά, *carnal things*, i. e. external, temporal, relating to this life, Rom. 15, 27. 1 Cor. 9, 11. So Heb. 7, 16 Rec. οὐ κατὰ νόμον ἐντολῆς σαρκικῆς.

2. Implying weakness, frailty, proneness to sin; e. g. a) Of persons, *carnal, sensual, worldly*; 1 Cor. 3, 1 Rec. ὡς σαρκικοί, ὡς νηπίοις ἐν Χριστῷ. v. 3 bis. 4. Of things, *carnal, worldly, human*, 2 Cor. 1, 12 οὐκ ἐν σοφίᾳ σαρκικῇ. 10, 4 ὅπλα οὐ σαρκικά, ἀλλὰ θνητά κτλ. b) Emphat. of sinful propensity, *carnal*, e. g. of persons, Rom. 7, 14 ἐγὼ δὲ σαρκικός εἰμι, i. e. under the influence of carnal and sinful desires and affections. Of things, 1 Pet. 2, 11 τῶν σαρκικῶν ἐπιθυμιῶν, *fleshy lusts, carnal desires*, i. e. having their seat in the *carnal* nature. Comp. in σάρξ no. 2. c.

σάρκινος, ἡ, ὄν, (σάρξ,) fleshy, corpulent, Pol. 39. 2. 7.—In N. T.

1. *fleshy, of flesh*, and therefore soft, yielding to an impression, opp. λίθινος, 2 Cor. 3, 3 ἐν πλαξὶ καρδίας σαρκίνας. Sept. καρδία σαρκινή, Heb. בָּשָׂר, Ez. 11, 19. 36, 26.—Plut. adv. Colot. 27 init.

2. *fleshy, carnal*, as pertaining to this life; Heb. 7, 16 Grb. see in σαρκικός no. 1.

3. Implying weakness, frailty, proneness to sin; of persons, *carnal, worldly*, 1 Cor. 3, 1 Grb. Emphat. Rom. 7, 14 Grb. See in σαρκικός no. 2. a, b.

σάρξ, σαρκός, ἡ, Æol. σύρξ, (perh. σάιρω, σύρω,) pr. 'that which may be stripped off'; hence, flesh, the flesh of a living man or animal.

1. Pr. *flesh*, as one of the constituent parts of the body, Sing. Luke 24, 39 πνεῦμα σάρκα καὶ ὅσတာ οὐκ ἔχει. 1 Cor. 15, 39 quater. So Sept. for שָׂרָף Gen. 2, 21. 2 K. 5, 10. 14. (Hom. Od. 19. 450. Æl. V. H. 4. 28. ib. 9. 13.) More commonly Plur. αἱ σάρκες, *the fleshy parts*, comp. Passow s. v. Rev. 19, 18 quinq. ἵνα φάγητε σάρκας βασιλέων κτλ. v. 21; so trop. and hyperbol. i. q. to consume, to destroy, James 5, 3; to maltreat Rev. 17, 16. Sept. for שָׂרָף Gen. 41, 2. 3. 2 K. 9, 36. So Æl. V. H. 9. 13. Diod. Sic. 3. 16. Plato Phædo 98. d.

2. Meton. *flesh*, i. q. *the body, corpus*, the animal or external nature, as distinguished from the spiritual or inner man, τὸ πνεῦμα, Jos. B. J. 6. 1. 5. Arr. Epict. 3. 7. 2 sq. Plut. adv. Colot. 20 μέχρι τῶν περὶ σάρκα τῆς ψυχῆς δυνάμεων. Aeschyl. Sept. 604 or 623 γέροντα τὸν νοῦν, σάρκα δ' ἡβώσαν φέρει. Eur. Herc. F. 1269 or 1272.—In N. T. this usage of σάρξ is far more frequent than in profane writers, prob. in imitation of Heb. רֶכֶּשׂ. So genr. and without any good or evil quality implied.

a) Opp. to πνεῦμα expr. 1 Cor. 5, 5 εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ κτλ. 2 Cor. 7, 1. Col. 2, 5. 1 Pet. 4, 6; comp. Sept. and רֶכֶּשׂ opp. נֶפֶשׁ Is. 10, 18. Job 14, 22. Also σὰρξ καὶ αἷμα as a periphrasis for the whole physical nature of man, Heb. 2, 14. (Ecclus. 14, 18.) Simply, John 6, 52, comp. trop. below. 2 Cor. 12, 7 σκῶλον τῆ σαρκί, i. e. some bodily infirmity. Col. 1, 24, 2, 1 πρόσσπόν μόν ἐν τῇ σαρκί. v. 23. Gal. 4, 13. 14. 1 Pet. 3, 21. 4, 1. Jude 8. 23. Acts 2, 26. 31 ἡ σὰρξ μου, *my body*, i. e. *I*, quoted from Ps. 16, 9 where Sept. for רֶכֶּשׂ. Trop. John 6, 51 καὶ ὁ ἄρτος . . . ἡ σὰρξ μου ἐστίν, i. e. *Jesus himself is the bread* (principle) of life and nutrition to the regenerated soul. v. 53. 54. 55. 56; comp. Matt. 26, 26 et parall. where it is σῶμα. Sept. genr. for רֶכֶּשׂ Ez. 26, 36. Prov. 14, 30. (For the classic usage see above.) Spec. *the mortal body*, in distinction from a future and spiritual existence; 2 Cor. 4, 11 ἡ ζωὴ . . . ἐν τῇ σινητῇ σαρκί ἡμῶν. Gal. 2, 20. Phil. 1, 22. 24. 1 Pet. 4, 2; also σὰρξ καὶ αἷμα id. parall. with ἡ φθορά, 1 Cor. 15, 50.

b) Put for that which is merely *external*, or also only *apparent*, in opp. to what is spiritual and real; John 6, 63 τὸ πνεῦμά ἐστι τὸ ζωοποιούν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν. 8, 15. 1 Cor. 1, 26 σοφοὶ κατὰ σάρκα. 2 Cor. 5, 16 bis, κατὰ σάρκα, i. e. with respect to outward circumstances and relations. Eph. 6, 5 et Col. 3, 22 κυρίως κατὰ σάρκα, i. e. externally, as to outward circumstances. So of Levitical ordinances and purifications, Heb. 9, 10, 13; of outward afflictions, trials, 1 Cor. 7, 28 ἑλπίς ἐν τῇ σαρκί ἐξουσιν. 2 Cor. 7, 5. Spec. of circumcision in the flesh, i. e. the external rite, as the symbol of Judaism; Rom. 2, 28 οὐδὲ ἡ ἐν τῷ φανερώ, ἐν σαρκί, περιτομή· ἀλλ' . . . περιτομή καρδίας, ἐν πνεύματι κτλ. 2 Cor. 11, 18. Eph. 2, 11 bis, ἔζη ἐν σαρκί . . . περιτομῇ ἐν σαρκί. Gal. 3, 3 νῦν σαρκί ἐπιτελεῖσθε; i. e. by circumcision, external rites, Judaism, comp. v. 2. Gal. 6, 12. 13. Phil. 3, 3. 4 bis. Col. 2, 13.

c) As the medium of natural generation and descent, and so of kindred; John 1, 13 οὐδὲ ἐκ θελήματος σαρκὸς . . . ἐγεννήθησαν. Rom. 9, 8 τὰ τέκνα τῆς σαρκός. Heb. 12, 9. Eph. 5, 29. 30 ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ, in allusion to Gen. 2, 23. 29, 14, where Sept. and Heb. רֶכֶּשׂ. Of one's countrymen, Rom. 11, 14; of the relation of a slave or freedman to his master, Philem. 16. So κατὰ σάρκα, according to the flesh, as to outward kindred, by natural descent, Acts 2, 30. Rom. 9, 3. Gal. 4, 23. 29. 1 Cor. 10, 18 τὸν Ἰσραὴλ κατὰ σάρκα, *Israel after the flesh*, by natural descent, in implied antith. with Ἰσραὴλ κατὰ πνεῦμα, comp. Rom. 2, 28. Gal. 3, 29. So Sept. and רֶכֶּשׂ Gen. 37, 27; comp. Judg. 9, 2. 2 Sam. 5, 1. 19, 13. 14.

3. Spec. *the flesh, the body*, with the accessory idea of frailty and proneness to sin, as the seat of carnal and sinful appetites and passions; comp. the influence ascribed by the Greeks to τὸ σῶμα, Plato Phædo 10, 11, 27, 30. Xen. Cyr. 8. 7. 20; comp. Wisd. 9, 15 φθαρτὸν γὰρ σῶμα βαρύνει ψυχὴν κτλ. E. g.

a) Of man's *carnal nature* in general, as fallen, frail, corrupt, full of weakness, and prone to error and sin; e. g. opp. τὸ πνεῦμα expr. Matt. 26, 41 et Mark 14, 38 τὸ πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Opp. τὸ πν. ἁγίον, John 3, 6 bis, τὸ γεγ. ἐκ τῆς σαρκός, σὰρξ ἐστὶ καὶ τὸ γεγ. ἐκ τοῦ πν. κτλ. Simply, Rom. 6, 19 διὰ τὴν ἀσθένειαν τῆς σαρκὸς ἡμῶν. 2 Cor. 1, 17. 10, 2 ὡς κατὰ σάρκα περιπατοῦντος. v. 3 bis. Also σὰρξ καὶ αἷμα id. opp. ὁ πατήρ ὁ ἐν οὐρ. Matt. 16, 17. Spec. Rom. 4, 1 τί οὖν ἐροῦμεν Ἀβραάμ . . . εὐρηκέναι κατὰ σάρκα, *hath found according to the flesh*, parall. with ἐξ ἔργων in v. 2, i. e. works are called *the flesh* as proceeding from the carnal mind claiming reward, and not from τὸ πνεῦμα or the mind as enlightened by the Spirit; see Tholuck, De Wette, Meyer in loc. Sept. genr. for רֶכֶּשׂ Gen. 6, 3. Ps. 78, 39.—Ecclus. 28, 5. Plut. adv. Colot. 30. T. VI. p. 264, τῆς κατὰ σάρκα ἡδονῆς. Ib. Non posse suav. vivend. 3. p. 180, μικρόν εἶναι τὸ τῆς σαρκὸς ἡδύ. ib. 14. p. 198.

b) Emphat. of man's *carnal nature*, as an active principle of corruption and sin, ever at war with his higher spiritual nature as affected by the Spirit of grace through faith. So as opp. τὸ πνεῦμα, i. e. to the Holy Spirit or his influences, Rom. 8, 1 μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. v. 4. 5 bis. 6. 9. 13. Gal. 5, 16. 17 bis. 19. 24. 6, 8 bis. Simply, Rom. 7, 5 ὅτε

γὰρ ἦμεν ἐν τῇ σαρκί. v. 18. 25. 8, 3 ter. 7. 8, 12 bis. 13, 14. Gal. 5, 13. Eph. 2, 3 bis. Col. 2, 11. 18. 2 Pet. 2, 10. 18. 1 John 2, 16.—Comp. Sept. and שָׂרָא Ecc. 2, 3. 5, 5. Theon. Alex. in Anthol. Gr. III. p. 226 νόον παζίων ἐν τοῖσι πόνοις ἐκάστηρας, ἔξω σαρκὸς ἔβης κτλ.

4. Meton. *flesh, the human nature, man, homo*, like Heb. שָׂרָא. Matt. 19, 5. 6 ἔσονται οἱ δύο εἰς σάρκα μίαν . . . ἀλλὰ σὰρξ μία. Mark 10, 8 bis. 1 Cor. 6, 16. Eph. 5, 31. (So Sept. and שָׂרָא Gen. 2, 24.) Jude 7 σὰρξ ἑτέρα, *other flesh*, of a different sex, male; comp. Gen. 19, 5. Rom. 1, 27. In like manner, σὰρξ καὶ αἷμα, *flesh and blood*, i. e. man, other men, Gal. 1, 16. Eph. 6, 12.—Also πᾶσα σὰρξ *all flesh, all men*, all mankind, Luke 3, 6. John 17, 2. Acts 2, 17. 1 Pet. 1, 24. Negat. οὐ . . . πᾶσα σὰρξ, *no flesh, no man*, where οὐ qualifies the intervening verb, see in οὐ no. 1. c. Matt. 24, 22. Mark 13, 20. Rom. 3, 20. Gal. 2, 16; also μὴ . . . πᾶσα σὰρξ id. 1 Cor. 1, 29. So Sept. and שָׂרָא-כָּל Gen. 6, 12. Ps. 65, 3. Is. 40, 5. 7. Jer. 25, 31; c. μὴ Eccles. 30, 20. 29.—Spec. of the incarnation of Christ, his human nature; John 1, 14 ὁ λόγος σὰρξ ἐγένετο. 1 John 4, 2. 3 Χρ. ἐν σαρκὶ ἐληλυθότα. 2 John 7. Rom. 1, 3 κατὰ σάρκα. 9, 5. Eph. 2, 15 ἐν τῇ σαρκὶ αὐτοῦ. 1 Tim. 3, 16. Heb. 5, 7. 10. 20. 1 Pet. 3, 18. 4, 1. Col. 1, 22 ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, *in the body of his flesh*, of his human nature. Comp. Eccles. 23, 16.

Σαρούχ, ὁ, *Saruch*, see Σερούχ.

σαρούω, ὦ, f. ὥσω, (σαίρω,) *to sweep*, with a broom, c. acc. Luke 15, 8 καὶ σαροὶ τὴν οἰκίαν. Pass. Matt. 12, 44. Luke 11, 25.—Artemid. 2. 33. p. 119. Pamphil. in Geopon. 13. 15. 4. A later form instead of the earlier σαίρω, Lob. ad Phryn. p. 83. Sturz de Dial. Maced. p. 192.

Σάρρα, as, ἡ, *Sarah*, Heb. שָׂרָא and חַרָּא (princess), pr. n. of the wife of Abraham, Rom. 4, 19. 9, 9. Heb. 11, 11. 1 Pet. 3, 6.

Σάρων, ωος, ὁ, *Saron*, Heb. שָׂרֹן *Sharon*, pr. n. of the plain of Palestine along the sea-coast between Cesarea and Joppa, celebrated for its rich fields and pastures, Acts 9, 35. Comp. Is. 33, 9. 65, 10. 1 Chr. 27, 29. See Relandi Palæst. p. 188, 370. Bibl. Res. in Palest. III. p. 31.

Σατανᾶς, ᾱ, ὁ, once Σατάν, ὁ, indec. 2 Cor. 12, 7, *Satan*, Heb. שָׂטָן, *an adversary*; in N. T. mostly c. art. the *Adversary*, as the Heb. proper name for the devil, Gr.

ὁ διάβολος, the prince of the fallen angels; see fully in διάβολος, and comp. Buxt. Lex. Chald. 1464, 1495. Matt. 4, 10. 12, 26 bis. Mark 4, 15. Luke 10, 18 comp. in δαίμονιον no. 2. Luke 22, 3. 31. John 13, 27. Acts 26, 18. al. So Heb. שָׂטָן Sept. διάβολος 1 Chr. 21, 1. Job 1, 6 sq. (Eccles. 21, 27. Test. XII Patr. p. 650, 657 ἀπὸ τοῦ Σατανᾶ καὶ τῶν πνευμάτων αὐτοῦ.) As present in men tempting them to evil; Matt. 16, 23 et Mark 8, 33 ὑπάγε ὀπίσω μου, Σατανᾶ, comp. Luke 22, 3. Acts 5, 3. Others here refer it directly to Peter in the sense of *adversary, seducer*, filled with Satan; as Sept. for שָׂטָן 1 K. 11, 14. 23. 25, comp. 2 Sam. 19, 23 where Sept. ἐπίβουλος. +

σάτον, ου, τό, *satum, a measure*, Heb. סָאָה *seah*, Aram. סֵאָה Buxt. Lex. Chald. 1413, a Hebrew measure for things dry, Matt. 13, 33. Luke 13, 21. According to the Rabbins it was the third part of an ephah; and according to Jerome on Matt. l. c. was equal to a modius and a half; hence it was equivalent to nearly 1½ peck English; comp. in μόδιος.—Jos. Ant. 9. 4. 5 pen.

Σαῦλος, ου, ὁ, *Saul*, i. q. Σαούλ with a Greek termination, the Jewish name of Paul, Acts 7, 58. 8, 1. 3. 9, 1. 8. 11. 19. 22. 24. 26. 11, 25. 30. 12, 25. 13, 1. 2. 7. 9.

σαυτοῦ, ἡς, οὗ, see in σεαυτοῦ.

σβέννυμι, f. σβέσω, 1. *to quench*, *to put out*; e. g. a light, fire, c. acc. Matt. 12, 20 λίνον τυφόμενον οὐ σβέσει, see in λίνον. Eph. 6, 16. Heb. 11, 34. Pass. *to be quenched, to go out*, Matt. 25, 8 αἱ λάμπαιδες. Mark 9, 44. 46. 48. Sept. for כָּבַח Is. 43, 3. Lev. 6, 12. 13; חָבַח Job 21, 17.—Luc. D. Deor. 10. 1. Thuc. 2. 77.

2. Trop. *to quench, to dampen, to hinder*, to prevent any thing from exerting its full influence; c. acc. 1 Thess. 5, 19 τὸ πνεῦμα μὴ σβέννυτε. Sept. σβέσαι τὴν ἀγάπην for כָּבַח Cant. 8, 7.—Jos. B. J. 6. 1. 4 σβ. τὴν χαράν. AEl. V. H. 6. 1 συμών. Plut. Lycurg. 20. Plato Legg. 888. a.

σεαυτοῦ, ἡς, οὗ, also contr. σαυτοῦ, ἡς, οὗ, (σὺ, αὐτός,) reflexive pers. pron. 2 pers. Sing. genit. *of thyself*, dat. σεαυτῷ, ᾧ, φ, *to thyself*, etc. Gen. John 1, 22. Acts 26, 1. al. Dat. Acts 9, 34. 16, 28. al. Acc. Matt. 4, 6. 8, 4. Luke 10, 27. al. See Buttm. § 74. 3.—Where a special emphasis is to be expressed, αὐτός is written separately, e. g. Luke 2, 35 καὶ σοὺ δὲ αὐτῆς. See Matth. § 148. n. 2. Buttm. § 127. 3. +

σεβάζομαι, f. *άσομαι*, Pass. depon. (*σέβας*, *σέβομαι*,) *to be afraid of doing, to be timid, to fear*; Hom. Il. 6. 167, 417.—In N. T. *to stand in awe of any one, to reverence, to venerate, to worship*; c. dat. Rom. 1, 25 *ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει*. So Hesych. *ἐσεβάσθησαν' σεβάσμασι προσεκύνησαν*.

σέβασμα, *τος, τό*, (*σεβάζομαι*,) *an object of worship, any thing venerated and worshipped*, e. g. a god, an altar, a temple; Acts 17, 23. 2 Thess. 2, 4.—Wisdom 14, 20. Bel and Drag. 27; comp. Dion. Hal. Ant. 1. 30. ib. 5. 1.

σεβαστός, *ή, όν*, (*σεβάζομαι*,) *pr. venerated, august*, Lat. *augustus*, Hesych. *σεβαστός' προσκυνητός, τιμητός*.—In N. T. *ό Σεβαστός*, Lat. *Augustus*, as an honorary title, and then *pr. n.*

1. *Pr.* a title first assumed by Cæsar Octavianus, and retained by his successors as a personal appellation; comp. Adam's Rom. Ant. p. 169. Dict. of Ant. art. *Augustus*. In N. T. only of Nero, Acts 25, 21. 25.—Philo Leg. ad Cai. p. 1012. d. Hdian. 2. 10. 19.

2. *Adj.* *Augustan*, pertaining to Augustus, as *σπειρή Σεβαστή*, *the Augustan cohort*, Acts 27, 1. Several Roman legions bore this honorary title, though no such name of a cohort is mentioned; Claudian. de Bell. Gild. 422. Ptolem. 2. 3 *λεγεών δυνάμει Σεβαστή*. 4. 3, 9; comp. Tacit. Ann. 14. 15.—Others suppose it to be a Samaritan cohort, so called from *Σεβαστή*, *Sebaste*, the name given by Herod the Great to Samaria in honour of Augustus; so Josephus mentions troops called *Σεβαστινοί*, prob. from *Sebaste* or *Samaria*, Ant. 20. 8. 7. B. J. 2. 4. 3. But then it would read: *σπειρῆς καλουμένης Σεβαστινῶν*; so Josephus, *μίαν Ἰλην καλουμένην Σεβαστινῶν*, B. J. 2. 12. 5. Ant. 20. 6. 1.

σέβω, defect. Butt. Ausf. Spr. § 114; *to honour, to worship*, c. acc. Pind. Ol. 14. 17. Xen. Mem. 4. 5. 19. Plato Legg. 647. a. 777. d. Commonly Pass. depon. *σέβομαι*, *to be filled with awe, to shame oneself*, Hom. Il. 4. 242.—In N. T. *σέβομαι*, only in Pres. *to stand in awe of, to reverence, to worship God*; c. acc. Matt. 15, 9 et Mark 7, 7 *μάτην δὲ σέβονται με*, quoted from Is. 29, 13 where Sept. for *יִרְאוּ*. Acts 18, 13. 19, 27. Sept. for *יִרְאוּ* Josh. 4, 24. Job 1, 9. So Jos. Ant. 9. 10. 1. Diod. Sic. 1. 35. Xen. Ag. 3. 2.—Spec. Part. *σεβόμενος*, *η, όν*, absol. or with *τὸν θεόν*, i. e. *worshipping God, religious, devout*, spoken of proselytes

to Judaism from the heathen, in distinction from the Jews, Acts 13, 43. 50. 16, 14. 17, 4, 17. 18, 7.

σειρά, *άς, ή*, (*εἶρω*, Lat. *sero*,) *a cord, band*, Hdot. 7. 85.—In N. T. *a chain*, 2 Pet. 2, 4, comp. in *ζόφος*. So Jos. Ant. 3. 7. 5. Luc. D. Deor. 21. 1. Plato Theat. 153. c.

σειρός, *ού, ό*, (i. q. *σιρός*,) *a pit, cavern*, 2 Pet. 2, 4 Lachm. *σειροῖς ζόφον*, for Rec. *σειραῖς*.—So *σιρός* Dem. 100. ult. Eurip. Phryx. 4.

σεισμός, *ού, ό*, (*σειώ*,) 1. *motion, a shaking, concussion*; e. g. *ἐν τῇ θαλάσῃ*, i. q. *a tempest, tornado*, Matt. 8, 24. Sept. for *הַרְגָּסָה, הַרְגָּה*, Jer. 23, 19. Neh. 1, 3.

2. Spec. *an earthquake*, Matt. 24, 7 *ἔσονται σεισμοὶ κατὰ τόπους*. 27, 54. 28, 2. Mark 13, 8. Luke 21, 11. Acts 16, 26. Rev. 6, 12. 8, 5. 11, 13 bis. 19, 16, 18 bis. Sept. for *שֶׁדֶד* Is. 29, 6. Am. 1, 1. Zech. 14, 5.—Æl. V. H. 4. 17. Xen. Hell. 3. 2. 24.

σεῖω, f. *σειώω*, 1. *to move to and fro, to shake*, with the idea of shock, concussion; Pass. Rev. 6, 13 *συκῇ ... ὑπὸ μεγ. ἀνέμον σειομένη*. Of earthquakes, Matt. 27, 51 *ή γῆ ἐσεισθη*. Act. c. acc. Heb. 12, 26 *σεῖω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν*, in allusion to Hagg. 2, 6 where Sept. for *שֶׁדֶד*.—Luc. Bacch. 2. Pausan. 3. 5. 8. Xen. Hell. 4. 7. 4.

2. Trop. *to move in mind, to agitate*, to put in commotion and perturbation; Pass. Matt. 21, 10 *ἐσεισθη ή πόλις*. 28, 4. Sept. for *שֶׁדֶד* Is. 14, 16. Ez. 31, 16.—Pind. Pyth. 4. 484 *πόλιν*. Antiph. 146. 22. Plato Eryx. 397. d.

Σεκοῦνδος, *ου, ό*, Lat. *Secundus*, *pr. n.* of a Christian, Acts 20, 4.

Σελεύκεια, *ας, ή*, *Seleucia*, a city of Syria, situated west of Antioch on the sea-coast just north of the mouth of the Orontes; called sometimes *Seleucia Pieria*, from the neighbouring Mount Pierius, and also *Seleucia ad Mare*, in order to distinguish it from several other cities of the same name in Syria and the vicinity, all so called from Seleucus Nicanor. Acts 13, 4.—1 Macc. 11, 8. Jos. Ant. 18. 9. 8. Pol. 5. 59. 1. See Rosenm. Bibl. Geogr. I. ii. p. 261. Biblioth. Sacr. 1848. p. 450 sq.

σελήνη, *ης, ή*, (*σελας*,) *the moon*, Matt. 24, 29. Mark 13, 24. Luke 21, 25. Acts 2, 20. 1 Cor. 15, 41. Rev. 6, 12. 8, 12. 12, 1. 21, 23. Sept. for *יָרֵחַ* Gen. 37, 8. Joel 2, 31.—Hdian. 5. 6. 11. Xen. Mem. 4. 3. 4

σεληνιαζομαι, Pass. depon. (σελήνη,) *to be moon-struck, lunatic*; in Greek usage, i. q. *to be epileptic, to be afflicted with epilepsy*, the symptoms of which were supposed to become more aggravated with the increasing moon; comp. Luc. Tox. 24 where a certain woman *ἐλέγετο δὲ καὶ καταπίπτειν πρὸς τὴν σελήνην αὐξανομένην*. The symptoms of this disease are ascribed in N. T. and elsewhere to the influence of unclean spirits, demons; see in *δαμόνιον*, *δαμονίζομαι*, also Luc. Philops. 16. Act. Thom. § 12. Isidor. Orig. 4. 7 “*cadens æger spasmodum patiat. Hos etiam vulgus lunaticos vocat, quod per hunc cursum comitetur eos insania dæmonum*.”—Matt. 4, 24. 17, 15 *ὅτι σεληνιαζεται καὶ κακῶς πάσχει*, comp. v. 18 et Mark 9, 17 et Luke 9, 39 where it is referred to a *δαμόνιον*, *πνεῦμα*. So Act. Thom. § 12. Manetho 4. 81, 216.

Σεμεί, *ó*, indec. *Semei*, Heb. שֵׁמַי *Shimei*, pr. n. m. Luke 3, 26.

σεμιδαλις, *εως, ἡ*, *fine flour*, the finest wheaten flour, Rev. 18, 13. Sept. often for *ἡβη* Ex. 29, 2. 40. Lev. 2, 1.—Eccles. 38, 11. Jos. Ant. 3. 9. 4. Athen. 1. p. 28. a. ib. 4. p. 172. b.

σεμνός, *ἡ, ὁν*, (σέβομαι,) *venerable, reverend*, Lat. *venerandus*, 2 Macc. 8, 15. Xen. Cyr. 7. 5. 37.—In N. T. of things, *honourable, reputable*, Phil. 4, 8; of persons, *grave, dignified*, 1 Tim. 3, 8. 11. Tit. 2, 2. So Luc. D. Mort. 12. 3. Hdian. 1. 2. 6 *σεμνὸν ᾗσει καὶ βίῳ σώφρονι*. Diog. Laert. 2. 24 (Σοκράτης) *αὐτάρκης δὲ ἦν καὶ σεμνός*.

σεμνότης, *ἡτος, ἡ*, (σεμνός,) *venerableness, sanctity*, 2 Macc. 3, 12. Jos. B. J. 6. 5. 1.—In N. T. *gravity, dignity, probity*; 1 Tim. 2, 2 *ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι*, 3, 4. Tit. 2, 7. So Jos. Vit. § 49. Æl. V. H. 2. 13 *σεμνότης βίου*. Xen. Cyr. 8. 3. 1.

Σέργιος, *ον, ὁ*, *Sergius*, i. e. Sergius Paulus, a Roman proconsul in command at Cyprus, converted under the preaching of Paul and Barnabas, Acts 13, 7. See in *ἀνθύπατος*.

Σερούχ, *ὁ*, indec. *Seruch*, Heb. שֵׁרֻחַ *Serug*, pr. n. of the father of Nahor, Luke 3, 35; see Gen. 11, 20.—Rec. has *Σαρούχ*.

Σήθ, *ὁ*, indec. *Seth*, Heb. שֵׁת (a replacing), pr. n. of the third son of Adam, Luke 3, 38.

Σήμ, *ὁ*, indec. *Sem*, Heb. שֵׁם (name, renown) *Shem*, pr. n. of the eldest son of Noah, Luke 3, 36; comp. Gen. 5, 32, 10, 1 sq.

σημαίνω, *ἑ, ἀνῶ*, (σῆμα,) aor. 1 *ἐσήμανα* Acts 11, 28. Rev. 1, 1, instead of the more Attic *ἐσήμηνα*; as also Esth. 2, 22. Judg. 7, 21. Xen. Hell. 2. 1. 28; comp. Buttm. § 101. n. 2. Lob. ad Phryn. p. 24. Winer p. 81. *To give a sign or signal*, i. e. public. Sept. for שֵׁן הַיָּם Num. 10, 9. Xen. An. 5. 2. 12.—In N. T. *to signify, to make known, to declare*, before an indir. clause, John 12, 33 *σημαίνων, ποίῳ θανάτῳ ἤμελλον ἀποσπῆσθαι*, 18, 32. 21, 19; or with acc. and inf. Acts 11, 28; acc. simpl. Acts 25, 27 *τὰς κατ' αὐτοῦ αἰτίας σημαίνει*. Absol. Rev. 1, 1. Sept. for שֵׁן הַיָּם Esth. 2, 22. So Jos. Ant. 4. 6. 3. Pol. 2. 27. 3. Xen. Cyr. 2. 4. 4.

σημεῖον, *ον, τό*, (σῆμα,) *a sign, signal*, Hdian. 4. 11. 8; *an ensign, standard*, Sept. for שֵׁן Is. 11, 12. Hdian. 8. 5. 22. Xen. Cyr. 7. 1. 4; *a sign of something past, a memorial, monument*, Sept. for שֵׁן Josh. 4, 6. Jos. B. J. 1. 10. 3.—In N. T. *a sign, mark, token*, e. g.

1. *Pr. a sign, token*, by which any thing is known or distinguished; Matt. 26, 48 *ἔδωκεν αὐτοῖς σημεῖον κτλ.* Rom. 4, 11 *σημ. ἔλαβε περιτομῆς*, i. e. circumcision as τὸ σημεῖον τῆς διαθήκης, comp. Gen. 9, 12, 13. 17, 11, where Sept. and שֵׁן. So Plato Soph. 262. a.—Spec. *a sign* by which the character and truth of any person or thing is known, *a token, proof*; Luke 2, 12 *ταῦτο ὑμῖν τὸ σημεῖον*. 2 Cor. 12, 12 *τὰ σημεῖα τοῦ ἀποστόλου*. 2 Thess. 3, 17 *ὅς ἐστι σημ. ἐν πάσῃ ἐπιστολῇ*. Sept. and שֵׁן 1 Sam. 14, 10. 2 K. 20, 8. So Æschin. 67. 42. Pol. 3. 30. 2. Xen. Conv. 8. 34.

2. *a sign*, by which the divine power and majesty is made known, a supernatural event or act, *a token, wonder, miracle*, by which the power and presence of God is manifested, either directly or through the agency of those whom he sends. a) As wrought of God, 1 Cor. 14, 22 *ὥστε αἱ γλώσσαι εἰς σημεῖον εἰσιν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις*, i. e. the gift of tongues is a sign, a supernatural token, intended not for churches of believers at home, where it is unnecessary, but for unbelieving heathen in other lands. Also τὸ σημεῖον Ἰωάνη, *the sign of Jonah*, the wonder which God wrought in the case of Jonah, Matt. 12, 39, comp. v. 40. Matt. 16, 4. Luke 11, 29. Meton. of persons sent from God, whose character and acts are a manifestation of the divine power; Luke 11, 30 *καθὼς ἐγένετο Ἰωάνης σημεῖον τοῖς Νινευίταις*. 2, 34 *οὗτος κεῖται . . . εἰς σημεῖον ἀντιλεγόμενον*. Also of signs, wonders, mira-

cies which God is said ποιεῖν διὰ τινος, *to do through* any one; joined with τέρατα, e. g. Acts 2, 22. 43. 4, 30. 5, 12. 14, 3. 15, 12. (So σημεῖα καὶ τέρατα Ael. V. H. 12. 57. Pol. 3. 112. 8.) Spec. as foreshowing future events, *a sign* of future things, *a portent*, *presage*; Matt. 16, 3 σημεῖα τῶν καιρῶν, i. e. the miraculous events and deeds which foreshow the coming of the Messiah in his kingdom; comp. Eccelus. 33 [36], 6. 8. Matt. 24, 3 τί τὸ σημεῖον τῆς σῆς παρουσίας; v. 30. Mark 13, 4. Luke 21, 7. 11 σημεῖα ἀπ' οὐρανοῦ μεγάλα. v. 25. Acts 2, 19. Rev. 12, 1. 3. 15, 1. Sept. and ῥῖα Deut. 13, 1. 2. So Jos. B. J. proem: § 11. Ael. V. H. 1. 29. Plut. Timol. 8. b) Of signs, wonders, *miracles*, wrought by Jesus and his apostles in proof and furtherance of their divine mission; Matt. 12, 38 ἐλόμεν ἀπὸ σοῦ σημεῖον ἰδεῖν. v. 39 bis. 16, 1. 4 bis. Mark 8, 11 σημεῖον ἀπὸ τοῦ οὐρανοῦ. v. 12 bis. 16, 17. 20. Luke 11, 16. 29 bis. 23. 8. In John only in this sense, e. g. 2, 11. 18. 23. 3, 2. 4, 54. 6, 2. 14. 26. 30. 7, 31. 9, 16. 10, 41. 11, 47. 12, 18. 37. 20, 30. Acts 4, 16. 22. 8, 6. 1 Cor. 1, 22. Joined with τέρατα, *δυναμεις*, John 4, 48. Acts 6, 8. 7, 36. 8, 13. Rom. 15, 19. 2 Cor. 12, 12. Heb. 2, 4. Sept. and ῥῖα Ex. 4, 8 sq. 17. 28. 30. c) Spoken by analogy of signs, wonders, professedly wrought by false prophets claiming to act by divine authority, Rev. 13, 13. 14. 16, 14. 19, 20; c. τέρατα Matt. 24, 24. Mark 13, 22. 2 Thess. 2, 9.

σημειῶ, ὦ, f. ὦσω, (σημεῖον, σημα,) *to sign*, *to mark*, *to note* with marks, Pol. 3. 39. 8.—In N. T. only Mid. *to mark* for oneself, *to note*; c. acc. 2 Thess. 3, 14 τοῦτον σημειοῦσθε, *note that man*, q. d. set a mark upon him as one to be shunned. So Pol. 22. 11. 12. ib. 1. 47. 1.

σήμερον, adv. Att. τήμερον, (as if τῇ ἡμέρᾳ,) *to day*, *this day*.

1. Pr. Matt. 6, 11 δὸς ἡμῖν σήμερον. v. 30. 16, 3. 21, 28. 27, 19. Mark 14, 30. Luke 2, 11. 5, 26. 12, 28. 19, 5. 9. 22, 34. 23, 43. 24, 21. Acts 27, 33. Heb. 13, 8. James 4, 13. Luke 13, 32. 33 σήμερον καὶ αὔριον, see in αὔριον. Sept. for הַיּוֹם Gen. 4, 13. 40, 7. Ex. 16, 25. So Hdian. 7. 5. 11. Luc. Paras. 8.—With the art. as adj. ἡ σήμερον (ἡμέρα), *this very day*, Acts 19, 40. See Buttm. § 125. 6, 7.

2. Spec. *at this time*, *now*, Luke 4, 21 σήμερον πεπληρώται ἡ γραφή αὐτῇ. Acts 4, 9. 13, 33. 22, 3. 24, 21. 26, 2. 29. Heb. 1, 5. 3, 7. 13. 15. 4, 7 bis. 5, 5. 2 Cor. 3,

15 ἕως σήμερον. So Sept. and הַיּוֹם Deut. 1, 39. 1 Sam. 12, 17.—With the art. as adj. ἡ σήμερον (ἡμέρα), Buttm. l. c. Acts 20, 26 ἐν τῇ σήμερον ἡμέρᾳ. So ἀχρι τῆς σήμερον, *unto this day*, *until now*, 2 Cor. 3, 14; μεχρι τῆς σήμερον id. Matt. 11, 23. 28, 15; ἕως τῆς σήμερον id. Matt. 27, 8. Rom. 11, 8.

σῆπω, f. ψω, *to make rotten*, *to corrupt*, *to destroy*, Sept. for הָרַף Job 40, 12. Dion. Hal. 11. 37. Plato Theat. 153. c.—Usually and in N. T. Pass. σήπομαι, 2 perf. σέσηπα, intrans. Buttm. § 97. 5. n. 5. § 113. n. 3; *to rot*, *to be corrupted*, *to perish*; James 5, 2 ὁ πλοῦτος ὑμῶν σέσηπε, i. e. your hoarded stores. Sept. for שָׁפָה Niph. Ps. 38, 6. So Jos. B. J. 6. 2. 9. Ael. V. H. 12. 40. Xen. Ec. 19. 11.

σηρικός, ἡ, ὄν, (σήρ silkworm,) *silken*, *of silk*, Jos. B. J. 7. 5. 4 ἐσθήσει σηρικαῖς. Plut. Conj. Praec. 48 pen.—In N. T. Neut. τὸ σηρικόν Subst. *silk*, *silken stuffs*, Rev. 18, 12.

σῆς, σητός, ὁ, (Heb. סָס,) *a moth*, *cloth-worm*, Matt. 6, 19. 20. Luke 12, 33. Sept. for סָס Is. 51, 8; שָׁץ Is. 50, 9.—Theophr. H. Pl. 1. 16 τοῦτο καὶ πρὸς τοὺς σήτας ἐν τοῖς ἱματίοις ἀγαθόν. Luc. Epist. Sat. 21.

σητόβρωτος, ον, ὁ, ἡ, adj. (σῆς, βιβρώσκω,) *moth-eaten*; James 5, 2 ἱμάτια ὑμῶν σητόβρωτα. So Sept. for שָׁץ אֲכָלוּ Job 13, 28. Comp. 'tinearum epulae' Hor. Sat. 2. 3. 119.

σθενώ, ὦ, f. ὦσω, (σθένος,) *to strengthen*, *to confirm*; absol. 1 Pet. 5, 10 σθενώσει, or as in Rec. Opt. σθενώσαι, comp. Wiener § 45. 7.—Hesych. σθενώσει· ἐμσχύσει, *δυναμώσει*. *A late word*, not found elsewhere.

σιαγών, ὄνος, ἡ, pr. *the jaw-bone*, *jaw*, Sept. for הָחִי Judg. 15, 15 sq. Xen. Eq. 1. 8.—In N. T. synecd. *the cheek*, Matt. 5, 39. Luke 6, 29. Sept. and הָחִי 1 K. 22, 24. Lam. 3, 29. Cant. 5, 14.

σιγάω, ὦ, f. ἡσώ, (σίζω,) *to be silent*, *still*.

1. Intrans. *to keep silence*, *to hold one's peace*; absol. Luke 9, 36 αὐτοὶ ἐσίγησαν. [18, 39.] 20, 26. Acts 12, 17. 15, 12. 13. 1 Cor. 14, 28. 30. 34. Sept. for שִׁתִּיחַ Ex. 14, 14; שָׁטַח Ecc. 3, 7.—Dem. 291. 20. Xen. Mem. 3. 5. 6.

2. Trans. *to keep in silence*, *to keep secret*, Pass. Rom. 16, 25 μυστηρίον χρόνους αἰώνιους σεοιγμένον.—Eurip. Med. 80 σίγα λόγον. Pass. Pind. Ol. 9. 156. Plato Epist. 310. d, e.

σιγή, ἡς, ἡ, (σιγάω), silence, Acts 21, 40 πολλῆς σιγῆς. Rev. 8, 1.—Wisd. 18, 14. Plut. Dion 43. Xen. Cyr. 7. 1. 25 πολλὴ σιγή.

σιδήρεος, ἑα, εον, contr. σιδηροῦς, ἃ, οὖν, (σιδηρος,) iron, of iron. Acts 12, 10 πύλιν τὴν σιδηρᾶν. Rev. 2, 27. 9, 9. 12, 5. 19, 15. Sept. for לָבֶן Lev. 26, 19. Dent. 3, 11.—Dem. 778. 20. Xen. Cyr. 6. 1. 30.

σιδηρος, ου, ὁ, iron, Rev. 18, 12. Sept. for לָבֶן Gen. 4, 21.—Dem. 645. 16. Xen. Cyr. 3. 1. 23.

Σίδων, ὠνος, ἡ, Sidon, Heb. צִידוֹן Zidon, a celebrated commercial city of Phenicia, situated on the sea-coast northward of Tyre, and now called *Saida*; in N. T. every where coupled with Tyre except twice, Acts 27, 3. Luke 4, 26 εἰς Σάρεπτα τῆς Σιδωνος, i. e. the country or territory of Sidon. So Matt. 11, 21 ἐν Τύρῳ καὶ Σιδῶνι. v. 22. 15. 21. Mark 3, 8. 7, 24. 31. Luke 6, 17. 10, 13. 14.—The name צִידוֹן is pr. *fishing*, *fishery*, and such is the etymology given by Justin 18. 3; comp. Heb. Lex. s. voc. But Josephus derives it from Sidon the eldest son of Canaan, Gen. 10, 15. Jos. Ant. 1. 6. 2. Sidon is a very ancient city, older than Tyre Gen. 10, 19. 49, 13; and was assigned by Joshua to the tribe of Asher, but never subdued by them, Josh. 19, 28. Judg. 1, 31. 10, 12. Jos. Ant. 15. 4. 1 ἐκ προγόνων ἔλκευζέον. It afterwards surrendered to Salmanassar king of Assyria; and was destroyed by Artaxerxes Ochus king of Persia about 350 B. C. Jos. Ant. 9. 14. 12. Diod. Sic. 16. 41 sq. It was again rebuilt, and not long after was taken by Alexander the Great, before the siege of Tyre, Jos. Ant. 11. 8. 3. Arr. Alex. M. 2. 15. After his death it was subject alternately to the kings of Syria and of Egypt, and then to the Romans. At present the population of Saida is estimated at from 5000 to 7000, mostly Muhammedans. See Rosenm. Bibl. Geogr. II. i. p. 20 sq. Bibl. Res. in Pal. III. p. 416–428.

Σιδωνίος, ἱα, ον, Sidonian, and οἱ Σιδωνιοὶ the Sidonians, inhabitants of Sidon, Acts 12, 20. Also Luke 4, 26 Lachm. Σάρεπτα τῆς Σιδωνίας (χώρας).—Jos. Ant. 17. 12. 1.

σικάριος, ου, ὁ, Lat. sicarius, (*sica*, a dagger), pr. a *dagger-man*, *assassin*, *robber*, Acts 21, 38; see Jos. Ant. 20. 8. 6. B. J. 2. 13. 5.—Bands of robbers and outlaws of this name and character were common in Judea under the procurators; Jos. B. J. 2. 13. 3 εἶδος ληστῶν οἱ καλούμενοι σικαριοὶ

... ταῖς ἐσθλῆσεσιν ὑποκρίπτοντες μικρὰ ξιφίδια. Ant. 20. 8. 5; comp. B. J. 7. c. 8–11.

σίκερα, τό, Heb. כֶּרֶךְ, indec. (Gen. σίκερος Euseb. Præp. Evang. 6. 10.) *sikera*, i. e. *strong drink*, any intoxicating liquor, whether wine Num. 28, 7, or more usually as prepared from grain, fruit, honey, dates, or the like; Luke 1, 15 οἶνον καὶ σίκερα οὐ μὴ πῖν. So Sept. and שֵׁכָר Lev. 10, 9. Deut. 29, 6. Judg. 13, 4. 7. 14.—Hieron. ad Nepot. Opp. IV. p. 364. Mart. "*Sikera* Hebræo sermone omnis potio, quæ inebriare potest, sive illa quæ frumento conficitur, sive pomorum succo; aut cum favi decoquantur in dulcem et barbaram potionem; aut palmarum fructus exprimuntur in liquorem, coctisque frugibus aqua pinguior coloratur." Plin. H. N. 14. 19, "*Fierent vina et a pomis, primumque e palmis quarum Palæstina feracissima fuit, quo Parthi et Indi utuntur, et Oriens totus.*" The Egyptians prepared a similar drink from barley, Hdot. 2. 77. Diod. Sic. 1. 20, 31.

Σίλας, see in Σιλουανός.

Σιλουανός, οὐ, ὁ, contr. Σίλας, ἃ, ὁ, *Silvanus*, *Silas*, pr. n. of a distinguished Christian teacher, the companion of Paul in his journeys in Asia Minor and Greece. The former name only is found in the Epistles; the latter only in Acts; e. g. Σιλουανός, 2 Cor. 1, 19. 1 Thess. 1, 1. 2 Thess. 1, 1. 1 Pet. 5, 12; Σίλας, Acts 15, 22. 27. 32. 34. 40. 16, 19. 25. 29. 17, 4. 10. 14. 15. 18, 5.

Σιλωάμ, ὁ v. τό, indec. *Siloam*, Heb. חֲצִיט (sent, a sending, i. e. an aqueduct) *Shiloah*, *Siloah*, pr. n. of a fountain in the valley by Jerusalem, John 9, 7. 11 κολυμβήζον τοῦ Σιλ. Luke 13, 4 ὁ πύργος ἐν τῷ Σιλ. see in πύργος. So Sept. for Heb. חֲצִיט Is. 8, 6. Josephus usually ἡ Σιλωάμ, once τοῦ Σιλωάμ B. J. 6. 7. 2, and once τοῦ Σιλωᾶ ib. 2. 16. 2. See Heb. Lex. art. חֲצִיט.—The fountain of Siloam is on the south-eastern part of Jerusalem, near the foot of Mount Zion, having Moriah on the north. In this quarter there are *two* fountains so called. The upper or northern one (now known as the Fountain of the Virgin) issues into a small reservoir twenty feet or more below the surface of the ground under the western wall of the valley; to which reservoir there is a descent by two flights of 26 steps in all. From this place it is carried by a winding passage cut beneath the mountain for more than a quarter of a mile to another reservoir in the mouth of the valley of the Tyropeon; whence it flows as a beautiful

will winding its way down into the valley of Jehoshaphat towards the south-east. The water is soft, of a sweetish taste, and pleasant, though slightly brackish; according well with the description of Josephus, γλυκεία καὶ πολλὴ πηγή, B. J. 5. 4. 1. The second or lower reservoir is doubtless the Siloam of Scripture.—From a misapprehension of the language of Josephus (B. J. 5. 4. 1, 2), Reland and some other modern writers have sought for Siloam on the south-western side of Zion. Rel. Pal. p. 858; comp. Bibl. Res. in Palest. I. p. 494. See genr. ibid. I. p. 493–508.

σημικινθιον, ον, τό, Lat. *semicinctum*, i. e. *an apron*, pr. covering half the person, and worn by artisans and servants, Acts 19, 12.

Σίμων, ωος, ὁ, *Simon*, Heb. שִׁמְעוֹן (a hearkening) *Simeon*, pr. n. of several persons.

1. *Simon Peter*, the apostle, see in Πέτρος, Matt. 17, 25. Mark 1, 16. Luke 4, 38. 22, 31. al. Elsewhere also, Σίμων ὁ λεγόμενος v. ἐπικαλούμενος Πέτρος, Matt. 4, 18. 10, 2. Acts 10, 18. 11, 13; Σίμων ὄνομα Πέτρος Mark 3, 16, comp. Luke 6, 14; Σίμων Πέτρος Matt. 16, 16. Luke 5, 8. John 1, 41. 6, 8. 13, 6. 9; Σίμων ὁ υἱὸς Ἰωνᾶ John 1, 43; Σίμων Βαριθαῖ Matt. 16, 17; Σίμων Ἰωνᾶ John 21, 15. 16. 17. +

2. *Simon*, also an apostle, surnamed ὁ Ζηλωτής Luke 6, 15. Acts 1, 13; or ὁ Κανανίτης Matt. 10, 4. Mark 3, 18; see these articles. Not improb. he may have been the brother of James the Less and Jude; at least, he is mentioned next to them in all the lists of the apostles, Matt. 10, 4. Mark 3, 18. Luke 6, 15.

3. *Simon*, a son of Mary and brother of Jesus, Matt. 13, 55. Mark 6, 3. Others regard him as the brother of James the Less and Jude, and only a *kinsman* of Jesus; but see in Ἰάκωβος no. 3.

4. *Simon*, the father of Judas Iscariot, John 6, 71. 12, 4. 13, 2. 26.

5. *Simon* a Pharisee, who invited Jesus to his house, Luke 7, 40. 43. 44.

6. *Simon ὁ λεπρός*, i. e. formerly a leper, Matt. 26, 6. Mark 14, 3.

7. *Simon the Cyrenian*, Κυρηνάιος, who was compelled to aid in bearing the cross of Jesus, Matt. 27, 32. Mark 15, 21. Luke 23, 26.

8. *Simon ὁ μαγέων*, a sorcerer in Samaria, Acts 8, 9. 13. 18. 24.

9. *Simon ὁ βυρσεύς*, a tanner at Joppa, Acts 9, 43. 10, 6. 17. 32.

Σινᾶ, τό, indec. *Sinai*, Heb. סִּינַי; Sept. τὸ Σινά Judg. 5, 5. Ex. 19, 1. 2; Josephus τὸ Σινάιον (ὄρος) Ant. 3. 5. 1; pr. n. of a mountain or rather cluster of mountains in the Arabian peninsula between the two gulfs of the Red Sea, celebrated as the place where the Mosaic law was given; Acts 7, 30. 38. Gal. 4, 24. 25.—The proper Sinai is a lofty ridge between two deep and very narrow valleys; the northern end impends perpendicularly towards the north over a narrow plain *er-Rahah*; the southern rises into a higher summit, the modern *Jebel Mûsa*. In the S. W. beyond the deep valley is another ridge, on which is the summit St. Catharine. The place of the giving of the law was prob. the northern end of the first ridge; see Biblioth. Sac. 1849. p. 381 sq. The Arabic name for the whole mountain is now *Jebel et-Tûr*. See a full description of Sinai with a Map in Bibl. Res. in Palest. I. p. 129 sq. 139 sq. 148 sq. 157 sq. 175 sq. Comp. also Burckhardt's Trav. in Syria etc. 4to. p. 565 sq. Ruppell's Reisen in Nub. u. dem petr. Arabien, p. 257 sq. Id. Reise in Abyssinien, I. p. 117 sq. Ritter Erdkunde XIV. p. 517–638.

σίναπι, εως, τό, *mustard*, *sinapis orientalis*, a plant often growing in the fertile soil of Palestine to a very considerable size, Matt. 13, 31. Mark 4, 31. Luke 13, 19. See Buxt. Lex. Chald. 823. Irby and Mangles found it "growing wild, as high as the horses' heads;" p. 355 [108]. The phrase κόκκον σινάπεως, *a grain of mustard*, is proverbial, i. q. *the least, the smallest particle* Matt. 17, 20. Luke 17, 6. So Rabb. מִקְרֵי הַחֲרָדִל, Buxt. l. c. 822.—Others regard the σίναπι of the N. T. as the shrub or tree *Salvadora Persica*, found by Irby and Mangles on or near the peninsula of the Dead Sea. Its fruit hangs "in bunches resembling the currant, with the colour of the plum; it has a pleasant, though strong aromatic taste, exactly resembling mustard," and produces a like irritability in the nose and eyes; see Irby and Mang. p. 354 [108]. Royle in Journ. of Sacr. Lit. 1849. p. 271. sq.—So σίναπι Archipp. in Athen. 9. 68. p. 498; σινάπεως Nicet. Annal. 17. 5. p. 337; other late forms are σίνηπι Artemid. 5. 5. p. 401; σίναπυ Athen. 2. 78. p. 264. The early and Attic form was νάπυ; see Lob. ad Phryn. p. 288.

σινδών, ὄνος, ἡ, *sindon*, i. e. *fine linen, muslin*, from India, Hdot. 1. 200. ib. 2. 95; σινδὼν βυσσίνη, Hdot. 2. 86. ib. 7. 181; also genr. *linen cloth*, used as a signal, Pol

2. 66. 10. Passow derives it from 'Ινδός, *Sind*; some (as Etym. M.) from the city *Σιδών*; while Pollux regards it as of Egyptian origin, Onom. 7. 172.—In N. T. *linen cloth, fine linen*, e. g. a loose linen garment, *linen*, worn at night instead of the usual garments; Mark 14, 51 *νεανίσκος . . . περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ*. v. 52. Used also for wrapping around dead bodies, Matt. 27, 59. Mark 15, 46 bis. Luke 23, 53. Sept. for *יִרְדָּי* Judg. 14, 12. 13. Prov. 31, 24. So Galen. *μὴ γυμνὸς κομίζεσθω, ἀλλὰ περιβεβλημένος σινδόνα*, in Wetst. I. p. 631. Hdut. 2. 95 *ἦν μὲν ἐν ἱματίῳ ἐνελεξάμενος εὐδα ἢ σινδόνι*. Thuc. 2. 49.

σινιάζω, f. *άσω*, (*σίμιον* a riddle,) *to sift, to shake*, as grain in a sieve or riddle. Trop. c. acc. of pers. impl. Luke 22, 31 *ὁ Σατανᾶς ἐξήγησάτο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σίτον*, i. e. to agitate and prove you by trials and afflictions.—Hesych. *σινιάσαι· σείσαι, κοσκινεύσαι*. Not found in classic writers.

σιτευτός, ἡ, ὄν, (*σιτεύω, σίτος*), *fed up with grain, fatted*; Luke 15, 23 *τὸν μόσχον τὸν σιτευτόν*. v. 27. 30. Sept. for *פֶּגַעַתְּ בְּנֵי יֶרֶם* Jer. 46, 21; *סִיטָה* 1 K. 5, 3 [4, 23].—Pol. 39. 2. 7. Xen. An. 5. 4. 32.

σιτίον, ον, τό, (*σίτος*), *grain, corn*, provision of grain, Acts 7, 12 Lachm. for Plur. *σίτα*.—Plur. *τὰ σιτία* Jos. Ant. 15. 9. 1. Pol. 8. 37. 1.

σιτιστός, ἡ, ὄν, (*σιτίζω, σίτος*), *fed up with grain, fatted*; Subst. *τὰ σιτιστά, fatlings*, Matt. 22; 4.—Jos. Ant. 8. 2. 4. Athen. 14. p. 656. c. The form *σιτευτός* was more Attic, Thom. Mag. p. 794.

σιτομέτριον, ον, τό, (*σίτος, μετρέω*), *grain measured out, an allowance, portion, ration*, Luke 12, 42.—Greg. Naz. Orat. 2. 29. Basil. Ep. 393, 404. A word of the later Greek, Lob. ad Phryn. p. 383. Comp. *σιτομετρία* Diod. Sic. 2. 41.

σίτος, ον, ὁ, Plur. *τὰ σίτα, wheat*, and *genr. for grain, corn*; Matt. 3, 12 *συνάξει τὸν σίτον αὐτοῦ*. 13, 25. 29. 30. Mark 4, 28. Luke 3, 17. 16, 7. 22, 31 comp. in *σινιάζω*. John 12, 24. Acts 7, 12 see in *σιτίον*. 27, 38. 1 Cor. 15, 37. Rev. 6, 6. 18, 13. Sept. for *רִצָּ* Gen. 41, 49; *רִצָּ* Gen. 27, 28. Is. 36, 17.—Æl. V. H. 6. 12. Pol. 5. 1. 11. Xen. Anab. 2. 4. 27.

Σίχαρ, Σιχέμ, see *Συχάρ, Συχέμ*.

Σιών, ὁ v. τό, indec. *Sion*, Heb. *יְרֵמֶה* (sunny place) *Zion*, the southernmost and highest of the hills on which Jerusalem was built, containing the citadel, the palace

and the upper city, *ἡ ἄνω πόλις v. ἀγορά* Jos. B. J. 5. 4. 1; see in *Ἱερουσαλήμ*.—In N. T. *synecd. for the whole of Jerusalem*, as the holy city, the seat of the worship of the true God, where his presence is said to dwell; e. g. *ἐπὶ τὸ ὄρος Σιών* Rev. 14, 1; *ἐν Σιών* Rom. 9, 33. 1 Pet. 2, 6; *ἐκ Σιών* Rom. 11, 26; *Συγάττηρ Σιών* Matt. 21, 5. John 12, 15, see in *Συγάττηρ* no. 3. Of the spiritual or celestial *Zion*, Heb. 12, 22; see in *Ἱερουσαλήμ* no. 3. b.

σιωπάω, ὦ, f. *ήσω*, (*σιωπή*), *to be silent, still, intrans.*

1. Pr. of persons, *to keep silence, to hold one's peace*, absol. Matt. 20, 31. 26, 63 *ὁ δὲ Ἰησοῦς ἐσιώπα*. Mark 3, 4. 9, 34. 10, 48. 14, 61. Luke 18, 39. 19, 40. Acts 18, 9. Of one unable to speak, dumb, Luke 1, 20. Sept. for *שָׁמָּה* Job 29, 21; *שָׁמָּה* Is. 36, 21.—Luc. D. Deor. 21. 2. Dem. 1126. 27. Xen. An. 1. 3. 2.

2. Trop. of a sea or lake, *to be still, calm, hushed*; Mark 4, 39 *σιώπα, πεφίμωσο*.—Comp. Antb. Gr. I. p. 169. 1 *σεσίγηκεν δὲ θάλασσα*. Theocr. Id. 2. 38. So *sileat mare*, Valer. Flacc. 8. 452.

σκανδαλίζω, f. *ίσω*, (*σκάνδαλον*), pr. *to make stumble*; Pass. *to stumble*; not found in classic writers. So trop. of external circumstances or character, *to cause to fall, to bring to ruin*, Aquil. for *בָּשָׁר, בָּשָׁר*, Prov. 4, 12. Is. 8, 15. 40, 30. Ps. 64, 9; also Eccclus. 9, 5. 23, 8. 35, 15.—In N. T. trop. in a moral sense, *to make stumble at or in any thing*, i. e.

1. Genr. *to give or cause offence to any one*, i. q. *to offend, to vex*, pr. *to scandalize*, c. acc. of pers. Matt. 17, 27 *ἵνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς*. John 6, 61. 1 Cor. 8, 13 bis. Pass. Matt. 15, 12. Rom. 14, 21. 2 Cor. 11, 29. Also Pass. *σκανδαλίζεσθαι ἐν τινι*, *to be offended in or at any one*, to take offence at his character, words, conduct, so as to desert and reject him; Matt. 11, 6 *μακάριός ἐστιν, ὅς ἐστιν μὴ σκανδαλισθῇ ἐν ἐμοί*. 13, 57. 26, 31. 33 bis. Mark 6, 3. 14, 27. 29. Luke 7, 23.

2. Causat. *to cause to offend, to lead astray, to lead into sin*, i. e. to be a stumbling block, or the occasion of one's sinning; c. acc. of pers. Matt. 5, 29 *εἰ δὲ ὁ ὀφθαλμός σου σκανδαλίζει σε*. v. 30. 18, 6 *ὅς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων*. v. 8. 9. Mark 9, 42. 43. 45. 47. Luke 17, 2. So Psalt. Salom. 16, 7 *γυναικὸς πομπῆς σκανδαλίζουσης ἄφρονα*.—Hence Pass. *to be made to offend, to be led astray or into sin*, i. q. *to fall away from the truth*, from the

gospel; Matt. 13, 21. 24, 10. Mark 4, 17. John 16, 1.

σκάνδαλον, ου, τό, (σκάζω or σκαμβός,) a later form for σκανδάληρον, pr. a *trap-stick*, a bent stick on which the bait is fastened, which the animal strikes against and so springs the trap; Pollux On. 7. 114 ἐργάζοιτο δ' ἂν ὁ τέκτων καὶ μυάγρας, ὧν τὸ ἰστάμενόν τε καὶ σχαζόμενον παττάλιον· τὸ δὲ τῇ σπαρτῇ προσηρητὴν σκανδάληρον καλεῖται. ib. 10. 156. Aristoph. Achar. 687, Schol. Comp. Wetst. N. T. I. p. 302. Hesych. σκανδαλοβρίστας, καὶ σκάνδαλον τὸ ἐν ταῖς μυάγρας. Synecd. a *trap*, *gin*, *snares*, Sept. for שָׁרִיב trop. Josh. 23, 13. 1 Sam. 18, 21. Hence genr. 'any thing which one strikes or stumbles against,' a *stumbling-block*, *impediment*, as Sept. for בִּשְׁבָּרָה, Lev. 19, 14 ἀπεινῶντι τυφλοῦ οὐ προσθήσεις σκάνδαλον, comp. Judith 5, 1.—In N. T. a *stumbling-block*, *offence*, only trop. in a moral sense.

1. Genr. a cause of stumbling, falling, ruin, morally and spiritually; e. g. of Christ, as πέτρα σκανδάλου, a *rock of stumbling*, Rom. 9, 33. 1 Pet. 2, 8; see in πέτρα no. 2, and λίθος no. 2. Also genr. Rom. 11, 9 γενηθήτω ἡ τράπεζα αὐτῶν... εἰς σκάνδαλον, quoted from Ps. 69, 23 where Sept. for שָׁרִיב, comp. above. Sept. for בִּשְׁבָּרָה Ps. 119, 165.—Ecclus. 27, 23. 1 Macc. 5, 4.

2. As a cause of offence and indignation, i. e. *offence*, a *scandal*; Matt. 16, 23 σκάνδαλόν μου εἶ. 1 Cor. 1, 23. Gal. 5, 11.—Judith 12, 2.

3. As a cause or occasion of sinning or of falling away from the truth, Matt. 18, 7 ter. Luke 17, 1 ἀνευδεκτόν ἐστι μὴ εἰσεῖν τὰ σκάνδαλα. Rom. 14, 13, 16, 17. Rev. 2, 14. 1 John 2, 10 καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν, i. e. there is in himself nothing to lead him into sin; comp. v. 11 and John 11, 9. Meton. of persons, Matt. 13, 41. Sept. for שָׁרִיב Judg. 2, 3. Ps. 106, 36.—Wisd. 14, 11.

σκάπτω, f. ψω, to *dig*, to *delve*, absol. Luke 6, 48 ὃς ἔσκαψε καὶ ἐβάθυνε, see in βάθυνω. 13, 8. 16, 3 σκάπτειν οὐκ ἰσχύω. Sept. Is. 5, 6, Heb. חָדַד.—Aristoph. Av. 1432 σκάπτειν γὰρ οὐκ ἐπίσταμαι. Hdian. 4. 7. 6. Xen. Oec. 16. 14.

σκάφη, ης, ἡ, (σκάπτω,) pr. 'any thing dug out,' e. g. a *channel*, *trench*, Hdot. 4. 73; a *bowl*, Bel and Drag. 33; a *bath* Arr. Epict. 3. 22. 71.—In N. T. a *skiff*, *boat*, Acts 27, 16. 30. 32. So Dion. Hal. Ant. 3. 44. Pol. 1. 23. 7. Plut. Mor. II. p. 17.

σκέλος, εος, ους, τό, Plur. τὰ σκέλη, the *leg*, the *legs*, from the hip to the foot, John

19, 31. 32. 33. Sept. for שָׁרִיב Lev. 11, 21. Am. 3, 12.—Aristot. H. An. 1. 15. 5. Pol. 1. 80. 13. Xen. An. 4. 2. 20.

σκεπάσμα, ατος, τό, (σκεπάω, σκεπάω,) *covering*, *clothing*, *raiment*, 1 Tim. 6, 8 ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, κτλ.—Jos. B. J. 2. 8. 5 ζωσάμενοι σκεπάσμασι λινοῖς. Plut. Lucull. 27. Plato Pol. 279. d.

Σκευᾶς, ᾱ, ὁ, *Seeva*, pr. n. of a Jew who had been a chief priest, Acts 19, 14. See in ἀρχιερεὺς no. 2.

σκευή, ης, ἡ, (σκεύος,) *apparatus*, *equipment*, e. g. for war, Diod. Sic. 11. 71; *apparel*, *equipage*, *trappings*, Hdian. 6. 4. 11. Xen. An. 4. 7. 27.—In N. T. of a ship, *furniture*, *implements*, *effects*; Acts 27, 19 τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν. So Diod. Sic. 14. 79. Of household furniture, *movables*, Pol. 2. 6. 6.

σκεῦος, εος, ους, τό, (kindr. κυέω, κεύω,) a *vessel*, *utensil*, *implement*.

1. Genr. of the furniture and utensils of a house, e. g. a) Pr. of a hollow vessel for containing things, Luke 8, 16 οὐδεὶς δὲ λύχνον ἄψας, καλύπτει αὐτὸν σκεῦος. John 19, 29. Acts 10, 11. 16. 11, 5. Sept. and שָׁרִיב 2 K. 4, 3. 4. 6. (Æl. V. H. 12. 8. Hdian. 4. 7. 8.) Of a *potter's vessel*, Rom. 9, 21. Rev. 2, 27. Sept. and שָׁרִיב Lev. 6, 28. 14, 50. b) Of any vessel or implement; Mark 11, 16 οὐκ ἦφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. 2 Tim. 2, 20. Heb. 9, 21 τὰ σκεύη τῆς λειτουργίας. Rev. 18, 12 bis. Sept. and שָׁרִיב 1 Chr. 9, 28. Num. 1, 50. Ex. 3, 22. So Diod. Sic. 17. 66. Xen. Mem. 1. 7. 5. c) Plur. τὰ σκεύη, *household stuff*, *goods*, *furniture*, Matt. 12, 29. Mark 3, 27. Luke 17, 31 τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ. Sept. Gen. 31, 37. Neh. 13, 8. So Palæph. 38. 3. Hdian. 2. 1. 2. Xen. Oec. 8. 12. d) Spec. in a ship, collect. τὸ σκεῦος, the *tackling*, espec. the *sails*, as the implements of sailing; Acts 27, 17 χαλάσαντες τὸ σκεῦος, Engl. *they strake sail*. So τὰ σκεύη genr. of the implements and tackle of a ship, Dem. 1145. 1. Æl. V. H. 6. 12. Xen. Oec. 8. 11, 12.

2. Trop. of persons, e. g. a) As the *instrument* or *agent* of any one; Acts 9, 15 σκεῦος ἐκλογῆς, a *chosen vessel*, instrument. 2 Tim. 2, 21. Comp. Sept. and שָׁרִיב Jer. 50, 25. So Pol. 13. 5. 7 Δαμοκλῆς... ὑπηρετικὸν ἦν σκεῦος εὐφυνείας. b) In a moral respect; Rom. 9, 22. 23 σκεῖν ὀργῆς, σκεῖν ἐλέους, *vessels of wrath*, of *mercy*, i. e. those on whom the divine wrath or mercy is to be exercised; in allusion to the vessels of the potter in v. 21. Comp. in

an active sense, Sept. σκεύη ὀργῆς, Heb. כְּלֵי זֶרַח, i. e. instruments of wrath, Jer. 50, 25. e) Of the human body as formed of clay, and therefore frail and feeble; 2 Cor. 4, 7 ἔχομεν τὸν θησαυρὸν τοῦτον ἐν ὀστέοις σκεύεσιν.

3. Spec. in the later Hebrew usage, Heb. כֵּלָה, Gr. σκεῦος, is put for a wife, as the vessel of her husband; see Schættg. Hor. Heb. p. 827. Wetst. N. T. II. p. 301. So 1 Pet. 3, 7 ὡς ἡσθενεστερόν σκεύει τῷ γυναικείῳ, the female vessel as the weaker. 1 Thess. 4, 4 τὸ ἑαυτοῦ σκεῦος κτᾶσθαι, see in κτᾶσθαι; comp. 1 Cor. 7, 2.—Eccumen. τινὲς τὸ ἑαυτοῦ σκεῦος τὴν ὁμόζυγον ἡρμήνευσαν.

σκηνή, ἡς, ἡ, (kindr. σκεῦος, σκία,) a booth, hut, tabernacle, tent, pr. any covered or shaded place, Heb. מִשְׁכָּה.

1. Pr. as built of green boughs and the like, a booth; Matt. 17, 4 ποιήσωμεν ὧδε τρεῖς σκηνάς. Mark 9, 5. Luke 9, 33. Sept. for מִשְׁכָּה Gen. 33, 17. Is. 1, 8. Jon. 4, 5. So Dem. 284. 24. Xen. Cyr. 2. 1. 25.—Also of skins or cloth, a tent, tabernacle, Heb. 11, 9 ἐν σκηναῖς κατοικήσας. Sept. and מִשְׁכָּה Lev. 23, 43. 2 Sam. 11, 11; for מִשְׁכָּה Gen. 4, 19. 18, 1 sq. So Æl. V. H. 9. 3. Hdian. 2. 11. 3. Xen. An. 3. 3. 1.—Once poetically for a house; Acts 15, 16 ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν, quoted from Amos 9, 11 where Sept. and מִשְׁכָּה, metaph. for the family or royal line of David, fallen into weakness and decay.—Genr. for abode, dwelling; Luke 16, 9 εἰς τὰς αἰωνίους σκηνάς. Rev. 13, 6 τὴν σκηνὴν αὐτοῦ sc. τοῦ Θεοῦ, i. e. heaven. Sept. and מִשְׁכָּה Job 36, 29. Ps. 18, 12.

2. Spec. the tabernacle, the sacred tent of the Hebrews, in which the ark was kept, the earliest seat of the Jewish worship. The ark however was separated from the tabernacle long before the building of the temple, and was kept in Jerusalem; while the tabernacle itself remained in Gibeon; 2 Chr. 1, 3. 4. 13, comp. 2 Sam. 6, 17. 1 Chr. 15, 1. a) Pr. and genr. Heb. 8, 5. 9, 1 Rec. 9, 21. 13, 10. Acts 7, 44 ἡ σκ. τοῦ μαρτυρίου, see in μαρτύριον no. 2. Sept. for מִשְׁכָּה Ex. 29, 4. 10. 33, 7; מִשְׁכָּה Num. 1, 50 sq.—Synecd. spoken of the outer sanctuary of the tabernacle, Heb. 9, 2. 6. 8; also of the inner sanctuary, the holy of holies, Heb. 9, 3. b) Symbolically of the spiritual or celestial tabernacle, from which the material one is said to have been copied, Heb. 8, 2. 9, 11; comp. 8, 5. 9, 23. 24. Also poetically for the temple in the heavenly Jerusalem; Rev. 15, 5 καὶ τῆς σκηνῆς τοῦ μαρτυρίου. 21, 3.

3. Spec. Acts 7, 43 ἡ σκηνὴ τοῦ Μολόχ, the tabernacle of Moloch, quoted from Amos 5, 26 where Sept. for Heb. מִשְׁכָּה, i. e. a tabernacle or sanctuary which the idolatrous Israelites constructed in the desert in honour of Moloch, like that in honour of Jehovah; prob. of a small size sq. as to elude the notice of Moses; see in ῥεμφάν. Comp. the σκηνὴ ἱερὰ of the Carthaginians Diod. Sic. 20. 65. Petron. 29 "præterea grande armarium in angulo vidi, in cujus ædícula erant lares argentei positi."

σκηνοπηγία, ας, ἡ; (σκηνή, πήγνυμι,) pr. a booth-pitching, tent-pitching, i. e. the festival of booths or of tabernacles, the third great annual festival of the Jews, in which all the males were required to appear before God at the tabernacle or temple, the other two being the Passover and Pentecost (Deut. 16, 16). John 7, 2 ἡ ἑορτὴ τῶν Ἰουδαίων, σκηνοπηγία. So ἡ σκηνοπηγία 2 Macc. 1, 9. 18; also Heb. מִשְׁכּוֹת הַזֶּה, Sept. ἑορτὴ τῆς σκηνοπηγίας Deut. 16, 16. 31, 10. Zech. 14, 16. 18. 19; also 1 Esdr. 5, 51. 1 Macc. 10, 21. Jos. Ant. 4. 8. 12. Sept. ἑορτὴ τῶν σκηνῶν Lev. 23, 24. Deut. 16, 13.—This festival was so called from the booths (tabernacles) of green boughs and leaves, in which the people dwelt seven days, on the roofs of the houses and in the courts and streets. It began on the 15th day of the seventh month Tisri, which commenced with the new moon of October, and was celebrated for eight days; partly as a memorial of the 40 years' wandering in the desert, where the Israelites dwelt in tents, Lev. 23, 39–43; and partly as a season of thanksgiving for the ingathering of the harvest, hence called מִשְׁכּוֹת הַזֶּה, the festival of ingathering, Ex. 23, 16. 34, 22. It was a season of rejoicing and feasting; particular sacrifices were offered; and portions of the law read in public; Deut. 31, 10 sq. Neh. 8, 18. Jos. Ant. 4. 8. 12. To these the later Jews added a libation of water brought from the fountain Siloam, mixed with wine, and poured upon the altar. Comp. genr. Lev. 23, 34 sq. 39 sq. Neh. 8, 14. 2 Macc. 10, 6 sq. Jos. Ant. 3. 10. 4. ib. 4. 8. 12. ib. 8. 4. 1. The first and eighth days were Sabbaths to the Lord, with holy convocations, Lev. 23, 35–36. 39. Num. 29, 12. 35; and the eighth especially is called the last great day of the festival, John 7, 37; comp. Neh. 8, 18.

σκηνοποιός, οῦ, ὁ, (σκηνή, ποίειω,) a tent-maker, spoken of Paul, Acts 18, 3; see in Παῦλος.—Poll. On. 7. 189; comp.

σκηνοποιούμαι Diod. Sic. 3. 27. Hdian. 7. 2. 8.

σκήνος, εος, ους, τό, (σκηνή,) a booth, tent, tabernacle, Anthol. Gr. II. p. 162. Hesych. σκήνους· οικήτηρίου.—In N. T. trop. for the body, as the frail and temporary abode of the soul; 2 Cor. 5, 1 ἡ ἐπίγειος οἰκία τοῦ σκήνους, this earthly house, this tabernacle, the genit. being equivalent to an apposition, as in Hebrew, Gesen. Lehrs. p. 677. 2 Cor. 5, 4 οἱ ὄντες ἐν τῷ σκήνῳ. So Wisd. 9, 15 τὸ γεῶδες σκήνος. Eschin. Dial. Socr. 3. 5. Æl. H. An. 12. 17. Plato Axioch. 366. a.

σκηνώ, ῶ, f. ὠσω, (σκήνος,) to tent, to pitch tent, Sept. for שָׁכַן Gen. 13, 12. Hdian. 6. 8. 17.—In N. T. to dwell as in tents, to tabernacle; so c. ἐν ἡμῖν John 1, 14; ἐν c. dat. of place, Rev. 12, 12. 13, 6; μετὰ c. gen. Rev. 21, 3; ἐπὶ c. acc. Rev. 7, 15. Sept. c. ἐν for אֶת־יְהוָה Judg. 8, 11. So Xen. An. 5. 5. 11 σκηνοῦν ἐν ταῖς οἰκίαις.

σκήνωμα, τος, τό, (σκηνώ,) a booth or tent pitched, a tabernacle, pr. Xen. An. 2. 2. 17.—In N. T. a dwelling, temple, for God, Acts 7, 46. (Sept. and יְהוָה Ps. 132, 5. 46, 4; שָׁכַן 1 K. 2, 28. 8, 4.) Trop. of the body, as the frail tenement of the soul, 2 Pet. 1, 13. 14; comp. in σκήνος.

σκία, ἄς, ἡ, 1. a shadow, shade. a) Pr. Mark 4, 32 ὑπὸ τὴν σκιάν αὐτοῦ. Acts 5, 15. Sept. for שָׁטַח Ez. 17, 23. Judg. 9, 36. So Æl. V. H. 2. 14. Xen. Cyr. 8. 8. 17. b) Spec. for darkness, gloom, as σκιά θανάτου death-shade, thickest darkness, see in θάνατος no. 4; Matt. 4, 16. Luke 1, 79. Comp. umbra mortis Ovid Met. 5. 191.

2. Trop. a shadow, i. e. a shadowing forth, adumbration, in distinction from τὸ σῶμα the body or reality, and ὁ εἰκὼν the full and perfect image; so of the Jewish rites and dispensation as prefiguring the future and more perfect things of the gospel dispensation; Col. 2, 17 ἃ ἐστὶ σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ. Heb. 8, 5. 10, 1 σκιὰν γὰρ ἔχων ὁ νόμος... οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων.—Philostr. Vit. Soph. 1. 20. 1 ὅτι σκία καὶ δυνεῖρα αὐτὴ ἡδοναὶ πᾶσαι. Comp. Cic. Off. 3. 17 "nos veri juris solidam et expressam effigiem nullam tenemus; umbra et imaginibus utimur."

σκιρτάω, ῶ, f. ἡσω, to leap, to spring, espec. of animals, Sept. Mal. 4, 2. Wisd. 17, 19. Luc. D. Marin. 15, 2.—In N. T. to leap for joy, to exult, Luke 6, 23 χαίrete

καὶ σκιρτήσατε. Of the foetus in the womb, Luke 1, 41. 44; comp. Sept. Gen. 25, 22. So Aristoph. Plut. 761 σκιρτᾶτε καὶ χορεύετε. Plut. de Liber. educ. 18 fin. σκιρτῶσα νεότης. Hdian. 4. 11. 5.

σκληροκαρδία, ἄς, ἡ, (σκληρός, καρδία,) hardness of heart, stubbornness, Matt. 19, 8 πρὸς τὴν σκληροκαρδίαν ὑμῶν. Mark 10, 5. 16, 14. Sept. for כָּבֵד לִבְךָ Deut. 10, 16. Jer. 4, 4.—Eccles. 16, 10. Not found in classic writers.

σκληρός, ὁ, ὢν, (σκληρῶναι, σκέλλω,) pr. dried up, hard, stiff; so of the voice or sounds, hoarse, harsh, σκλ. ἦχος Jos. Ant. 4. 3. 3; σκλ. βρονταὶ ib. 2. 16. 3. Hdol. 8. 12; or of things, hard, not soft, τὰ σκληρὰ καὶ τὰ μαλακὰ Xen. Mem. 3. 10. 1.—Hence in N. T. hard, e. g.

1. Of winds, fierce, violent, James 3, 4 ὑπὸ σκληρῶν ἀνέμων. Comp. in Engl. 'a hard wind, a stiff wind.'—Sept. Prov. 27, 16 βορέας σκληρὸς ἀνεμος. Æl. V. H. 9. 14 σκλ. ἄνεμοι. Arr. Alex. M. 1. 26. 3.

2. Of things spoken, hard, harsh, offensive; as λόγος John 6, 60, comp. v. 61. Jude 15 περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ, q. d. hard speeches. Sept. for σκληρὸν Gen. 42, 7. 30. 1 K. 12, 13. So Eurip. Fragm. 75 πότρεα θέλεις σοι μαλθακὰ ψευδῇ λέγω ἢ σκληρὸν ἀληθῆ.—Of things done, hard, difficult; Acts 9, 5 et 26, 14 σκληρόν σοι πρὸς κέντρα λακτίζειν. Sept. for σκληρὸν Ex. 1, 14. Deut. 26, 6. So Pol. 4. 21. 1. Xen. Mem. 2. 1. 20.

3. Of persons, hard, harsh, stern, austere, Matt. 25, 24 ὅτι σκληρὸς εἰ ἄνθρωπος. So Sept. for σκληρὸν 1 Sam. 25, 3. Is. 48, 4.—Luc. Somn. 6. Aristot. Eth. 4. 8 ἀγριοὶ καὶ σκληροὶ δοκοῦσιν εἶναι. Athen. 2. p. 55. e.

σκληρότης, ητος, ἡ, (σκληρός,) dryness, hardness, τῆς γῆς Jos. Ant. 3. 1. 1; hardness of the body, Plut. de tuend. San. præc. 15.—In N. T. trop. σκληρότης τῆς καρδίας, hardness of heart, stubbornness, Rom. 2, 5. Sept. for σκληρὸν Deut. 9, 27.

σκληροτράχηλος, ὁ, ἡ, adj. (σκληρός, τράχηλος,) hard-necked, stiff-necked, stubborn, Acts 7, 51. Sept. for שָׁרָרִיתִי Ex. 33, 3. 5. Deut. 9, 6. 13.—Bar. 2, 22. Eccles. 16, 12.

σκληρόνω, f. νῶ, (σκληρός,) to make dry and hard; trop. to make hard, heavy, grievous, Sept. for σκληρὸν 2 Chr. 10, 4. Judg. 4, 24; of words 2 Sam. 19, 43.—In N. T. of persons in a moral sense, to harden, to make stubborn; so God, c. acc. Rom. 9, 18 ὃν δὲ θέλει, σκληρύνει, i. e. gives over

to impenitence and hardness of heart; comp. v. 17 et Ex. 7, 3. Of men, Pass. or Mid. to harden oneself, to be hardened, Acts 19, 9. Heb. 3, 13. With τὰς καρδίας Heb. 3, 15 et 4, 7, quoted from Ps. 95, 8 where Sept. for פָּרַח; also for פָּרַח Ex. 9, 12, 10, 20. So Ecclus. 30, 12 μήποτε σκληρυνεῖς ἀπειθήσῃ σοι.

σκολιός, ὁ, ὄν, (σκέλλω,) crooked, bent, pr. from dryness, e. g. ξύλον σκολιόν Wisd. 13, 13; σκ. σίδηρος Hdot. 2. 86.—In N. T.

1. crooked, of a way, or parts of it, Luke 3, 5 καὶ ἔσται τὰ σκολιά εἰς εὐθείαν, quoted from Is. 40, 4 where Sept. for כָּבַךְ. Sept. also for שָׁבַע Prov. 2, 15.—Jos. Ant. 3. 6. 2. Heliodor. 1. 6 σκολιάς γὰρ τινὰς ἀτραπούς.

2. Trop. crooked, perverse, wicked; as γενεὰ σκολιά Acts 2, 40. Phil. 2, 15. Sept. γεν. σκολ. for כָּבַךְ Ps. 78, 8; שָׁבַע Prov. 32, 5. So Wisd. 1, 3. Plato Rep. 506. c.—Of masters, perverse, peevish, wayward, opp. ἐπεικής, 1 Pet. 2, 18. Comp. Sept. for כָּבַךְ Prov. 16, 28.

σκόλοψ, σκος, ὁ, (κινδρ. σκῶλος,) any thing pointed, a stake, palisade, Xen. An. 5. 2. 5; point of a hook Luc. Merc. cond. 3; a thorn, prickle, Sept. for כִּרְיָ Hos. 2, 6. Luc. Ver. Hist. 2. 30 διὰ τινος ἀκανθώδους καὶ σκολόπων μεστής ἀτραπού. Ael. H. An. 10. 13.—In N. T. 2 Cor. 12, 7 σκόλοψ τῇ σαρκί, a thorn in the flesh, something which excites severe and constant pain, prob. some bodily infirmity, ἀνζέειναι, comp. v. 10. So Artemid. 3. 33 ἀκανθαὶ καὶ σκόλοπες ὀδύνας σημαίνουσι διὰ τὸ ὀξύν.

σκοπέω, ὦ, f. ἴσω, (σκοπός,) to look out, to watch, to reconnoitre, absol. Luc. D. Deor. 20. 5. Xen. An. 5. 1. 9.—In N. T. to look at or upon, to behold, to regard, c. acc. 2 Cor. 4, 18 μὴ σκοποῦντων ἡμῶν τὰ βλέπομενα. Phil. 2, 4; c. acc. of pers. i. q. to mark, to note, Rom. 16, 17. Phil. 3, 17. So 2 Macc. 4, 5. Dem. 1488. 2. Xen. Cyr. 2. 2. 18.—With a negat. σκοπεῖν μή, pr. to look to it lest, to take heed lest, Luke 11, 35. Gal. 6, 1. So Xen. Mag. Eq. 7. 15.

σκοπός, οὗ, ὁ, (σκέπτομαι,) pr. 'a distant object on which one fixes the eye,' Lat. scopus, a mark, goal; Phil. 3, 14 κατὰ σκοπὸν διώκω. Sept. for כָּבַךְ Job 16, 13. Lam. 3, 12.—Hdian. 6. 7. 18. Xen. Cyr. 1. 6. 29.

σκορπίζω, f. ἴσω, to scatter, to disperse, trans. A later word for the earlier σκεδάννυμι, Phryg. et Lob. p. 218.

1. Pr. c. acc. John 10, 12 ὁ λύκος . . . σκορπίζει τὰ πρόβατα. 16, 32. Sept. for

גָּרַץ 2 Sam. 22, 15. So Jos. Ant. 6. 6. 3. Ael. V. H. 13. 46. Plut. Timol. 4.—Spec. in the proverbial expression, Matt. 12. 30 et Luke 11, 23 ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει, he that gathereth not with me, scattereth, i. e. wastes, acts against me.

2. Spec. to distribute largely, to be liberal, bountiful; absol. 2 Cor. 9, 9 quoted from Ps. 112, 9 where Sept. for יָבַז.

σκορπίος, οὗ, ὁ, a scorpion, Linn. scorpio Afer, a large insect, sometimes several inches long, shaped somewhat like a small lobster, and furnished with a sting at the extremity of its tail. Scorpions are found only in hot countries; where they lurk in decayed buildings and among the stones of old walls. The sting is venomous, producing inflammation and swelling; but is rarely fatal unless through neglect. Luke 10, 19. 11, 12. Rev. 9, 3. 5. 10. Sept. for כָּבַךְ Deut. 8, 15. 1 K. 12, 11. 14.—Jos. Ant. 8. 8. 2. Ael. H. An. 6. 20. Plato Euthyd. 290. a. See Shaw's Travels p. 190. Russell's Nat. Hist. of Aleppo, II. p. 223.

σκοτεινός, ὁ, ὄν, (σκότος,) dark, without light; Matt. 6, 23 ὁλον τὸ σῶμά σου σκοτεινὸν ἔσται. Luke 11, 34. 36. Sept. for אֲשֶׁר Job 10, 21. 15, 23; אֲשֶׁר Ps. 88, 7.—Ceb. Tab. 10. Xen. Mem. 3. 10. 1.

σκοτία, ας, ἡ, (σκότος,) darkness, absence of light; used espec. by late writers for τὸ σκότος; Mæris p. 354 σκότος οὐδέτερος, Ἀττικῶς σκοτία, Ἑλληνικῶς. Comp. Thom. Mag. p. 800.

1. Pr. John 6, 17 σκοτία ἦδη ἐγεγόνει, i. e. it was now dark. 12, 35 ὁ περιπατῶν ἐν τῇ σκοτίᾳ. 20, 1. Sept. for לֵבָי Job 28, 3; כָּבַךְ Mic. 3, 6. (Eurip. Phœniss. 346.) So ἐν τῇ σκοτίᾳ, in darkness, in private, Matt. 10, 27. Luke 12, 3.

2. Trop. of moral darkness, the absence of spiritual light and truth, ignorance, blindness, including the idea of sinfulness and consequent calamity; John 8, 12. 12, 35 ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. v. 46. 1 John 1, 5. 2. 8. 9. 11 ter. Comp. אֲשֶׁר Job 37, 19.—Meton. of persons in moral darkness, John 1, 5 bis.

σκοτίζω, f. ἴσω, (σκότος,) to darken, to deprive of light; in N. T. only Pass. to be darkened.

1. Pr. Matt. 24, 29 ὁ ἥλιος σκοτισθήσεται. Mark 13, 24. Luke 23, 45. Rev. 8, 12. 9, 2. Sept. for אֲשֶׁר Job 3, 9. Ecc. 12, 2.—Plut. adv. Colot. 24. Pol. 12. 15. 10.

2. Trop. of moral darkness, ignorance, comp. in σκοτία no. 2. Eph. 4, 18 ἐσκοτι-

σμένοι τῇ διανοίᾳ. Rom. 1, 21. 11, 10 σκοτισήτωσαν οἱ ὀφθαλμοὶ αὐτῶν, quoted from Ps. 69, 24 where Sept. for ἡσυχία. Test. XII Patr. p. 524 σκοτίζων τὸν νοῦν ἀπὸ τῆς ἀληθείας. p. 577. Comp. Dion. Hal. de Thucyd. 33 ἡ σκοτίζουσα τὴν διάνοιαν ὀχλησις.

ΣΚΟΤΟΣ, ου, ὁ, also ΣΚΟΤΟΣ, εος, ους, τό, darkness, the absence of light.—The forms of Masc. ὁ σκότος are more frequent in classic writers than those of Neut. τὸ σκότος; see Passow s. v. Porson ad Eur. Hec. 825.

I. Masc. ὁ σκότος, darkness, in N. T. once, Heb. 12, 18 γνώφω καὶ σκότῳ. Comp. Sept. Deut. 4, 11.—Eurip. Hec. 1. Dem. 315. 22. Luc. D. Mort. 26. 2. Xen. Cyr. 8. 7. 23.

II. Neut. τὸ σκότος, darkness. 1. Pr. and genr. Matt. 27, 45 σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν. Mark 15, 33. Luke 23, 44. Acts 2, 20 εἰς σκότος. 1 Cor. 4, 5 τὰ κρυπτὰ τοῦ σκότους, the hidden things of darkness, done in darkness, secret things. 2 Cor. 4, 6 ὁ θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, in allusion to Gen. 1, 3. Of the darkness of the blind, Acts 13, 11. Sept. for ἡσυχία Gen. 1, 2. 4. 5. al. So Ael. V. H. 3. 18 ὑπὸ σκότους. Dem. 411. 25. Xen. Cyr. 4. 2. 26 σκοτους γενομένου.—Spec. darkness for a dark place, a place where darkness reigns, Matt. 8, 12. 22, 13. 25, 30 ἐκβάλλειν εἰς τὸ σκότος τὸ ἐξώτερον into the outer darkness, remote from the light and splendour of the feast within, comp. vv. 21. 23; put as the image of the place of punishment in Hades; comp. in ἐξώτερος. So 2 Pet. 2, 17 et Jude 13 ζόφος τοῦ σκότους εἰς αἰῶνα, spoken also of Hades; see in ζόφος and comp. in ᾄδης. So οἶκος σκότους of Joseph's prison, Test. XII Patr. p. 710; of Sheol, Sept. Job 10, 22 γῇ σκότους. Tob. 4, 10. 14, 10; of the place of punishment in Hades, Wisd. 17, 21. Psalt. Salom. 14, 6. Genr. Xen. An. 2. 5. 7 εἰς ποῖον ἂν σκότος ἀποδραίη.

2. Trop. of moral darkness, the absence of spiritual light and truth, ignorance, blindness, including the idea of sinfulness and consequent calamity, i. q. σκοτία no. 2. a) Genr. Matt. 4, 16 ὁ λαὸς ὁ κατήμενος ἐν σκότει, εἶδε φῶς μέγα, quoted from Is. 9, 1 where Sept. for ἡσυχία. Luke 1, 79, comp. Sept. and ἡσυχία Ps. 107, 10. Matt. 6, 23 bis. Luke 11, 35. John 3, 19 ἡγάπησαν μάλλον τὸ σκότος ἢ τὸ φῶς. Acts 26, 18. Rom. 2, 19 comp. v. 17. 20. Rom. 13, 12 et Eph. 5, 11 ἔργα τοῦ σκότους, the works of darkness, wicked deeds. 2 Cor. 6, 14.

1 Thess. 5, 4. 5. 1 Pet. 2, 9. 1 John 1, 6. Sept. and ἡσυχία Mich. 7, 8. So Act. Thom. 28, 34. b) Abstr. for concr. of persons in a state of moral darkness, wicked men, under the influence of Satan; e. g. ἡ ἐξουσία τοῦ σκότους, Luke 22, 53; perh. for Satan himself Col. 1, 13. Also Eph. 5, 8 ἦτε γὰρ πότε σκότος. 6, 12.

ΣΚΟΤΩ, ῶ, f. ὦσω, (σκότος,) to darken, to make dark, to cover with darkness; Pass. Rev. 16, 10 καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη, i. e. emblematic of distress, calamity, destruction. Sept. pr. for ἡσυχία Ps. 105, 28.—Ecclus. 25, 17; of blindness, Soph. Aj. 85; trop. Plato Rep. 518. a.

σκύβαλον, ου, τό, (ἐς κύνας βαλεῖν, Suid. κυσίβαλον τὶ ὄν, τὸ τοῖς κυσὶ βαλλόμενον; comp. σκορακίζω from ἐς κόρακας,) pr. 'what is thrown to the dogs,' refuse, dregs, dross; spoken of the refuse of grain, chaff, Philo de Carit. p. 712. a; the refuse of a table, of slaughtered animals, or the like, offal, Philo de Ab. et Cain. fin. μηδὲν ἔξω τροφῆς σκυβάλων καὶ δέρματος. Anthol. Gr. II. p. 180; of excrement, dung, Jos. B. J. 5. 13. 7. Artemidor. 1. 69. Plut. de Is. et Osir. 4.—In N. T. once Phil. 3, 8 τὰ πάντα... ἡγοῦμαι σκύβαλα εἶναι, i. e. as refuse, dross, things worthless.

Σκύνδης, ου, ὁ, a Scythian, Col. 3, 11. The name Scythian in ancient geography is applied sometimes to a people, and sometimes to all the nomadic tribes, which had their seat on the north of the Black Sea and Caspian, stretching indefinitely eastward into the unknown regions of Asia; having much the same general extent as the modern names Mongols and Tartars, and like them synonymous with barbarian, βάρβαρος. See Rosenm. Bibl. Geogr. I. i. p. 272.—2 Macc. 4, 47. Jos. c. Ap. 2. 37 Σκύνδαι δὲ φόνους χαίροντες ἄνθρωποι, καὶ βραχὺ τῶν ἡθρῶν διαφέροντες. Luc. Tox. 5 sq.

σκυθρωπός, ου, ὁ, ἡ, adj. (σκυρρός, σκύζομαι, ὄψ,) pr. angry-looking, of an angry or sad countenance; either affected Matt. 6, 16; or real Luke 24, 17. Sept. for 77 Gen. 40, 7.—Ecclus. 25, 23. Luc. D. Deor. 14. 1. Xen. Mem. 2. 7. 12.

σκύλλω, f. ὑλῶ, pr. to strip, to skin, to flay, whence τὸ σκύλον; also trop. Aeschyl. Pers. 557.—In N. T. trop. to harass, to trouble, to vex, c. acc. Mark 5, 35 et Luke 8, 49 μὴ σκύλλε τὸν διδάσκαλον. Mid. Luke 7, 6 μὴ σκύλλου. Pass. Part. Matt. 9, 36 ὅτι ἦσαν ἐσκυλλέμενοι. So Hdian. 4. 13. 8. ib. 7. 3. 9.

σκῦλον, *ον, τό, (σκῦλλω), pr. skin, hide, of an animal as stripped off; Hesych. σκῦλον, δέρμα, κώδιον; comp. σκυλόδεστος Dem. 781. 18.—Usually and in N. T. spoil, booty, as stripped from an enemy; Plur. τὰ σκῦλα, spoils, Luke 11, 22. Sept. for לְבָשִׁים Zech. 14, 1. Is. 53, 12. So Hdtan. 8. 4. 28. Thuc. 6. 71.*

σκοληκόβρωτος, *ον, ὁ, ἡ, adj. (σκώληξ, βιβρώσκω), worm-eaten, eaten of worms; spoken of the disease of Herod Agrippa, Acts 12, 23; comp. 2 Macc. 9, 5–9. See Jos. Ant. 19. 8. 2. Wetstein N. T. in Acts l. c. Bartholin de Morb. Bibl. c. 23. Bochart. Hieroz. 4. 26. 620, comp. 4. 18. 583. Others wrongly regard it as the φθειρίασις, louse-disease, Elsner Obs. in loc.—Of wood, Theophr. H. Pl. 3. 12. Caus. Pl. 5. 9. 1.*

σκόληξ, *ηκος, ὁ, a worm, feeding on dead bodies; Mark 9, 44. 46. ὅπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται, in allusion to Is. 66, 24, the language of the prophet being applied to the place of punishment of the wicked; comp. in art. γέννα. The same image is found Judith 16, 17. Ecclus. 7, 17. Sept. for נֶחֱשִׁים Is. l. c. Dent. 28, 39.—2 Macc. 9, 9. Luc. Asin. 25. Plut. de Superst. 1.*

σμαράγδινος, *η, ὄν, (σμάραγδος,) of smaragdus, of emerald; Rev. 4, 3 ὁμοία ὁράσει σμαραγδίνῳ sc. λίθῳ.*

σμάραγδος, *ον, ὁ, ἡ, smaragdus, a name under which the ancients appear to have comprehended all gems of a fine green colour, including the emerald; Rev. 21, 19. Sept. for סַמְרַגְדִּים Ex. 28, 17; סַמְרָם 28, 9. 35, 25.—Ecclus. 35, 6. Plut. M. Anton. 75. Theophr. Fr. de Lap. 2. 23. See Plin. H. N. 37. 16. Rosenm. Alterthk. IV. i. p. 33.*

σμύρνα, *ης, ἡ, myrrh, Heb. מֵר, a substance distilling in tears spontaneously or by incisions from a small thorny tree growing in Arabia, balsamodendron myrrha according to Ehrenberg. These tears soon harden into a bitter aromatic gum, which was highly prized by the ancients, and used in incense and perfumes. See Dioscor. I. 77, et ibi Sprengel. Plin. H. N. 12. 15 sq. Nees v. Esenbeck Plant. officin. Tab. 357. Celsii Hierob. I. p. 520. Rosenm. Alterthk. IV. i. p. 159. So Matt. 2, 11 λίβανον καὶ σμύρναν. John 19, 39. Sept. for מֵר Ps. 45, 9. Cant. 3, 6. 5, 5.—Diod. Sic. 2. 49. Theophr. H. Pl. 9. 3, 4. Hdot. 2. 40.*

Σμύρνα, *ης, ἡ, Smyrna, an important maritime city of Asia Minor, situated at the head of a deep gulf on the western coast,*

still known as a commercial place, though greatly fallen from its ancient wealth and power. It was frequented by great numbers of Jews. Rev. 1, 11. 2, 8 in later edit.—Strabo 14. p. 646. Hdot. 1. 16. Pococke II. i. p. 34. Rosenm. Bibl. Geogr. I. ii. p. 183, 224. Hamilton's Res. in Asia M. I. p. 46 sq.

Σμυρναῖος, *α, ὄν, Smyranean, of Smyrna; οἱ Σμυρναῖοι, the Smyrneans, Rev. 2, 8 Rec.—Hdot. 1. 143.*

σμυρνίζω, *f. ἴσω, (σμύρνα,) to mingle with myrrh; Pass. Mark 15, 23 ἐδίδουν αὐτῷ πίνειν ἐσμυρνισμένον οἶνον, myrrhed wine, wine mingled with myrrh and bitter herbs; see fully in ἕξος.—Hesych. ἐσμυρνισμένον* χρίσματα ἔχον σμύρνης.*

Σόδομα, *ων, τά, Sodom, Heb. סְדוֹם (a burning), pr. n. of one of the four cities of the vale of Siddim destroyed in the time of Abraham and covered by the Dead Sea; see Gen. 18, 17 sq. c. 19. Bibl. Res. in Palest. II. p. 601 sq.—Matt. 10, 15. 11, 23. 24. Mark 6, 11. Luke 10, 12. 17, 29. Rom. 9, 29. 2 Pet. 2, 6. Jude 7. Rev. 11, 8.*

Σολομών, also Σολομῶν in Rec. Luke 12, 27. Acts 7, 47; Gen. -ῶνος in later edit. and Jos. Ant. 8. 1. 1, 2; also -ῶντος in Rec. see Winer § 10. 1. n; Heb. שְׁלֹמֹה (pacific); Solomon, pr. n. of the son and successor of David, celebrated for his wisdom, wealth, and splendour, Matt. 1, 6. 7. 6, 29. 12, 42 bis. Luke 11, 31 bis. 12, 27. John 10, 23. Acts 3, 11. 5, 12. 7, 47.—See 1 K. c. 1 sq. 1 Chr. c. 28. 29. 2 Chr. c. 1 sq.

σάρος, *οὔ, ἡ, (kindr. σωρός,) an urn, coffer, coffin, any receptacle for a dead body or its ashes, Luc. D. Mort. 6. 4. Æschin. 20. 34. ib. 21. 29. Sept. for אִרְוֹן a mummy-chest Gen. 50, 26.—In N. T. an open coffin, bier, on which the dead were carried to burial, Luke 7, 14; comp. נֶחֱם Sept. λίμης 2 Sam. 2, 31. See Adam's Rom. Ant. p. 475. Dict. of Antt. art. Funus.*

σός, *σῆ, σύν, possessive pron. 2 pers. Sing. Buttm. § 72. 4; thy, thine; tuus, a, um; spoken of what belongs to any one, or is in any way connected with him; e. g. by possession, acquisition, Matt. 7, 3 ἐν τῷ σῷ ὀφθαλμῷ. v. 22 ter. 13, 27 ἐν τῷ σῷ ἄγγρῳ. Luke 15, 31. Acts 5, 4. 1 Cor. 8, 11; and so τὸ σόν, τὰ σά, thine, thine own, what is thine, Matt. 20, 14. 25, 25. Luke 6, 30. Also of society, companionship; Luke 5, 33 οἱ δὲ σοὶ μαθηταί. Mark 2, 16. John 17, 6. 9. 10 bis. 18, 35; and so οἱ σοί, thy kin-*

dred, thy friends, Mark 5, 19. Of origin, as proceeding from any one, Matt. 24, 3 τῆς σῆς παρουσίας. Luke 22, 42 τὸ σὸν sc. ζέλημα. John 4, 42. 17, 17 ὁ λόγος ὁ σός. Acts 24, 3. 4. 1 Cor. 14, 16. Philem. 14.—Hdian. 2. 1. 18. Xen. Cyr. 2. 1. 2.

σουδάριον, ου, τό, Lat. sudarium, pr. a sweat-cloth, genr. a handkerchief, napkin, Luke 19, 20. John 11, 44. 20, 7. Acts 19, 12.—Pollux On. 7. 71. Rabb. סוּדָרִיּוֹ Buxt. Lex. Chald. 1442.

Σουσάννα, ης, ἡ, Susanna, Heb. שִׁשְׁנָה (lily), pr. n. of a Hebrew woman, Luke 8, 3.

σοφία, ας, ἡ, (σοφός,) wisdom, pr. skill, tact, expertness in any art, as ἡ σοφία τοῦ τέκτονος Hom. Il. 15. 412; espec. in the fine arts, as music, poetry, painting, Pind. Ol. 9. 16. Xen. Mem. 1. 4. 2, 3. An. 1. 2. 8 λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, νικήσας ἐρίζοντα οἱ περὶ σοφίας. Lys. 198. 11. Comp. Heb. חָכְמָה Sept. σοφία Ex. 28, 3. 36, 1. 2.—In N. T.

1. wisdom, skill in the affairs of life, practical wisdom, wise management, as shown in forming the best plans and selecting the best means, including the idea of judgment and sound good sense; Acts 6, 3 ἄνδρας ἐπὶ πλήρεις πν. ἀγ. καὶ σοφίας. 7, 10. Col. 1, 28. 3, 16. 4, 5 comp. 6. Luke 21, 15 στόμα καὶ σοφίαν q. d. wise utterance. So wisdom in the ordering of one's christian life, James 1, 5. 3, 13. 15. 17. Sept. for חָכְמָה 1 K. 2, 6.—Hdian. 1. 5. 23. Plut. Thes. 3. Xen. Mem. 3. 9. 4, 5.

2. In a higher sense, wisdom, i. q. deep knowledge, natural and moral, insight, learning, science; implying cultivation of mind and an enlightened understanding. Jos. de Macc. 2 σοφία δὴ τοίνυν ἐστὶν γνῶσις ζείων καὶ ἀνθρώπων πραγμάτων καὶ τὸν τούτων αἰτίων. Cic. de Off. 1. 43 "sapientia, quam σοφίαν Græci vocant... rerum est divinarum et humanarum scientia." a) Genr. Matt. 12, 42 et Luke 11, 31 τὴν σοφίαν Σολομώντος, comp. 1 K. 4, 29. Heb. Lex. art. חָכְמָה. Acts 7, 22 πάση σοφίᾳ Αἰγυπτίων. (Jos. Ant. 2. 13. 3.) So wisdom, i. e. knowledge, learning, Luke 2, 40. 52; as exhibited in teaching, Matt. 13, 54. Mark 6, 2; or as implying learned research, λόγον μὲν ἔχοντα σοφίας Col. 2, 23; also a knowledge of hidden things, of enigmatic and symbolic language, Rev. 13, 18. 17, 9. Sept. for חָכְמָה Job 11, 6. Prov. 1, 2. Dan. 1, 17. So Hdot. 4. 77. AEL. V. H. 2. 31. Xen. Mem. 4. 6. 7. b) Spec. of the learning and philosophy current among the Greeks and Romans in the apostolic age,

which stood in contrast with the simplicity of the gospel, and tended to draw away the minds of men from divine truth; hence called by Paul σαρκική 2 Cor. 1, 12; ἡ σοφία τοῦ κόσμου 1 Cor. 1, 20. 3, 19; τῶν ἀνθρώπων 2, 5; τῶν σοφῶν 1, 19. So 1 Cor. 2, 4. 13 λόγοι τῆς ἀνθρωπίνης σοφίας. 1, 21 ὁ κόσμος διὰ τῆς σοφίας. v. 22. 1 Cor. 1, 17 οὐκ ἐν σοφίᾳ λόγου not in wisdom of words, i. e. not with mere philosophy and rhetoric. 1 Cor. 2, 1. So Hdot. 1. 60. AEL. V. H. 14. 23. Xen. Conv. 3. 4. c) In respect to divine things, wisdom, i. e. knowledge, insight, deep understanding, represented every where as a divine gift, and including the idea of practical illustration and application; thus distinguished from ἡ γνῶσις or theoretical knowledge; see fully in γνῶσις no. 3. Acts 6, 10. Eph. 1, 8 ἐν πάσῃ σοφίᾳ καὶ φρονήσει. v. 17. Col. 1, 9. 2 Pet. 3, 15. 1 Cor. 12, 8 φ' μὲν δίδωται λόγος σοφίας, ἄλλω δὲ λόγος γνῶσεως. Spec. of insight imparted from God in respect to the divine counsels, 1 Cor. 2, 6 bis, σοφίαν λαλοῦμεν... σοφίαν οὐ τοῦ αἰῶνος τούτου. v. 7. Meton. of the author and source of this wisdom, 1 Cor. 1, 30.

3. ἡ σοφία τοῦ Θεοῦ, the divine wisdom, including the idea of infinite skill, insight, knowledge, purity; Rom. 11, 33 ὁ βάσις πλοῦτου καὶ σοφίας καὶ γνώσεως Θεοῦ. 1 Cor. 1, 21. 24 comp. 22. Eph. 3, 10. Col. 2, 3. Rev. 5, 12. 7, 12.—Of the divine wisdom as revealed and manifested in Christ and his Gospel, Matt. 11, 19 et Luke 7, 35 καὶ ἐδικαίωσεν ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς, comp. in δικαίω no. 2. a. So Luke 11, 49 ἡ σοφία τοῦ Θεοῦ εἶπεν, i. e. the divine wisdom as manifested in me, Christ; comp. Matt. 23, 34 where it is ἐγώ.

σοφίζω, f. ἴσω, (σοφός,) to make wise, skilful, expert; Pass. to be skilled, expert, e. g. τῆς ναυτιλῆς Hes. Op. 647, comp. 658.—In N. T.

1. Act. to make wise, to enlighten, in respect to divine things, c. acc. of pers. 2 Tim. 3, 15 τὰ ἱ. γράμματα... τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν. Sept. for חָכְמָה Ps. 19, 8. 105, 22.—Theoph. ad Autol. 2. p. 82 οἱ προφῆται ὑπὸ τοῦ Θεοῦ σοφισθέντες. Plut. Sept. Sap. Conv. 14 fin.

2. Mid. σοφίζομαι as depon. c. acc. of thing, to make wisely, to devise skilfully, artfully; Hdot. 2. 66 πρὸς ταῦτα σοφίζονται τάδε. ib. 8. 27.—In N. T. Part. perf. as Passive, σεσοφισμένοι μυῖθοι, skilfully devised fables, 2 Pet. 1, 16. Comp. Buttm. § 113. n. 6.

σοφός, ἡ, ὢν, 1. *wise, skilful, expert*, 1 Cor. 3, 10 σοφὸς ἀρχιτέκτων. Sept. for סֹפֶר Is. 3, 3. 2 Chr. 2, 7.—Luc. D. Deor. 20. 1. Aeschin. Dial. Socr. 1. 1. Plato Phil. 17. c.

2. *wise, skilled in the affairs of life, discreet, judicious*, practically wise; comp. in σοφία no. 1. 1 Cor. 6, 5 σοφός, ὃς δυνήσεται διακρίναι κτλ. Also *wise* in the ordering of one's christian life, James 3, 13. Sept. and סֹפֶר Deut. 1, 13. Is. 19, 11.—Hdot. 7. 130. Luc. D. Mort. 8. 1. Xen. Cyr. 1. 1. 1.

3. *wise, skilled in learning, learned, intelligent, enlightened*, in respect to things human and divine; comp. in σοφία no. 2. a) Genr. as to human things, Matt. 11, 25 et Luke 10, 21 ἀπὸ σοφῶν καὶ συνετῶν. Matt. 23, 34. Rom. 1, 14 σοφοῖς τε καὶ ἀνοήτοις. 16, 19. 1 Cor. 1, 25. Sept. for סֹפֶר Prov. 1, 6. Ecc. 2, 14. 16. So Palæph. 53. 6. Hdian. 1. 2. 7. Xen. Mem. 1. 6. 11. b) Spec. as to the *philosophy* current among the Greeks and Romans; see in σοφία no. 2: b. Rom. 1, 22 φάσκοντες εἶναι σοφοὶ ἐμωράνευσαν. 1 Cor. 1, 19. 20. 26. 27. 3, 18 bis. 19. 20. So Xen. Mem. 1. 6. 14. ib. 3. 9. 5. c) In respect to divine things, *wise, enlightened*, spiritually, and as conjoined with purity of heart and life; comp. in σοφία no. 2. c. Eph. 5, 15.

3. Of God, *wise*, as being infinite in wisdom, skill, insight, knowledge, purity; Rom. 16, 27 μόνῳ σοφῷ θεῷ. 1 Tim. 1, 17. Jude 25.—Comp. Eccclus. 1, 1.

Σπανία, as, ἡ, Spain, Lat. *Hispania*, pr. n. of the Spanish peninsula, including modern Spain and Portugal, as constituting a province of the Roman empire. It was the native country of Quintilian, Lucan, Martial, and other Latin writers; and many Jews appear to have settled there. Rom. 15, 24. 28.

σπαράσσω v. -ττω, f. ξω, (kindr. σπᾶω), *to tear, to rend, to mangle*, Plut. Artaxerx. 18. Diod. Sic. 5. 30.—In N. T. *to convulse, to throw into spasms*, like epilepsy, spoken of the effects of demoniacal possessions, c. acc. Mark 1, 26. 9, 20. 26. Luke 9, 39. So Plut. de Gen. Socr. 22. p. 101. Max. Tyr. Diss. 23.

σπαργανώω, ὦ, f. ὦσω, (σπάργανον, σπᾶργον), *to swathe, to wrap in swaddling-clothes*, c. acc. Luke 2, 7; Pass. v. 12. Sept. Pass. for Pu. סִפְּרָא Ez. 16, 4.—Aristot. H. An. 7. 4. Plut. Quæst. Rom. 5. Plato Legg. 782. e.

σπαταλάω, ὦ, f. ἴσω, (σπατάλη, σπατάω), *to live in pleasure, voluptuously, wan-*

tonly, absol. 1 Tim. 5, 6. James 5, 5.—Eccclus. 21, 15. Hesych. σπαταλᾶ· τρυφᾶ. So κατασπαταλᾶν, Sept. Prov. 29, 21. Anthol. Gr. II. p. 22.

σπᾶω, ὦ, f. ἄσω, *to draw, to pull*, Xen. Eq. 7. 1; *to draw in the air, to breathe*, Wisd. 7, 3.—In N. T. *to draw out*, e. g. a sword; Mid. σπασάμενος τὴν μάχαιραν, *drawing his sword*, Mark 14, 47. Acts 16, 27. Sept. for סִפְּרָא Num. 22, 31. Judg. 9, 54. So Plut. C. Mar. 14. Xen. Cyr. 7. 3. 15.

σπείρα, as, ἡ, also Ion. gen. ης, Acts 10, 1. al. Arr. Tact. p. 73. Buttin. § 34. n. IV. 1; pr. any thing wound, wreathed, spiral; a coil, Lat. *spira*, Anth. Gr. IV. p. 176. Jos. Ant. 8. 3. 6; a cord, rope, Luc. Tox. 19. Diod. Sic. 3. 36.—In N. T. a band, troop, company.

1. Of Roman foot-soldiers, prob. a cohort, of which there were ten in every legion, each containing three maniples or six centuries, but varying in the number of men at different times and according to circumstances, from perhaps 300 to 1000 or more; comp. Adam's Rom. Ant. p. 367. Dict. of Antt. art. *Exercitus*, p. 500. ed. 2. So Matt. 27, 27. Mark 15, 16. Acts 10, 1. 21, 31. 27, 1 see in σεβαστός no. 2.—So Jos. B. J. 3. 4. 2 where of eighteen σπείραι five are said to contain each 1000 men, and the others 600; ib. 3. 2. 1. Ant. 19. 2. 3. Plut. Marcell. 25, 26. Perh. a legion Jos. B. J. 2. 11. 1. In Polybius ἡ σπείρα is every where a *maniple, manipulus*, the third part of a cohort; e. g. Pol. 11. 23. 1 τρεῖς σπείρας· τοῦτο δὲ καλεῖται τὸ σύνταγμα τῶν πεζῶν παρὰ Ῥωμαίοις κοόρτις, comp. 4. 24. 5.

2. Of a band from the guards of the temple, John 18, 3. 12. These were Levites, who performed the menial offices of the temple and kept watch by night, Ps. 134, 1. 2 K. 12, 9. 25, 18; espec. 1 Chr. 9, 17. 27 sq. They were under the command of officers called στρατηγοί, see in στρατηγός no. 2; or also χιλιάρχοι 1 Esdr. 1, 9, comp. Sept. 2 Chr. 35, 8. 9; see in χιλιάρχος no. 3. Jos. B. J. 6. 5. 3 δραμόντες δὲ οἱ τοῦ ἱεροῦ φύλακες ἤγγειλαν τῷ στρατηγῷ. Some understand in John 1. c. a band of Roman soldiers; but these would have led Jesus to their own officers, and not to the chief priests; and besides, this was not a band of armed soldiers, see Matt. 26, 55. Luke 22, 52.—Genr. Judith 14, 11. 2 Macc. 8, 23.

σπείρω, f. σπερῶ, 1. *to sow, to scatter seed*; absol. Matt. 6, 26 τὰ πετεινά . . . οὐ σπείρουν· 13, 3. 4. Mark 4, 3. 4. Luke

8, 5 bis. 12, 24. Part. *ὁ σπείρων, the sower*; Matt. 13, 3. 18. Mark 4, 3. 14. Luke 8, 5. 2 Cor. 9, 10. With acc. of the seed sown, Matt. 13, 24 *σπείροντι καλὸν σπέρμα*. v. 25. 27. 31. 37. 39. 1 Cor. 15, 36. 37 bis. Pass. of a single seed or grain, Mark 4, 31. 32 *κόκκον σινάπεως . . . ὅταν σπαρῇ*: So by analogy, of the body as committed to the earth, 1 Cor. 15, 42. 43 bis. 44. With prepositions of place, e. g. *εἰς* c. acc. Matt. 13, 22. Mark 4, 18; *ἐν* c. dat. Matt. 13, 31; *ἐπὶ* c. gen. Mark 4, 31; *ἐπὶ* c. acc. Matt. 13, 20. 23; *παρά* c. acc. v. 19 *παρὰ τὴν ὁδόν*. Sept. genr. for *רָבִי* Ecc. 11, 4. Gen. 26, 12; c. acc. Ecc. 4, 6. Jer. 12, 13; c. *ἐν* Ex. 23, 16; c. *ἐπὶ* Hos. 2, 23. So Hdot. 3, 100. *Æl.* V. H. 3. 18. Xen. Mem. 2, 1. 13; c. acc. of seed Hdot. 4, 17. Xen. *Æc.* 17, 5; also c. acc. of the field, Sept. Ex. 23, 10. Xen. Cyr. 8, 3. 38.—Hence in proverbial expressions; Matt. 25, 24. 26, et Luke 19, 21. 22, *Ξερίζων ὅπου οὐκ ἔσπειρας κτλ.* John 4, 37 *ἄλλος ἐστὶν ὁ σπείρων κτλ.* 2 Cor. 9, 6 bis, *ὁ σπείρων φειδομένος κτλ.* Gal. 6, 7 *ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος κτλ.* for all which see in *Ξερίζω* no. 2.

2. Trop. of a teacher, *to sow* the word of life, *to disseminate* instruction, John 4, 36. Mark 4, 14 *τὸν λόγον σπείρει*. 1 Cor. 9, 11. Pass. Mark 4, 15 bis, *ὅπου σπείρεται ὁ λόγος, κτλ.* vv. 16. 20. Matt. 13, 19 *τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ*. James 3, 18.—Also Gal. 6, 8 bis, *ὁ σπείρων εἰς τὴν σάρκα . . . ὁ σπ. εἰς τὸ πνεῦμα*, i. q. whoever liveth to (acteth for) the flesh, or to (for) the Spirit; see in *Ξερίζω* no. 2. a. Comp. Prov. 22, 8. Aristot. Rhet. 3, 3. 18 *σὺ δὲ ταῦτα αἰσχροῦς μὲν ἔσπειρας, κακῶς δὲ ἐξέρισας*. Cic. de Or. 2, 65 “*ut sementem feceris, ita metes*.”

σπεκουλάτωρ, *oros, ó*, Lat. *speculator* v. *spiculator*; Engl. *a pike-man, halberdier*, a kind of soldiers forming the body-guard of kings and princes, who also according to Oriental custom acted as executioners, Mark 6, 27.—Senec. de Ira 1, 16 “*centurio supplicio præpositus condere gladium speculatorem jubet*.” Jul. Firmic. 8, 26. Sueton. Claud. 35. Tac. Ann. 2, 12. 2. Comp. Wetst. N. T. I. p. 580. Rabb. *רִבְזִימָרִי*; see Buxt. Lex. Chald. 1533. Heb. *רַבִּי*, see Heb. Lex. s. v. Greek *δορυφόρος* Hdian. 1, 4. 10.

σπεύδω, f. *σπείσω*, *to pour out, to make a libation*, Sept. for *רָבִי* Gen. 35, 14. Hdian. 4, 8. 12. Xen. Cyr. 7, 1. 1.—In N. T. Mid. *σπένδομαι, to pour out oneself*, i. e. trop. one's blood, to offer up one's strength and life, c. *ἐπὶ τινι, upon* or for any thing, Phil.

2, 17; absol. id. 2 Tim. 4, 6. Comp. Liv. 21. 29 *libare vires*.

σπέρμα, *atos, τό, (σπείρω,) seed*, as sown, whether of grain, plants, or trees.

1. Pr. Matt. 13, 24 *σπείρειν καλὸν σπέρμα*. vv. 27. 32. 37. 38. Mark 4, 31. 1 Cor. 15, 38. 2 Cor. 9, 10. Sept. for *רָבִי* Gen. 1, 11. 47, 23.—*Æl.* V. H. 9, 25. Xen. *Æc.* 17, 10.

2. Trop. *semen virile*, Heb. 11, 11; see fully in *καταβολή* no. 2. Trop. 1 John 3, 9 *πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ . . . σπέρμα αὐτοῦ (θεοῦ) ἐν αὐτῷ μένει*, i. e. the germ or principle of divine life through which he is begotten of God, *τὸ πνεῦμα*. Sept. and *רָבִי* Lev. 15, 16, 18, 21. So M. Antonin. 4, 36. Arr. Epict. 1, 13, 3.—Meton. *seed, children, offspring*, Matt. 22, 24. 25 *μὴ ἔχων σπέρμα*. Mark 12, 19. 20. 21. 22. Luke 20, 28. (Sept. and *רָבִי* 1 Sam. 1, 11. 2, 22.) Genr. for *posterity*, Luke 1, 55 *τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ*. John 7, 42. 8, 33. 37. Acts 3, 25. 7, 5. 6. 13, 23. Rom. 1, 3. 4, 13. 18. 9, 7 bis. 11, 1. 2 Cor. 11, 22. Gal. 3, 16 ter. 19. 2 Tim. 2, 8. Heb. 2, 16. 11, 18. Rev. 12, 17. Trop. Christians from the Gentiles also are called the *seed* of Abraham, as having the same faith; Rom. 4, 16 *τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ*. 9, 8. Gal. 3, 29. Sept. for *רָבִי* Gen. 3, 15. 13, 16. 15, 5. So pr. Jos. Ant. 8, 7. 6. Soph. Elect. 1508. *Æschyl.* Choeph. 474. Thuc. 5, 16; also in Plur. *Æschyl.* Suppl. 290. Soph. *Æd.* Col. 600. Plato Legg. 853. c. But this usage in N. T. comes rather from the Hebrew; comp. Winer § 3, p. 35, 2.

3. Spec. *a remnant*, a few survivors, like seed kept over from a former year; Rom. 9, 29 *εἰ μὴ κύριος σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα*, quoted from Is. 1, 9 where Sept. for *רָבִי*.—Jos. Ant. 11, 5, 3. Plato Tim. 23, b, *ἐξ ὧν πᾶσα ἡ πόλις ἐστὶ τανῦν ὑμῶν, περιλειφθέντος πότε σπέρματος βραχίος*.

σπερμολόγος, *ov, ó, ἡ, (σπέρμα, λέγω.) gathering seeds, a seed-picker*, of birds, *ὀρνίσων σπερμολόγων* Plut. Demetr. 28; as a name for crows and rooks, Aristoph. Av. 233, 579. Artemid. 2, 20.—In N. T. put for a *trifler, babbler*, who picks up and retails scraps of knowledge, trifling things, Acts 17, 18. So Athen. 8, p. 344. c. Dem. 269, 19; comp. *σπερμολογέω* Philostr. Vit. Apoll. 5, 20. Wetstein N. T. II. p. 564.

σπεύδω, f. *εύσω*, trans. *to urge on, to hasten*, Hom. Il. 13, 236. Hdot. 1, 38, 206.—Often in N. T. intrans. *to urge*

oneself on, to press on, to make haste, having respect simply to time, and thus differing from σπουδάζω, where see; absol. Acts 22, 18; c. inf. Acts 20, 16 ἔσπευδε γὰρ ... γινέσθαι εἰς Ἱερουσαλήμ. (Jos. Ant. 7. 9. 7. Hdian. 6. 8. 15. Xen. Hell. 3. 1. 17.) By Hebr. Part. σπεύσας is put with a verb of motion adverbially, i. q. *hastily, quickly*, e. g. Luke 2, 16 ἦλθον σπεύσαντες. 19, 5. 6. Sept. and ῥῃζ Gen. 45, 9. Ex. 34, 8. Josh. 8, 19. See Heb. Lex. ῥῃζ Pi. no. 1. —With an accus. i. q. *to hasten after any thing, to avail with eager desire*; 2 Pet. 3, 12 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν κτλ. For this accus. see Matth. § 423. p. 779. Sept. c. acc. for ῥῃζ Is. 16, 5. So Pind. Isth. 4. 22 σπεύδειν ἀρετάν. Dion. Hal. Ant. 1. 81. Thuc. 6. 39, 79.

σπήλαιον, ου, τό, (σπέος,) a cave, cavern, den, Lat. spelunca, Matt. 21, 13. Mark 11, 17. Luke 19, 46. John 11, 38. Heb. 11, 38. Rev. 6, 15. Sept. for סֶרֶפֶס Gen. 19, 30. Josh. 10, 16. 17.—Luc. D. Deor. 4. 1. Ael. V. H. 12. 39. Plato Rep. 515. a.

σπιλάς, ἀδος, ἡ, a rock by or in the sea, a breaker, on which vessels are shipwrecked, Jos. B. J. 3. 9. 3. Pol. 1. 37. 2. Diod. Sic. 3. 44.—In N. T. Plur. trop. rocks, breakers, Jude 12; spoken of unworthy persons, through whom the ἀγάπαι, and the good cause generally, suffered shipwreck; comp. 1 Tim. 1, 19. Vulg. has *maculae, spots*, as if for σπιλοι, which is not read; see 2 Pet. 2, 13.

σπίλος, ου, ὁ, a spot, stain, blemish, trop. in a moral sense, Eph. 5, 27. 2 Pet. 2, 13.—Pr. Jos. Ant. 13. 11. 3. Luc. Amor. 15. Plut. Symp. 3. 10. 3 fin. A late word used for the Attic κηλῖς, Lob. ad Phryn. p. 28.

σπιλώω, ὦ, f. ὥσω, (σπίλος,) to spot, to stain, to defile, c. acc. James 3, 6 γλῶσσα ἡ σπιλοῦσα ὄλον τὸ σῶμα. Pass. Jude 23. —Wisd. 15, 4. Dion. Hal. 9. 6. Luc. Amor. 15. A late word, Lob. ad Phryn. p. 28.

σπλαγχνίζομαι, f. ἰσθῆσθαι, Pass. depon. (σπλάγχνον,) to feel the bowels yearn, to have compassion, to pity; absol. Matt. 20, 34 σπλαγχνισαίς δὲ ὁ Ἰησοῦς. Mark 1, 41. Luke 10, 33. 15, 20. With ἐπὶ c. dat. Matt. 14, 14. Luke 7, 13; ἐπὶ c. acc. Matt. [14, 14.] 15, 32. Mark 6, 34. 8, 2. 9, 22; περὶ c. gen. Matt. 9, 36. With gen. simply, like Lat. *miseret*, Matt. 18, 27 σπλαγχνισαίς . . . τοῦ δούλου ἐκείνου.—Symm. Deut. 13, 8. Gr. Anon. 1 Sam. 13, 21; also ἐπισπλαγχνιζόμενος Sept. Prov. 17, 5. Elsewhere only in later books, Test. XII

Patr. p. 640, 641, 642; c. εἰς p. 642 bis; c. ἐπὶ τινα p. 636, 641. Act. Thom. § 38. The Act. σπλαγχνίζω, occurs once in the sense of σπλαγχνεύω, to eat the inwards of victims sacrificed, 2 Macc. 6, 8.

σπλάγχνον, ου, τό, an intestine, bowel, Eurip. Med. 220. Soph. Aj. 995. Plut. adv. Colot. 33 σιδηροῦν σπλάγχνον. Usually and in N. T. only Plur. τὰ σπλάγχνα, the inwards, bowels, viscera; in profane writers chiefly spoken of the upper viscera of victims, as the heart, lungs, liver, which were eaten during or after the sacrifice, Hom. Il. 1. 464. Od. 3. 9, 461. Plut. Marcell. 5. Hdian. 5. 5. 20.—In N. T. of persons.

1. the inwards, bowels; Acts 1, 18 ἐξεύθη πάντα τὰ σπλάγχνα αὐτοῦ, see in λίσκω.—2 Macc. 9, 5. Plut. de vitand. Aere alien. 8. For the womb Pind. Ol. 6. 73.

2. Spec. the inward parts, as in Engl. the breast, the heart, as the seat of the emotions and passions; e. g. anger, Aristoph. Ran. 844 πρὸς ὀργὴν σπλάγχνα Σερμύνης. ib. 1006. Soph. Aj. 995.—In N. T. of the gentler emotions, as compassion, tender affection, like Heb. רַחֲמִים; put for the heart, soul, mind, the inner man. E. g. a) Genr. 2 Cor. 6, 12 στενοχωρεῖσθε ἐν τοῖς σπλάγχνοις ὑμῶν, parall. with ἡ καρδία in v. 11. Philem. 7 τὰ σπλ. τῶν ἀγίων ἀναπεπαύεται διὰ σοῦ. v. 20. 1 John 3, 17. Sept. and רַחֲמִים Prov. 12, 10; comp. רַחֲמִים Gen. 43, 30. 1 K. 3, 26. So Ecclus. 30, 7. Plut. de Virt. et Vit. 2. Test. XII Patr. p. 533, 641. b) Meton. as the seat of pity, compassion, affection, love; 2 Cor. 7, 15 καὶ τὰ σπλάγχνα αὐτοῦ περισσotέρως εἰς ὑμᾶς ἐστίν. Phil. 1, 8 ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις ἱ. Χρ. i. e. not with mere personal affection, but with christian love. Phil. 2, 1. Intensive, Luke 1, 78 διὰ τὰ σπλ. ἐλεους Θεοῦ. Col. 3, 12 σπλ. οἰκτιρμοῦ. Comp. Gesen. Lehrs. p. 671. 3. Genr. רַחֲמִים, Sept. רַחֲמִים, Deut. 13, 18. Is. 47, 6. So Test. XII Patr. 641, 643 ἔχειν σπλάγχνα ἐλεόν. c) Put for the object of affection, e. g. Philem. 12 τὰ ἐμὰ σπλάγχνα, my own bowels, as in Engl. my own heart, spoken of a person and implying strong affection; here parall. with τὸ ἐμὸν τέκνον v. 10. So Philostr. Vit. Soph. 2. 3 οὐκ ἐπαποδύομαι τοῖς ἐμῶν σπλάγχνοις. Artemid. 1. 46 οἱ παῖδες σπλάγχνα λέγονται, ὡς καὶ ἐντοσζία.

σπόγγος, ου, ὁ, a sponge, Matt. 27, 48. Mark 15, 36. John 19, 29.—Hom. Od. 1. 111. Luc. Ver. Hist. 1. 41. Plato Tim. 70. c.

σποδός, οὐ, ἡ, *ashes*, Heb. 9, 13 σποδὸς δαμάλεως. Matt. 11, 21 et Luke 10, 13 ἐν σάκκῳ καὶ σποδῷ . . . μετενόησαν. To lie down in ashes, or to cast ashes or dust on the head, was a part of oriental mourning; comp. Sept. and אפר Esth. 4, 1. 3. Is. 58, 5. Jer. 6, 26. Jon. 3, 6; also 1 Macc. 3, 47. 4, 39. Jos. Ant. 7. 9. 2. Æschyl. Suppl. 826, 1159. Wetst. N. T. I. 384 sq.—Genr. Eccles. 10, 9. Hom. Od. 9. 375. Luc. D. Mort. 20. 4. Arr. Epict. 3. 13. 18.

σπορά, ἄς, ἡ, (σπείρω,) *a sowing, seed-time*, Sept. for שָׂרָה 2 K. 19, 29; *the green sprout, grain*, as growing, 1 Macc. 10, 30. Jos. Ant. 2. 14. 4.—In N. T. i. q. σπέρμα, *seed, semen virile*, (pr. Justin. Mart. Apol. 2. p. 93,) trop. 1 Pet. 1, 23 ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς. So Act. Thom. § 31 ποίας σπορᾶς καὶ ποίον γένους ὑπάρχεις. Justin. Mart. Apol. 1. p. 51.

σπόριμος, ου, ὁ, ἡ, adj. (σπείρω,) *sown, for sowing*, e. g. σπέρμα Gen. 1, 29. Lev. 11, 37; *fit for sowing*, ἡ γῆ Diod. Sic. 1. 36. Xen. Hell. 3. 2. 10.—In N. T. Plur. Neut. τὰ σπόριμα, *sown fields, fields of grain, corn fields*, Matt. 12, 1. Mark 2, 23. Luke 6. 1.

σπόρος, ου, ὁ, (σπείρω,) *a sowing, seed-time*, Sept. for שָׂרָה Ex. 34, 21. Xen. Ec. 7. 20; *the green sprout, grain*, as growing Eccles. 40, 22.—In N. T. i. q. σπέρμα, *seed*; Mark 4, 26 βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς. v. 27. Luke 8, 5. 11; trop. 2 Cor. 9, 10. Sept. for שָׂרָה Deut. 11, 10.

σπουδάξω, f. ἄσω 2 Pet. 1, 15, (σπουδή,) earlier fut. σπουδάσομαι Buttm. § 113. n. 7; *to speed, to make haste*, pr. as manifested in diligence, earnestness, zeal; comp. in σπεύδω.

1. Genr. *to make haste, to make effort, to endeavour*; c. infin. 2 Tim. 4, 9 σπούδασον εἰσεῖν πρὸς με ταχέως. v. 21. Tit. 3, 12. Sept. for שָׂרָה Job 31, 5.—Judith 13, 12.

2. *to give diligence, to be in earnest, to be forward*; c. inf. Gal. 2, 10 δὲ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. Eph. 4, 3. 1 Thess. 2, 17. 2 Tim. 2, 15. Heb. 4, 11. 2 Pet. 1, 10. 15. 3, 14.—Sept. Is. 21, 3. Diod. Sic. 1. 58. Xen. Apol. 22.

σπουδαῖος, α, ον, (σπουδή,) *speedy, hasty*, in the sense of earnest, diligent, forward; 2 Cor. 8, 17. 22 bis, σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον. Neut. comparat. σπονδαιότερον as adv. intens. *very earnestly, very diligently*, 2 Tim. 1, 17.—Diod. Sic. 1. 51. Xen. Mem. 4. 2. 2.

σπουδαίως, adv. (σπουδαῖος,) *speedily, i. e. earnestly, diligently*; Luke 7, 4 παρε-

κάλουν αὐτὸν σπουδαίως. Tit. 3, 13. Comparat. σπουδαιοτέρως, *the more speedily, the sooner*, Phil. 2, 28; see Buttm. § 115. 5.—Æl. V. H. 2. 2. Xen. Cyr. 1. 3. 9.

σπουδή, ἡς, ἡ, 1. *speed, haste*, as manifested in earnestness, diligence, zeal; e. g. μετὰ σπουδῆς, *with haste*, i. e. hastily, eagerly, Mark 6, 25. Luke 1, 39. Sept. for שָׂרָה Ex. 12, 11.—Wisd. 19, 2. Hdian. 3. 4. 1. Xen. Cyr. 2. 4. 6.

2. Spec. *diligence, earnest effort, forwardness*; Rom. 12, 8 προσιστάμενος ἐν σπουδῇ. v. 11. 2 Cor. 7, 11. 8. 7. 8. 2 Pet. 1, 5. Jude 3 πᾶσαν σπουδὴν ποιούμενος. So in behalf of any one, ὑπὲρ τίνος 2 Cor. 7, 12. 8, 16; c. πρὸς final Heb. 6, 11.—Jos. Ant. 20. 9. 2. Xen. Conv. 1. 6; πρὸς τινα Jos. Ant. 12. 3. 3; περὶ τι Hdian. 1. 13. 15. Diod. Sic. 1. 81.

σπυρίς, ἴδος, ἡ, (σπείρω,) *a basket, for storing grain, provisions, or the like*; Matt. 15, 37. 16, 10. Mark 8, 8. 20. Acts 9, 25.—Arr. Epict. 4. 10. 21 σπυρίσι δειπνίσαι Alciph. 3. 56. Hdot. 5. 16. Comp. Wetst. N. T. I. p. 426.

στάδιον, ου, τό, (στάω, ἵστημι,) Plur. by Metaplasm οἱ στάδιοι and τὰ στάδια, Buttm. § 56. 6; in N. T. only the former; *a stadium*, pr. 'the standard' of measure.

1. Pr. *a stadium, furlong*, as a measure of distance containing 600 Greek feet, or 625 Roman feet, equivalent to 606½ feet or 202½ yards English; the proportion of the Greek foot to the Roman being as 25 to 24; the former being equal to 12.135 inches Engl. and the latter to 11.6496 inches. The Roman mile, μῖλιον, (75 to the degree,) contained eight stadia; and ten stadia are equivalent to the modern geographical mile of 60 to the degree. See Adam's Rom. Ant. p. 503. Dict. of Antt. art. *Mensura*, also Append. So Luke 24, 13. John 6, 19. 11, 18. Rev. 14, 20. 21, 16.—So οἱ στάδιοι Jos. B. J. 7. 6. 6. Pol. 2. 14. 9. Xen. Cyr. 7. 1. 5; τὰ στάδια Pol. 3. 17. 2. Hdot. 2. 149. Xen. Mem. 1. 4. 17.

2. *a stadium, circus*, in which public games were exhibited; so called because the Olympic course was a stadium in length; 1 Cor. 9, 24 οἱ ἐν σταδίῳ τρέχοντες. See Potter's Gr. Ant. I. p. 39. Adam's Rom. Ant. p. 340, 567. Dict. of Antt. art. *Stadium*.—Jos. B. J. 2. 9. 3 ἐν σταδίῳ. Pind. Ol. 13. 42 σταδίου δρόμον. Also τὸ στάδιον Æl. V. H. 13. 43. Pol. 18. 29. 4. Xen. Hell. 1. 2. 1.

στάμνος, ου, ὁ v. ἡ, (ἵστημι,) *an earthen jar, jug*, e. g. for keeping wine, στάμνοι

οἶνον Dem. 933. 25. Aristoph. Plut. 545.—In N. T. *a jar, pot, vase*, in which the manna was laid up in the ark; Heb. 9, 4 *στάμνος χρυσῆ*, comp. Ex. 16, 33, where Sept. for *ἡρῆ*; *See* Maeris p. 44 *ἀμφορέα, τὸν δίαυτον στάμνον, Ἀττικῶς* *στάμνον, Ἑλληνικῶς*. Comp. Lob. ad Phryn. p. 400.

στασιαστής, οὗ, ὁ, (*στασιάζω, στάσις*), *one who stirs up sedition, makes insurrection, an insurgent*; Mark 15, 7 Lachm. for *συστασιαστής* in Rec.—Jos. Ant. 14. 1. 3 *φίλος δέ τις Ὑρκανοῦ Ἰδουμαῖος Ἀντίπατρος λεγόμενος... δραστήριος δὲ τὴν φύσιν ὧν καὶ στασιαστής*. Ptolem. in Tetrab. p. 165.

στάσις, εως, ἡ, (*ἵστημι*), *Act. a selling up, erection, as of a statue*, Dion. Hal. Ant. 5. 35. Usually and in N. T. in an intransitive sense.

1. *a standing, the act or state of standing*; as *στάσιν ἔχειν, to have a standing*, i. q. *to stand*, Heb. 9, 8 *ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν*.—Dion. Hal. Ant. 6. 95 *μέχρις ἂν οὐρανὸς τε καὶ γῆ τὴν αὐτὴν στάσιν ἔχωσι*. Pol. 5. 5. 3.

2. *a standing up, uprising*, e. g. a) Of a popular commotion, *insurrection, sedition, uproar*; Mark 15, 7 *οἰσίνες ἐν τῇ στάσει φόνον πεποιήκεισαν*. Luke 23, 19. 25. Acts 19, 40. 24, 5. So Jos. Vit. § 17. Hdtian. 3. 2. 13. Xen. Mem. 1. 2. 63. b) In a more private sense, *dissension, controversy*, with the idea of violence; Acts 15, 2 *γενομένης οὖν στάσεως καὶ ζητήσεως*. 23, 7. 10. Sept. for *בִּיחַ* Prov. 17, 14.—So Pol. 6. 44. 6. Xen. Mem. 4. 4. 11.

στατήρ, ἡρος, ὁ, (*ἵστημι*), *any weight*; espec. *a stater*, an Attic silver coin of a certain weight, Matt. 17, 27. It was equal to the Attic *tetradrachm*, or four silver drachmæ, originally worth 3s. 3d. sterling or 78 cents; but in the times of the N. T. current among the Romans and Jews for about 2s. 6d. sterling or 60 cents; see in *δραχμή* and *ἀργύριον* no. 2. Boeckh Metrolog. Untersuch. p. 81, 124.—Aquil. et Symm. for *שֶׁטֶל* Ex. 38, 24. Num. 3, 47. Josh. 7, 21. Æl. V. H. 12. 1. Xen. Hell. 5. 2. 21. There was also a *στατήρ* of gold, Jos. Ant. 7. 14. 10. Dinarch. 101. 31; see Dict. of Antt. art. *Stater*.

σταυρός, οὗ, ὁ, *a pointed stake, pale, palisade*, Hom. Il. 24. 453. Jos. B. J. 3. 7. 19. Thuc. 7. 25. Xen. An. 7. 4. 14.—Later and in N. T. *a cross*, i. e. a stake with a cross-piece, on which malefactors were nailed for execution, or crucified. This mode of punishment was known to the ancient Hebrews, Deut. 21, 22; to the Egyp-

tians, Gen. 40, 19; to the Persians, Ezra 6, 11. Esth. 7, 10. Hdot. 6. 30. ib. 7. 194; and also to the Carthaginians, Pol. 1. 86. 4; but was most common among the Romans for slaves and criminals; and by them was introduced among the later Jews, Jos. B. J. 2. 14. 9. ib. 5. 11. 1. Persons about to be crucified were first scourged, and then made to bear their own cross to the place of execution; comp. Jos. ll. cc. Artemid. 2. 56 *ὁ μέλλων αὐτῷ [σταυρῷ] προσηλοῦσθαι, πρότερον αὐτὸν βαστάζει*. A label or title was usually placed on the breast or over the criminal. See Adam's Rom. Ant. p. 274. Dict. of Antt. art. *Cruz*.

1. *the cross*, as an instrument of punishment; Matt. 27, 32 *τούτων ἡγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ*, i. e. Jesus being faint under the weight of his cross, Simon was compelled to aid him in bearing it. 27, 40. 42. Mark 15, 21. 30. 32. Luke 23, 26. John 19, 17. 19. 25. 31. Phil. 2, 8. Col. 1, 20. 2, 14. So Philo in Flacc. II. p. 527. 36. c. Luc. de Mort. Pergr. 45. Diocl. Sic. 2. 18.—Trop. in the phrases *αἶρειν, βαστάζειν, λαμβάνειν τὸν σταυρὸν*, *to take up or bear one's cross*, i. e. to undergo suffering, trial, punishment; to expose oneself to contumely and death; so with *αἶρειν* Matt. 16, 24. Mark 8, 34. 10, 21. Luke 9, 23; *βαστάζειν* Luke 14, 27; *λαμβάνειν* Matt. 10, 38.

2. *Meton. the cross*, for the *punishment of the cross, crucifixion*, spoken only of the death of Christ upon the cross, Eph. 2, 16. Heb. 12, 2 *ὑπέμεινε σταυρόν*. So ὁ σταυρὸς τοῦ Χρ. 1 Cor. 1, 17. Gal. 6, 12. Phil. 3, 18; ὁ λόγος τοῦ σταυροῦ 1 Cor. 1, 18; absol. Gal. 5, 11.

σταυρώω, ᾶ, f. ὤσω, (*σταυρός*), *to stake, to drive stakes, pales, palisades*, Thuc. 7. 25.—Later and in N. T. *to crucify*, to nail to the cross; with acc. expr. or impl. Matt. 20, 19 *μαστιγῶσαι καὶ σταυρῶσαι*. 23, 34. 26, 2. 27, 22 sq. Mark 15, 13 sq. Acts 2, 36. al. Sept. for *כָּלַח* Esth. 7, 10. So Jos. Ant. 17. 10. 10. Luc. Prometh. 1. Pol. 1. 86. 4.—Trop. *to crucify, to mortify*, i. q. *θανάτω*, c. acc. Gal. 5, 24 *σταυροῦν τὴν σάρκα, to crucify the flesh, to vanquish, mortify*, destroy the power of the carnal nature. 6, 14 *ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ*, i. e. the world is dead to me and I to the world, I have renounced the world and the world me. †

σταφυλή, ἧς, ἡ, *grapes, a cluster of grapes*; Matt. 7, 16 *μήτις συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν*. Luke 6, 44. Rev. 14.

18. Sept. for כִּשְׁכִּשׁ Gen. 40, 11. Is. 5, 2.—Diod. Sic. 4. 5. Xen. CEC. 19. 19.

στάχυς, νοσ, ὁ, *an ear of grain*, Lat. *spica*; Matt. 12, 1 $\text{τίλλειν τοὺς στάχυνας}$. Mark 2, 23. 4, 28 bis. Luke 6, 1. Sept. for כִּשְׁכִּשׁ Gen. 41, 6. 7. Ruth 2, 1.—Eurip. Hec. 593. Luc. Saturn. 7. Plut. Eumen. 6 bis.

Στάχυς, νοσ, ὁ, *Stachys*, pr. n. of a Christian, Rom. 16, 9.

στέγη, ης, ἡ, (*στέγω*), *a covering, roof*, Matt. 8, 8. Luke 7, 6. Mark 2, 4 *ἀπεστέγασαν τὴν στέγην*, comp. in *ἀποστεγάζω*. Sept. for כִּסְכֹּס Gen. 8, 13.—1 Esdr. 6, 4. AEl. V. H. 9. 18. Xen. Cyr. 6. 1. 14.

στέγω, f. ξω, *to cover*, c. acc. Luc. Tim. 18. Thuc. 4. 34.—In N. T. *to cover over* in silence, *to bear in silence*, *to bear with*, *to forbear*; c. acc. 1 Cor. 9, 12 *ἀλλὰ πάντα στέγομεν*. 13, 7; absol. 1 Thess. 3, 1. 5. So Diod. Sic. 11. 32 *τὴν βίαν*. Pol. 3. 53. 2. Plato Gorg. 493. c.—Others in 1 Cor. 13, 7 *render, to cover, to hide*, i. e. *to excuse all wrongs*; but not in accordance with Paul's usage; so Ecclus. 8, 17. Pol. 4. 8. 2. Thuc. 6. 72.

στείρος, α, ον, (*στερρός*, *στερεός*, kindr. *ἵσθημι*), *sterile, barren*, pr. of soil, like *στερβός*; trop. only of females, Luke 1, 7. 36. 23, 29. Gal. 4, 27. Sept. for כִּרְרַר Gen. 11, 30. Judg. 13, 2. 3.—Luc. D. Mort. 28. 2 bis. Dion. Hal. Ant. 2. 25 fin. Eur. Andr. 711.

στέλλω, f. στέλω, pr. Germ. *stellen*, *to set*, *to place*, *to make stand in order*, e. g. soldiers in battle-array, Hom. Il. 4. 294; trop. *to put in order*, *to prepare*, *to fit out*, as *τινὰ ἐς μάχην* Hom. Il. 12. 325; *στρατιάν* Hdot. 3. 141; also *to fit or furnish with garments*, *to deck*, *to clothe*, Hdot. 3. 14; and so Pass. Luc. D. Mort. 3. 2. Xen. An. 3. 2. 7. Hence, from the idea of making ready and motion to a place, comes the usual Greek signif. *to send*, *to despatch*, implying a previous fitting out, and so differing from *πέμπω*, e. g. Jos. Ant. 4. 6. 4. Thuc. 3. 86; Pass. or Mid. *to be sent*, *to go*, *to take a journey*, Jos. Ant. 1. 19. 1. Hdot. 3. 53. Xen. An. 5. 1. 5. Further, as a nautical word, *ἵστια στέλλειν*, *to send in the sails*, *to draw or take in*, *to furl*, Hom. Od. 3. 11; hence also of astringent medicines, *to draw in*, *to contract*, Alex. Aphrod. τὰ στέλλοντα τὴν κοιλίαν. Trop. *to repress*, *to diminish*, *to assuage*, Sept. for כִּשְׁכִּשׁ of the waters Gen. 8, 1. Jos. Ant. 5. 8. 3 *λύπην σταλῆναι*. ib. 9. 10. 2 ὁ χειμὼν ἐστάλη.

Philo de Vit. Mos. III. p. 668. e, *τὴν φνῶσαν οἴσιν...στέλλειν καὶ καζαίρειν*. Of persons, *to repress*, *to restrain*, with ἀπό, *from any thing*, Philo de Spec. Legg. p. 772. e, ἀπό τῶν ὑψηλῶν καὶ ὑπερόγκων ἀντισπῶσα καὶ στέλλουσα. Mid. absol. Plut. Anim. an corp. 4. Mor. III. p. 343, οἱ κατὰ ψυχὴν χειμῶνες, στείλασθαι τὸν ἀνθρώπον οὐκ ἐόντες.—Hence in N. T.

Mid. or Pass. trop. of persons contracting or restraining themselves from fear, surprise, aversion, *to shrink from*, *to withdraw from*, *to avoid*, c. acc. 2 Cor. 8, 20 *στελλόμενοι τούτο*. With ἀπό, 2 Thess. 3, 6 *στελλέσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ κτλ.*—Pol. 8. 22. 4 *τὴν ἐκ τῆς συνηθείας καταξίωσιν στέλλέσθαι*. With ἀπό, Sept. Mal. 2, 5 ἀπὸ προσώπου ὀνόματός μου στέλλέσθαι αὐτόν, for Heb. $\text{כִּשְׁכִּשׁ כִּסְכֹּס}$.

στέμμα, ατος, τό, (*στέφω*), *a fillet, garland, wreath*; Acts 14, 13 ταύρους καὶ στέμματα, i. e. victims adorned with fillets and garlands, as was customary in heathen sacrifices; comp. Potter Gr. Ant. I. p. 225 sq. Adam's Rom. Ant. p. 323. Dict. of Antt. art. *Serla*.—Luc. Alex. 27. Pol. 16. 33. 5. Plato Rep. 617. c.

στεναγμός, οῦ, ὁ, (*στενάζω*), *a sighing, groaning*, e. g. of the oppressed, Acts 7, 34, quoted from Ex. 2, 24 where Sept. for כִּרְרַר , as also Ex. 6, 5; for כִּרְרַר Judg. 2, 18. Also of prayers to God not expressed in articulate words, Rom. 8, 26; comp. Mark 7, 35. Sept. for כִּרְרַר , Ps. 38, 10.—Luc. Jup. Trag. 2. Aeschin. Dial. Soc. 3. Plato Rep. 578. a.

στενάζω, f. ξω, (*στένω*, *στένός*), *to sigh*, *to groan*, e. g. of persons in distress, affliction, absol. Rom. 8, 23 καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν. 2 Cor. 5, 2. 4. Heb. 13, 17; or from impatience, ill humour, i. q. *to murmur*, *to complain*, κατ' ἀλλήλων James 5, 9. Also of fervent though silent prayer; Mark 7, 34 ἀναβλέψας... ἐστέναξε, comp. Rom. 8, 26. Sept. genr. for כִּרְרַר Is. 24, 7. Lam. 1, 22.—Wisd 5. 3. Plut. Agesil. 16. Dem. 835. 12.

στενός, ἡ, ὅν, *strait, narrow*, e. g. ἡ πύλη ἡ στενή Matt. 7, 13. 14. Luke 13, 24; comp. 2 Esdr. 7, 6 sq. Sept. for כִּרְרַר Is. 49, 20.—Ceb. Tab. 10. Hdian. 3. 3. 2. Xen. Mem. 3. 5. 25.

στενοχωρέω, ὦ, f. ἴσω, (*στενοχωρός*, *στενός*, *χώρα*), *to straiten for room*, Sept. Josh. 17, 15. Luc. Nigr. 13. Pass. Hdian. 7. 9. 18. Diod. Sic. 20. 29.—In N. T. Pass. trop. *to be straitened, distressed*, noi

able to turn oneself, 2 Cor. 4, 8, 6, 12 bis, opp. πλατώνω in v. 11. So Arr. Epict. 1. 25. 28 *ἐαυτοὺς ἐλίσσομεν καὶ στενοχωροῦμεν* κτλ.

στενοχωρία, ας, ἡ, (στενοχωρέω,) *straitness* of place, want of room, Diod. Sic. 18. 42. Thuc. 4. 26.—In N. T. trop. *straits, distress, anguish*; as ἡ ἐλπίς καὶ στενοχωρία Rom. 2, 9, 35. 2 Cor. 6, 4; ἐν ἀνάγκαις ... ἐν στενοχωρίαις 2 Cor. 12, 10. Sept. for *צָרָה* Is. 8, 22. So Ecclus. 10, 26. Arr. Epict. 1. 25. 26. Pol. 1. 67. 1.

στερεός, á, óν, (στερρός, kindr. ἰσχυμ,) *hard, firm, solid*; e. g. as opp. τὸ ἄλιαν liquid, στερεὰ τροφή, *solid food*, antith. τὸ γάλα milk, Heb. 5, 12. 14. So Arr. Epict. 2. 16. 39 οὐ βέλεις ἤδη ὡς τὰ παιδία ἀπογαλακτισθῆναι καὶ ἀπτεῖσθαι τροφῆς στερεωτέρας. Diod. Sic. 2. 4; τὰ ὅσα Plato Phaed. 98. c; λίθος Hom. Od. 19. 494.—Trop. *firm, stable, immovable*, 2 Tim. 2, 19 *θεμέλιος τοῦ θεοῦ*. 1 Pet. 5, 9 *στερεοὶ τῇ πίστει*. Sept. for *בְּיָד* Ps. 35, 12. Jer. 31, 11. So Ael. V. H. 5. 8. Dion. Hal. Ant. 8. 40.

στερεόω, ὦ, f. ὥσω, (στερεός,) *to make firm, strong, to strengthen*; c. acc. Acts 3, 7. 16 *τοῦτον ... ἐστερέωσε τὸ ὄνομα αὐτοῦ*. Sept. for *בְּיָד* Ps. 33, 6; *בְּיָד* Is. 44, 24. So Diod. Sic. 1. 7. Xen. Cyr. 8. 8. 8.—Trop. *to confirm, to establish*, in faith τῇ πίστει Acts 16, 5. So Sept. 1 Sam. 2, 1. Prov. 20, 18.

στερέωμα, ατος, τό, (στερεόω,) *any thing made firm, solid; the firmament*, Sept. for *בְּיָד* Gen. 1, 6 sq. Ez. 1, 22; *firm support*, Esdr. 8, 81.—In N. T. *firmness, steadfastness*, e. g. τῆς πίστεως Col. 2, 5. So 1 Macc. 9, 14.

Στεφανῆς, ἁ, ὁ, *Stephanas*, pr. n. of a Christian at Corinth, 1 Cor. 1, 16. 16, 15. 17.

στέφανος, ου, ὁ, (στέφω,) *a circlet, chaplet, crown*, encircling the head, e. g.

1. *a crown*, as the emblem of royal dignity; Rev. 6, 2. 12, 1 *στέφανος ἀστέρων δώδεκα*. 14, 14 *στέφ. χρυσοῦν*. Ascribed to saints in heaven, elsewhere called *kings*, Rev. 4, 4. 10. 9, 7; comp. in βασιλεύω no. 2. Of the crown of thorns set upon Christ in derision, as king of the Jews, Matt. 27, 29. Mark 15, 17. John 19, 2. 5. Sept. for *בְּיָד* 2 Sam. 12, 30. Esth. 8, 15.—2 Macc. 14, 4. Ael. V. H. 11. 4. Hdian. 5. 3. 12.

2. *a chaplet, wreath*, as the prize conferred on victors in the public games and elsewhere; 1 Cor. 9, 25 *φθαρτὸν στέφ. λάβωμεν*. So Judith 15, 13. Ceb. Tab. 21.

Xen. Hell. 1. 7. 36.—Trop. as an emblem of the rewards of a future life, i. q. *prize, reward*; 2 Tim. 4, 8 ὁ τῆς δικαιοσύνης *στέφανος*. James 1, 12 *στέφ. τῆς ζωῆς*. 1 Pet. 5, 4. Rev. 2, 10. 3, 11. Comp. Sept. for *בְּיָד* Jer. 13, 18. Lam. 5, 16. So i. q. reward, Diod. Sic. 13. 15.

3. Trop. *an ornament, honour, glory*, that in which one may glory; Phil. 4, 1 *ἀδελφοί μου ... χαρὰ καὶ στέφανός μου*. 1 Thess. 2, 19. Sept. and *בְּיָד* Prov. 12, 4. 16, 31. 17, 6.—Philostr. Vit. Soph. 1. 21. 2. Lys. 154. 17 *στέφ. τῆς πατρίδος εἶναι τὰς ἐαυτῶν ψυχὰς*.

Στέφανος, ου, ὁ, *Stephen*, pr. n. of one of the seven primitive deacons, the first Christian martyr. Acts 6, 5. 8. 9. 7, 59. 8, 2. 11, 19. 22, 20.

στεφανῶν, ὦ, f. ὥσω, (στέφανος,) *to crown*, e. g. a victor in the public games, Pass. 2 Tim. 2, 5. Sept. for *בְּיָד* Cant. 3, 11. So Judith 15, 13. Ceb. Tab. 21. Xen. Ag. 2. 11.—Trop. *to honour, to adorn*, c. acc. Heb. 2, 7. 9, *δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν*, in allusion to Ps. 8, 6 where Sept. for *בְּיָד*. So Jos. B. J. 4. 4. 4 *στέφ. τὰς πύλας*. Diod. Sic. 20. 84.

στήθος, εος, ους, τό, (kindr. ἰσχυμ, στήναι,) *the breast*, Plur. τὰ στήθη, *the breasts*; Luke 18, 13 *ἐτυπον εἰς τὸ στήθος*. 23, 48. John 13, 25. 21, 20. Rev. 15, 6. Sept. for Chald. *חֶדֶר* Dan. 2, 32; *בֶּן* Ex. 28, 23. 26.—Luc. D. Deor. 19. 1. Hdian. 4. 4. 7. Thuc. 2. 49.

στήκω, a late present form, *to stand*, corrupted from *ἴστηκα*, Perf. of ἰσχυμ, Battm. § 107. II. 2, marg.—Intrans. and absol. Mark 11, 25 *ὅταν στήκητε προσευχόμενοι*. Trop. *to stand firm in faith and duty, to be constant, to persevere*; c. dat. of pers. Rom. 14, 4 *τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει* *to his own master he standeth or falleth*, i. e. it is for his own master, not for you, to judge whether he is faithful or unfaithful. With dat. of thing, Gal. 5, 1 *τῇ ἐλευθερίᾳ*. With ἐν c. dat. 1 Cor. 16, 13 *στήκετε ἐν τῇ πίστει*. Phil. 1, 27. 4, 1 *ἐν κυρίῳ*, i. e. in the faith and profession of Christ. 1 Thess. 3, 8; absol. 2 Thess. 2, 15. So Sept. for *בְּיָד* Ex. 14, 13 Cod. Alex. et Complut.

στηριγμός, ου, ὁ, (στηρίζω,) *a setting fast, fixedness, a standing still*, e. g. of the stars Diod. Sic. 1. 81. Plut. de protect. in Virt. 3.—In N. T. trop. *fixedness, steadfastness* in mind and faith, 2 Pet. 3, 17 *ἵνα μὴ ... ἐκπέσῃτε τοῦ ἰδίου στηριγμοῦ*.

στηρίζω, f. ἰζω, (ἵστημι,) *to set fast, to make steadfast, to fix.*

1. Pr. Pass. perf. Luke 16, 26 χάσμα μέγα ἐστήρικται, i. e. is set fast, is fixed. Sept. κλίμαξ ἐστηριγμένη for עֲמֻדָּה Gen. 28, 12. So Ecclus. 3, 8. Luc. D. Marin. 10. 1 τὴν νῆσον. Hesiod. Theog. 498 λίζον. Intrans. Plut. Marcell. 15.—From the Heb. Luke 9, 51 τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι κτλ. comp. in πρόσωπον no. 1.

2. Trop. *to make steadfast in mind, to confirm, to strengthen*, c. acc. Luke 22, 32 στήριξον τοὺς ἀδελφούς σου. Rom. 1, 11. 16, 25. 1 Thess. 3, 2. 13. 2 Thess. 3, 3. James 5, 8. 2 Pet. 1, 12. Rev. 3, 2. 1 Thess. 2, 17 et 1 Pet. 5, 10 **στηρίζαι** Opt. in Rec. where later edit. have fut. **στηρίξει**. So Sept. for עֲמֻדָּה Ps. 51, 14. 112, 8.—Ecclus. 6, 40. 22, 17.

στιβάς, ἄδος, ἦ, (στείβω, Lat. *stipo*,) pr. *any thing trodden or stuffed*; hence *a bed of straw, rushes, boughs, leaves*; also *a mattress*, Hdot. 4. 71. Pol. 5. 48. 4. Xen. Hell. 7. 1. 16; *made of yew and myrtle twigs*, Plato Rep. 372. b.—In N. T. *a green twig, bough, branch*, Mark 11, 8 Lachm. **στιβάδας ἔκοπτον ἐκ τῶν δένδρων**, where Rec. has **στοιβάδας**; parall. is Matt. 11, 8 **ἔκοπτον κλάδους**. See Wetst. N. T. I. p. 609.

στίγμα, ατος, τό, (στίζω,) *a mark, brand*, as pricked or burnt in upon the body, in allusion to the marks with which slaves and sometimes prisoners were branded; trop. Gal. 6, 17 τὰ στίγματα τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω, i. e. the marks and scars of wounds received in the service of Christ; see 2 Cor. 4, 10 et 11, 23 sq. comp. Rev. 14, 9. See Wetst. N. T. II. p. 237. Adam's Rom. Ant. p. 37. Potter's Gr. Ant. I. p. 64 sq.—Pr. Luc. Pisc. 46 ἐπὶ τοῦ μετώπου στίγματα. Ael. V. H. 2. 9. Plut. Pericl. 26. Diod. Sic. 14. 30.

στιγμή, ἦς, ἦ, (στίζω,) *a prick, point*, Diog. Laert. 7. 135 στιγμή δ' ἐστὶ γραμμῆς πέρας, ἥτις ἐστὶ σημεῖον ἐλάχιστον. Trop. for the minutest particle, Dem. 552. 7.—In N. T. trop. *a point of time, a moment, instant*, Luke 4, 5 ἐν στιγμή χρόνου. Sept. for עֲמֻדָּה Is. 29, 5. So 2 Macc. 9, 11. Plut. de Liber. educ. 17 στιγμή χρόνου πᾶς ὁ βίος ἐστὶ. Anth. Gr. I. p. 172. Comp. Wetst. N. T. I. p. 679.

στίλβω, f. ψω, *to be bright, to shine, to glitter*; absol. Mark 9, 3 ἱμάτια στίλβοντα. Sept. for עֲמֻדָּה Ezra 8, 26; עֲמֻדָּה Nah. 3, 3.—Pol. 11. 9. 4. Plato Phædo 59. p. 110. c.

στοά, ἄς, ἦ, (ἵστημι,) *a colonnade, portico, porch, piazza*, surrounded and supported by columns, John 5, 2. Spec. ἡ στοά Σολομώνος *Solomon's porch*, John 10, 23. Acts 3, 11. 5, 12; see in ἱερὸν no. 1. This was the eastern colonnade or portico of the temple-area; and is called by Josephus τὸ ἔργον Σολομώνος, B. J. 20. 9. 7; comp. Ant. 8. 3. 9. B. J. 5. 5. 1.—Genr. Dem. 776. 20. Xen. Œc. 7. 1.

στοιβάς, ἄδος, ἦ, prob. corrupted from **στιβάς**, ἄδος, ἦ, where see, and comp. **στοιβή**, **στοιβάζω**; *a green twig, bough, branch*; Mark 11, 8 Rec. **στοιβάδας ἔκοπτον ἐκ τῶν δένδρων**, where Mss. and Lachm. have **στιβάδας**; comp. Matt. 21, 8. See in **στιβάς**.

στοιχείον, ου, τό, (dim. **στοῖχος**, **στείχω**,) pr. *a little step*; then *a pin, peg*, standing upright, e. g. the gnomon of a dial, meton. Aristoph. Eccles. 652. Trop. *an element, elementary sound, a letter*, Pol. 10. 45. 7. Luc. Jud. Voc. 12. Plato Crat. 424. d.—In N. T. Plur. τὰ **στοιχεῖα**, *the elements*, e. g.

1. Genr. *the elements of nature*, the component parts of the physical world. 2 Pet. 3, 10. 12 **στοιχεῖα καυσόμενα**. Comp. Minuc. Felix 34. 2 "Stoicis. . . et Epicuræis de elementorum conflagratione et mundi ruina eadem ipsa sententia est." Senec. de Consol. ad Marc. 26.—Wisd. 19, 17. Luc. Parasit. 11. Hdian. 3. 1. 12. Plato Tim. 48. b.

2. Of elementary instruction, *the elements, the rudiments*; e. g. of Christian instruction, Heb. 5, 12 τὰ **στοιχεῖα τῆς ἀρχῆς**, i. e. the first rudiments, principles; comp. Winer § 34. 2. So Plut. de Lib. educ. 16 **στοιχεῖα τῆς ἀρετῆς**.—Spoken of philosophy, and espec. of the Jewish religion in contrast with Christianity, i. q. *the first elements, the mere rudiments*, Gal. 4, 3. 9. Col. 2, 8. 20.

στοιχέω, ᾶ, f. ἵσω, (στοῖχος,) *to stand or go in order, to advance in rows, ranks*, Xen. Cyr. 6. 3. 34. Mag. Eq. 5. 7.—In N. T. trop. *to walk orderly, and with dat. of rule, to walk by rule, to live according to any rule or duty, to follow*; Gal. 6, 16 ὅσοι τῷ κανόνι τούτῳ **στοιχῆσουσι**. 5, 25. Phil. 3, 16. Rom. 4, 12. Absol. Acts 21, 24. So Sext. Empir. 1. 10. 233 **στοιχεῖν τῇ συνήθειᾳ**. Pol. 28. 5. 6 **στοιχεῖν τῇ τῆς συγκλήτου προεδρείᾳ**.

στολή, ἦς, ἦ, (στέλλω,) *a fitting out, apparatus, implements*, Ael. V. H. 3. 43; *armature, arms, harness*, ib. 3. 24. Xen. Cyr. 3. 3. 42; *apparel, attire, dress*, Ael. V. H. 13. 1 med. 14. 7.—In N. T. i. q. Lat. *stola*, *a robe, vestment, a long flowing robe*

reaching to the feet, worn by kings Sept. Jon. 3, 6. Ael. V. H. 7. 1; by priests Sept. Ex. 28, 2 sq. Jos. Ant. 3. 7. 1. Hdian. 5. 5. 5; and in N. T. generally by persons of rank and distinction, Mark 12, 38 ἐν στολαῖς περιπατεῖν. 16, 5. Luke 15, 22. 20, 46. Rev. 6, 11. 7, 9. 13. 14 bis. Sept. for שָׁפָר Ex. 28, 2 sq. 2 Chr. 18, 9; מִפִּי 1 Chr. 15, 27. So Ceb. Tab. 18. Diod. Sic. 2. 6. Xen. Cyr. 1. 4. 26.

στόμα, ατος, τό, 1. the mouth, of men and animals; e. g. of animals, Matt. 17, 27, 2 Tim. 4, 17, comp. in λέων. Heb. 11, 33 comp. Judg. 14, 8. James 3, 3. Rev. 9, 17 sq. 12, 15. al. Sept. and פֶּה Gen. 8, 11. Ps. 22, 22. (Palæph. 52. 2. Xen. Eq. 6. 9.) Of persons, as the organ of breathing, blowing, 2 Thess. 2, 8 τῷ πνεύματι τοῦ στόματος αὐτοῦ sc. τοῦ θεοῦ, comp. Ps. 33, 6. Rev. 1, 16. 2, 16. 11, 5. Sept. and פֶּה 2 K. 4, 34. As receiving food and drink, Matt. 15, 11. 17. John 19, 29. Acts 11, 8. Rev. 10, 9. 10. Sept. and פֶּה Neh. 9, 20. (Pol. 12. 9. 4. Xen. Mem. 3. 14. 5.) Chiefly as the instrument of speech, Matt. 12, 34 τὸ στόμα λαλεῖ. Acts 23, 2. Rom. 3, 14. 19. 10, 8 sq. Col. 3, 8. James 3, 10. al. Sept. and פֶּה Ex. 4, 15. Is. 1, 20. (Luc. Calumn. 8. Xen. Mem. 3. 6. 9.) So the mouth as speaking, Matt. 15, 8, comp. Is. 29, 13. Matt. 18, 16 et 2 Cor. 13, 1 ἐπὶ στόματος δύο μαρτύρων, quoted from Deut. 19, 5 where Sept. for שְׁנֵי-לִפְתֵּי. Luke 11, 54. 19, 22 ἐκ τοῦ στόματος σου κρινῶ sc. 21, 15 δῶσω ὑμῖν στόμα καὶ σοφίαν q. d. wise utterance. Comp. פֶּה Sept. λόγος 1 Sam. 15, 24. So Soph. Œd. Tyr. 427, 706.—In phrases borrowed mostly from the Hebrew: α) ἀνοίγειν τὸ στόμα, to open one's mouth, to speak, see fully in ἀνοίγω no. 4; also trop. of the earth as rent in chasms, Rev. 12, 16 see ibid. no. 4. a. δ. β) τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, i. e. words uttered, sayings, discourse, Matt. 15, 11. 18; comp. Sept. Num. 30, 3. 32, 24. So τὸ ἔκπορ. διὰ τοῦ στόματος (τοῦ θεοῦ), word, precept, Matt. 4, 4, in allusion to Deut. 8, 3 where Sept. for פֶּה. γ) λαλεῖν v. εἰπεῖν διὰ στόματος τινος, to speak through the mouth of any one, to speak by his intervention, as God by a prophet, messenger; Luke 1, 70 καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων προφήτων. Acts 1, 16. 3, 18. 21. 4, 25. 15, 7. So Sept. and Heb. מִפִּי 2 Chr. 36, 21. 22. δ) στόμα πρὸς στόμα λαλεῖν, to speak mouth to mouth, orally, without the need of writing, 2 John 12. 3 John 14. Sept. for מִפִּי-לִפְתֵּי פֶה Num. 12, 8;

comp. Jer. 32, 4. So Jos. Ant. 10. 8. 2 λαλεῖν κατὰ στόμα.

2. Synecd. the fore part, front; spec. of weapons, the point, Hom. Il. 15. 389. Hence in N. T. of a sword, the edge, e. g. στόμα μαχαίρας Luke 21, 24. Heb. 11, 34. Sept. for Heb. מִפִּי-חֶרֶב Gen. 34, 16. Judg. 20, 37. 38.—Eccles. 28, 18. Soph. Aj. 651. +

στόμαχος, ου, ὁ, (στόμα,) pr. a mouth, opening; hence, the throat, gullet, Hom. Il. 3. 292. ib. 19. 266.—In N. T. the stomach, 1 Tim. 5, 23. So Luc. Chronosol. 17. Hdian. 1. 17. 23. Plut. Cicer. 3.

στρατεία, ας, ἡ, (στρατεύω,) military service, warfare, Hdian. 4. 9. 9. Xen. Cyr. 8. 8. 6; a military expedition, campaign, Pol. 2. 22. 2, 6. Xen. Hell. 7. 4. 19.—In N. T. trop. of the apostolic office, as connected with hardships, dangers, trials, a warfare; 2 Cor. 10, 4 τὰ γὰρ ὄπλα τῆς στρατείας ἡμῶν οὐ σαρκικά. Also 1 Tim. 1, 18, see in στρατεύω no. 2. a. So Jos. de Macc. § 9 ἱερὰν καὶ εὐγενῆ στρατείαν.

στράτευμα, ατος, τό, (στρατεύω,) a military expedition, campaign, i. q. στρατεία, Hdot. 3. 49.—In N. T. an armament, army, troops, host, genr. Matt. 22, 7. Rev. 9, 16. 19, 14. 19 bis. (1 Macc. 9, 34. Hdian. 2. 12. 1. Xen. An. 1. 2. 18.) Synecd. a band or detachment of troops, e. g. the garrison in the fortress Antonia, Acts 23, 10. 27; also of Herod's body-guard, Luke 23, 11. So Hdian. 4. 6. 11, spoken of a part of the prætorian cohort.

στρατεύω, f. εὔσω, (στρατός,) to serve in war, to be a soldier, Xen. Cyr. 4. 4. 11; to wage war, to make an expedition, campaign, Pol. 2. 2. 7. Diod. Sic. 1. 68. Xen. An. 2. 1. 14.—Often and in N. T. only Mid. depon. στρατεύομαι, to serve in war, as a soldier; to be a soldier, warrior.

1. Pr. and absol. 1 Cor. 9, 7 τίς στρατεύεται ἰδίῳ ὀφθαλμῷ ποτε; 2 Tim. 2, 4. Part. ὁ στρατευόμενος, a soldier, Luke 3, 14.—Arr. Epict. 2. 14. 17. Hdian. 8. 7. 20. Xen. Mem. 1. 6. 9.

2. Trop. to war, to wage war, e. g. α) Of the apostolic office as connected with hardships, trials, dangers, 2 Cor. 10, 3; also with acc. of kindred noun, 1 Tim. 1, 18 ἵνα στρατεύῃ τὴν καλὴν στρατείαν, comp. Buttin. § 131. 4. So Jos. de Macc. § 9 ἱερὰν καὶ εὐγενῆ στρατείαν στρατεύσασθαι ὑπὲρ τῆς εὐσεβείας. b) Of desires and lusts which war against right principles and moral precepts, James 4, 1. 1 Pet. 2, 11.

στρατηγός, ου, ὁ, (στρατός, ἄγων,) pr. leader of an army, commander, general, Jos.

B. J. 3. 8. 8. Hdot. 7. 83. Diod. Sic. 2. 21, 22. Xen. Mem. 3. 1. 3 sq. Ag. 3. 5; so of the ten Athenian commanders chosen annually, who had charge of the war-department, with whom the *πολεμάρχος* was joined, Hdot. 6. 109. Ael. V. H. 3. 8, 17. Dem. 238. 13 *ὁ ἐπὶ τῶν ὅπλων στρατηγὸς* καὶ *ὁ ἐπὶ τῆς διοικήσεως*. ib. 282. 10. ib. 400. 26; see Potter's Gr. Ant. II. p. 53. Dict. of Antt. art. *Strategus*. In other Greek cities, a chief-magistrate, *prefect*, Diod. Sic. 16. 56 *Φάλακος ὁ Φακέων στρατηγός*. ib. 14. 93. Luc. Tox. 17 *ὥσεν οἱ στρατηγοὶ παρήσαν* sc. *τῶν Ἐφεσίων*, comp. § 12.—Of Roman officers, e. g. the *consul*, *ἥπατος*, Pol. 1. 7. 12. ib. 1. 52. 5. Oftener of the Roman *praetor*, Diod. Sic. T. VI. p. 222 *τῶν κατὰ πόλιν [Ρώμην] στρατηγῶν*. Plut. Cato Min. 44, comp. 39. Arr. Epict. 2. 1. 26. Gruter Inscript. p. 503 *στρατηγὸς κατὰ πόλιν καὶ ἐπὶ ξένων, praetor urbanus et peregrinus*. Adam's Rom. Ant. p. 119 sq. In Roman *coloniae* and municipal towns, the chief magistrates were usually two in number, called *duumviri*, (occasionally four or six, *quatuorviri*, *sevir*, Minut. in Cic. ad Div. 13. 76. Gruter Inscript. p. 416. 8. p. 565. 3.), who also were sometimes styled *praetors*, i. q. Greek *στρατηγοί*. Cic. de Leg. Agrar. II. 34 "cum ceteris coloniis *duumviri* appellantur, hi se *praetores* appellari volebant." Adam's Rom. Ant. p. 74. Dict. of Antt. art. *Colonia*, p. 318.—Hence in N. T.

1. Of the *duumviri*, *praetors*, *magistrates* of Philippi, which was a Roman *colonia*, Acts 16, 20. 22. 35. 36. 38.—Sept. for *מִשְׁפָּטִים* i. e. magistrates of the Jewish people under Ezra and Nehemiah, Ezra 9, 2. Neh. 2, 16. 4, 14. 13, 11.

2. Spec. *ὁ στρατηγὸς τοῦ ἱεροῦ*, the *captain*, *governor*, *prefect* of the temple, spoken genr. of the chief officers of the priests and Levites who kept guard in and around the temple; one of whom apparently held the chief command; see in *σπεῖρα* no. 2; comp. Jer. 20, 1. E. g. fully, Luke 22, 52 *στρατηγὸς τοῦ ἱεροῦ*. Acts 4, 1 *ὁ στρ. τοῦ ἱεροῦ*. 5, 24; absol. Luke 22, 4. Acts 5, 26.—Jos. B. J. 6. 5. 3 *δράμοντες δὲ οἱ τοῦ ἱεροῦ φύλακες ἡγγεῖλαν τῷ στρατηγῷ*. Ant. 20. 6. 2. B. J. 2. 17. 2 *ὁ στρατηγὸν*. Called also by other names, e. g. Sept. *ὁ ἡγούμενος οἴκου* *ἱεροῦ* for Heb. *הַגָּדוֹל בְּיָדוֹ* 1 Chr. 9, 11. 2 Chr. 31, 13. Jer. 20, 1; *ἐπιστάται τοῦ ἱεροῦ* 1 Esdr. 1, 8; *ἱεροστάται* 7, 2; *χιλίαρχοι* 1 Esdr. 1, 9, comp. 2 Chr. 35, 8. 9.

στρατιά, ἄς, ἡ, (*στρατός*), an *army*, *host*, Sept. for *צְבָא* 2 Sam. 3, 23. 1 K. 11,

15. Hdian. 6. 5. 16. Xen. Cyr. 1. 4. 17.—In N. T. only by Hebr. *στρατιά οὐράνιος* v. *τοῦ οὐρανοῦ*, i. q. *מַלְאָכֵי הַשָּׁמַיִם*, the *host* of heaven, the heavenly host, viz.

1. the *angelic host*, *angels*, Luke 2, 13. So Sept. for *מַלְאָכֵי הַשָּׁמַיִם* 1 K. 22, 19, comp. 2 Chr. 18, 18. Ps. 148, 2. 103, 21.

2. Of the host of the firmament, the *sun*, *moon*, and *stars*, Acts 7, 42. So Sept. and *מַלְאָכֵי הַשָּׁמַיִם* 2 Chr. 33, 3. 5. Jer. 19, 13. Zech. 1, 5.

στρατιώτης, ου, ὁ, (*στρατιά*), a *soldier*, *warrior*, spoken of common soldiers, Matt. 8, 9. Mark 15, 16. Luke 7, 8. John 19, 23 sq. Acts 12, 4. al. So 2 Macc. 14, 39. Hdian. 2. 7. 10. Xen. An. 7. 1. 3.—Trop. of a Christian teacher, 1 Tim. 2, 3 *ὡς καλὸς στρατιώτης* Ἰ. Χρ. See in *στρατεία*. +

στρατολογέω, ὦ, ἡ, ἴσω, (*στρατολόγος*; *στρατός*, *λέγω*), to *collect* an *army*, to *levy*, to *enlist*; Part. *ὁ στρατολογήσας* one who holds a *levy* or makes an *enlistment*, a commander, general, 2 Tim. 2, 4.—Plut. C. Mar. 9. Diod. Sic. 18. 12.

στρατοπεδάρχης, ου, ὁ, (*στρατόπεδον*, *ἄρχω*), Lat. *praefectus praetorio*, a *prefect* of the *praetorian camp*, or commander of the emperor's body-guards (comp. Phil. 1, 13); an officer to whose charge Paul was committed at Rome, Acts 28, 16. The younger Agrippa was once imprisoned by this officer at the command of the emperor Tiberius; see Jos. Ant. 18. 6. 6, comp. 10. Krebs Obs. in loc. Plin. Epist. 10. 65 "vinctus mitti ad praefectos praetorii me debet." See Adam's Rom. Ant. p. 149, 563. Dict. of Antt. art. *Praefectus*.—Genr. Luc. Hist. conscr. 22.

στρατόπεδον, ου, τό, (*στρατός*, *πέδον*), pr. the *camping-ground* of an *army*; hence, a *camp*, *encampment*, Jos. Ant. 7. 9. 6. Ceb. Tab. 1. Xen. Cyr. 3. 3. 27.—In N. T. meton. an *army* *encamped*, a *host*, Luke 21, 20. Sept. for *צֵבָא* Jer. 34, 1. So 2 Macc. 8, 12. Hdian. 7. 8. 8. Xen. Hell. 1. 1. 21.

στρεβλώω, ὦ, ἡ, ὥσω, (*στρεβλή*, *στρεβλός*, *στρέφω*), to *roll* or *wind* on a windlass, Hdot. 7. 36; to *wrench*, to *turn* awry, Hdot. 3. 129; espec. by torture, 3 Macc. 4, 14. Ael. V. H. 7. 18. Pol. 2. 59. 1.—In N. T. trop. to *wrest*, to *pervert*, e. g. the sense of a writing, c. acc. 2 Pet. 3, 16. Comp. Sept. Pass for *הִפְתִּיךָ* 2 Sam. 22, 27.

στρέφω, ἡ, ὥσω, pr. i. q. *τρέπω*, the first and third consonants of the root *Τρεπ* being strengthened by the sibilant and aspirate; to *turn*, to *turn about* or *around*, trans. Mid.

στρέφωμαι and Pass. aor. 2 ἐστράφην as Mid. to turn oneself, to turn about, intrans. Buttm. § 136. 1, 2.

1. Pr. to turn, c. acc. also with dat. of pers. towards whom, Matt. 5, 39 στρέφον αὐτῷ καὶ τὴν ἄλλην. Mid. Part. absol. στραφεῖς, στραφέντες, turning, being turned; Matt. 7, 6. 16, 23 ὁ δὲ στραφεῖς εἶπε τῷ Πέτρῳ. Luke 9, 55. 14, 25. 22, 61. John 1, 38. 20, 16; c. dat. τινί Luke 7, 9; πρὸς τινα Luke 7, 44. 10, [22.] 23. 23, 28. Also Mid. c. εἰς τινα, Acts 13, 46 στρεφόμεθα εἰς τὰ ἔθνη, we turn [and go] to the Gentiles. So with εἰς c. acc. of place, Acts 7, 39 ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, in their hearts they turned back to Egypt. John 20, 14 ἐστράφη εἰς τὰ ὀπίσω. Sept. Act. for חָשַׁב Jer. 48, 39; Mid. c. εἰς τὰ ὀπίσω for חָשַׁב Ps. 114, 3. 5.—Æl. V. H. 14. 15. Epict. Ench. 38. Xen. Lac. 11. 9. Mid. Pol. 1. 40. 13. Xen. An. 3. 5. 1; πρὸς τινα Luc. Alex. 8; εἰς τὰ δεξιὰ Xen. Eq. 7. 12.

2. Trop. trans. to turn into any thing, i. q. to convert, to change, e. g. c. εἰς, Rev. 11, 6 τὰ ὕδατα εἰς αἶμα. So Sept. for חָשַׁב Ps. 114, 8. Jer. 31, 13. Ex. 7, 15.—Mid. of persons, to turn in mind, to be converted, changed, to become a new man; Matt. 18, 3 εἰ μὴ στραφήτε καὶ γένησθε ὡς παῖδια. Comp. Sept. στραφήση εἰς ἄνδρα ἄλλον, Heb. חָשַׁב, 1 Sam. 10, 6.—Once Act. στρέφω intrans. or c. ἐαυτὸν impl. to turn oneself, to turn, to change one's mind and conduct; see Buttm. § 130. n. 2. Winer § 39. 1. Acts 7, 42 ἔστρεψε ὁ θεός. Comp. Sept. Is. 63, 10. So pr. Xen. Hell. 4. 3. 5.

στρηνιάω, ᾧ, f. ἄσω, (στρηνός, στρηνής,) pr. to be over strong, lusty, to live hard; hence to run riot, to revel, to live voluptuously, absol. Rev. 18, 7. 9.—Hesych. στρηνιῶντες ... διὰ πλοῦτον ὑβρίζειν καὶ βαρέως φέρειν. Sophil. ap. Athen. 3. p. 100. a. Antiphan. ib. p. 127. d. Lycophr. ib. 10. p. 420. b. It is a word of the new comedy for the earlier τρυφάω, Phryn. et Lob. p. 381. Sturz de Dial. Mac. p. 195. Wetst. N. T. II. p. 342.

στρηνός, εος, ους, τά, (στρηνής, comp. Lat. strenuus,) strength, lustiness, Pallad. 64, in Anth. Gr. III. p. 128; haughtiness, arrogance, Sept. for חָשַׁב 2 K. 19, 28; eager desire for any thing, e. g. μόνον Lycophr. 438.—In N. T. riotous living, revelry, voluptuousness, Rev. 18, 3 ἐκ τῆς δυνάμεως τοῦ στρηνίου αὐτῆς ἐπλοῦθησαν, i. e. from the abundance, vastness, of her luxury and proud voluptuousness.—A word of

the later Greek, Sturz de Dial. Mac. p. 195; comp. Lob. ad Phryn. p. 381.

στρουδίον, ου, τό, (dim. στρουδός,) any small bird, espec. a sparrow, Matt. 10, 29. 31: Luke 12, 6. 7. Sept. for חָשַׁב Ps. 11, 1. Lam. 3, 51.—Tob. 2, 10. Hierocl. Facet. 10. Athen. 14. p. 654. b.

στρώννω v. ὠννυμι, f. στρώσω, (στορέννυμι, Buttm. § 114. § 110. n. 7,) to strewn, to spread, c. acc. Matt. 21, 8 bis, ἔστρωσαν ἐαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ κτλ. Mark 11, 8 bis. For this custom see 2 K. 9, 13. Jos. Ant. 9. 6. 2 ἕκαστος ἐστρώννουν αὐτῷ τὸ ἱμάτιον. Sept. for שָׁרַף Esth. 4, 3. Is. 14, 11. So Dion. Hal. Ant. 9. 26. Luc. Amor. 12.—Spec. of a bed, couch, Acts 9, 34 στρώσων σεαυτῷ sc. κράββατον, κλίνη, comp. v. 33. Comp. Sept. Job 17, 13. Ez. 28, 7. (Theocr. Id. 21. 7. Artemid. 2. 57 or 62 στρωννύουσα κλινάς.) Pass. of a supper-chamber with couches (triclinia) spread around the table, i. q. furnished, prepared, comp. in ἀνάκειμαι nō. 2. Mark 14, 15 et Luke 22, 12 ἀνάγειον μέγα ἐστρωμένον. So Sept. Ez. 23, 41. Athen. 4. p. 138. c. Xen. Cyr. 8. 2. 6 ὁ αὐτὸς κλίνην στρώννουνσι, τράπεζαν κοσμεῖ. So triclinium stratum Macrobian. Sat. 2. 9.

στυγητός, ή, ὄν, (στυγέω,) hated, hateful, Tit. 3, 3.—Philo de Decal. p. 202. 20. Heliodor. 5. 29. Æschyl. Prom. 592.

στυγνάζω, f. ἄσω, (στυγνός, στυγέω,) to be or become sad, gloomy, to look sad; e. g. of a person, absol. Mark 10, 22 ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος. So Nicet. in Andron. Comnen. 2. 2. p. 207 κατηφιῶντες οὖν οἱ ἄνθρωποι καὶ στυγνάζοντες ἐβίωσκον.—Trop. of the sky, to lower, absol. Matt. 16, 3 πυρράζει γὰρ στυγνάζων ὁ οὐρανός. So Wisd. 17, 5 νῦν στυγή, comp. στυγνότης Pol. 4. 21. 1.

στῦλος, ου, ὁ, (kindr. στήλη,) a column, pillar, Rev. 10, 1 ὡς στῦλος πυρός. Sept. for חָשַׁב Ex. 13, 21. 22. 14, 24. So Æschyl. Ag. 898. Pol. 1. 22. 4.—Trop. of any firm support; e. g. persons of authority and influence in the church, Gal. 2, 9 οἱ δοκοῦντες στῦλοι εἶναι sc. ἐν τῇ ἐκκλησίᾳ. Rev. 3, 12. Of a doctrine on which the Christian religion specially rests, 1 Tim. 3, 15. So Eccles. 36, 24. Eurip. Iph. Aul. 57 στῦλοι γὰρ οἰκῶν εἰσὶ παῖδες ἄρσενες.

Στωϊκός, ή, ὄν, Stoic, also οἱ Στωϊκοί, the Stoics, a sect of philosophers founded by Zeno, so called from the στοά, portico, where he taught; see the works of Epictetus, Arrian, M. Antoninus, his followers. Acts 17, 18.

σύ, gen. σοῦ, *thou*, pers. pron. of the second person; Plur. ὑμεῖς, *ye*; see Buttm. § 72. 3. The oblique cases of the Sing. are all enclitic, except after prepositions, Buttm. ib. n. 2, 3.

1. Nom. σύ, Plur. ὑμεῖς, usually omitted except where a certain emphasis is required; Buttm. § 129. 14. Winer § 22. 6. In N. T. inserted: a) With emphasis, e. g. before a vocative Matt. 2, 6. Luke 1, 76. 2 Tim. 2, 1; or in distribution James 2, 3; with an adjunct between it and the verb John 4, 9. Also in interrogations, Matt. 27, 11. Luke 24, 18. John 8, 53. Mark 8, 29; and so at the end of a clause John 1, 21. 8, 48; in answers Matt. 26, 25. Mark 15, 2. In antitheses Matt. 3, 14. Luke 9, 60. John 3, 2. Luke 11, 48. 22, 26. 1 Cor. 3, 23; so καὶ σύ, καὶ ὑμεῖς, Luke 10, 37. 22, 58. Matt. 7, 12. Genr. Matt. 16, 16. Mark 1, 11. Luke 3, 22. In a relative clause ὑμεῖς is sometimes put before the relative, 1 John 2, 24. 27. So genr. Xen. Conv. 8. 4 σὺ δὲ μόνος. b) Without special emphasis, σύ John 21, 15. 16. 17. Luke 4, 7. John 4, 10; ὑμεῖς Matt. 28, 5. See Winer. l. c. So Xen. l. c. ὡς σὺ γὰρ ὄρᾳς.

2. Gen. σοῦ, ὑμῶν, are often used instead of the corresponding possessives σός, ὑμέτερος, Buttm. § 127. 7; e. g. σοῦ Matt. 1, 22. 4, 6. Mark 1, 2. s̄ap. ὑμῶν Matt. 5, 10. Mark 2, 8. Rom. 6, 12. s̄ap.—Genr. σοῦ Matt. 2, 6. 3, 14. 5, 29. s̄ap. ὑμῶν Matt. 5, 12. Luke 11, 5. s̄ap. For Luke 2, 35 καὶ σοῦ δὲ αὐτῆς, see in σεαυτοῦ.

3. Dat. σοί, ὑμῖν, genr. Matt. 4, 9. Mark 5, 9. Luke 1, 19. Matt. 7, 7. Luke 10, 13. 2 Cor. 5, 12. s̄ap. As dat. commodi Matt. 21, 5. 2 Cor. 5, 13; dat. incomm. 2 Cor. 12, 20. Rev. 2, 16. al. For the phrase τί ἐμοὶ καὶ σοί, see in ἐγώ. +

συγγένεια, as, ἡ, (συγγενής,) pr. kin, kindred, relationship, Jos. Ant. 13. 4. 1. Pol. 8. 35. 9. Xen. Hell. 2. 4. 21.—In N. T. meton. kindred, kinsmen, relatives, family; Luke 1, 61 οὐδεὶς ἐστὶ ἐν τῇ συγγενείᾳ σου. Acts 7, 3. 14. Sept. for הַשִּׁבְעָה Ex. 12, 21. Josh. 6, 23. So Pol. 15. 30. 7. Dem. 796. 17. Plato Legg. 627. c.

συγγενής, εὖς, οὖς, ὁ, ἡ, adj. (σύν, γένος, γίνωμαι,) kin, kindred, related; Subst. a kinsman, relative, one of the same family; Mark 6, 4 οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ... ἐν τοῖς συγγενέσι. Luke 1, 36 Ἐλισάβετ ἡ συγγενής σου. v. 58. 2, 44. 14, 12. 21, 16. John 18, 26. Acts 10, 24. Sept. for הַשִּׁבְעָה Lev. 18, 14; הַשִּׁבְעָה Lev. 25, 45. Josh. 21, 27. So Tob. 6, 10. Hdian. 4. 14. 14.

Xen. Hell. 1. 7. 8.—In a wider sense, *one of the same nation, a fellow-countryman*, spoken by Paul of the Jews as being all descended from a common ancestor; Rom. 9, 3 τῶν συγγενῶν μου κατὰ σάρκα. 16, 7. 11. 21. Comp. Xen. An. 7. 2. 31. Sturz Lex. Xenophont. s. v. lett. c.

συγγνώμη, ης, ἡ, (συγγνώσκω,) *consent, concession, permission, leave*. 1 Cor. 7, 6 τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατὰ ἐπιταγὴν, *this I say by way of permission, and not of command*, i. e. not as an injunction which ye are bound to follow.—Eccclus. 3, 13. Dem. 121. 9. Xen. Ath. 2. 20.

συγκάθημαι, (κάθημαι,) *to sit down with, to sit with*, c. μετά τινος Mark 14, 54; with dat. depending on σύν in compos. Acts 26, 30; see Winer § 56. 2, 4 fin. Buttm. § 147. n. 8, 9. Matth. § 405. Sept. for שָׁבַח Ex. 23, 33. Ps. 101, 7.—Absol. Luc. Pseudol. 20. Xen. An. 5. 7. 21.

συγκαθίζω, f. ἴσω, (καθίζω,) *trans. to make sit down with, to seat with*; intrans. *to sit down with, to sit with*.

1. Trans. *to make sit together with any one*; with ἐν c. dat. of place, Eph. 2, 6 καὶ συνήγειρε καὶ συνεκάθισεν [ἡμᾶς τῷ Χριστῷ v. 5] ἐν τοῖς ἐπουρανίοις.

2. Intrans. of several, *to sit down together*, Luke 22, 55. Sept. for שָׁבַח Ex. 18, 13. Jer. 16, 6.—Esd. 9, 6. 16. Plut. Arat. 21. Xen. Hell. 5. 2. 35.

συγκακοπαδέω, ὦ, f. ἴσω, (κακόπα-δέω,) *to suffer evil with any one, to endure affliction with*, c. dat. commodi, *for which*, Winer § 31. 1, 3. Buttm. § 133. n. 5. 2 Tim. 1, 8 συγκακοπάθησον τῷ εὐαγγελίῳ, *suffer affliction with others for the gospel*. [2, 3.]

συγκακουχέω, ὦ, f. ἴσω, (κακουχέω,) *only in Pass. to be maltreated or afflicted with any one, to suffer affliction with*, c. dat. of pers. Heb. 11, 25 συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ.

συγκαλέω, ὦ, f. ἴσω, (καλέω,) *to call together, to convoke*, c. acc. Mark 15, 16 συγκαλοῦσιν ὅλην τὴν σπεῖραν. Acts 5, 21. Mid. pr. *to call together to oneself*; c. acc. Luke 9, 1 συγκαλεσάμενος τοὺς δώδεκα. 23, 13. Acts 10, 24. 28, 17. In Luke 15, 6. 9 the Act. and Mid. alternate in the same context; see Winer § 39. 6. Sept. for הַשִּׁבְעָה, Act. Ex. 7, 11. Josh. 9, 22; Mid. Zech. 3, 10.—Jos. Ant. 7. 14. 7. Hdian. 1. 4. 1. Xen. Cyr. 4. 1. 1. Mid. Aristænet. I. 5 συν-εκαλείτο τοὺς φίλους.

συγκαλύπτω, f. ψω, (καλύπτω,) *to cover together, to cover wholly*, pr. Sept. for

ἡσυχ. Judg. 4. 18. 19. Jos. Ant. 9. 10. 2. Xen. Cyr. 8. 7. 28.—In N. T. trop. to *hide wholly, to conceal*, Luke 12, 2 οὐδὲν συγκαλυμμένον ἐστίν. So Ecclus. 26, 8. Plut. Alex. M. 31. Plato Rep. 452. d.

συνκάμπτω, f. ψω, (κάμπτω,) to *bend together*, c. acc. e. g. τὸν νότον τινας, to *bow down wholly*, Rom. 11, 10, i. e. trop. to *oppress, to afflict*, quoted from Sept. Ps. 69, 24, where it departs from the Hebrew.—Pr. Sept. for קָרַב 2 K. 4, 35. Plato Phæd. 98. d.

συνκαταβαίνω, f. βήσομαι, (καταβαίνω,) to *go down with any one, from a higher to a lower place*, as from Jerusalem to Cæsarea, absol. Acts 25, 5 *συνκαταβάντες* sc. ἐμοί. Sept. for נָצַב Ps. 49, 18.—Wisdom. 10, 14. Pol. 1. 39. 12. Diod. Sic. 11. 18. Found only in the later usage, instead of the earlier *συνκασιέναι*, Phryn. et Lob. p. 398.

συνκατάθεσις, εως, ἡ, (συνκατατίθημι,) *agreement, assent, accord*, 2 Cor. 6, 16.—Pol. 4. 17. 8. Plut. M. Antonin. 51.

συνκατατίθεμαι, Mid. (κατατίθημι,) to *put or lay down with another, to deposit together, at the same time*; Isæus 59. 25 *γραμματίειν*.—Usually and in N. T. only trop. to *agree with or to, to assent to, to accord with*, c. dat. Luke 23, 51. So Hist. Sus. 20. Jos. Ant. 20. 1. 2 *συνκατέμην τῇ γνώμῃ ταύτῃ*. Pol. 3. 98. 11. Plato Gorg. 501. c.

συνκαταψηφίζω, f. ἴσω, (καταψηφίζω,) pr. to *count down with*, i. q. to *reckon or number with others*; Pass. Acts 1, 26 *συνκαταψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων*. Hesych. ἐναρίσμιος, συμψηφισθεῖς, καταριθμηθεῖς.—Others, Pass. to *be chosen by vote with or among, to be voted in among*; but against etymology and classic usage, according to which Mid. καταψηφίζομαι is to *give one's vote against, to condemn*, Dem. 790. 15. Xen. Hell. 1. 7. 38.

συνκεράννυμι, f. ράσω, (κεράννυμι,) to *mix together, to mingle with*, Pass. 2 Macc. 15, 39 οἶνος ὕδατι *συνκερασθεῖς*. Anthol. Gr. I. p. 15. 2.—In N. T. trop. to *mingle together, to temper*, i. e. to *mix together so that one part qualifies another*, c. acc. 1 Cor. 12, 24 ὁ θεὸς *συνέκρασε* τὸ σῶμα. Pass. with two datives, one depending on σύν in comp. and the other a dat. commodi; Heb. 4, 2 ὁ λόγος... μὴ *συνκερασμένους τῇ πίστει τοῖς ἀκούσασιν*, comp. Butt. n. 5. So Menand. ap. Stob. Serm. 42. p. 302, τὴν τοῦ λόγου μὲν δύναμιν ἥξει χρηστῶ *συνκε-*

κραμένῃν ἔχειν. Plut. Non. poss. suav. viii 20. Thuc. 6. 18; c. dat. pers. Xen. Cyr. 1. 4. 1.

συνκινέω, ᾧ, f. ἴσω, (κινέω,) trans. to *move with another*; Mid. intrans. to *move oneself with, to move together with others*, Plut. de Adulat. et Amic. 7. Epict. Ench. 33. 10. Trop. to *move in mind with any one, to incite, to rouse*, sc. to like exertion, to sympathy, Plut. Galb. 1. Pol. 2. 59. 8. ib. 15. 17. 1.—In N. T. spec. of a popular commotion, to *move together, to stir up at the same time*, c. acc. Acts 6, 12 τὸν λαὸν καὶ τοὺς πρεσβυτέρους κτλ. comp. κινέω.

συνκλείω, f. εἰσω, (κλείω,) to *shut up together, to enclose together*, c. acc. Luke 5, 6 *συνέκλεισαν* πλῆθος ἰχθύων παλῦ. Sept. for נָצַב Ex. 14, 3. So 1 Macc. 5, 5. Pol. 1. 17. 8. Hdtian. 7. 10. 6.—Trop. to *shut up or include together*, i. q. to *make subject alike*; so with εἰς c. acc. Rom. 11, 32 *συνέκλεισε* γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπείθειαν. Gal. 3, 23; with ὑπό c. acc. Gal. 3, 22. Comp. Sept. for נָצַב נִצְבָּה Ps. 31, 9. Josh. 20, 5; בָּ ה' Ps. 78, 50. So Diod. Sic. 19. 19 εἰς τοιαύτην δ' ἀμνηχανίαν *συνκλείσεις* Ἀντίγονος.

συνκληρονομός, ου, ὁ, (κληρονομός,) pr. a *co-heir, joint-heir*, i. q. a *joint-possessor, copartner*, Rom. 8, 17 *συνκλ. τοῦ Χριστοῦ*. Eph. 3, 6. Heb. 11, 9. 1 Pet. 3, 7.

συνκοινωνέω, ᾧ, f. ἴσω, (κοινωνέω,) to *be partaker with others, to share with others in any thing*, c. dat. Eph. 5, 11. Phil. 4, 14. Rev. 18, 4.—So c. gen. Dem. 1299. 20 *συνκοινωνεῖν τῆς δόξης*.

συνκοινωνός, ου, ὁ, ἡ, (κοινωνός,) a *joint-partaker, copartner*, c. gen. Rom. 11, 17 *συνκ. τῆς ρίξης* κτλ. 1 Cor. 9, 23. Phil. 1, 7; ἐν c. dat. Rev. 1, 9.

συνκομίζω, f. ἴσω, (κομίζω,) pr. to *take up and bear together, to bring together, to collect*, e. g. fruits Sept. Job 5, 26. Xen. Mem. 2. 8. 3; children Xen. Ag. 1. 21; dead bodies on a field of battle for burning, Plut. Agesi. 19. Thuc. 6. 71.—In N. T. of several persons, to *bear away together*, e. g. a corpse for burial, to *help bury*, c. acc. Acts 8, 2 *συνεκόμισαν* δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς. So Soph. Aj. 1048. comp. Sept. Job 5, 26. Phavor. *συνκομίζειν* ἀντὶ τοῦ θάπτειν, ἀπὸ τῶν συναγομένων καρπῶν εἰς τὰς ἀποθήκας.

συνκρίνω, f. ἰνώ, (κρίνω,) pr. to *separate out and put together anew*; hence to *join together, to combine, to compose*; opp. διακρίνειν 'to separate between, to decom-

pose; Plut. Consol. ad Apoll. 15, καλῶς δ' Ἐπίχαρμος· συνεκρίθη, φησί, καὶ διεκρίθη, καὶ ἀπῆλθε ὅθεν ἦλθε πάλιν, γὰ μὲν εἰς γῆν, πνεῦμα δ' ἄνω. Luc. Pseudosop. 5, Plat. Phædo 71. b.—Hence in N. T.

1. *to join together, to combine*, as in classic usage above; c. acc. et dat. 1 Cor. 2, 13 πνευματικοῖς πνευματικὰ συγκρίνοντας, *combining spiritual things with spiritual*, i. e. expressing thoughts taught by the Spirit in words taught of the Spirit (ἐν διδακτοῖς πνεύματος), giving to our spiritual teaching a spiritual form; not combining things heterogeneous.—Others: *explaining spiritual things by spiritual*, i. e. the teachings of the gospel by those of the O. Test. but against the context. Others take dat. πνευματικοῖς as masc. referring to persons.

2. Spec. *to judge of together, to compare*; c. acc. et dat. 2 Cor. 10, 12 bis, συγκρίναι ἑαυτοὺς τισὶ . . . συγκρίνοντας ἑαυτοὺς ἑαυτοῖς.—Jos. Ant. 5. 1. 21. Luc. Parasit. 51. Pol. 6. 47. 9; c. πρὸς Diod. Sic. 2. 5. ib. 3. 52.

συγκύπτω, f. ψω, (κύπτω,) *to stoop or bow together*, as persons putting their heads together, Hdot. 3. 82. Luc. Bis. Acc. 4; of things inclining toward each other, Xen. An. 3. 4. 19.—In N. T. *to be bowed together, to be bent double*, absol. Luke 13, 11 ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι. So Sept. Job 9, 27. Eccles. 12, 11. The-mist. Orat. 7 ad Valent. p. 90 αἰὲ συγκεκνυφώς, αἰὲ συνεφής, ἐφέλκόμενος τὰς ὀφρύς.

συγκυρία, as, ἡ, (συγκυρίω,) pr. 'a happening together,' i. e. *coincidence, accident, chance*; Luke 10, 31 κατὰ συγκυρίαν, *by chance*.—Eustath. ad Il. 23. 435. So συγκύρησις Pol. 9. 12. 6; συγκύρημα Pol. 4. 86. 2.

συγχαίρω, (χαίρω,) aor. 2 συνεχάρην from the Pass. form, see in χαίρω; *to rejoice with any one*, to sympathize in another's joy; c. dat. depending on σύν in compos. Winer § 56. 2, 4 fin. Buttm. § 147. n. 8, 9. Matth. § 405. Phil. 2, 17 συγχαίρω πάνιν ὑμῖν. v. 18. Luke 1, 58. 15, 6. 9. (Sept. Gen. 21, 6. Plut. Parall. 16 bis, χαρέντων δὲ πάντων, μόνῃ ἡ ἀδελφῇ οὐ συνεχάρη Ὀρατία. Xen. Hi. 11. 12.) Others in all these passages, *to congratulate*, as Act. Dem. 194. 23. Pol. 29. 7. 4. Mid. 3 Macc. 1, 8.—Trop. of things, 1 Cor. 12, 26 τὰ μέλη. 13, 6 οὐ χαίρει [ἡ ἀγάπη] ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, i. e. the truth of the gospel leads its followers to rejoice in righteousness and ἡ ἀγάπη rejoices with them.

συγγέω, (χέω,) also συγχύνω a later form disapproved by the grammarians, Lob.

ad Phryn. p. 726; impf. συνέχεον and συνέχυνον; Pass. perf. συγγέχυμαι, aor. 1 συνεχύσῃ, see fully in ἐκέχω. Buttm. § 114, χέω.—Pr. *to pour together*, Lat. *confundo*; hence trop. *to confound, to confuse*, e. g.:

1. Of an assembly, multitude, i. q. *to throw into confusion, to excite, to put in an uproar*, c. acc. Acts 21, 27 συνέχεον πάντα τὸν ὄχλον. Pass. 19, 32 ἡ ἐκκλησία συγκεχυμένη. 21, 31.—Jos. B. J. 6. 2. 6. Pol. 1. 40. 13. Luc. Bis. Acc. 17 καὶ ξυγγεῖν ἡμῶν ἐπειράτο τὴν ξυνοσίαν, ἐπιταράξας τῇ βοῇ. Comp. D. Deor. 25. 1.

2. Of the mind, *to confound, to perplex*, e. g. a person in disputation, c. acc. Acts 9, 22. Pass. of persons in amazement, consternation, Acts 2, 6 συγῆλθε τὸ πλῆθος, καὶ συνεχύσῃ.—1 Macc. 4, 27. Arr. Epict. 3. 22. 25. Diod. Sic. 4. 62 συνεχύσῃ τὴν ψυχὴν.

συγχεράματ, ὦμαι, f. ἦσομαι, Mid. dep. on. (χεράματ,) *to use with another, to have in common use*, Pol. 3. 14. 5. ib. 6. 3. 10.—In N. T. *to have usage, dealings, intercourse with any one*, c. dat. John 4, 9 οὐ γὰρ συγγρῶνται Ἰουδαῖοι Σαμαρείταις. So Arr. Peripl. Mar. Eryth. p. 159 συνεχρήσαντο δὲ αὐτῇ [τῇ νήσῳ] καὶ ἀπὸ Μούζας τινές, i. e. some from Muza have commerce with the island. Comp. χεράματ Xen. Hi. 5. 2 Mem. 4. 8. 11.

συγχύνω, see συγγέω.

σύγχυσις, εως, ἡ, (συγγέω,) *confusion, tumult, uproar*, Acts 19, 29. Comp. Sept. for נִבְּחָהָ 1 Sam. 14, 20.—Pol. 14. 5. 8. Plut. Pyrrh. 25.

συζάω, ὦ, f. ἦσω, (σύν, ζάω,) *to live with any one, i. e. to continue in life*, c. dat. expr. or impl. see in συγχαίρω. 2 Cor. 7, 3 ἐν ταῖς καρδίαις ἡμῶν ἔστε εἰς τὸ συναποθανεῖν καὶ συζῆν sc. ὑμῖν. Trop. of eternal life with Christ, Rom. 6, 8. 2 Tim. 2, 11.—Aristot. Eth. 8. 6. Dem. 363. 4 οἷς συζῆν τὸν λοιπὸν βίον ἀνάγκη. Plato Polit. 302. b.

συζεύγνυμι, f. εὐξω, (ζεύγνυμι,) aor. 1 συνέζευξα, *to yoke together, to couple*, pr. animals, Sept. for יָבַר Ez. 1, 11. Xen. Cyr. 2. 2. 26.—In N. T. trop. *to join together, to unite*, c. acc. e. g. husband and wife, Matt. 19, 6. Mark 10, 9. So Jos. Ant. 1. 19. 10 Hdian. 3. 10. 4. Xen. Œc. 7. 30.

συζητέω, ὦ, f. ἦσω, (σύν, ζητέω,) *to seek any thing with another, as Hercules with Iphitus for his cattle*, Apollod. Bibl. 2. 6.—In N. T. trop. *to seek together, i. e. to inquire of another, to question with*, implying two or more persons or parties; ab-

sol. Mark 9, 10 συζητούντες, τί ἐστὶ τὸ ἐκ νεκρῶν ἀναστῆναι. With πρὸς ἐαυτοὺς Mark 1, 27. Luke 22, 23. (Plato Crat. 384. c. 1d. Meno 90. b.) Also genr. to question, to reason, to dispute with; absol. Mark 12, 28 ἀκούσας αὐτῶν συζητούντων. Luke 24, 15; c. dat. Acts 6, 9; πρὸς τινα, Acts 9, 29 συνεζήτει πρὸς τοὺς Ἑλληνιστάς. With the idea of cavil, captiousness, c. dat. Mark 8, 11. 9, 14; πρὸς τινα, Mark 9, 16.

συζήτησις, εὖς, ἡ, (συζητέω,) inquiry together, reasoning, disputation, Acts 15, 2. 7. 28, 29.—Philo de Opif. Mund. p. 11. d. Allegor. 2. p. 85. b.

συζητητής, οὗ, ὁ, (συζητέω,) a joint-inquirer, a reasoner, disputant, a sophist, 1 Cor. 1, 20.

σύζυγος, ον, ὁ, ἡ, adj. (συζεύγνυμι,) yoked-together, paired; Subst. a yoke-fellow, trop. a wife, Eurip. Alc. 314, 342.—In N. T. trop. a fellow-labourer, colleague, Phil. 4, 3. So Aristoph. Plut. 945 ἐὰν δὲ σύζυγον λάβω τίνα. Eurip. Iph. Taur. 250.

συζωοποιέω, ὦ, f. ἥσω, (ζωοποιέω,) to make alive with any one, to quicken with, e. g. trop. into spiritual life with Christ as risen from the dead; c. dat. τῷ Χρ. Eph. 2, 5. With σύν. repeated Col. 2, 13; comp. Winer § 56. 2, 4 fin.

συκάμινος, ου, ἡ, a sycamine-tree, Heb. Plur. סִּימִינִים; called also the sycamore, συκόμορος, see fully in συκομορέα. Luke 17, 6. Sept. for שִׁי 1 K. 10, 27. 1 Chr. 27, 28. Is. 9, 9.—Dioscor. I. 182, 184 συκόμορον, ἔνιοι δὲ καὶ τοῦτο συκάμινον λέγουσι. Theophr. H. Pl. 4. 2. Diod. Sic. 1. 34.

συκέα, contr. συκῆ, gen. εἰς ἡς, ἡ, (σύκων,) a fig-tree, ficus carica, Matt. 21, 19 bis. 20. 21. 24, 32. Mark 11, 13. 20. 21. 13, 28. Luke 13, 6. 7. 21, 29. John 1, 49. 51. James 3, 12. Rev. 6, 13. Sept. for סִּימִינִים Judg. 9, 10. 11. So Ael. V. H. 3. 38. Xen. CEC. 19. 12.—As explanatory of Mark 11, 13, it may be noted, that in the east the fruit of the fig-tree is of three kinds: a) Early figs, Heb. סִּימִינִים, Arab. bokkôreh, Lat. præcox Plin. H. N. 16. 49; ripening about the end of June. b) Summer figs, Arab. kermûs, ripening in August. c) Winter figs, grosti, ὀλυνβοί, longer and darker than the kermûs, hanging and ripening late on the tree even after the leaves are shed; and sometimes gathered as a delicious morsel in the spring. See genr. Shaw's Travels, Lond. 1757. pp. 144, 342. Columell. de Arb. 21. Winer Realw. art. Feigenbaum. Josephus describes the fig-trees near the

lake of Gennesareth as yielding fruit during ten months of the year, B. J. 3. 10. 8.

συκομορέα, ας, ἡ, (σύκων, μορέα, μόρον,) i. q. ἡ συκόμορος, a sycamore-tree, ficus sycomoros, pr. 'the fig-mulberry,' Luke 19, 4. This tree is frequent in Egypt and the level parts of Palestine, resembling the mulberry-tree in its leaves, with fruit similar in appearance to the fig growing directly from the stem and boughs, and very indigestible. It is more frequently called the sycamine tree, ἡ συκάμινος q. v. See Dioscor. I. 182, 184. Theophr. H. Pl. 4. 2. Athen. 2. p. 51. b. Celsii Hierob. I. p. 310. Rosenm. Alterthk. IV. i. p. 281.—Hesych. συκομορέα· συκάμινον. Other forms in Mss. are συκομορέα, συκομοραία, συκομοραία.

σύκου, ου, τό, a fig, see in συκία; Matt. 7, 16. Mark 11, 13. Luke 6, 44. James 3, 12. Sept. for סִּימִינִים 2 K. 20, 7. Neh. 13, 15.—Ael. V. H. 3. 36. Dem. 314. 12. Xen. Cyr. 6. 2. 22.

συκοφαντέω, ὦ, f. ἥσω, (συκοφάντης; σύκων, φαίνω,) pr. to be a συκοφάντης, i. e. a fig-shewer, fig-informer, one who watched and informed against persons who exported figs from Attica contrary to law; see Suid. s. voc. Potter's Gr. Ant. I. p. 121 sq. Dict. of Ant. art. Sycophantes. Hence genr. to inform against, to accuse falsely, to slander, c. acc. Jos. Ant. 10. 7. 3. Ael. V. H. 2. 13. Hdian. 2. 14. 7. Xen. Mem. 2. 9. 5.—In N. T. spec. to extort by false accusations, to overreach, to defraud, c. acc. pers. Luke 3, 14; τινός τι 19, 8. Sept. for סִּימִינִים Job 35, 9. Ps. 119, 122. Prov. 22, 16. Comp. Xen. Hell. 2. 3. 22 ἀδικώτερα τῶν συκοφαντῶν ποιεῖν.

συλαγωγέω, ὦ, f. ἥσω, (σύλων, ἄγω,) to lead off as prey, to carry off as booty, e. g. captives Heliodor. 10. p. 512; to rob, to spoil, Aristen. 2. 22.—In N. T. trop. to lead captive, to lead astray, of false teachers, c. acc. Col. 2, 8.

συλάω, ὦ, f. ἥσω, to strip, to spoil, to rob, hyperbol. c. acc. 2 Cor. 11, 8 ἅλλας ἐκκλησίας ἐσώλησα λαβὼν ὀψώνιον.—Jos. B. J. 1. 1. 1. Hdian. 7. 7. 7. Xen. Hi. 4. 11.

συλλαλέω, ὦ, f. ἥσω, (σύν, λαλέω,) to speak or talk with, to confer with, c. dat. Mark 9, 4. Luke 9, 30. 22, 4. With μετά τινος Matt. 17, 3. Acts 25, 12; πρὸς ἀλλήλους Luke 4, 36. Sept. c. dat. for סִּימִינִים Ex. 34, 35.—So c. dat. Pol. 1. 43. 1. ib. 4. 22. 8; πρὸς ἀλλήλους Dion. Hal. Ant. 10. 12; absol. Plut. de Gen. Socr. 32.

συλλαμβάνω, f. λήψομαι, (λαμβάνω,) to take together, pr. in the two hands toge

ther, Lat. *comprehendere*; trop. like Engl. to *comprehend*, to *comprise*, Hdot. 3. 82 ἐνὶ ἑπεί πάντα συλλαβῶν εἰπεῖν. ib. 7. 16. 3; also to *take* or *bring together*, to *collect*, e. g. scattered troops Hdot. 5. 46; to *take* with oneself, Xen. Cyr. 3. 3. 1 ἀπ' αὐτοῦ συλλαβῶν τὸ ἕτερον στράτευμα.—In N. T.

1. Lat. *comprehendere*, of persons, to *take* or *seize altogether*, stronger than λαμβάνω, from the idea of *clasping together* or grasping with the hands clutched together; comp. σύν intens.

a) Pr. as of persons taken by authority or force, to *seize*, to *apprehend*, to *arrest*, c. acc. τὸν Ἰησοῦν John 18, 12. Acts 1, 16. Matt. 26, 55. Mark 14, 48. Luke 22, 54. Acts 12, 3 τὸν Πέτρον. 23, 27. Mid. id. Acts 26, 21. Sept. for ἡβη Judg. 7, 25; ὡς Josh. 8, 23. 1 K. 20, 18. So Ael. V. H. 5. 18. Hdian. 7. 7. 14. Xen. An. 1. 1. 3.—In hunting or fishing, to *take*, to *catch*, ἄγραν Luke 5, 9; comp. v. 5, where it is λαμβάνω. So Eurip. Orest. 1340 οὐχὶ συλλήψεσθ' ἄγραν. Ael. H. An. 1. 2.

b) Trop. of females, to *conceive*, absol. Luke 1, 24; c. acc. νύον v. 36; ἐν γαστρὶ v. 31; ἐν τῇ κοιλίᾳ 2, 21. Sept. for ἡβη Gen. 4, 1. 16. 19, 36. So Plut. de vitand. Aet. alien. 4. Test. XII Patr. p. 544. Hippocr. Aphor. 5. 46 ἐν γαστρὶ. Galen de Sem. 1 συλλαμβάνειν τὸ σπέρμα.—Spec. and metaph. of irregular desire as exciting to sin, James 1, 15; comp. Sept. and ἡβη Ps. 7, 15. So Justin. Mart. de Resurr. p. 327 Εἶδα τὸν λόγον ἀπὸ τοῦ ὄψεως συλλαβοῦσα παρακοὴν καὶ θάνατον ἔτεκε.

2. to *take* hold with another, to *help*, to *aid*, usually and in N. T. Mid. c. dat. Luke 5, 7 ἐλθόντας συλλαβεῖσθαι αὐτοῖς. Phil. 4, 3.—Sept. Gen. 30, 7. Ael. V. H. 2. 4. Xen. Ag. 2. 31. Act. Hdot. 6. 125. Xen. Mem. 2. 3. 18.

συλλέγω, f. ξω, (λέγω,) pr. to *lay together*, i. e. to *gather*, to *collect*; e. g. fruits and grain, c. acc. Matt. 7, 16 ἀπὸ ἀκανθῶν σταφυλὴν, ἀπὸ τριβόλων σῖκα. Luke 6, 44 ἐξ ἀκανθῶν σῖκα. Matt. 13, 28. 29. 30. 40 ζιζάνια. Genr. τὸ εἰς τί Matt. 13, 48; τὶ ἐκ τίνος v. 41. Sept. for ὡς Lev. 19, 9. 10. Ruth 2, 3. 7 sq.—Hdot. 1. 68. Luc. Tim. 23. Xen. An. 2. 4. 11 χόρτον. 4. 3. 11 φρύγανα ὡς ἐπὶ πύρ.

συλλογιζομαι, f. ἴσομαι, Mid. depon. (λογίζομαι,) to *reckon together*, to *compute*, c. acc. Diod. Sic. 1. 5. Dem. 355 ult.—In N. T. to *reason together*, to *consider*, to *deliberate*; absol. Luke 20, 5 συνελογίσαντο ὁδὸς ἑαυτοῦς, comp. Matt. 21, 25 et Mark

11, 31. Sept. for Part. ἡβη Is. 43, 18. So Pol. 1. 44. 1. ib. 1. 63. 8. Plut. Brut. 36.

συλλυπέω, ὦ, f. ἴσω, (λυπέω,) to *grieve* or *afflict* with another; Pass. to *be grieved* or *afflicted* with, to *console* with; c. dat. Diod. Sic. 4. 11. Theophr. Char. 1. 1. Plato Rep. 462. e.—In N. T. Pass. to *be grieved* withal, i. e. at the same time or along with some other emotion; Mark 3, 5 περιβεβημένος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ παρώσει τῆς καρδίας αὐτῶν.

συμβαίνω, f. βήσομαι, (βαίνω,) aor. 2 συνέβη, to *go* with the feet close together, Xen. Eq. 1. 14.—In N. T. of things, events, to *come together* in time, to *happen together*, to *fall out*, to *come to pass*; with dat. of pers. to whom, Mark 10, 32 τὰ μέλλοντα συμβαίνειν αὐτῷ. Acts 3, 10. 20, 19. 1 Cor. 10, 11. 1 Pet. 4, 12. 2 Pet. 2, 22. Part. absol. τὰ συμβεβηκότα, things happened, events, Luke 24, 14. Sept. for ἡβη Gen. 42, 4. 29. Esth. 6, 13. So 1 Macc. 5, 25. Xen. Mem. 3. 5. 17. Part. absol. 1 Macc. 4, 26. Diod. Sic. 1. 22.—Impers. c. inf. of the principal verb, the infinitive clause being strictly the subject; Acts 21, 35 συνέβη βασιτάξασθαι αὐτόν, i. e. he was borne; comp. Buttin. § 129. 10. Winer § 45. 2. So 2 Macc. 3, 2. Luc. D. Deor. 20. 8. Pol. 1. 22. 3. Diod. Sic. 1. 50.

συμβάλλω, f. βαλῶ, (βάλλω,) to *throw*, send, put together, e. g. of streams flowing together, c. acc. τὸ ὕδωρ συμβάλλειν Hom. Il. 4. 453. Hdot. 4. 50; of warriors, τὰς ἀσπίδας Xen. Ag. 2. 12. Of persons, to *send* or *bring together*, e. g. in strife, Lat. committere, Hom. Il. 3. 70. Xen. Conv. 4. 9.—In N. T.

1. to *throw* or *put together*, pr. with acc. λόγους or the like implied, like Lat. conferre for 'conferre sermones,' Engl. to *confer* together, intrans. a) Genr. i. q. to *discourse* with, to *dispute* with, c. dat. Acts 17, 18 τινὲς δὲ τῶν φιλοσόφων συνέβαλλον αὐτῷ. So Jos. Ant. 1. 12. 3 συμβαλοῦσα ποιμήσι. Jambl. Vit. Pyth. c. 2 τοῖς ἐν Μέρφει καὶ Διοσπόλει μάλιστα συμβαλεῖν ἱερέσι. Fully written συμβ. λόγους τινὶ Eurip. Iph. Aul. 830 or 836. Xen. Mem. 2. 2. 21. b) to *consult* together, Acts 4, 15 συνέβαλον πρὸς ἀλλήλους sc. βουλευματα. So fully Eurip. Phoen. 700 or 755 συμβ. βουλευματα. c) Luke 2, 19 συμβάλλειν ἐν τῇ καρδίᾳ sc. ταῦτα, i. e. to *put together* in mind, to *compare*, to *ponder* in mind. Comp. Philostr. Vit. Apoll. 4. 43 ἐνυμβαλεῖν τὸ εἰρημένον. Arr. Exp. Alex. 2. 3. 9 τὸ μαρτεῖον. Mid. Hdot. 4. 15, 45.

2. Mid. to put together one's own with another, to contribute, to help; c. dat. Acts 18, 27 συνεβάλετο πολὺ τοῖς πεπιστευκόσι.—Wisd. 5, 8. Diod. Sic. 1. 2. Xen. Hell. 1. 35.

3. Intrans. or c. εαυτὸν impl. Buttm. § 130. n. 2. Winer § 39. 1; to come together with another, to encounter, to meet with, c. dat. a) In a hostile sense, εἰς πόλεμον Luke 14, 31. So 2 Macc. 8, 23. Jos. Ant. 6. 5. 3 συμβαλὼν εἰς μάχην. Pol. 10. 37. 4. Xen. Hell. 4. 2. 23. b) Genr. i. q. to meet with, Acts 20, 14 συνέβαλεν ἡμῖν εἰς τὴν ἄσπον. So Jos. Ant. 2. 7. 5. Xen. Cyr. 6. 2. 41.

συμβασιλεύω, f. εὔσω, (βασιλεύω,) to reign with any one, c. dat. Luc. D. Deor. 16. 2. Pol. 30. 2. 4.—In N. T. only trop. 1 Cor. 4, 8. 2 Tim. 2, 12; comp. in βασιλεύω no. 2.

συμβιβάζω, f. ἄσω, (βιβάζω,) to make come together, to bring together, e. g.

1. to join or knit together, to unite, trop. of Christians as parts of Christ's spiritual body the church; Pass. Eph. 4, 16 ἐξ οὗ πᾶν τὸ σῶμα . . . συμβιβάζεται. Col. 2, 19; ἐν ἀγάπῃ Col. 2.—Genr. Dion Cass. 37. p. 62. Thuc. 2. 29.

2. to put together in mind, and hence praegn. to gather, to infer, to conclude; c. ὅτι Acts 16, 10; also to prove, to demonstrate, c. ὅτι, Acts 9, 22 συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός. So c. ὡς Aristot. Rhet. ad Alex. 36; c. περὶ Plato Rep. 504. a. See Wetstein N. T. II. p. 109.

3. From the Heb. to teach, to instruct, c. acc. of pers. 1 Cor. 2, 16 ὅς συμβιβάσει αὐτόν sc. τὸν κύριον, in allusion to Is. 40, 13 where Sept. for שׂרַיָה; also Ex. 18, 16. Deut. 4, 9; יְהוָה Is. 40, 14; מְרַיָה Ex. 4, 12. Lev. 10, 11.

συμβουλευέω, f. εὔσω, (βουλευέω,) to counsel with any one, to give counsel, to advise; c. dat. John 18, 14 Καϊάφας ὁ συμβουλευέων τοῖς Ἰουδαίοις. Rev. 3, 18. Sept. for גִּזְרֵי Ex. 18, 19. Jer. 38, 15. So Jos. c. Apion. 1. 34. Luc. Abdic. 5. Xen. Mem. 1. 3. 13 bis.—Mid. spoken of several, to counsel or consult together, e. g. for evil, to plot, c. ἑνα, Matt. 26, 4 συμβουλευσάντο, ἑνα τῶν Ἰησοῦν κρατήσωσι λόγῳ. John 11, 53; c. inf. Acts 9, 23. Sept. for גִּזְרֵי 1 K. 12, 8. 2 Chr. 20, 22. So 1 Macc. 9, 59. Pol. 2. 46. 2. Plato Theag. 122. a.

συμβούλιον, ου, τό, (σύμβουλος.) 1. a council, meton. counsellors, Acts 25, 12. Here spoken of persons who sat in public trials with the governor of a pro-

vince; called also consilarii Suet. Tiber 33; assessores Lamprid. Vit. Alex. Sev. c. 46; πάρεδροι Dion Cass. p. 505. e. Comp. Jos. B. J. 2. 16. 1. Adam's Rom. Ant. p. 162. Dict. of Antt. art. Conventus.—Genr. Theodot. for כְּנִי Prov. 15, 22. Diod. Sic. 13. 12. Plut. de Virtut. mor. 7. p. 221.

2. counsel, consultation, e. g. λαμβάνειν v. ποιεῖν συμβούλιον, to take counsel, to make or hold a consultation; so συμβ. λαμβάνειν Matt. 12, 14. 22, 15. 27, 1. 7. 28, 12; συμβ. ποιεῖν Mark 3, 6. 15, 1.—Comp. συμβουλία Sept. 1 K. 1, 12. Tob. 4, 24. Xen. Mem. 1. 3. 4.

σύμβουλος, ου, ὁ, (σύν, βουλή,) a counsellor, pr. one joined in counsel; Rom. 11, 34, in allusion to Is. 40, 13 where Sept. for חֶזְקִיָּה. Sept. also for גִּזְרֵי 2 Sam. 15, 12. 1 Chr. 27, 32, 33.—Jos. c. Ap. 2. 15. Hadian. 1. 8. 1. Xen. Conv. 8. 39.

Συμεών, ὁ, indec. Simeon, Heb. שִׁמְעוֹן (a hearkening), pr. n. i. q. Σίμων.

1. The second son of Jacob, born of Leah; also of the tribe descended from him, Rev. 7, 7. See Gen. 29, 33. Jos. Ant. 1. 19. 8.

2. One of the ancestors of Jesus, Luke 3, 30.

3. A pious Jew, who took the infant Jesus in his arms and blessed him in the temple, Luke 2, 25. 34. Some suppose him to be the same with Shammai, Σαμῆας, mentioned by Josephus along with Pollio, Ant. 15. 1. 1, et 10. 4; others regard him as the R. Simeon, the son of Hillel, mentioned in the Talmud as the father of Gamaliel; see in Γαμαλιήλ. But neither of these conjectures has any weight; see Lightf. Hor. Heb. in Luc. l. c. Wetst. N. T. I. p. 665.

4. Simeon, i. q. Simon Peter, elsewhere Σίμων q. v. Acts 15, 14. 2 Pet. 1, 1.

5. A Christian teacher at Antioch, surnamed Niger, Acts 13, 1.

συμμαθητής, οὔ, ὁ, (μαθητής,) a fellow-disciple, John 11, 16.—Plato Euthyd. 272. c. Poll. On. 6. 159 Πλάτων δέ, συμμαθητὰς ἔφη. For some such compound words disapproved by the Atticists, see Phryn. ed. Lob. p. 471.

συμμαρτυρέω, ὦ, f. ἴσω, (μαρτυρέω,) to bear witness with another, to testify with, i. e. at the same time and to the same effect; c. dat. Rom. 8, 16 τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι κτλ. 9, 1; absol. 2, 15. Rev. 22, 18 Rec. where the better reading is μαρτυρέω.—Plut. de Adulat. et Amic. 23. Xen. Hell. 7. 1. 35.

συμμερίζω, f. ἴσω, (μερίζω,) *to divide with others, jointly*; in N. T. Mid. *to divide with others so as to receive part to oneself, to share with, to partake with*, c. dat. 1 Cor. 9, 13.

συμμέτοχος, ου, ό, ή, adj. (μέτοχος,) *partaking with*, Subst. *a joint-partaker*, Eph. 3, 6, 5, 7.—Justin. Mart. Apol. 1: p. 51 **συμμέτοχος τῶν πασῶν**. So **συμμετέχω** 2 Macc. 5, 20. Xen. An. 7. 8. 17.

συμμιμητής, ου, ό, (μιμητής,) *a co-imitator, joint-follower*, Phil. 3, 17. On this kind of compounds, see Phryn. et Lob. p. 471.

συμμορφίζω, f. ἴσω, (σύμμορφος,) *to make of like form with, to conform*, Pass. trop. c. dat. Phil. 3, 10 Lachm. for **συμμορφώ** id.

σύμμορφος, ου, ό, ή, adj. (μορφή,) *having like form with, conformed to, like*; c. dat. Phil. 3, 21 τὸ σῶμα...**σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ**. With gen. Rom. 8, 29 προώρισε **συμμόρφους τῆς εἰκό- νος τοῦ υἱοῦ αὐτοῦ**. For the gen. after words compounded with σύν in classic writers, see Matth. § 379 fin.

συμμορφόω, ω, f. ὠσω, (σύμμορφος,) *to make of like form with another, to conform*, Pass. trop. c. dat. Phil. 3, 10.

συμπαδέω, ω, f. ἴσω, (συμπαδής,) *to sympathize with, to feel with another, to be affected in like manner*; c. dat. Heb. 4, 15 **συμπαθεῖναι ταῖς ἀσθενείαις ἡμῶν**. Prægn. i. q. *to have compassion on any one, to afford sympathizing aid*, Heb. 10, 34.—Symm. for 73 Job 2, 11. Aristot. Physiog. 4. 1. Plut. Timol. 19. Isocr. p. 64. b.

συμπαδής, έος, ους, ό, ή, adj. (σύν, πάθος, πάσχω,) *sympathizing, feeling with another, like-affected*; 1 Pet. 3, 8 **συμπα- ζεῖς**, i. e. the same in feeling, mutually com- passionate.—Jos. Ant. 19. 7. 3. Plut. de Adulat. et Amic. 9. Pol. 15. 9. 3.

συμπαραγίνομαι, (παραγίνομαι,) *to come with any one, to be present with, to stand by any one, as a friend and advocate*; c. dat. 2 Tim. 4, 16 ἐν τῇ πρώτῃ μου ἀπο- λογίᾳ οὐδεὶς μοι **συμπαρέγενετο**. Sept. for 73 Ps. 83, 9. So Dem. 1369. 17.—Of a multitude, *to come together, to convene*, Luke 23, 48. So Thuc. 2. 82.

συμπααρακαλέω, ω, f. ἑσω, (παρακα- λέω,) *to call for or invite with, at the same time*, Xen. Cyr. 8. 1. 38; *to invoke with others*, ib. 3. 3. 21; *to exhort with another*, e. g. an army, Pol. 5. 83. 3.—In N. T.

Pass. *to be consoled, comforted, with others* i. e. *to receive solace and encouragement in the society of others*; Rom. 1, 12 **συμ- παρακληθῆναι ἐν ὑμῖν**. See in παρακαλέω no. 4.

συμπαραλαμβάνω, αor. 2 ἐλαβον, (παραλαμβάνω,) *to take along with oneself, as a companion on a journey*; c. acc. Acts 12, 25. 15, 37. 38. Gal. 2, 1.—Sept. Job 1, 4. Ael. V. H. 8. 7. Hdian. 2. 2. 2. Plato Phæd. 35. p. 84. d.

συμπαραμένω, f. μενώ, (παραμένω,) *to remain along with any one, to continue with*, sc. in life; c. dat. Phil. 1, 25.—Sept. Ps. 72, 5 **συμπαραμενεῖ τῷ ἡλίῳ**. Thuc. 6. 89.

συμπάρεμι, (πάρεμι,) *to be present with any one*; c. dat. Acts 25, 24.—Jos. Ant. 10. 11. 3. Pol. 9. 25. 6. Xen. Hell. 4. 6. 1.

συμπάσχω, f. πείσομαι, (πάσχω,) *to be affected with or as another, to sympathize with, to suffer with*; absol. 1 Cor. 12, 26 εἰ **πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη**. So Rom. 8, 17, i. q. *to endure like sufferings*.—Pol. 15. 19. 4. Diod. Sic. 4. 11. Plato Rep. 605. d.

συμπέμπω, f. ψω, (πέμπω,) *to send with any one*, c. dat. 2 Cor. 8, 22. With μετά c. gen. ib. 8, 18; comp. Winer § 56. 4 fin.—So c. dat. Plut. Artax. 24. Xen. Cyr. 3. 1. 31; c. μετά Xen. Hell. 1. 4. 21.

συμπεριλαμβάνω, (περιλαμβάνω,) pr. *to take around along with something else, i. e. to embrace with, to comprehend, to include*, Dem. 235. 16. Diod. Sic. 14. 7. Plato Tim. 74. id.—In N. T. *to embrace withal, at the same time*, Acts 20, 10.

συμπίνω, αor. 2 συνέπιον, (πίνω,) *to drink with any one*; c. dat. Acts 10, 41 οἱ- τινες **συνεφάγομεν καὶ συνεπίομεν αὐτῷ**, comp. in ἐσθίω no. 2. d. Sept. for 73 1ηΨ Esth. 7, 1.—Dem. 1352. 27. Xen. Cyr. 5. 2. 28.

συμπίπτω, αor. 2 συνέπεσον, (πίπτω,) *to fall together, as a house, to fall in ruins*; absol. Luke 6, 49 in Mss. for ἔπεσε.—Dem. 899. 3. Xen. An. 5. 2. 24.

συμπληρόω, ω, f. ὠσω, (σύν intens. πληρόω,) *to fill up altogether, to fill wholly, completely*.

1. Pr. of a vessel filled by the waves so as to drench the persons in it, Pass. Luke 8, 23.—Of ships as filled out with a crew, Pol. 1. 36. 9. Xen. Hell. 4. 8. 7.

2. Of time, Pass. *to be fulfilled, comple-*

ed, to have fully come; comp. πληρώω no.
4. a. Luke 9, 51. Acts 2, 1.—Hdian.
7. 4. 2.

συμπνίγω, f. ξω, (σύν, πνίγω,) *to choke by pressing together, to suffocate; hence of plants, to choke, to hinder, c. acc.* Mark 4, 7; trop. Matt. 13, 22 ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον. Mark 4, 19, Luke 8, 14.—Also *to choke, to smother, in a crowd; to crowd, to press upon*, Luke 8, 42 οἱ ὄχλοι συνέπνιγον αὐτόν. Comp. Mark 5, 24 συνέσλιθον αὐτόν.

συμπολίτης, ου, ὁ, (πολίτης,) *a fellow-citizen, trop. of Gentile Christians admitted to the privileges of the gospel along with the Jews*, Eph. 2, 19.—Jos. Ant. 19. 2. 2. Ael. V. H. 3. 44. Aeschyl. Theb. 605. This form is disapproved by the grammarians; see Phryn. ed. Lob. p. 172, 471.

συμπορεύομαι, f. εύσομαι, Pass. depon. (προρεύομαι.)

1. *to go with any one, to accompany, c. dat.* Luke 7, 11. 14, 25. 24, 15. Sept. c. μετά for Heb. **וַיֵּלֶךְ** Gen. 13, 5. 14, 24; **וַיֵּלֶךְ** Gen. 18, 16.—Tob. 5, 8. Xen. An. 1. 3. 5.

2. Of a multitude, *to come together, to assemble, πρὸς αὐτόν* Mark 10, 1. Sept. for **וַיֵּלֶךְ** Job 1, 4.—Pol. 5. 75. 1. Plut. Lycurg. 6.

συμπόσιον, ου, τό, (συνπίνω,) *a drinking-together, Lat. compositio, Sept. for וַיֵּלֶךְ Esth. 7, 7. Xen. Cyr. 8. 4. 13; *a banquet, feast*, 1 Macc. 16, 16. Jos. Ant. 7. 14. 6. Xen. Conv. 9. 7. Meton. *a banqueting-hall*, Luc. D. Deor. 24. 1. Xen. Cyr. 8. 8. 10.—In N. T. meton. *a banqueting-party, table-party*; Mark 6, 39 ἀνακλίνει πάντας συμπόσια συμπόσια, i. e. adverbially and distributively, *by table-parties*; comp. Gesen. Lehrs. § 173. b. See in κλίσια and espec. in πρασία.*

συμπρεσβύτερος, ου, ὁ, *a fellow-presbyter, co-elder*, 1 Pet. 5, 1. See in πρεσβύτερος no. 2. c.

συμφαγεῖν, see in συνεσθίω.

συμφέρω, aor. 1 συνένεγκα, (φέρω.)
1. *to bear or bring together, to collect, c. acc.* Acts 19, 19 **συνενέγκαντες** τὰς βίβλους.—Jos. Ant. 3. 8. 3. Hdor. 7. 152. Xen. An. 6. 5. 6.

2. Intrans. or rather an acc. of thing being omitted, *to confer, to contribute, to conduce; and with dat. of pers. to be well, profitable, expedient*; 2 Cor. 8, 10 τοῦτο γὰρ ὑμῖν συμφέρεi. Dat. impl. 1 Cor. 6, 12 οὐ πάντα συμφέρεi. 10, 23. With inf. as

subj. c. dat. 2 Cor. 12, 1; dat. impl. Matt. 19, 10. John 18, 14. Impers. c. dat. et **ἵνα**, Matt. 5, 29. 30. 18, 6. John 11, 50. 16, 7. Comp. Buttm. § 129. 18. Winer § 45. 2. p. 266. (So c. dat. Sept. Prov. 19, 10. Luc. D. Mort. 14. 5. Xen. Cyr. 3. 2. 30; inf. et dat. Sept. Esth. 3, 8. Xen. Oec. 13. 2.) PAET. Neut. τὸ συμφέρον, *some good, profit, advantage*, 1 Cor. 7, 35. 10, 33. 12, 7. Heb. 12, 10. Plur. τὰ συμφέροντα, *things profitable*, Acts 20, 20. So 2 Macc. 4, 5. Dem. 209. 7. Plur. Baruch 4, 3. Xen. Conv. 4. 59.

σύμφημι, (φήμι,) *to speak with another, in the same manner, i. q. to agree with, to assent to*; c. dat. Rom. 7, 16 σύμφημι τῷ νόμῳ.—Dem. 668. 14. Eurip. Hipp. 286. Xen. An. 5. 8. 9.

σύμφωρος, ου, ὁ, ἡ, adj. (συνφέρω,) *profitable*; Neut. τὸ σύμφωρον as Subst. *profit*, so Lachm. for τὸ συμφέρον, 1 Cor. 7, 35. 10, 33.—Xen. Hell. 6. 3. 14.

συμφυλέτης, ου, ὁ, (φυλέτης, φυλή,)
pr. *one of the same tribe or class*, Lat. *tribulit*, Isocr. p. 263. a. Aristoph. Av. 368.—In N. T. genr. *a fellow-citizen, fellow-countryman*, 1 Thess. 2, 14. So Hesych. **συμφυλετῶν** ὁμοεθνῶν. Disapproved of by the grammarians, Lob. ad Phryn. p. 172. Wetst. N. T. in loc.

σύμφυτος, ου, ὁ, ἡ, adj. (συνφύω,) *brought forth together, grown together*, Sept. Zech. 11, 2. Theophr. Caus. Pl. 5. 5. 2. Etymol. Mag. **ξύμφυτος** ὁ συγγενής. Trop. *inborn, innate*, 3 Macc. 3, 22. Plut. Pyrrh. 7. Lys. 118. 31.—In N. T. *grown together into one, connate, united, one with*. Rom. 6, 5 εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ [σύμφυτοι] τῆς ἀναστάσεως ἐσόμεθα, *for if we are grown together with the likeness of his death, yea also shall we be [grown together] with his resurrection*; for the gen. comp. Plato Phil. 51. d. **τούτων ξυμφύτους** ἡδονὰς ἐπομένας. Matth. § 379. fin.—Comp. pr. **συμπεφυκώς** *grown together*, as man and horse in the Centaurs, Luc. D. Mort. 16. 4. Xen. Cyr. 4. 3. 18.

συμφύω, f. ύσω, (φύω,) *to bring forth together, to let spring up or grow together*, Plato Conv. 192. c.—In N. T. only Pass. aor. 2 **συνεφύην**, *to spring up or grow together*; Luke 8, 7 **συμφύσεια** αἱ ἄκανθαι. This is a later form instead of Act. aor. 2 **συνέφυν** intrans. see in φύω init. So Philo de Vit. Mos. II. p. 174. 12 ἡ ψαμμός καὶ ἡ σποράς αὐτῆς οὐσία **συμφυεῖσα** ἡρώβη. So **συνέφυν**, **συνπέφυκα**, Theophr. H. Pl. 9. 2.

Æl. V. H. 3. 1 κηττός . . . συμφέφυκε τοῖς δένδροις.

συμφωνέω, ὦ, f. ἦσω, (σύμφωνος,) *to sound together, to be in unison, accord*, pr. of musical instruments, Plato Rep. 617. b.—In N. T. trop. *to accord with, to agree with*, intrans.

1. Genr. e. g. a) Of what is suitable, congruous, c. dat. Luke 5, 36 τῷ παλαφῷ οὐ συμφωνεῖ ἐπίβλημα. So Aristot. Polit. 7. 15 ταῦτα δεῖ πρὸς ἄλληλα συμφωνεῖν. b) Of coincidence, concurrence, c. dat. Acts 15, 15 τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν. So Jos. Ant. 10. 7. 2. Diod. Sic. 1. 2.

2. Of a compact between two or more, *to agree together, to make an agreement*; with περί c. gen. Matt. 18, 19. Pass. c. dat. Acts 5, 9 τί ὅτι συνεφωνήθη ὑμῖν, how *thāt it is agreed upon by you*. So Sept. 2 K. 12, 8; περί τινος Pol. 2. 15. 5; c. inf. Diod. Sic. 12. 80; πρὸς τινα Xen. Hell. 1. 3. 8.—With dat. of pers. and genit. of price, Matt. 20, 13 οὐχὶ δηναρίον συνεφωνήσας μοι; Butt. § 132. 10. c. With μετά τινος and ἐκ c. gen. of price, Matt. 20, 2. So Act. Thom. § 2 συνεφωνήσε μετ' αὐτοῦ τριῶν λιτρῶν ἀργυρίου.

συμφώνησις, εως, ἡ, (συμφωνέω,) *an agreeing together, accord*; 2 Cor. 6, 15 τίς δὲ συμφώνησις Χριστῷ πρὸς Βελιάλ.—Comp. συμφωνία Jos. c. Ap. 2. 16 pen. Hdian. 3. 13. 8.

συμφωνία, ας, ἡ, (συμφωνέω,) *symphony, a concert of instruments, music*, Luke 15, 25.—Sept. Dan. 3, 5. 10. Pol. 26. 10. 5. Aristot. Polit. 7. 15.

σύμφωνος, ον, ὁ, ἡ, adj. (σύν, φωνή,) *symphonious, in unison*, pr. of sounds, musical instruments, Luc. Harmonid. 1. Plut. Conj. Præc. 11. Plato Legg. 812. d.—In N. T. trop. *consonant, accordant*; Neut. τὸ σύμφωνον as Subst. *accord, agreement*, 1 Cor. 7, 5 ἐκ συμφώνου. So Pol. 6. 36. 5; genr. Diod. 6. 11. Epict. Ench. 49. 3. Plato Lach. 188. d.

συμψηφίζω, f. ἴσω, (ψηφίζω,) *to reckon together, to compute*, e. g. τὰς τιμάς Acts 19, 19.—Mid. 'to vote with,' Aristoph. Lysist. 142.

σύμψυχος, ον, ὁ, ἡ, adj. (σύν, ψυχή,) *of one mind with others, like-minded*, Phil. 2, 2.—Polemo 2. 54. Comp. Tittm. Syn. N. T. p. 67.

σύν, prep. governing only the Dative, *with*, implying a nearer and closer connection and conjunction than μετά; much as

with in Engl. differs from *mid, amid, among* See Passow s. v. Matth. § 577. Winer § 52. b. Tittm. Syn. N. T. p. 176.

1. Pr. of society, companionship, consort, where one is said *to be, do, suffer with* any one, in connection and company *with* him; comp. in μετά I. 2. a. So after verbs of sitting, standing, *being*, remaining, *with* any one; as ἀνάκειμαι John 12, 2 in later editions; γίνομαι Luke 2, 13; διατρίβω Acts 14, 28; ἵστημι intrans. Acts 2, 14. 4, 14; ἐφίστημι intr. Luke 20, 1. Acts 23, 27; καζίζω Acts 8, 31; μένω Luke 1, 56. 24, 29. Acts 28, 16. Spec. εἶναι σύν τινι, *to be with* any one, i. e. present with, in company with, Luke 24, 44. Phil. 1, 23. Col. 2, 5. 1 Thess. 4, 17 σὺν κυρίῳ. 2 Pet. 1, 18; with εἶναι impl. Luke 8, 1. Acts 21, 29. Phil. 4, 21. Or as accompanying, following, Luke 7, 12. Acts 13, 7. 27, 2; as a follower, disciple, Luke 8, 38. 22, 56. Acts 4, 13; as a partisan, to be on one's side, Acts 14, 4 bis. (Xen. An. 1. 8. 26. Hell. 3. 1. 18 fin.) So οἱ σύν τινι ὄντες, *those with any one*, his companions, attendants, followers; fully Mark 2, 26. Acts 22, 9. Often with part. ὄν, ὄντες impl. Luke 5, 9. 8, 45 in later edit. 9, 32. 24, 10. 24. 33. Rom. 16, 14. 15. Gal. 1, 2. 2, 3. spoken of colleagues, Acts 5, 17. 21. 19. 38. So Hdian. 5. 4. 11. Plut. Mor. II. p. 40. Xen. Cyr. 7. 1. 15. Anab. 2. 2. 1.—After verbs of *going with* any one; e. g. ἔρχομαι and its compounds, Luke 24, 1. John 21, 3. Acts 11, 12. 2 Cor. 9, 4; ἀπέρχομαι Acts 5, 26; εἰσέρχομαι Acts 3, 8. 25, 23; ἐξέρχομαι Acts 10, 23. 14, 20. 16, 3. John 18, 1; συνέρχομαι Acts 21, 16. Also πορεύομαι Luke 7, 6. Acts 10, 20. 23, 32. 26, 13. 1 Cor. 16, 4; εἰσιέναι Acts 21, 18; ἐκπλέω 18, 18; παραγίνομαι 24, 24; συνάγομαι 4, 27. So Hdian. 2. 14. 1. Xen. Cyr. 3. 3. 13. Hell. 3. 1. 18 init.—Genr. with *neuter* and *passive* verbs, like Engl. *with*, where the verb refers to its subject as in company *with* others. Matt. 26, 35 κἀν δέ με σὺν σοὶ ἀποθανεῖν. 27, 38. τότε σταυροῦνται σὺν αὐτῷ δύο λησται. Mark 9, 4 ὥφθη αὐτοῖς Ἡλίας σὺν Μωϋσεῖ. Luke 2, 5 ἀπογράψασθαι σὺν Μαρίᾳ κτλ. 22, 14. 23, 32. Acts 1, 14 bis. v. 17 Rec. v. 22 μάρτυρα γενέσθαι σὺν ἡμῖν. Acts 3, 4. 4, 27. 14, 5 ὥς δὲ ἐγένετο ὁρμή τῶν . . . Ἰουδαίων σὺν τοῖς ἄρχουσιν. 8, 20. 15, 22 ἔδοξε τοῖς ἀποστόλοις . . . σὺν ὅλῃ τῇ ἐκκλησίᾳ. 17, 34. 18, 8. 20, 36. 21, 24. 26. 1 Cor. 1, 2. 11, 32. 2 Cor. 1, 1. Eph. 3, 18. 4, 31. Phil. 1, 1. 2, 22. Col. 3, 3. 4. 1 Thess. 4, 17 ἅμα σὺν αὐτοῖς ἀρπαγησόμε-

2a. 5, 10. So Xen. Cyr. 5. 4. 30. An. 1. 9. 2.—Also with *transitive* verbs, like Engl. *with*, where the verb refers either to its subject or object as in company *with* others; e. g. to the subject, Mark 4, 10 ἡρώτησαν αὐτὸν οἱ περὶ αὐτόν, σὺν τοῖς δώδεκα. Luke 5, 19. 19, 23. 23, 11. 35. Acts 5, 1. 10, 2. 14, 13. 21, 5. 1 Cor. 16, 19. To the object, Matt. 25, 27 ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. Mark 8, 34. 15, 27 καὶ σὺν αὐτῷ σταυροῦσι δύο ληστές. Acts 15, 22 πέμψαι. v. 25. 23, 15. [16, 32.] 1 Cor. 10, 13. 2 Cor. 1, 21. 4, 14. Gal. 5, 24. Col. 3, 9. 4, 9. 1 Thess. 4, 14. So with obj. Palaph. 31. 10. Xen. Cyr. 1. 4. 7.

3. Trop. of connection, consort, as arising from *likeness* of doing or suffering, from a common lot or event, *with*, i. q. *in like manner with, like*; Rom. 6, 8 εἰ δὲ ἀποθάνομεν σὺν Χριστῷ. 8, 32. 2 Cor. 13, 4. Gal. 3, 9 εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ, i. e. *with* and *like* Abraham, by the same acts and in the same manner. Col. 2, 13. 20.—So ⲉⲙⲟⲩ Sept. μετὰ Ps. 106, 6. Ecc. 2, 16.

3. Of connection arising from possession, the being furnished or entrusted *with* any thing. 1 Cor. 15, 10 ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί, i. q. ἡ δοθεῖσά μοι in Rom. 12, 3. 6. 2 Cor. 8, 19 συνεπέμψαμεν τὸν ἀδελφόν... σὺν τῇ χάριτι ταύτῃ, i. e. entrusted with this gift. (Psalt. Sal. 7, 4 ἀποστείλης ζάνατον σὺν ἐντολῇ.) James 1, 11 ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσῳ. —Hom. Od. 24. 193. Xen. Conv. 2. 22. Cyr. 1. 2. 4.

4. Implying a joint-working, co-operation, and thus spoken of a *means*, instrument, *with, through, by virtue of*; 1 Cor. 5, 4 σὺν τῇ δυνάμει τοῦ κυρίου Ἰ. Χρ.—Xen. Cyr. 8. 7. 13. Conv. 5. 13.

5. Implying addition, accession, like Engl. *with*, i. q. *besides, over and above*; Luke 24, 21 ἀλλὰ γε σὺν πᾶσι τοῖς τρίτῃν ταύτην ἡμέραν ἄγει σήμερον, *with (besides) all this*. Comp. Heb. ⲛⲓⲭⲏⲩ Sept. σὺν τούτοις Neh. 5, 18.—3 Macc. 1, 22.

NOTE. In composition σὺν implies: a) Society, companionship, consort, in time or place, *with, together*, Lat. *con-*; also *there-with, withal*; e. g. συνάγω, συνεσθίω, συγκάθημαι. b) Completeness of an action, *altogether*, on every side, *wholly*, and is thus intensive; e. g. συμπληρώω, συγκαλύπτω.

συνάγω, f. ξω, (ἀγω,) 1. to lead or bring together, to gather together, to collect, either persons or things, c. acc. Matt. 23, 10 συναγαγον πάντας ὄσους εἰρον. Luke 15, 13 συναγαγὼν ἅπαντα. John 6, 12 τὰ κλάσματα. 15, 6. Rev. 13, 10 αἰχμαλωσίαν συνάγει, i. q. to bring together captives, to lead captive.

With acc. impl. Matt. 13, 47 σαγήνη... ἐκ παντὸς γένους συναγαγούσῃ. Matt. 25, 24. 26. John 6, 13, comp. 12. Sept. for ⲉⲃⲟⲩ Ex. 23, 10. Num. 19, 9. 10. So Ael. V. H. 4. 14. Diod. Sic. 3. 56. Xen. Mem. 4. 2. 8. An. 3. 4. 31.—Elsewhere with adjuncts, e. g. εἰς c. acc. of place, Matt. 3, 12 συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην. 6, 26. 13, 30. Luke 3, 17. John 11, 52 τὰ τέκνα εἰς ἐν, i. e. into one family, church. (Heraclit. c. 19 τοὺς σποράδην οἰκοῦντας εἰς ἐν συναγεῖν. Dion. Hal. Ant. 2. 45.) So εἰς final, John 4, 36; ἐκεῖ, ποῦ, Luke 12, 17. 18; μετὰ τινος Matt. 12, 30. Luke 11, 23.

2. Of persons, an assembly, multitude. i. q. to assemble, to convene, to convoke.

η) With acc. Matt. 2, 4 συναγαγὼν πάντας τοὺς ἀρχιερεῖς κτλ. John 11, 47. Acts 14, 27. 15, 30. Also with ἐπὶ τινα against any one Matt. 27, 27; εἰς τὸν τόπον Rev. 16, 16; εἰς πόλεμον Rev. 16, 14. 20, 8. Sept. genr. for ⲉⲃⲟⲩ Ex. 3, 16. 1 Sam. 5, 11. So Hadian. 4. 3. 11. Ael. V. H. 3. 19. Xen. An. 1. 3. 9; an army Palaph. 8. 4. Xen. Ag. 1. 25. b) Pass. or Mid. to be gathered together, to be assembled, to come together, Matt. 22, 41 συνηγμένων δὲ τῶν Φαρισαίων. 27, 17. Mark 2, 2. Luke 22, 66. Acts 13, 44. 15, 6. 20, 7. 1 Cor. 5, 4. Rev. 19, 19. Sept. for ⲉⲃⲟⲩ Deut. 33, 5. Neh. 8, 3. (Plut. Mor. II. p. 31.) With adjuncts of place, etc. ἔμπροσθεν τινος Matt. 25, 32; ἐπὶ τὸ αὐτό, Matt. 22, 34. Acts 4, 26; ἐπὶ τινα, to any one Mark 5, 21, also against any one Acts 4, 27. (Sept. Gen. 34, 30.) So εἰς c. acc. of place, Matt. 26, 3. Acts 4, 5; εἰς final Matt. 18, 20. Rev. 19, 17; ἐν c. dat. of place, Acts 4, 27. 31. 11, 26; μετὰ τινος Matt. 28, 12; πρὸς τινα, to any one, Matt. 13, 2. 27, 62. Mark 4, 1. 6, 30. 7, 1; ἐκεῖ, ὅπου, οὔ, Matt. 18, 20. 26, 57. John 18, 2. 20, 19. Acts 20, 8.—Spoken also of eagles, c. ἐκεῖ Matt. 24, 28. Luke 17, 37.

3. From the Heb. pr. to lead or take with oneself, into one's house, to receive to one's hospitality and protection, like Heb. ⲉⲃⲟⲩ ⲛⲓ. Matt. 25, 35 ξένος ἡμῶν, καὶ συνηγαγέμε. v. 38. 43. So Sept. for ⲛⲓ ⲉⲃⲟⲩ Deut. 22, 2. Josh. 2, 18. Judg. 19, 15. 18.

συναγωγή, ἡς, ἡ, (συνάγω,) a collecting, gathering, as of fruits, Pol. 1. 17. 9; of people, tribes, Pol. 4. 7. 6; a mass, multitude, as collected, e. g. λῖδων Sept. Job 8, 17; ὕδατος Is. 37, 25; or of persons, as the congregation of Israel, Sept. Ex. 12, 3. 19. Lev. 4, 13. Eccus. 24, 25. 1 Macc.

14, 28; or an army, Ex. 32, 22. 23. 38, 4. 15.—Hence in N. T. *an assembly, congregation, synagogue*; spoken

1. Of a Christian *assembly or church*, James 2, 2.

2. Of a Jewish assembly, *synagogue*, held in the synagogues, for prayer, reading the scriptures, and with certain judicial powers; comp. in no. 3. Luke 8, 41. 12, 11. 21, 12 *παράδιδόντες* [ἑμᾶς] *εἰς συναγωγὰς καὶ φυλακάς*. Acts 9, 2 *ἐπιστολὰς πρὸς τὰς συναγωγὰς*. 13, 43. 22, 19. 26, 11. So Hist. of Sus. 41. 60, comp. v. 4. 28.—Also Rev. 2, 9 et 3, 9 *συναγωγή Σατανᾶ*, the *synagogue of Satan*, Satan's assembly; spoken of Jews who slander the Christian church; who, professing to be true Jews and to worship God, are not so, but worship Satan; comp. Rom. 2, 29. Others understand *Judaizing teachers*; but they are not spoken of as being in the church. Comp. Sept. *συναγωγή ποιηρευομένων* for Heb. *בְּרֵה* Ps. 22, 7; comp. Ecclus. 16, 6. 21, 9.

3. Meton. of a Jewish place of worship, a *synagogue*, later Heb. *בֵּית מִדְרָשׁ* house of assembly, comp. Buxt. Lex. Chald. Rab. 1055. Synagogues appear to have been first introduced during the Babylonish exile, when the people were deprived of their usual rites of worship, and were accustomed to assemble on the sabbath to hear portions of the law read and expounded. After the return from exile the same custom was continued in Palestine; comp. Neh. 8, 1 sq. Originally synagogues would seem not to have differed from the later *proseuchæ*, see in *προσευχή* no. 2; being erected without the cities in the fields, and usually near a stream or on the sea-shore for the convenience of ablution. Afterwards they were built in the more elevated parts of every city, and in the larger cities there were several, in proportion to the population. In Jerusalem, according to the Rabbins, were not less than 480 or 494. Assemblies were held in these at first only on the sabbath and festival days; but subsequently also on the second and fifth days of the week, i. e. Mondays and Thursdays. The exercises consisted chiefly in prayers and the public reading of the O. T. which was expounded from the Hebrew into the vernacular tongue, with suitable exhortation; comp. Luke 4, 16 sq. Acts 13, 14 sq. The whole was closed by a short prayer and benediction, to which the assembly responded *Amen*, Neh. 8, 6. Comp. generally, Vitringa de Synagoga Vet. Lightfoot Hor. Heb. ad Matt. 4, 23. Weist. N. T. I. p. 278. Winer Realw.

art. *Synagogen*. So Matt. 4, 23. 6, 2. 5. 9, 35. 10, 17. 12, 9. 13, 54. 23, 6. 34. Mark 1, 21. 23. 29. 39. 3, 1. 6, 2. 12, 39. 13, 9. Luke 4, 15. 16. 20. 28. 33. 38. 44. 6, 6. 7, 5. 11, 43. 13, 10. 20, 46. John 6, 59. 18, 20. Acts 9, 20. 13, 14. 14, 1. 15, 21. 17, 17. 18, 4. 7. 19. 26. 19, 8. 24, 12; *συναγωγή τῶν Ἰουδαίων* Acts 13, 5. 42. 17, 1. 10; *σ. τῶν Λιβερτινῶν* Acts 6, 9, see in *Λιβερτινός*.—Jos. Ant. 19. 6. 3. B. J. 2. 14. 4, 5. ib. 7. 3. 3.

συναγωνίζομαι, f. *ἴσομαι*, Mid. depon (*ἀγωνίζομαι*), to contend along with, to combat with, in company with, e. g. in the gymnasia, AEl. V. H. 12. 43; genr. Jos. Ant. 5. 3. 3. Xen. Cyr. 4. 5. 49.—In N. T. to strive earnestly along with, to wrestle along with, c. dat. Rom. 15, 30 *συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς*. So Jos. Ant. 12. 2. 2. Dion. Hal. Ant. 7. 16. Diod. Sic. 1. 21.

συναδλέω, ὦ, f. *ἴσω*, (*ἀδλέω*), to contend along with any one, on his side; only trop. to strive with, together with, i. q. to help, to aid, c. dat. Phil. 4, 3 *ἐν τῷ εὐαγγελίῳ συνήδησόν μοι*. Also mutually, to strive together for any thing, c. dat. commodi, τῇ πίστει Phil. 1, 27.—Trop. in a diff. sense Diod. Sic. 3. 4.

συναδρσίζω, f. *οἶσω*, (*ἀδρσίζω*, *ἀδρός*), to gather together, in a heap, e. g. things, Jos. Ant. 10. 4. 3.—In N. T. of persons, to gather together, to assemble; c. acc. Pass. Luke 24, 25 *τεχνίταις... οὓς συναδρσίσας*. Pass. Luke 24, 33. Acts 12, 12. Sept. for *בְּרֵה*? Num. 20, 2; *וְרָב* 2 Sam. 2, 25. 30. So Jos. B. J. 4. 11. 4. Pol. 3. 50. 3. Xen. An. 7. 2. 8.

συναίρω, f. *αἶρω*, (*αἶρω*), to take up together, Plut. Lysand. 15. Sympos. 3. 10. 3; to help, to aid, as if in taking up and bearing a burden, c. dat. Jos. Ant. 17. 4. 2 *συνῆρεν αὐταῖς*. Dem. 1449. 14. Thuc. 4. 10.—In N. T. only *συναίρειν λόγον μετὰ τινος*, to take up an account with any one, for adjustment, i. q. to reckon together, Matt. 18, 23. 24. 25, 19. So Etym. Magn. *ξυνάρασθαι· συναρμόσασθαι, συγκαταξέσθαι*.

συναιχμάλωτος, ον, ὁ, (*αἰχμάλωτος*), a fellow-prisoner, Rom. 16, 7. Col. 4, 10. Philem. 23.

συνακολουδέω, ὦ, f. *ἴσω*, (*ἀκολουδέω*), to follow with, along with, to accompany, c. dat. Mark 5, 37. Luke 23, 49.—2 Macc. 2, 4. Plut. Demetr. 36. Xen. Cyr. 8. 7. 5.

συναλίζω, f. *ἴσω*, (*ἀλίζω*, *ἀλής*, i. q. *ἀδρός*), to gather together, in a heap, e. g.

things, Jos. Ant. 8. 4. 1 τὰ σκευὴ πάντα συναλλίσας.—In N. T. of persons, to *gather together*, to *assemble*, Pass. Acts 1, 4 συναλιζόμενος παρήγγειλεν αὐτοῖς. So Jos. B. J. 3. 9. 4. Luc. de Luct. 7. Xen. Cyr. 7. 3. 48. Act. Hdot. 1. 176. Xen. Cyr. 1. 4. 14.

συναλλάσσω, f. ξω, (ἀλλάσσω,) to *change* by bringing together, to *bring together*, to *reconcile*, c. acc. Acts 7, 26 Lachm. συνήλλασεν αὐτοὺς εἰς εἰρήνην, for Rec. συνήλασεν.—Æschyl. Sept. c. Th. 579. Thuc. 1. 24.

συναναβαίνειν, aor. 2 συνέβην, (ἀναβαίνειν,) to *go up with* any one, from a lower to a higher part of a country; c. dat. Mark 15, 41. Acts 13, 31. Sept. for חָזַן Ex. 12, 38. 1 Esdr. 8, 27. Æl. V. H. 3. 17. Xen. Mem. 1. 3. 18.

συνανάκειμαι, f. είσμαι, (ἀνάκειμαι,) to *recline with* any one at table, i. q. to *eat with*, to *dine* or *sup with*, see in ἀνάκειμαι no. 2; c. dat. Matt. 9, 10 συνανάκειντο τῷ Ἰησοῦ. Mark 2, 15. Luke 14, 10. John 12, 2. Part. absol. οἱ συνανακείμενοι, *guests*, Matt. 14, 9. Mark 6, 22. 26. Luke 7, 49. 14, 15. —3 Macc. 5, 39.

συναναμίγνυμι, f. ξω, (μίγνυμι,) to *mix up together*; Pass. or Mid. συναμιγνυμαι, to *mingle together with*, trop. to *have intercourse* or *keep company with*, c. dat. 1 Cor. 5, 9 μὴ συναμιγνυσθαι πόρνοις. v. 11. 2 Thess. 3, 14. Sept. for בְּצַדִּיק Hos. 7, 8. —Plut. Philopœm. 21. So συμμίγνυμι, Dem. 885. 8 συμμίξαι πονηροῖς ἀνθρώποις. Xen. Mem. 1. 2. 20.

συναναπαύω, f. αὔσω, (ἀναπαύω,) Mid. to *refresh oneself* or *be refreshed with* any one, in his company; c. dat. Rom. 15, 32; comp. ἀναπαύω no. 2.—So ‘to sleep with,’ c. dat. Plut. de tuend. sanit. Præc. 6.

συναντάω, f. ήσω, (ἀντάω, ἀντί,) to *come together over against* one another, to *meet together*, to *meet with*, to *encounter*.

1. Pr. c. dat. Luke 9, 37 συνήρησεν αὐτῷ ὄχλος πολὺς. 22, 10. Acts 10, 25. Heb. 7, 1. 10. Sept. for חָרַץ Num. 23, 16; חָרַץ Gen. 32, 17; חָרַץ Gen. 32, 1.—Hdian. 1. 17. 8. Xen. An. 7. 2. 5.

2. Trop. of things, events, to *happen to* any one, to *befall*, c. dat. Acts 20, 22 τὰ . . . συναντήσονται μοι μὴ εἰδώς. Sept. and חָרַץ Ecc. 2, 14. 9, 11.

συνάντησις, εως, ή, (συναντάω,) a *meeting with*; in N. T. only in the phrase εἰς συνάντησιν, for *meeting with*, used for the infin. συναντᾶν, to *meet with*, c. dat. Matt. 8, 34. So Sept. for חָרַץ אַחַד

Gen. 14, 17. Ex. 18, 7.—So Plut. Pyrrh. 16 init. Genr. Dion. Hal. Ant. 4. 66. Eurip. Jon. 535 [547].

συναντιλαμβάνω, f. λήψομαι, (ἀντιλαμβάνω,) only Mid. συναντιλαμβάνομαι, to *take hold in turn with* any one, to *lay hold along with*, i. q. to *help*, to *aid*, c. dat. Luke 10, 40. Rom. 8, 26. Sept. for חָרַץ Ps. 89, 22; חָרַץ Ex. 18, 22.—Jos. Ant. 4. 8. 4. Diod. Sic. 14. 8.

συναπάγω, f. ξω, (ἀπάγω,) to *lead off* or *away with* any one, c. dat. of pers. Sept. for חָרַץ Ex. 14, 6. Achill. Tat. 7. p. 419. Xen. Cyr. 8. 3. 23; comp. Wetst. N. T. II. p. 81.—In N. T. only Pass. trop. to *be led* or *carried away with* any thing; mostly in a bad sense, to *be led astray*, c. dat. Gal. 2, 13 ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. 2 Pet. 3, 17. Also in a good sense, Rom. 12, 16 μὴ τὰ ὑψηλὰ φρονούντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι, *not minding high things, but led away by lowly things*, i. e. not withdrawing yourselves from lowly things in behalf of one another, cultivating humility. Some here take ταπεινοῖς as masc. ‘being conformed to the lowly;’ but contrary to the antithesis with τὰ ὑψηλὰ.

συναποθνήσκω, aor. 2 συναπέθανον, (ἀποθνήσκω,) to *die with* any one; c. dat. Mark 14, 31 εἰάν με δεῖ συναποθανεῖν σοι. 2 Cor. 7, 3. Trop. of dying with Christ, i. e. spiritually, in the likeness of his death, 2 Tim. 2, 11; comp. σύν no. 2.—Eccclus. 19, 10. Diod. Sic. 17. 28. Xen. Cyr. 8. 7. 22.

συναπόλλυμι, f. ολέσω, (ἀπόλλυμι,) to *destroy with* or *together*, c. acc. et dat. Sept. for חָרַץ Gen. 18, 23; impl. Plut. Phoc. 2. Dem. 917. 14.—In N. T. Mid. or Pass. to *be destroyed with* any one, to *perish with* others, c. dat. Heb. 11, 31 Παῖδ . . . οὐ συναπόλετο τοῖς ἀπειθήσασιν. Sept. for חָרַץ Gen. 19, 15. So Eccclus. 8, 15. Hdot. 7. 221. Plato Lys. 221. b.

συναποστέλλω, f. ελώ, (ἀποστέλλω,) to *send off* or *away with* any one, in company, c. acc. 2 Cor. 12, 18. Sept. for חָרַץ Ex. 33, 2. 22.—1 Esdr. 5, 2. Dem. 53. 5. Xen. Cyr. 3. 4.

συναρμολογέω, ω, f. ήσω, (ἀρμολογέω; ἀρμός, λόγος,) to *join together*, to *fit* or *frame together*, to *join together* parts fitted to each other; Pass. Eph. 2, 21 πάντα οἰκοδομὴ συναρμολογούμενη. 4, 16.

συναρπάζω, f. αῶω, (ἀρπάζω,) Lat. *corripere*, to *seize* or *grasp altogether*, to *seize* or *catch* with the notion of haste and great

violence; stronger than ἀρπάζω, from the idea of *grasping all around*; comp. in συναλμβάνω no. 1. a) Of persons, e. g. a multitude or mob seizing individuals, c. acc. Acts 6, 12. 19, 29; of a demon seizing violently one possessed Luke 8, 29. Sept. for פָּרַץ Prov. 6, 25. So Philo de Plant. N. p. 219. e, δλον τὸν νοῖν ὑπὸ ζείας κατοχῆς συναρπασθεὶς οἰστροφ. Luc. D. Deor. 8 fin. καὶ ἡδὴ συναρπασώ αὐτὴν sc. Minerva. Pol. 5. 41. 9. Hdian. 7. 1. 20. b) Of things, as a ship caught by a tempest, Pass. Acts 27, 15. Comp. Soph. Elect. 1150 πάντα γὰρ ξυναρπασας Ξέλλα. So ἀναρπάζεσθαι ὑπ' ἀνέμου Thuc. 6. 104.

συναυλίζομαι, f. ἴσομαι, Mid. depon. (αὐλίζομαι,) to pass the night with any one, to lodge or remain with, Acts 1, 4 in Mss. for συναλιζόμενος.—Sept. Prov. 22, 24, Heb. נִיבָה.

συναυξάνω, f. ἴσω, (αὐξάνω,) to make grow with, to augment withal, at the same time, 2 Macc. 4, 4. Pol. 10. 35. 5. Plut. Philopœm. 1.—In N. T. Mid. συναυξάνομαι, intrans. to grow together, in company, Matt. 13, 30. So Dem. 107. 27. Hdian. 1. 12. 8. Xen. Mem. 4. 3. 6.

σύνδεσμος, ου, ὁ, (συνδέω,) what binds together, a band, bond, copula; Col. 2, 19 διὰ τῶν ἀφῶν καὶ συνδέσμων. Trop. Eph. 4, 3. Col. 3, 14 τὴν ἀγάπην, ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος, i. e. which binds together all the christian graces into one perfect whole; comp. Simplic. in Epict. p. 208, καλῶς οἱ Πυθαγόρειοι περισσῶς τῶν ἀλλῶν ἀρετῶν τὴν φιλιαν ἐτίμων, καὶ σύνδεσμον αὐτὴν πασῶν τῶν ἀρετῶν ἔλεγον. So Sept. Dan. 5, 6. 13. Plut. Numa 6. Plato Rep. p. 616. c.—Trop. Acts 8, 23 εἰς . . . σύνδεσμον τῆς ἀδικίας ὁρῶ σε ὄντα, I perceive that thou art (fallen) into the bond of iniquity, an emblem of the bondage of the wicked; see in εἰς no. 4. Comp. Sept. Is. 58, 6.

συνδέω, f. δήσω, (δέω,) to bind together, Sept. Judg. 15, 4. Plut. Marcell. 14. Xen. Cyr. 4. 2. 32.—In N. T. of persons, to bind together with; Pass. to be bound or in bonds with any one, dat. impl. Heb. 13, 3 ὡς συνδεδεμένοι, i. e. as fellow-prisoners. So Jos. Ant. 2. 5. 3 συνδεδεμένος τῷ οἰνοχόῳ. Luc. D. Deor. 17. 2. Xen. Hell. 2. 4. 8.

συνδοξάζω, f. ἄσω, (δοξάζω,) to glorify with any one, i. e. to exalt in dignity and glory with or as another; Pass. Rom. 8, 17.

σύνδουλος, ου, ὁ, (δοῦλος,) a fellow-slave, fellow-servant. The Atticists prefer ὁμόδουλος, Thom. Mag. p. 649 ὁμόδουλος

Ἀττικόν, οὐ σύνδουλος. Poll. On. 3. 82. Comp. Lob. ad Phryn. p. 471.

1. Pr. of involuntary service, Matt. 24, 49 τύπτει τοὺς συνδούλους αὐτοῦ.—Eurip. Med. 64. Aristoph. Pac. 745. Hdot. 2. 134.

2. Of voluntary service, spoken of the followers and ministers of Christ, as fellow-servants together of Christ, Rev. 6, 11. 19, 10. 22, 9; espec. of teachers, a colleague, Col. 1, 7. 4, 7.—Also of the attendants of a king, the officers of an oriental court, Matt. 18, 28. 29. 31. 33; comp. v. 23. So Sept. for חֲבֵרָה colleagues Ezra 4, 7. 9. 5, 3. 6.

συνδρομή, ἥς, ἡ, (συντρέχω, συνέδραμον,) a running together, concourse, Acts 21, 30.—Judith 10, 18. Pol. 1. 67. 2. Diod. Sic. 13. 87.

συνεγείρω, f. ἐρῶ, (ἐγείρω,) to wake or raise up together with any one, from the dead, as Christians spiritually in the likeness of Christ's resurrection, c. dat. Eph. 2, 6 καὶ συνήγειρε sc. ἡμᾶς τῷ Χριστῷ (as v. 5). Col. 3, 1; dat. impl. 2, 12.—Pr. to raise or lift up, Jos. de Macc. 3 τὰ πεπτωκότα. Phocylid. 132 κτήνος ἐχθροῖο. Trop. Plut. Consol. ad Apoll. 30 τὰς λύπας καὶ τοὺς θρήνους συνεγείρειν.

συνέδριον, ου, τό, (σύνεδρος, ἔδρα,) a sitting together, an assembly, consessus, Sept. for מִסְבָּה Ps. 26, 4. Jos. Ant. 17. 3. 1 συνέδριον ποιεῖται τῶν φίλων. Pol. 2. 39. 1; a sitting in council, a council, senate, Jos. B. J. 6. 4. 3. Plut. Pyrrh. 19. Hdian. 4. 3. 21. Xen. Hell. 7. 1. 39.—In N. T. spoken only of Jewish councils.

1. The Sanhedrim, Talm. מִסְבָּתָא, the supreme council of the Jewish nation, composed of 70 members besides the high-priest, in imitation of the 70 elders appointed by Moses, Num. 11, 16 sq. comp. Jos. Ant. 9. 1. 1. The members were selected from the ἀρχιερεῖς, i. e. former high-priests and the chief-priests or heads of the 24 courses (see in ἀρχιερεῖς no. 2); πρεσβύτεροι, elders; and γραμματεῖς, scribes or lawyers. The high-priest for the time being was ex officio president, מְנַשֵּׁיא princeps; and a vice-president, called מִיָּד יְמִינֵהוּ, sat at his right hand. The Sanhedrim had cognizance of all important causes, both civil and ecclesiastical; and appear to have met ordinarily in a hall not far from the temple, called by Josephus βουλὴ, βουλευτήριον, B. J. 5. 4. 2. ib. 6. 6. 3; though on extraordinary occasions they were sometimes convened in the high-priest's palace, Matt. 26, 3. 57. Under the Romans the right of

capital punishment was taken away, John 18, 31; though they might aid in carrying a sentence into execution, John 19, 6. 16. See Buxt. Lex. Chald. 514, 1513. Lightf. Hor. Heb. ad Matt. 2, 4. 23, 2. Winer Realw. art. *Synedrium*.—So Matt. 5, 22 *ἵσχος ἔσται τῷ συνεδρίῳ*. 26, 59. Mark 14, 55. 15, 1. John 11, 47. Acts 5, 21. 27. 34. 41. 22, 30. 23, 1. 15. 20. 28. 24, 20. Metton. as including the place of meeting, the Sanhedrim as sitting in its hall, Luke 22, 66 *ἀνίστασθαι αὐτὸν εἰς τὸ συνέδριον ἑαυτῶν*. Acts 4, 15. 6, 12. 15. 23, 6.—Jos. Ant. 14. 9. 4. ib. 20. 9. 1; de Vit. § 12. Including the idea of place, genr. Hdian. 2. 3. 5. Xen. Hell. 2. 4. 23.

2. Genr. *συνέδρια*, councils, tribunals, i. e. the smaller tribunals in the cities of Palestine, subordinate to the Sanhedrim, i. q. *κρίσις*, Matt. 10, 17. Mark 13, 9. See fully in *κρίσις* no. 3.

συνειδήσις, εως, ἡ, (σύνοιδα, συνειδέ-
ναι,) a knowing with oneself, consciousness; and hence conscience, that moral faculty which distinguishes between right and wrong, and prompts to choose the former and avoid the latter; John 8, 9 ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι. Rom. 2, 15 συμ-
μαρτυρούσης αὐτῶν τῆς συνειδήσεως. 9, 1. 13, 5. 1 Cor. 10, 25. 27. 28. 29 bis. 2 Cor. 1, 12. 4, 2. 5, 11. 1 Tim. 4, 2. Tit. 1, 15. Heb. 9, 9. 14. 10, 2. 22. So *συνειδήσις ἀγαθῇ*, a good conscience, consciousness of right, rectitude, Acts 23, 1. 1 Tim. 1, 5. 19. 1 Pet. 3, 16. 21; καλή Heb. 13, 18; καθα-
ρά 1 Tim. 3, 9. 2 Tim. 1, 3; ἀπρόσκοπος Acts 24, 16; συνειδήσις ἀσθενῆς ὅσα ν. ἀσθενόουσα, i. e. weak and hesitating in judg-
ing and deciding, 1 Cor. 8, 7. 10. 12. Also 1 Pet. 2, 19 *συνειδήσις τοῦ Θεοῦ*, a conscience toward God, conformed to his will. 1 Cor. 8, 7 *συνειδήσις τοῦ εἰδώλου* a conscience toward the idol, a conscience over which the idol has power, as if something real; or, a conscientious horror of an idol.—Wisd. 17, 11. Test. XII Patr. ἡ συνειδήσις μου συνέ-
χει με περὶ τῆς ἀμαρτίας. Epict. Fragm. 97. Luc. Amor. 49. Diod. Sic. 4. 65; συν. ἀγα-
θῇ Hdian. 6. 3. 9.

συνεῖδω, obsol. in the present, see in εἶδω.

1. Aor. 2 *συνεῖδον*, Part. *συνιδών*, only trop. to see or perceive with oneself, by the senses, to be aware; absol. Acts 12, 12. 14, 6 *συνιδόντες κατέφυγον*.—2 Macc. 4, 41. Pol. 1. 23. 3. Dem. 1351. 6. Plut. Solon 25.

2. Perf. 2 *σύνοιδα*, Part. *συνειδώς*, to know with any one, to be conscious of or privy to any thing; absol. Acts 5, 2 *συνει-*

δύλας καὶ τῆς γυναῖκος αὐτοῦ. With acc. and dat. *ἐμαυτῷ*, to know with oneself, to be conscious of, 1 Cor. 4, 4 οὐδὲν γὰρ ἐμαυτῷ σύνοιδα.—So c. *ἐαυτῷ* Sept. Job 27, 6. Hdian. 7. 1. 3. Xen. Mem. 2. 9. 6.

σύνειμι, f. *έσομαι*, (εἰμί,) to be with, to be present with, c. dat. Luke 9, 18. Acts 22, 11.—2 Macc. 9, 4. Ael. V. H. 12. 52. Xen. Mem. 1. 1. 10.

σύνειμι, Part. *συνιών*, (εἶμι,) to go or come together, to convene, absol. Luke 8, 4. —Hdian. 2. 9. 7. Xen. Cyr. 5. 4. 19.

συνεισέρχομαι, aor. 2 *ἦλθον*, (εἰσέρ-
χομαι,) to go or come in with any one, to enter with, c. dat. John 18, 15 *συνεισῆλθε τῷ Ἰησοῦ*. Into a vessel, to embark with, c. dat. John 6, 22. Sept. for עָצָב אִישׁ Esth. 2, 13.—Act. Thom. § 12. Luc. Tox. 18. Xen. An. 4. 5. 10.

συνέκδημος, ου, ὁ, ἡ, adj. (ἐκδημος,) absent together from one's people, a fellow-traveller, Acts 19, 29. 2 Cor. 8, 19.—Jos. de Vit. § 14. Palæph. 46. 4. Plut. de Virtut. et Vit. 2.

συνεκλεκτός, ἡ, ὁ, (ἐκλεκτός,) chosen along with, co-elect, like-beloved, 1 Pet. 5, 13.—Others here take it as pr. n. fem. *Syneclecte*, and understand it of the wife of Peter.

συνελαύνω, f. *άσω*, (ἐλαύνω,) to drive together, into one place, e. g. wild beasts, Xen. Cyr. 1. 4. 14; persons, 2 Macc. 4, 26. Pol. 28. 5. 6.—In N. T. trop. to urge or persuade together, to set at one, c. acc. Acts 7, 26 *συνήλασεν αὐτοὺς εἰς εἰρήμην*. So Ael. V. H. 4. 15.

συνεπιμαρτυρέω, ᾧ, f. ἴσω, (ἐπιμαρ-
τυρέω,) to bear further witness with any one, to join in attesting, c. dat. of manner, Heb. 2, 4, comp. v. 3.—Sext. Empir. adv. Log. 2. 324 *συνεπιμαρτυροῦσαν τῷ λόγῳ*. Pol. 26. 9. 4.

συνεπιτίδημι, f. *τήσω*, (ἐπιτίδημι,) to put or lay upon together, at the same time, Sept. Num. 12, 11. Plut. Sympos. 8. 7. 4 fin.—In N. T. Mid. to set upon or assail with any one, at the same time, to join in assailing, absol. Acts 24, 9 *συνεπέθεντο* in later edit. comp. v. 2. Rec. *συνέθεντο*. So Sept. Deut. 32, 27. Pol. 1. 31. 2. Xen. Cyr. 4. 2. 3.

συνέπομαι, Mid. depon. (ἔπω, ἔπομαι,) to follow with, to accompany, c. dat. Acts 20, 4.—2 Macc. 15, 2. Plut. Brut. 18. Xen. Conv. 1. 2.

συνεργέω, ᾧ, f. ἴσω, (συνεργός,) to work together with any one, to coöperate, absol. to be a co-worker, fellow-labourer,

1 Cor. 16, 16. 2 Cor. 6, 1. (With dat. pers. 1 Esdr. 7, 2. Plut. de Sanit. tuend. fin. τῇ ψυχῇ συνεργεῖ τὸ σῶμα καὶ συγκάμνει.) Hence genr. *to help, to aid*, c. dat. expr. or impl. Mark 16, 20. James 2, 22 ἡ πίστις συνεργεῖ τοῖς ἔργοις αὐτοῦ. So 1 Macc. 12, 1. Jos. B. J. 6. 1. 5. Diod. Sic. 4. 77. Xen. Mem. 2. 3. 18.—Of things, *to work together for any thing, to coöperate, to contribute to any result*, c. dat. commodi, et eis c. acc. Rom. 8, 28 τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν. So Pol. 11. 9. 1. Diod. Sic. 4. 76; πρὸς Plut. Romul. 21.

συνεργός, οὐ, ὁ, ἡ, adj. (ἔργον,) *working with, coöperating, aiding*, Diod. Sic. 13. 70. Pol. 1. 81. 10; Subst. *a co-worker, fellow-labourer, helper*, genr. 2 Macc. 8, 7. Pol. 1. 7. 8. Xen. Mem. 2. 3. 3.—In N. T. spoken only of *a co-worker, helper*, in the Christian work, i. e. of Christian teachers, c. gen. of pers. συνεργοὶ τοῦ θεοῦ 1 Cor. 3, 9; συνεργοὶ μου sc. Παύλου, Rom. 16, 3. 9. 21. Phil. 2, 25. 4, 3. 1 Thess. 3, 2. Philem. 1. 24; c. gen. of object, 2 Cor. 1, 24 συνεργοὶ τῆς χαρᾶς ὑμῶν, *co-workers of your joy*, i. e. labouring together for your happiness. With dat. commodi, 3 John 8 συνεργοὶ τῇ ἀληθείᾳ. With eis c. acc. *for or in behalf of*, 2 Cor. 8, 23 εἰς ὑμᾶς συνεργός. Col. 4, 11.

συνέρχομαι, aor. 2 συνῆλθον, (έρχομαι,) *to go or come with any one, to come together*.

1. With dat. of pers. *to go or come with, to accompany*; Luke 23, 55 αἰτίνας ἦσαν συνελθυσίναι αὐτῷ ἐκ τῆς Γαλιλαίας. John 11, 33 comp. 31. Acts 9, 39. 10, 23. 45. 11, 12. 15, 38. Also *to company or be conversant with*, Acts 1, 21. Once with σύν τινι Acts 21, 16; comp. Winer § 56 fin. Sept. for בָּיַד Job 22, 4.—Wisd. 7, 2; comp. Thuc. 1. 10.

2. Genr. and usually, *to come together, to convene, to assemble*, absol. Mark 3, 20 συνέρχεται πάλιν ὄχλος. Luke 5, 15. Acts 1, 6. 2, 6. 10, 27. 16, 13. 19, 32. 21, 22. 22, 30. 28, 17. 1 Cor. 14, 26; c. dat. of pers. *with or to whom*, Mark 14, 53; c. adv. of place, John 18, 20 ὅπου. Acts 25, 17; εἰς c. acc. of place, Acts 5, 16; as marking result, 1 Cor. 11, 17. 34; final, v. 33; ἐν c. dat. 1 Cor. 11, 18; ἐπὶ τὸ αὐτὸ 1 Cor. 11, 20. 14, 23; πρὸς τινα Mark 6, 33. Sept. for בָּיַד Ez. 33, 30; בְּיָדֶיךָ Jer. 3, 18; c. eis for בְּיָדֶיךָ Zech. 8, 21; בְּפָנֶיךָ 2 Chr. 30, 13; πρὸς τινα Ex. 32, 5.—Hdian. 4. 11. 6. Xen. Mem. 1. 2. 42; τινί Pol. 1. 78. 4; σύν τινι Luc. Asin. 45; ἐς τὸ αὐτὸ Luc. Alex. 8.

3. Spec. of husband and wife, *to come together in one house, to live together*; Matt. 1, 18 comp. v. 20. 24. So Plut. Amator. 9. Xen. Œc. 10. 4.—Of conjugal intercourse [1 Cor. 7, 5]; and so some Matt. 1. c. So Jos. Ant. 7. 8. 1. Plut. Thes. 3. Xen. Mem. 2. 2. 4.

συνεσθῖω, aor. 2 συνέφαγον, (ἐσθίω,) *to eat with any one, to eat together*, i. e. genr. to have intercourse with, to associate with, c. dat. E. g. συνεστῶ. Luke 15, 2. 1 Cor. 5, 11; c. μετὰ τινος Gal. 2, 12, comp. Winer § 56 fin. συνέφαγ. Acts 11, 3. 10, 41 οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ, comp. in ἐσθίω no. 2. d. Sept. συνεστῶ. for אָכַל Gen. 43, 32; absol. Ps. 101, 5; συνέφ. for אָכַל Ex. 18, 12.—So συνεστῶ. Plut. de occult. Viv. init. συνέφ. Luc. Parasit. 59.

σύνεσις, εως, ἡ, (συνήμη,) *a sending together, conjunction of streams, ξύνεσις δύο ποταμῶν* Hom. Od. 10. 515.—In N. T. ‘a putting together’ in mind, i. e.

1. *discernment, understanding, intelligence*; Luke 2, 47 ἐξίσταντο δὲ πάντες . . . ἐπὶ τῇ συνέσει αὐτοῦ. 1 Cor. 1, 19. Eph. 3, 4. Col. 1, 9. 2, 2. 2 Tim. 2, 7. Sept. for בִּינָה Deut. 4, 6; חֲכָמָה Prov. 2, 2; חֵטֶר Job 15, 2.—Luc. Alex. 22. Diod. Sic. 1. 1. Dem. 1394. 4. Xen. Cyr. 4. 5. 23.

2. Meton. as a faculty of the mind, *understanding, intellect*, put for the mind itself; Mark 12, 33 τὸ ἀγαπᾶν αὐτὸν [θεόν] ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως.—Eccles. 47, 23. Æl. V. H. 12. 1. Plut. Thes. 6. Plato Phil. 19. d.

συνετός, ἡ, ὅν, (συνήμη,) pr. ‘putting together’ in mind, *discerning, intelligent, sagacious*; Matt. 11, 25 ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν. Luke 10, 21. Acts 13, 7. 1 Cor. 1, 19. Sept. for בִּינָה 1 Chr. 15, 22; בְּוֶן Prov. 28, 7; חָכָם Gen. 41, 33.—Jos. c. Ap. 2. 16. Luc. D. Deor. 26 fin. Plut. de Adulat. et Amic. 12.

συνευδοκέω, ὦ, f. ἦσω, (εὐδοκέω) *to think well of with others, to take pleasure with others in any thing; hence to approve, to assent to*, c. dat. of pers. Rom. 1, 32 συνευδοκοῦσι τοῖς πράσσουσιν. Elsewhere c. dat. of thing in or as to which, Luke 11, 48 συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων. Acts 8, 1. 22, 20. So 1 Macc. 1, 57. 2 Macc. 11, 24; absol. Demad. 180. 32. Diod. Sic. 4. 24.—With infin. *to be like willing, like pleased*, to do any thing; 1 Cor. 7, 12. 13. καὶ αὐτὸς συνευδοκεῖ οἰκνῆν μετ’ αὐτῆς, i. e. if both are mutually pleased.

συνευωχέω, ᾤ, f. ἴσω, (εὐωχέω; εὖ, ἔχω, ὄχη) *to feast or entertain with or together*; Mid. or Pass. *to feast with any one, to revel with*, c. dat. 2 Pet. 2, 13 *συνευωχούμενοι ἑμίν*. Absol. Jude 12.—Jos. Ant. 4. 8. 7. Luc. Philopat. 4.

συνεφίστημι, (ἐφίστημι) in N. T. only Aor. 2 *συνεπέστην* intrans. *to stand upon together, to assail together*; e. g. κατά τινος, Acts 16, 22 *συνεπέστη ὁ ὄχλος κατ' αὐτῶν*, i. e. made an assault together against them.—Sept. Num. 16, 3 *συνεπέστησαν* in Codd. Comp. Thuc. 2. 75.

συνέχω, f. ξω, (ἔχω,) *to hold together, to press together*, i. e.

1. *to hold fast, to shut up*, c. acc. as τὰ ὦτα *to stop one's ears* Acts 7, 57. Sept. τὸ στόμα, for ἧπερ Is. 52, 15. Of a city besieged, Luke 19, 43 *συνέχουσι σε* [Ἱεροσόλυμα] πάντοθεν. Sept. and חָצַר 1 Sam. 23, 8. (2 Macc. 9, 2.) Of a crowd, *to press upon any one* Luke 8, 45; of persons having a prisoner in custody, *to hold fast*, Luke 22, 63.—Hdian. 2. 13. 8. Luc. Tox. 39.

2. Trop. *to constrain*, i. e. a) *to compel, to urge or press on*; c. acc. 2 Cor. 5, 14 ἡ γὰρ ἀγάπη τοῦ Χρ. συνέχει ἡμᾶς, *constraineth us*, shuts us up so to act; Theophylact. συνοῦσι. Pass. Acts 18, 5 *συνείχeto τῷ πνεύματι ὁ Παῦλος* in Rec. see in lett. c. b) Pass. *συνέχομαι*, *to be in constraint, to be straitened, distressed, perplexed*, absol. Luke 12, 50 πῶς συνέχομαι ἕως οὗ τελεσθῇ. Phil. 1, 23. (Comp. Jos. Ant. 5. 11. 3; τῷ πολέμῳ Palæph. 39. 5; τῷ λιμῷ Pol. 3. 62. 4.) Also *to be seized, affected, afflicted*, as with fear, disease, or the like; c. dat. Luke 8, 37 φόβῳ μεγάλῳ συνέχοντο. Matt. 4, 24 νόσοις . . . συνεχομένους. Luke 4, 38. Acts 28, 8. So Sept. Job 3, 24. 31, 23. Dem. 1484. 23 φόβῳ. Diod. Sic. 3. 33 νόσοις. Plato Theæt. 479. a. c) Pass. also of a person *held fast, pressed, occupied*, with a work or the like; Acts 18, 5 *συνείχeto τῷ λόγῳ ὁ Παῦλος* in later edit. see above in lett. a; i. e. Paul now gave himself wholly to preaching the word; comp. v. 3. So Wisd. 17, 20 ἔργοις. Hdian. 1. 17. 22 ἡδοναῖς.

συνήδομαι, Pass. depon. (ἡδομαι) *to joy or rejoice with any one*, c. dat. Æl. V. H. 9. 21. Hdian. 8. 6. 2. Xen. Cyr. 4. 1. 7.—In N. T. *to delight with (in) oneself* in any thing, like συνείδον, c. dat. of thing, Rom. 7, 23 *συνήδομαι γὰρ τῷ νόμῳ*, i. e. *I take delight with myself in the law*, I delight myself in it. Comp. Eurip. Hippol. 1300 τί τάλas τοῖσδε συνήδη.

συνήθεια, as, ἡ, (συνήθης; σύν, ἦθος,) *a dwelling or living together*, Æl. H. An. 16. 36. Dem. 1467. 19; *a being wonted together, familiarity*, Jos. de Macc. 13 fin. Pol. 1. 43. 4. Diod. Sic. 14. 12.—In N. T. *a wont, usage, custom*, John 18, 39. 1 Cor. [8, 7.] 11, 16. So Jos. Ant. 10. 4. 5 ἡ πάτριος συνήθεια. Arr. Epict. 1. 27. 20. Xen. Ven. 12. 4.

συνηλικιώτης, ου, ὁ, (ἡλικιώτης, ἡλικία,) *one of like age, an equal in age*, Gal. 1, 14.—Alciph. Ep. 1. 12. Dion. Hal. Ant. 10. 49. Diod. Sic. 1. 53. On such compounds, which the Atticists sometimes condemn, see Thom. Mag. p. 207 sq. Lob. ad Phryn. p. 172, 471.

συνθάπτω, f. ψω, (θάπτω,) *to bury with any one*; in N. T. trop. with Christ, in the likeness of his burial; Pass. c. dat. Rom. 6, 4. Col. 2, 12 *συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι*.—Pr. Hdot. 5. 5 ἡ γυνὴ συνθάπτεται τῷ ἀνδρί. Plut. M. Anton. 85. Thuc. 1. 8.

συνθλάω, f. άσω, (θλάω,) *to crush together, to dash in pieces*, Pass. Matt. 21, 44 et Luke 20, 18 ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, *συνθλασθήσεται*. Sept. for שָׁחַץ Ps. 107, 16; שָׁחַץ Ps. 58, 7.—Plut. Artax. 19. Diod. Sic. 2. 57.

συνθλίβω, f. ψω, (θλίβω,) *to press together, to press closely*, on all sides, as a crowd upon a person, c. acc. Mark 5, 24. 31.—Ecclus. 34 [31], 14. Plut. Symp. 6. 6. 2 fin. Plato Tim. 91. e.

συνθρύπτω, f. ψω, (θρύπτω,) *to break together, to crush in pieces*; trop. τὴν καρδίαν τινός *to break the heart*, intens. i. q. to dishearten, to take away one's fortitude, Acts 21, 13.—So οἱ ἀποτεθρυσμένοι τὰς ψυχὰς Plato Rep. 495. e.

συνιέω, see in συνήμι.

συνιήμι, f. συνήσω, (ἵημι,) aor. 1 συνήκα, aor. 2 συνῆν; also Pres. *συνιέω*, whence 3 plur. *συνιούσι* Matt. 13, 13. 2 Cor. 10, 12; Part. *συνιών* Matt. 13, 23. Rom. 3, 11; comp. Butt. § 106. n. 5. Matth. § 210. 1 sq. Winer § 14. 3. n. Pr. *to send or bring together*, e. g. foes in battle, Hom. Il. 1. 8. ib. 7. 210. Trop. *to bring or put together* in mind, and so *to discern, to perceive, to be aware of*, e. g. a sound, voice, Hom. Il. 2. 182 θραζεῖς. ib. 2. 26. Hes. Theog. 831.—In N. T. *genr. to understand, to comprehend*, absol. Matt. 13, 13 ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιούσι. v. 14 καὶ οὐ μὴ συνῆτε. v. 15. 19. 23. 15. 10. Mark 4, 12. 6, 53. 7, 14. 8, 17. 21. Luke 8, 10. Acts 7, 25 οἱ δὲ οὐ συν

νήκαν 28, 26. 27. Rom. 15, 21. 2 Cor. 10, 12 οὐ συνιούσι, i. e. are not men of understanding, not wise. With acc. Matt. 13, 51 συνήκατε ταῦτα πάντα; Luke 2, 50 τὸ ῥῆμα. 18, 34. 24, 45. Eph. 5, 17. With ὅτι, Matt. 16, 12. 17, 13. Acts 7, 25. Sept. for יָדָבָר Is. 6, 9. 10. 2 Chr. 34, 12; c. acc. Prov. 2, 5. 9; c. ὅτι Is. 43, 10. So Jos. Ant. 7. 8. 4; c. acc. Ceb. Tab. 3. Xen. Apol. 10; c. ὅτι Hdian. 4. 15. 15.—From the Heb. *to understand, to be wise*, in respect to duty towards God, *to be upright, righteous, godly*; Rom. 3, 11 οὐκ ἔστιν ὁ συνιών, quoted from Ps. 14, 2 where Sept. for יִשְׁכָּח; also Ps. 2, 10. Dan. 11, 35. 12, 3.

συνιστάω, -άνω, see in συνίστημι.

συνίστημι, f. συστήσω, (ἵστημι,) also Pres. συνιστάω 2 Cor. 4, 2. 6, 4. 10, 18; συνιστάνω 2 Cor. 3, 1. 5, 12. 10, 12; see in ἵστημι and ἀποκαθίστημι. Found in both the transitive and intransitive significations, *to make stand with, and to stand with*; see in ἵστημι.

I. TRANS. in the Act. present, impf. and aor. 1, *to make stand with, together, to place or set together*, Pol. 3. 43. 11. Hdian. 4. 15. 12.—In N. T. *to place or set with or before any one*.

1. Of persons, *to introduce, to present to one's acquaintance and favourable notice, and hence to commend, to represent as worthy*, c. acc. et dat. Rom. 16, 1 συνίστημι δὲ ὑμῖν Φοίβην. 2 Cor. 5, 12; c. acc. et πρὸς τινα 2 Cor. 4, 2; acc. simpl. 2 Cor. 3, 1 ἐάντοὺς συνιστάειν. 10, 12. 18 bis. Pass. 2 Cor. 12, 11.—1 Macc. 12, 43. Ceb. Tab. 11. Pol. 31. 20. 9. Xen. Œc. 3. 14; acc. simpl. Jos. Ant. 6. 13. 1. Xen. Cyr. 7. 3. 12.

2. Trop. *to set forth with or before any one, to declare, to show, to make known and conspicuous*, c. acc. Rom. 3, 5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησι. 5, 8. 2 Cor. 6, 4 συνιστάντες ἑαυτοὺς ὡς θεοῦ δούλοιοι. So c. dupl. acc. Gal. 2, 18 παραβάτην ἑμαυτὸν συνίστημι. With acc. and inf. 2 Cor. 7, 11. Sept. for יָדָבָר Job 28, 23.—Jos. Ant. 7. 2. 1 συνίσταν ἑαυτοὺς ὡς εὐνοῦς. Plato Theag. 123. b; c. dupl. acc. Philo Quis rer. div. Hær. p. 517 συνίστησιν αὐτὸν προφήτην. Diod. Sic. 13. 91; c. inf. ib. 14. 45.

II. INTRANS. in the Act. perf. and aor. 2, *to stand with, to stand together*.

1. Pr. of pers. c. dat. Luke 9, 32 δύο ἀνδρες τοὺς συνεστῶτας αὐτῶ. Sept. for שְׁנֵי 1 Sam. 17, 26.—Pol. 4. 1. 6. Luc. Necom. 15. Xen. Cyr. 2. 1. 29.

2. Trop. from the transitive signif. *to place together parts into a whole, i. e. to constitute, to create, to bring into existence*, Diog. Laert. Carnead. 4. 64 ἡ συστήσασα φύσις καὶ διαλύσει. Plato Tim. 30. e, τίνι τῶν ζώων αὐτὸν [τὸν κόσμον] εἰς ὁμοιότητα ὁ ξυνιστὰς ξυνέστησε. ib. 41. d [ὁ θεός] ξυστήσας δὲ τὸ πᾶν.—Hence in N. T. intrans. *to be constituted, created, to exist*; Col. 1, 17 πάντα ἐν αὐτῷ συνέστηκε. 2 Pet. 3, 5 γῆ ἐξ ὕδατος. . . συνεστῶσα τῷ τοῦ θεοῦ λόγῳ. So Philo de Plant. Noë p. 215 ἐκ γῆς ἀπάσης καὶ παντὸς ὕδατος καὶ ἀέρος καὶ πυρὸς . . . συνέστη ὁδε ὁ κόσμος. Max. Tyr. Diss. 25. p. 253, τῷ Διὸς νεύματι γῆ συνέστη κτλ. Aristot. de Mundo c. 5 init. Comp. Xen. Mem. 3. 6. 14.

συνοδοεύω, f. εἰσω, (ὀδεύω,) *to be on the way with any one, to travel or journey with*, c. dat. Acts 9, 7.—Wisd. 6, 23. Hdian. 4. 7. 11. Plut. M. Anton. 13.

συνοδία, as, ἡ, (σύνodos, ὁδός,) *a journeying together*, Plut. de rect. Rat. aud. 18. p. 110.—In N. T. meton. *a company of travellers, a caravan*, Luke 2, 44. So Jos. Ant. 6. 12. 1. Arr. Epict. 4. 1. 91. Strabo 4. p. 314. a.

συνοικέω, ὦ, f. ἦσω, (οἰκέω,) *to house or dwell with any one, to live with, espec. as husbands with wives in one house and family*, absol. 1 Pet. 3, 7.—Ecclus. 25, 8. Hdian. 1. 6. 11. Dem. 1374. 21. Xen. Lac. 1. 8; genr. Xen. Hell. 2. 3. 5.

συνοικοδομέω, ὦ, f. ἦσω, (οἰκοδομέω,) *to build with any one, in company with*, c. dat. 1 Esdr. 5, 68; *to build together* into one, Plut. comp. Thes. et Romul. 4.—In N. T. Pass. trop. *to be built together with other Christians into a spiritual temple*, Eph. 2, 22; see fully in οἰκοδομέω no. 3.

συνομιλέω, ὦ, f. ἦσω, (ὁμιλέω,) *to be in company with*, Ceb. Tab. 13.—In N. T. *to converse with, to talk with*, c. dat. Acts 10, 27.

συνομορέω, ὦ, f. ἦσω, (ὁμορέω, ὁμορος; ὅμος, ὅρος,) *to border together, to border or join upon*, c. dat. Acts 18, 7 οὐ ἡ οἰκία ἡν συνομοροῦσα τῇ συναγωγῇ, i. e. joined upon.—Comp. ὁμορέω Hdian. 6. 7. 5.

συνοχή, ἡς, ἡ, (συνέχω,) *a holding together, a shutting up*, e. g. of the womb, Symm. Prov. 30, 16; of a city besieged, Sept. Jer. 52, 3. Mic. 5, 1; also of a circuit, enclosure, Jos. Ant. 8. 3. 2; comp. Hom. Il. 23. 330.—In N. T. trop. *distress, disquiet, anxiety*, Luke 21, 25 συνοχὴ ἔσται. 2 Cor. 2, 4 σ. καρδίας. So Sept. Job 30, 3.

Aquil. for $\eta\beta\alpha\beta$ Ps. 25, 17. Artemid. 2. 3 $\pi\alpha\sigma\iota\ \tau\omicron\iota\varsigma\ \epsilon\grave{\nu}\ \sigma\upsilon\nu\omicron\chi\eta\ \omicron\upsilon\sigma\iota\nu$.

συντάσσω v. -τω, f. ξω, (τάσσω,) to arrange or set in order together, Jos. Ant. 7. 12. 3. Dem. 1378. 26. Xen. Cyr. 3. 1. 2. —In N. T. to arrange or set in order with any one, to order, to appoint, to direct, c. dat. Matt. 26, 19 $\epsilon\pi\omicron\iota\sigma\iota\sigma\alpha\nu\ \omicron\iota\ \mu\alpha\theta\eta\tau\alpha\iota\ \omega\varsigma\ \sigma\upsilon\nu\epsilon\tau\acute{\alpha}\xi\epsilon\nu\ \alpha\upsilon\tau\omicron\iota\varsigma\ \delta\ \epsilon\iota\varsigma\ \iota\eta\sigma\upsilon\varsigma$. 27, 10. [21, 6.] Sept. for $\eta\beta\alpha\beta$ Gen. 18, 19, 26, 11. So Pol. 3. 50. 9. Ael. V. H. 9. 13. Xen. Cyr. 5. 3. 46.

συντέλεια, as, ἡ, (συντελέω,) 'the being brought to an end together,' i. e. full end, completion, Diod. Sic. 13. 14. Pol. 11. 33. 7. Plut. Quæst. Rom. 34.—In N. T. genr. end, consummation, only in the phrase **συντέλεια** τοῦ αἰῶνος Matt. 13, 39. 40. 49. 24, 3. 28, 20; **συντέλ.** τῶν αἰώνων Heb. 9, 26; see in αἰών no. 1. b. a. Sept. for $\eta\beta\alpha\beta$ Neh. 9, 31. Jer. 4, 27; $\gamma\epsilon$ Dan. 12, 4. So Ecclus. 11, 27. 21, 10. Pol. 3. 1. 5, 9 **καταστροφή** καὶ **συντέλεια**.

συντελέω, ὦ, f. έσω, (τελέω,) to bring to an end together, Hdian. 2. 2. 15.—In N. T.

1. to end altogether, fully, to finish wholly, to complete, c. acc. Matt. 7, 28 **συντετέλεσεν** ὁ $\iota\eta\sigma\upsilon\varsigma\ \tau\omicron\upsilon\varsigma\ \lambda\omicron\gamma\omicron\upsilon\varsigma\ \tau\omicron\upsilon\tau\omicron\upsilon\varsigma$. Luke 4, 13. Of time, Luke 4, 2. Acts 21, 27. Sept. for $\eta\beta\alpha\beta$ Gen. 2, 2; $\epsilon\beta\eta$ Deut. 34, 8. So Diod. Sic. 1. 3. Hdian. 4. 2. 20. Dem. 522. 4; comp. Xen. Cyr. 6. 1. 50.—Spec. of a promise or prophecy, to fulfil, to accomplish, c. acc. Rom. 9, 28 **λόγον** γὰρ **συντελῶν** sc. ὁ κύριος, in allusion to Is. 10, 22, see fully in **συντέμνω**. Pass. Mark 13, 4. Sept. for $\eta\beta\alpha\beta$ Ruth 3, 18; $\epsilon\beta\alpha\beta$ Lam. 2, 17.

2. By Hebr. as in Engl. to finish, to complete, i. q. to make; c. acc. Heb. 8, 8 **συντελέσω** ἐπὶ τὸν οἶκον $\iota\sigma\tau\alpha\eta\lambda$. . . **διαθήκην** **καινήν**, quoted from Jer. 31, 31 where Heb. $\eta\beta\alpha\beta$, Sept. **διαθήσομαι**. Sept. **συντελεῖν** **διαθήκην** for Heb. $\eta\beta\alpha\beta$ Jer. 34, 8. 15; $\eta\beta\alpha\beta$ Is. 44, 24.

συντέμνω, f. εμῶ, (τέμνω,) perf. **συντέμμηκα**, pr. to cut together, to contract by culling, Plut. Demetr. 26. Thuc. 7. 36. Xen. Hi. 4. 9; of words, discourse, to make concise, Aeschin. 32. 23.—In N. T. trop. and from the Heb. to decide, to determine, to decree; Rom. 9, 28 bis, **λόγον** γὰρ **συντελῶν** καὶ **συντέμνων** ἐν **δικαιοσύνῃ** ὅτι **λόγον** **συντεμνημένον** ποιήσει κύριος ἐπὶ τῆς γῆς, for his word he doth fulfil, and doth decree in righteousness; for his word decreed will the Lord execute upon the land; quoted from Sept. Is. 10, 22. 23, where the Heb. reads

thus: destruction is decreed, bringing in justice as a flood; for destruction and a decree [destruction decreed] doth Jehovah of hosts execute. So Sept. for $\gamma\epsilon$ Is. 28, 22. Dan. 9, 26; $\eta\beta\alpha\beta$ Dan. 9, 24.

συντηρέω, ὦ, f. ἡσω, (τηρέω,) to watch closely together or with any one, to watch or keep together with any one.—In N. T.

1. to watch or keep closely, (σύν intens.) c. acc. Mark 6, 20 **συντηρεῖ** αὐτόν, i. e. Herod kept John in close custody for the sake of protection against Herodias, and often heard him and followed his counsels. Trop. to keep or lay up in mind, pr. with oneself, e. g. τὰ **ρήματα** Luke 2, 19. Sept. ἐν τῇ καρδίᾳ for Chald. $\eta\beta\alpha\beta$ Dan. 7, 28. So Ecclus. 39, 2. Test. XII Patr. p. 563 ἐν τῇ καρδίᾳ. Pol. 31. 6. 5 **συντηρεῖν** γνώμην παρ' **ἐαυτῶ**.

2. to keep or preserve together, from loss or destruction, opp. ἀπόλλυμι, e. g. wine and the skins in which it is kept, Matt. 9, 17. Luke 5, 38.—1 Macc. 8, 12 **φιλίαν** μετὰ **τινος**. 10, 20. Lib. Henoch. in Fabr. Cod. Pseud. V. T. p. 191 **συντηρεῖν** τὴν ψυχὴν εἰς **ζωήν**.

συντίθημι, f. ἡσω, (τίθημι,) to set or put together, Xen. Cyr. 8. 5. 4. Mem. 3. 1. 7; to compose, δνόματα Arr. Epict. 3. 23. 23, λόγους Dem. 277. 5, πράγμα ib. 275. 26. Also to set or put with a person, to deliver to any one, Pol. 5. 10. 4.—In N. T. only Mid. **συντίθεμαι**, to set together with another, i. e. between oneself and another, to agree together, to covenant together or with any one; c. inf. Luke 22, 5 **καὶ** **συνέθετο** αὐτῷ ἀργύριον δοῦναι. Inf. c. τοῦ Acts 23, 20; see ὁ, ἡ, τό, G. 3. b. β. With ὅνα John 9, 22; comp. in ὅνα no. III. 1. a. So c. inf. Sept. Dan. 2, 9. Jos. Ant. 13. 4. 7. Hdian. 1. 17. 16. Xen. An. 4. 2. 1; τοῦ c. inf. Test. XII Patr. p. 707.—Once in Rec. i. q. to assent, absol. Acts 24, 9; comp. in **συνεπιτίθημι**. So Philostr. Heroic. c. 5 fin. **ὀλίγοις** τῶν **βουλευμάτων** **συντίθεσθαι**.

συντόμως, adv. (σύντομος, συντέμνω,) concisely, briefly, in few words, Acts 24, 4.—Jos. c. Ap. 1. 1 **γράφαι** **συντόμως**. Athen. 8. p. 349. a. Xen. Ec. 12. 19 ὥς δὲ **συντόμως** **εἰπεῖν**.

συντρέχω, aor. 2 **συνέδραμον**, (τρέχω.) 1. to run with others, in company, trop. εἰς τι, 1 Pet. 4, 4 **μὴ** **συντρεχόντων** ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσσωτίας ἀνάχυσιν.—Dem. 214. 7; pr. Xen. Cyr. 2. 2. 9.

2. Of a multitude, to run together, to flock together, Mark 6, 33. Acts 3, 11.—Judith 6, 18. Jos. B. J. 6. 2. 8. Xen. An. 5. 7. 4.

συντρίβω, f. ψω, (τρίβω,) *to rub together*, e. g. sticks for kindling fire, τὰ πυρεία, Luc. Ver. Hist. 1. 32.—Usually and in N. T.

1. *to break or crush together*, by rubbing or striking against, concussion, *to break in pieces*, c. acc. Mark 5, 4. 14, 3 see in ἀλάστρον. John 19, 36. Rev. 2, 27 τὰ σκεύη τὰ κεραμικά. Sept. for שֶׁבֶר Ex. 12, 46. Lev. 6, 28. 26, 13. So Ael. V. H. 12. 61. Diod. Sic. 13. 16. Xen. Cyr. 6. 1. 29.—Spec. of a reed, *to break together*, so as to have a flaw or crack, but not entirely off; Matt. 12, 20 κάλαμον συντετριμμένον οὐ κατεάξει, a reed broken together shall he not break off; quoted from Is. 42, 3 where Sept. for שֶׁבֶר.

2. Trop. *to break together* the strength or power of any one, *to crush*, *to weaken*, c. acc. Luke 9, 39 πνεῦμα...συντρίβει αὐτόν, i. e. weakens him, breaks him down; comp. Mark 9, 18 where it is ξηραίνεται. (Hdian. 5. 4. 20.) So of Satan, *to break or crush* his power, Rom. 16, 20; comp. in ποῦς lett. b. Sept. for הִבֵּי Josh. 10, 10. Am. 3, 15. (Pol. 26. 3. 6 συντρίβει τοὺς Ἀχαιοὺς.) Pass. Luke 4, 18 συντετριμμένους τὴν καρδίαν, *broken in heart*, dispirited, afflicted, comp. Buttm. § 131. 7. Sept. and שֶׁבֶר Ps. 34, 19. 51, 19. So Pol. 21. 10. 2 συντρ. τῇ δινοίᾳ. Diod. Sic. 11. 78 τοῖς φρονήμασι. 16. 81 ταῖς ψυχαῖς.

σύντριμμα, ατος, τό, (συντρίβω,) *a breaking together, a crushing, fracture*, Sept. for שֶׁבֶר Lev. 21, 18. Is. 30, 14. Arist. de Audib. 34.—In N. T. trop. *destruction*, Rom. 3, 16, quoted from Is. 59, 7 where Sept. for שֶׁבֶר; for שֶׁבֶר Jer. 8, 21. 48, 3. So Ecclus. 40, 11. 1 Macc. 2, 7.

σύντροφος, ου, ό, ή, adj. (συντρέφω,) *nourished or nursed together*, Xen. Mem. 2. 3. 4.—In N. T. Subst. *one brought up or educated with another, a comrade*, Acts 13, 1. So 2 Macc. 9, 29. Ael. V. H. 12. 26. Pol. 5. 9. 4.

συντυγχάνω, aor. 2 συνέτυχον, (τυγχάνω,) *to fall in with, to meet with, to come to or at any one*, c. dat. Luke 8, 19.—Jos. Ant. 1. 12. 3 συντυχὼν δ' αὐτῇ θεός ἄγγελος. Hdian. 2. 14. 12. Xen. Mem. 2. 3. 16.

Συντύχη, ης, ή, Syntyche, pr. n. of a female Christian, Phil. 4, 2.

συννποκρίνομαι, Mid. depon. (ὑποκρίνομαι.) Pass. aor. 1 συννποκρίστην in Mid. sense, Buttm. § 136. 1, 2; *to play the hypocrite with any one, to dissemble with*, c. dat. Gal. 2, 13.—Pol. 3. 92. 5. ib. 3. 52. 6. Plut. C. Mar. 14.

συννπουργέω, ω, f. ήσω, (ὑπουργέω, ὑπουργός, ἔργον,) *to serve, help, aid with any one, together*, at the same time, c. dat. of manner, 2 Cor. 1, 11.—Luc. Bis accus. 17 συνσγωνιζομένης τῆς ἡδονῆς, ἥπερ αὐτῇ τὰ πολλὰ ξυννπουργεῖ.

συνωδύνω, f. ωῶ, (ωδύνω,) *to be in travail together, to bring forth together*, of animals Porphy. de Abstin. 3. 10.—In N. T. trop. *to travail or be in pain together*, absol. spoken of ή κρίσις collect. Rom. 8, 22. So Eur. Helen. 736 ξυνωδύνει κακοῖς.

συνωμοσία, ας, ή, (συνόμνυμι,) *a swearing together, a conspiracy*; Acts 23, 13 συνωμοσίαν πεποιηκότες, comp. in ποίω no. 1. b. β.—Jos. Ant. 15. 8. 4. Ael. V. H. 14. 22. Thuc. 6. 27.

Συράκουσαι, ὧν, αἱ, Syracuse, now Siracusa, the celebrated capital of Sicily, situated on the eastern coast, with a capacious harbour. It was the birth-place and residence of Archimedes. Acts 28, 12.—Xen. Hell. 1. 1. 29, 31.

Συραφονίκησσα, see in Συροφοίνισσα.

Συρία, ας, ή, Syria, Heb. אֲרָם Aram, Aramæa, pr. n. of a large country of Asia, lying, in the widest extent of the name, between Palestine, the Mediterranean, Mount Taurus, and the Tigris; thus including Mesopotamia, called in Heb. אֲרָם נַחֲרָרִים. Aramæa of the two rivers; comp. Plin. H. N. 5. 13 sq. Mela 1. 11. Gesen. Lex. et Thesaur. art. אֲרָם. Rosenm. Bibl. Geogr. II. ii. p. 232 sq. For *Cæle-Syria*, see in Δαμασκός. Modern Syria includes also Palestine. At the time of the Jewish exile, Syria with Palestine was subject to the empire of Babylon; and later, to the Persian monarchs and Alexander the Great. After the death of the latter, Babylon and Syria became a powerful kingdom under the dominion of the Seleucidæ; of which at a later period Antioch was the capital. Syria was subdued by Pompey as far as the Euphrates, and made a Roman province; including also Phenicia and Judea. In the time of Christ it was governed by a *proconsul*, to whom the *procurator* of Judea was amenable; see in ἡγεμόν no. 2. Jos. Ant. 8. 10. 3 τὴν Παλαιστίνην Συρίαν ἐδουλώσατο.—Matt. 4, 24. Luke 2, 2. Acts 15, 23. 41. 18, 18. 20, 3. 21, 3. Gal. 1, 21.

Σύρος, α, ον, (Συρία,) Syrian, e. g. Σύρα φορτία Jos. Ant. 2. 3. 3.—Usually and in N. T. ό Σύρος, a Syrian, Luke 4, 27. So Sept. 2 K. 5, 20. Jos. Ant. 10. 15. 4. Hdian. 3. 11. 17.

Συροφοίνισσα, ας, ἡ, a *Syro-Phenician woman*, i. e. a Phenician of Syria, prob. in distinction from the *Λιβοφοίνικες*, Phenicians of Libya, or Carthaginians. Mark 7, 26 Rec. comp. Matt. 15, 21. 22.—Pr. fem. to *Συροφοίνις*, as Cadmus is called, Luc. Deor. Concil. 4; *Syrophœnix* Juv. Sat. 6. 159; comp. *Φοίνις*, fem. *Φοίνισσα* Hom. Od. 15. 417. Hdot. 8. 118.—A later form is *Συραφοινίκισσα*, or *Συροφουνίκισσα*, in Mss. and some later editions; also Clem. Rom. Homil. 2. 5. 19.

σύρτις, ιως ν. εως, ἡ, (*σύρω*), *syrtis*, a *sand-bank*, *shoal*, *quick-sand*, dangerous to navigation, pr. so called as *drawn* together by currents of the sea. Acts 27, 17. Two *syrtis* or gulfs with quick-sands on the northern coast of Africa, were particularly famous among the ancients; one called *Syrtis Major*, between Cyrene and Leptis; the other *Syrtis Minor*, near Carthage. See Sallust Jug. 78. Heyne Excurs. IV. ad Virg. *Æn.* 1. 108 sq. Wetst. N. T. II. p. 642.—Jos. B. J. 2. 16. 4. Luc. Dipsad. 6 *τὴν μεγάλην Σύρτιν*. Diod. Sic. 3. 49. Strabo 17. p. 1192. c.

σύρω, f. *υῶ*, to *draw*, to *drag*, to *haul*, c. acc. John 21, 8 *σύροντες τὸ δίκτυον*. Rev. 12, 4. Sept. for *ῥῖ* 2 Sam. 17, 13. (Luc. Merc. cond. 3. Hdian. 5. 8. 17.) Of persons dragged by force before magistrates or to punishment, Acts 8, 3. 14. 19. 17, 6. So Jos. de Macc. § 6 init. Arr. Epict. 1. 29 *σύρῃ εἰς τὸ δεσμοτήριον*. Luc. Lexiph. 10.

συσπαράσσω ν. -ττω, f. *άξω*, (*σύν*, *σπαράσσω*), pr. to *tear* or *lacerate* together; in N. T. intens. to *convulse* altogether, to *throw into strong spasms*, spoken of the effects of demoniacal possession producing or resembling epilepsy, c. acc. Luke 9, 42. Comp. in *σπαράσσω*. " " Mark 9, 20
" " N. B. C. L. 23

σύσσημον, ου, τό, (*σύσσημος*, *σήμα*), a *concerted sign*, *token*, *signal*, agreed upon with others; Mark 14, 44 *σύσσημον*, comp. Matt. 26, 48 *σημεῖον*.—Sept. Judg. 20, 40. Diod. Sic. 13. 45, 46. ib. 20. 52. Strabo 6. p. 428. c. A late word, unknown to the earlier Greek writers, Phryn. et Lob. p. 418, 421. Sturz de Dial. Mac. p. 196.

σύσσωμος, ου, ὁ, ἡ, adj. (*σῶμα*), of the *same body* with another, *joined in one body*; trop. in respect to the Christian church as τὸ σῶμα τοῦ Χριστοῦ, and of the Gentiles as partakers in it, Eph. 3, 6.—Not found elsewhere.

συστασιαστής, ου, ὁ, (*συστασιάζω*, *στάσις*), a *companion in sedition* or *insur-*

rection, a *fellow-insurgent*, Mark 15, 7.—Jos. Ant. 14. 2. 1 κατὰ Ἀριστοβούλου καὶ τῶν συστασιαστῶν αὐτοῦ. Comp. in *συμ-*
μαστῆς, *συμπολίτης*.

συστατικός, ἡ, ὁν, (*συνίστημι*), pr. 'placing with or before, introducing;' hence *commendatory*, e. g. *ἐπιστολὴ συστατικὴ*, *letter of commendation*, 2 Cor. 3, 1 bis.—Arr. Epict. 2. 3. 1 *γράμματα παρ' αὐτοῦ λαβεῖν συστατικά*. Diog. Laert. 5. 18.

συσταυρόω, ὦ, f. ὥσω, (*στανρόω*), to *crucify* with any one, c. dat. Matt. 27, 44. Mark 15, 32. John 19, 32.—Trop. Rom. 6, 6 ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη (Χριστῷ), *our old [former] man was crucified with Christ*, i. e. since by the death of Christ we are freed from the punishment of sin, so the power of our former carnal nature was destroyed, crucified, when he was crucified. Gal. 2, 20.

συστέλλω, f. λῶ, (*στέλλω*), 1. to *deck* or *wrap* together, to *envelope*, to *wind* in a garment; e. g. of a dead body rolled up and swathed for burial, Acts 5, 6.—Genr. Eurip. Troad. 382 οὐ δάμαρτος ἐν χεροῖν πέπλοις συνεστάλησεν. So *περι-στέλλω* of a dead body, Sept. Ez. 29, 5. Jos. Ant. 17. 3. 3 *περιστέλλειν θανάοντα*. Hdot. 2. 90.

2. to *send* or *draw* together, to *contract*, Eccles. 4, 31. Luc. Icarom. 12 γῇ ἐς βραχὺ *συνεσταλμένη*. Diod. Sic. 1. 41.—In N. T. 1 Cor. 7, 29 ὅτι ὁ καιρὸς *συνεσταλμένος*, *the time is contracted*, shortened, short, i. q. ἐκολοβώθησαν αἱ ἡμέραι in Matt. 24, 22 and Mark 13, 20.

συστενάξω, f. ξῶ, (*στενάξω*), to *groan* or *sigh* together, spoken of ἡ κτίσις collect. Rom. 8, 22.—Eurip. Ion 935 or 948.

συστοιχέω, ὦ, f. ἥσω, (*στοιχέω*), to *advance in order* together, as soldiers, Pol. 10. 21. 7.—In N. T. trop. to *go* together with, to *correspond* to, c. dat. Gal. 4, 25. So *σύστοιχος* corresponding, Pol. 13. 8. 1. Theophr. Caus. Pl. 6. 4.

συστρατιώτης, ου, ὁ, (*στρατιώτης*), a *fellow-soldier*; trop. of Christian teachers, Paul's companions in the labours and dangers of the Christian warfare, Phil. 2, 25. Philem. 2.—Pr. Hdian. 6. 8. 10. Plut. Pomp. 79. Xen. An. 1. 2. 26.

συστρέφω, f. ψω, (*στρέφω*), to *turn* about with, at the same time, e. g. a potter's wheel, Eccles. 38, 29.—In N. T. to *turn*, *twist*, *wind* together, into one bundle, band, mass; hence genr. i. q. to *gather* together, to *collect*, c. acc. Acts 28, 3 *συστρέφαντος*

δέ τοῦ Παύλου φρυγάνων πληθὺς. (Comp. Xen. An. 4. 3. 11 φρίγανα συλλέγοντες ὡς ἐπὶ πῦρ.) Sept. for צָרָצָר, τίς συνέστρεψε ἰδωρ ἐν ἱματίῳ, Prov. 30, 4.—Of persons, troops, Sept. for צָרָצָר Judg. 11, 3; צָרָר Judg. 12, 4. Also Diod. Sic. 3. 36. Xen. An. 1. 10. 6.

συστροφή, ἥς, ἡ, (συστρέφω,) *a turning or winding together, as συστροφὴ πνεύματος a whirlwind, Eccus. 43, 17.*—In N. T. *a gathering together of people, a concourse, multitude, e. g. a public tumult, Acts 19, 40. So genr. Sept. for צָרָר Judg. 14, 8. 1 Macc. 14, 44. Pol. 4. 34. 6. Hdor. 7. 9. 1.*—Spec. *a combination, conspiracy; Acts 23, 12 ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι, comp. v. 13; see in ποιεῖν no. 1. b. β. Sept. for צָרָר 2 K. 15, 15; συστρ. ποιεῖν for צָרָר Am. 7, 10.*

συσχηματίζω, f. ἴσω, (σχηματίζω, σχῆμα,) *to give the same form with, to conform to any thing, Plut. de Prof. in Virt. 12. Aristot. Top. 6. 14. 4.*—In N. T. only Mid. or Pass. *to conform oneself, to be conformed to any thing, c. dat. Rom. 12, 2 καὶ συσχηματίζεσθε τῷ αἵῳ τούτῳ. 1 Pet. 1, 14. So Plut. Numa 20 συσχηματίζονται πρὸς τὸν ἐν φιλία καὶ ὁμοιοῖα τῇ πρὸς αὐτοὺς. Plut. de Virt. et Vit. 2.*

Συχάρ, Σιχάρ, ἡ, indec. Sychar, a city of Samaria, i. q. Shechem, Συχέμ, where see fully; John 4, 5. The name Συχάρ is not found in the Sept. nor in Josephus; and not improbably it was at first merely a like-sounding by-name, given by the Jews in contempt to the city Συχέμ, צָרָר, as the seat of the Samaritan worship. As such it might come from Heb. צָרָר *falsehood*, spoken of idols Hab. 2, 18; or also from צָרָר *drunkard*, in allusion to Is. 28, 1. 7. Comp. Eccus. 50, 26 ὁ λαὸς μωρὸς ὁ κατοικὼν ἐν Σικίμοις. Test. XII Patr. p. 564 ἔσται γὰρ ἀπὸ σήμερον Σικὴμ λεγομένη πόλις ἀσυνέτων. Comp. the similar change in the name Βεθλεβούλ for Βεθλεβούβ; also Bethaven for Bethel, Hos. 4, 15. 5, 8, comp. Am. 5, 5. See Wetst. N. T. I. p. 858. Reland Diss. Miscell. I. q. 141. Bibl. Res. in Palest. III. p. 118.

Συχέμ, ὁ, indec. Sychem, Heb. צָרָר (shoulder) Shechem, pr. n. of the son of Hamor, slain by the sons of Jacob because he had defiled their sister Dinah, Acts 7, 16; see Gen. c. 34.

Συχέμ, Σιχέμ, ἡ, Sychem, Heb. צָרָר Shechem, a city of Ephraim, situated in the

valley between Mount Ebal and Mount Gerizim, Acts 7, 16; comp. Sept. Gen. 12, 6. 37, 12. Josh. 20, 7 Συχέμ ἐν τῷ ὄρει τῷ Ἐφραίμ.—Called also Σικίμα, ἱμων, Sept. 2 K. 12, 1. Jos. Ant. 4. 8. 44. ib. 11. 8. 6; later Μαβροβιά by the inhabitants, and Νεάπολις, Neapolis by the Romans, Jos. B. J. 4. 8. 1; also on coins, Φλαυνία Νεάπολις, Flavia Neapolis. For the name Sychar, see in Συχάρ. See fully in Wetst. N. T. I. p. 858. Reland Palæst. p. 1004 sq. Bibl. Res. in Palest. III. p. 114–123. The ancient Shechem was given to the Levites, and was one of the cities of refuge, Josh. 20, 7. 21, 21. It was destroyed by Abimelech, Judg. 9, 45; but rebuilt by Jeroboam and made the seat of his kingdom, 1 K. 12, 1. 25. Jos. Ant. 8. 8. 4. At a later period it became the metropolis of the Samaritans, and the seat of their worship, Jos. Ant. 11. 8. 6. John 4, 5, comp. 20, 21; see in Σαμαρείτης. At present it is an inconsiderable town, called *Nābulus* or *Nāblūs* (Neapolis); and among its inhabitants are the few remaining descendants of the ancient Samaritans. See Bibl. Res. in Palest. III. p. 96 sq.

σφαγή, ἥς, ἡ, (σφάζω,) *a slaughtering, slaughter, of animals for food or in sacrifice; Acts 8, 32 ὡς πρόβατον ἐπὶ σφαγῇ ἤχθη, quoted from Is. 53, 7 where Sept. for צָרָר. Rom. 8, 36 ὡς πρόβατα σφαγῆς, i. e. for slaughter, quoted from Ps. 44, 23 where Sept. for צָרָר Zech. 11, 4.—James 5, 5 ἐξέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς, i. e. like stalled beasts in the day of slaughter, without care or forethought. Sept. εἰς ἡμ. σφαγῆς for צָרָר לַיהוָה Jer. 12, 3.—Of persons, Jos. Ant. 7. 1. 6. Luc. Quom. Hist. conscr. 31. Xen. Hell. 4. 4. 2.*

σφάγιον, ον, τό, (σφάζω,) *a victim, as slaughtered in sacrifice; Acts 7, 42 μὴ σφάγια . . . προσηγγεκατέ μοι, quoted from Am. 5, 25 where Sept. for צָרָר.—Plut. Pyrrh. 6. Pol. 4. 17. 11. Xen. Lac. 13. 3.*

σφάζω, f. ξω, Att. σφάττω, *to slaughter, to kill, to slay; pr. animals for food or sacrifice, Pass. Rev. 5, 6 ἀρνίον ἐστῆκεν ὡς ἐσφαγμένον. v. 9. 12. 13, 8; comp. Is. 53, 7. Sept. for צָרָר Gen. 43, 16. Ex. 22, 1; וְהָרָג Gen. 37, 30. Ex. 29, 11. (Hom. Od. 1. 92. Palæph. 31. 4. Xen. Cyr. 8. 3. 24.) Of persons, to kill, to slay, c. acc. 1 John 3, 12 βίς, ὅς ἐσφαξε τὸν ἀδελφὸν αὐτοῦ κτλ. Rev. 6, 4. 9. 18, 24. Once hyperbol. of a deadly wound, Rev. 13, 3 κεφαλὴ ὡς ἐσφα-*

γῆθη εἰς θάνατον. Sept. genr. for עָנָה Gen. 22, 10. Is. 57, 5. So Ael. V. H. 13. 2. Xen. Cyr. 7. 3. 14.

σφόδρα, adv. (pr. neut. plur. of σφοδρός.) *vehemently, greatly, very much*, Matt. 2, 10. 17, 6. 23. 18, 31. 19, 25. 26, 22. 27, 54. Mark 16, 4. Luke 18, 23. Acts 6, 7. Rev. 16, 21. Sept. for חֲזָק Gen. 17, 18. 19; comp. Sept. Jon. 4, 4. 10.—Jos. Ant. 4. 5. 3. Ael. V. H. 2. 16. Xen. Mem. 2. 10. 2.

σφοδρῶς, adv. (σφοδρός,) *vehemently, greatly, very much*, Acts 27, 18.—Ecclus. 13, 13. Hdian. 4. 13. 4. Xen. Ec. 5. 4.

σφραγίζω, f. ἴσω, (σφραγίς,) *to seal*, i. e.

1. *to seal up*, to close and make fast with a seal or signet; e. g. letters, writings, books, so that they may not be read, Sept. for סָתַם 1 K. 21, 8. Is. 29, 11. Eurip. Iph. Aul. 38. Polyæn. p. 414 τὴν μὲν ἐπιστολὴν ἐσφραγισμένην σφραγίδι τῇ Πολυσπέρχοντος. In N. T. trop. of words, *to keep in silence, not to make known*, c. acc. Rev. 10, 4 σφράγισον ἃ ἐλάβησαν αἱ ἑπτὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς. 22, 10. Sept. for סָתַם Dan. 8, 26. So Stob. Serm. 34. p. 215 σφράγισον τοὺς μὲν λόγους σιγῇ.—Genr. *to seal, to set a seal*, e. g. for the sake of security upon a sepulchre, or prison; c. acc. τὸν λῆθον Matt. 27, 66; ἐπάνω τινος Rev. 20, 3. Sept. for סָתַם Cant. 4, 12. (Bel. and Drag. v. 11. 14. Diog. Laert. 4. 59 τὸ ταμειῖον.) Trop. *to secure to any one, to make sure*, i. q. to deliver over safely, Mid. c. acc. et dat. Rom. 15, 28 σφραγισάμενος αὐτοῖς τὸν καρπὸν τούτου. Comp. Sept. Deut. 32, 34. 2 K. 22, 4. Philo de Vit. Mos. p. 607. c. See Loesner Obs. e Phil. p. 269.

2. *to set a seal or mark upon any thing*, in token of its being genuine and approved; e. g. persons, c. acc. Rev. 7, 3 ἄκρις οὐ σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. Pass. v. 4 bis. 5 ter. 6 ter. 7 ter. 8 ter. So Eurip. Iph. Taur. 1383 δεινοῖς δὲ σημάντροισιν ἐσφραγισμένοι ἐφεύγονται κτλ.—Often of decrees, documents, *to seal, to attest by a seal*, Sept. for סָתַם Esth. 8, 8. 10. Job 7, 14; ἐγγυήν Arr. Epict. 2. 13. 7. Plut. Pomp. 5. Hence in N. T. trop. *to attest, to confirm, to establish*, c. acc. John 6, 27 τούτου γὰρ ὁ πατὴρ ἐσφράγισεν, i. e. as the Messiah; comp. 5, 36. With ὅτι, John 3, 33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν ὅτι θεὸς ἀληθὴς ἐστί. So of Christians, whom God attests and confirms by the gift of the Holy Spirit as the earnest, pledge, seal of their election to salvation; Mid. c. acc. 2 Cor.

1, 22. Pass. Eph. 1, 13. 4, 30. Comp. Anthol. Gr. II. p. 147. So ἐπισφραγίζομαι in Philo often, see Loesner Obs. e Phil. p. 142, 146. Wetst. N. T. I. p. 857.

σφραγίς, ἴδος, ἡ, 1. *a seal*, as the instrument for sealing, *a signet, signet-ring*, Rev. 7, 2. Sept. for סָתַם 1 K. 21, 8. Cant. 8, 6.—Polyæn. p. 763 τοῖς Περσῶν βασιλεῦσι σφραγίς βασιλικὴ εἰκὼν ἐστὶ κτλ. Pol. 16. 22. 11. Plato Hipp. maj. 368. c.

2. *a seal*, as impressed upon letters, books, and the like for the sake of privacy and security; Rev. 5, 1 σφραγίσαν ἑπτά. v. 2. 5. 9. 6, 1. 3. 5. 7. 9. 12. 8, 1. So Bel and Drag. 17. Hdian. 7. 6. 15, 19. Xen. Hell. 7. 1. 39.—Also impressed as a mark or token of genuineness, Rev. 9, 4; and so of a motto, inscription, 2 Tim. 2, 19. (Act. Thom. § 26 ὁ θεὸς διὰ τῆς αὐτοῦ σφραγίδος ἐπιγινώσκει τὰ ἴδια πρόβατα.) Trop. *a token, pledge, proof*; 1 Cor. 9, 2 ἡ σφραγίς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστέ. Rom. 4, 11. So Jos. de Macc. § 7.

σφυρόν, οὐ, τό, (kindr. σφύρα, σφαῖρα,) *the ankle*, comp. Lat. *malleolus pedis*, Acts 3, 7.—Aristot. H. An. 1. 15. Dem. 442. 15. Xen. Hell. 5. 4. 58.

σχεδόν, adv. (ἐξω, σχεῖν,) *near*, pr. of place, Hom. Il. 3. 15. ib. 4. 247.—In N. T. *nearly, almost*, Acts 13, 44 σχεδὸν πᾶσα ἡ πόλις συνήχθη. 19, 26. Heb. 9, 22. So 2 Macc. 5, 2. Hdian. 3. 4. 2. Xen. Conv. 4. 6.

σχῆμα, atos, τό, (ἐξω, σχεῖν,) Lat. *habitus, the form, figure, mien, deportment*, of body, person, Ael. V. H. 2. 44. Hdian. 7. 6. 1. Xen. Mem. 2. 1. 22.—In N. T. of external circumstances, *fashion, state, condition*, 1 Cor. 7, 31 σχῆμα τοῦ κόσμου. Phil. 2, 8 σχήματι εὐρεθεὶς ὡς ἄνθρωπος. So Jos. Ant. 2. 4. 2 σχ. τῆς δουλείας. 5. 1. 28 ἐκ ταπεινοῦ σχήματος εἰς τοῦτο δόξης καὶ περιουσίας προελθούσε. Xen. Cyr. 7. 1. 49.

σχιζω, f. ἴσω, *to split, to cleave, to rend*, with violence; e. g. wood, Sept. for שָׁרַב Gen. 22, 3. 1 Sam. 6, 14. Xen. Cyr. 5. 3. 49. An. 4. 4. 12.—In N. T. genr. as a garment Luke 5, 36. John 19, 24; Pass. rocks Matt. 27, 51; the veil of the temple εἰς δύο Matt. 27, 51. Mark 15, 38. Luke 23, 45; the heavens Mark 1, 10; a net John 21, 11. Sept. and שָׁרַב Is. 48, 21. Zech. 14, 4; שָׁרַב Is. 37, 1. (Pol. 2. 16. 11 εἰς δύο. Hdot. 2. 17 Νεῖλος μέσσην Αἰγύπτου σχίζων.) Trop. *to split into parties, factions, to divide*, Pass. Acts 14, 4 ἐσχίσθη δὲ τὸ πλῆθος. 23, 7. So Diod. Sic. 12. 66 τοῦ πλῆθους σχιζόμενον. Luc. Asin. 54. Xen. Conv. 4. 59

σχίσμα, ατος, τό, (σχίζω,) *a rent*, in a garment, Matt. 9, 16 et Mark 2, 21 χείρον σχίσμα γίνεται. (So *a cleft*, of hoofs, Aristot. H. An. 2. 1. 26.) Trop. *a division, dissension, schism*; John 7, 43 σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο. 9, 16, 10, 19. 1 Cor. 1, 10, 11, 18, 12, 25.

σχοινίου, ου, τό, (σχοῖνος,) *a rush-cord*, and genr. *a cord, rope*, John 2, 15. Acts 27, 32 τὰ σχοινία τῆς σκάφης. Sept. for בָּרָבָה 2 Sam. 17, 13. Dem. 1145. 6. Plut. Alex. M. 25.

σχολάζω, f. ἄσω, (σκολή,) *to have leisure, to be free from labour, to have nothing to do*, absol. Sept. for פָּרַח Ex. 5, 8, 17. Pol. 11. 25. 7. Xen. Mem. 3. 9. 9.—In N. T.

1. With dat. commodi, *to have leisure for any thing, to give oneself to any thing, free from other cares and hindrances*; 1 Cor. 7, 5 ἵνα σχολάζετε τῇ νηστείᾳ κτλ.—Hdian. 1. 9. 8. Dem. 594. 16. Xen. Cyr. 7. 5. 39.

2. Trop. of place, *to be vacant, empty*, absol. Matt. 12, 44 τὸν οἶκον...εὗρίσκει σχολάζοντα, i. e. unoccupied, uninhabited.—Plut. C. Gracch. 12 καὶ τῷ δήμῳ σχολάζοντα μετ' ἡμέραν ἀπέδειξε τὸν τόπον.

σχολή, ἡς, ἡ, *leisure, rest, freedom from labour and business, vacation*, Luc. D. Deor. 18. 1. Hdian. 1. 15. 13. Xen. Mem. 3. 9. 9; *leisure for any thing*, i. q. *attention, devotion, study*, Xen. Mem. 2. 6. 4 μηδὲ πρὸς ἐν' ἄλλο σχολὴν ποιεῖται κτλ.—In later usage and N. T. meton. *a school*, a place of learned leisure, where a teacher and his disciples came together and held discussions and disputations; Acts 19, 9 διαλεγόμενοι ἐν τῇ σχολῇ Τυράννου τινός. So Plut. Arat. 29 τοὺς φιλοσόφους ἐν ταῖς σχολαῖς ζητοῦντας. Plut. de aud. Poet. 7. Strabo 14. 5. p. 463 ἐν ᾧ σχολαὶ καὶ διατριβαὶ τῶν φιλοσόφων. Aristot. Pol. 5. 9. Comp. Lob. ad Phryn. p. 401.

σώζω, f. σώσω, (σῶς, obs. σάος,) Pass. perf. σέσωσμαι, aor. 1 ἐσώζην, Buttm. § 100. n. 2. § 114; *to save, to deliver, to preserve safe from danger, loss, destruction*.

1. Genr. *to save*, e. g. persons, c. acc. Matt. 8, 25 κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα. 14, 30, 24, 22, 27, 40, 42 bis. Mark 3, 4, 13, 20. Luke 6, 9. Acts 27, 20, 31. al. So τὴν ψυχὴν αὐτοῦ σῶσαι Matt. 16, 25. Mark 8, 35 bis. Luke 9, 24 bis. Sept. for יְצַלֵּם Judg. 6, 15; צָלַם 1 Sam. 19, 11; חָצַל 2 Chr. 32, 14. So Luc. D. Deor. 3. 1. Pol. 6. 58. 5. Xen. Mem. 1. 5. 1.—With ἐκ c. gen. of thing, *to save from, to deliver*

out of any peril, John 12, 27. Heb. 5, 7 σώζειν αὐτὸν ἐκ θανάτου. (1 Macc. 2, 59. Xen. An. 3. 2. 11.) Once with ἐκ c. gen. of place, praegn. Jude 5 λαὸν ἐκ γῆς Αἰγύπτου σώσας, i. e. having brought them out safely.

2. Of sick persons, *to save from death, and so to heal, to restore to health*; Pass. *to be healed, to recover*; Matt. 9, 21, 22 bis, ἡ πίστις σου σέσωκέ σε· καὶ ἐσώθη ἡ γυνή. Mark 5, 23, 28, 34. Luke 7, 50, 8, 36. John 11, 12. Acts 4, 9. James 5, 15. al.—Diod. Sic. 3. 58. Isaus 36. 12.

3. Spec. of salvation from eternal death, from the punishment and misery consequent upon sin, *to save, to give eternal life*; so espec. Christ, as *the Saviour*, with ἀπό c. gen. Matt. 1, 21 σώσει τὸν λαὸν αὐτοῦ ἀπὸ ἁμαρτιῶν. Acts 2, 40. Rom. 5, 9 ἀπὸ τῆς ὀργῆς. Opp. κρίνειν to condemn, John 3, 17, 12, 47. Of God, praegn. σώσειν τινὰ εἰς τὴν βασιλείαν αὐτοῦ, *to bring one safely into his kingdom*, 2 Tim. 4, 18. (So c. eis pr. Diod. Sic. 3. 48 μολὺς εἰς τὴν οἰκίαν σώζονται, Xen. An. 6. 4. 8.) Genr. Matt. 18, 11 ἦλθε ὁ υἱὸς ἀνθρώπου σῶσαι τὸ ἀπολωλός. Rom. 11, 14. 1 Cor. 1, 21 σώσαι τοὺς πιστεύοντας. 1 Tim. 4, 16. Heb. 7, 25. James 1, 21. Once ἐκ θανάτου James 5, 20. Pass. Matt. 10, 22 ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. 19, 25, 24, 13. Mark 10, 26, 13, 13, 16, 16. Luke 8, 12, 13, 23. John 5, 34, 10, 9. Rom. 5, 10. 1 Cor. 5, 5, 1 Tim. 2, 15. al. Hence Part. οἱ σωζόμενοι, *those saved*, those who have obtained salvation through Christ, Acts 2, 47. 1 Cor. 1, 18, 2 Cor. 2, 15. Rev. 21, 24.—Comp. Ceb. Tab. 3 αὐτὸς δὲ σώζεται, καὶ μακάριος καὶ ἐκθαίμων γίγνεται ἐν παντὶ τῷ βίῳ. § 4. +

σῶμα, ατος, τό, *a body*, as an organized whole made up of parts and members.

1. Genr. *a body*, any material substance, a corporeal frame; e. g. of plants, 1 Cor. 15, 37 οὐ τὸ σῶμα τὸ γεννησόμενον σπείρεις. v. 38 bis. Also of bodies celestial and terrestrial, the sun, moon, stars, ib. v. 40 σώματα ἐπουράνια, καὶ σώματα ἐπίγεια, comp. v. 41.—Diod. Sic. 1. 11 τὸ μὲν ἅπαν σῶμα τῆς τῶν ὄλων φύσεως ἐξ ἡλίου καὶ σελήνης ἀπαρτίζεσθαι. Plato Phædr. 245. e, σῶμα ἔμφυχον καὶ ἄψυχον. Id. Tim. 32. c, τὸ τοῦ κόσμου σῶμα.

2. Spec. *an animal body*, living or dead: a) Of the human body, diff. from σὰρξ which expresses rather the *material* of the body. E. g. α) As living, Matt. 5, 29, 30 ἵνα ... μὴ ὄλον τὸ σῶμά σου βληθῇ εἰς γένναν. 6, 25 bis. 26, 12. Mark 5, 29, 14,

8. Luke 12, 22. 23. John 2, 21. Rom. 1, 24. 4, 19. 1 Cor. 6, 13. 15, 44 σῶμα ψυχικόν ... πνευματικόν. 2 Cor. 4, 10. 10, 10. Col. 2, 23. Heb. 10, 5. 1 Pet. 2, 24. al. Col. 1, 23 see in σάρξ no. 4. In antith. with ἡ ψυχή, Matt. 10, 28. Luke 12, 4; or τὸ πνεῦμα, Rom. 8, 10. 1 Cor. 5, 3. 7, 34; or where σῶμα, ψυχή, πνεῦμα make a periphrasis for the whole *man*, 1 Thess. 5, 23. Sept. genr. for שָׂרֵף Lev. 6, 10. 14, 10; חַיִּי Gen. 47, 18; מֵצֵף Dan. 4, 30. (Ael. V. H. 2. 5. Hdian. 1. 6. 1. Xen. Mem. 2. 8. 1; c. ψυχή Jos. c. Ap. 2. 24. Hdian. 6. 5. 18. Xen. Cyr. 8. 7. 19.) As the seat of sinful affections and appetites; comp. in σάρξ no. 3. Rom. 6, 6 σῶματις ἁμαρτίας. 7, 24 comp. 23. 8, 13. Col. 2, 11. So in Plato Phædo 10, 11, 27, 30. Xen. Cyr. 8. 7. 20. β) Of a dead body, corpse, genr. Matt. 14, 12 ἦσαν τὸ σῶμα, καὶ θάψαν αὐτό. 27, 52. 58 bis, ἡτήσατο τὸ σῶμα τοῦ Ἰησοῦ κτλ. v. 59. Luke 23, 52. 55. 24, 3. 23. John 19, 31. Acts 9, 40. Jude 9. al. Spec. of the body of Christ as crucified for the salvation of men; Matt. 26, 26 τοῦτό ἐστι τὸ σῶμά μου. Mark 14, 22. Luke 22, 19. Rom. 7, 4 διὰ τοῦ σώματος Χριστοῦ, i. e. through Christ crucified. 1 Cor. 10, 16. 11, 24. 27. 29. Sept. genr. for חַיִּי 1 Sam. 31, 10. 12. Neh. 3, 3; חֲבֵצֵי Josh. 8, 29. 1 K. 13, 22. 24. So 2 Macc. 12, 39. Jos. Ant. 8. 1. 4. Hdian. 4. 2. 2. Xen. Cyr. 8. 7. 25.

b) Of beasts, e. g. living, James 3, 3 καὶ ὅλον τὸ σῶμα αὐτῶν μετὰ γομεν sc. τῶν ἵππων. (Palæph. 7. 1 σῶμα ἔχον ὡς κύνος.) Also of the dead body of a beast, a carcass, Luke 17, 37 ὅπου τὸ σῶμα, ἐκεῖ κτλ. comp. Matt. 24, 28 πῶμα. Of victims slain, Heb. 13, 11; comp. Ex. 29, 14. Num. 19, 3. 5. So Hom. Il. 23. 169 δραπετὰ σώματα. Philo de Vict. off. p. 851. c, ἐξ ἱππέων σωμάτων.

3. Meton. to the body, as the external man, is ascribed that which strictly belongs to the person, man, individual. a) With a gen. of pers. thus forming a periphrasis for the person himself; Matt. 6, 22 ὅλον τὸ σῶμά σου φωτεινὸν ἔσται. v. 23. Luke 11, 34. 36. Rom 12, 1 παραστήσαι τὰ σώματα ὑμῶν ζῴσαν, i. e. your persons, yourselves, comp. 6, 13. Eph. 5, 28. Phil. 1, 20. Genr. and absol. 1 Cor. 6, 16 ὁ κολλώμενος τῇ πόρῃ, ἐν σῶμά ἐστι (antith. τὸ πνεῦμα v. 17), in allusion to Gen. 2, 24 where Sept. εἰς σάρκα μίαν for Heb. חֲבֵצֵי. Comp. in σάρξ no. 4. So Xen. An. 1. 9. 12 καὶ χρήματα καὶ πόλεις καὶ τὰ ἐναντὶν σώματα. Jos. Ant. 11. 3. 10 γυναικῶν καὶ παιδῶν σώματα. Absol. Sept. Gen. 47, 12 κατὰ σῶμα, i. e. according to the number of persons.

Diod. Sic. 13. 14 πᾶς ὁ τόπος ἔγεγε σωμάτων. With an adj. Æschin. c. Ctes. p. 470. Dem. 910. 13 ἐλεύθερα σώματα. Xen. Mem. 3. 5. 2 σώματα ἀγαθὰ, good soldiers. Espec. of slaves, c. adj. as σώματα δοῦλα Poll. On. 3. 71 or 78; σωμ. αἰχμάλωτα Dem. 480. 10; σ. οἰκετικά Æschin. c. Timarch. p. 42: τὰ σ. τῶν οἰκετῶν ib. p. 120. Hence in later usage and N. T. b) Absol. a slave, τὰ σώματα slaves; once Rev. 18, 13 [γόνον] ἵππων καὶ βέδων καὶ σωμάτων. So Tob. 10, 11 σώματα καὶ κτήνη καὶ ἀργύριον. 2 Macc. 8, 11. Strab. 14. p. 985. b, σώματ' ἐμπορεῖν. Pol. 18. 18. 6. Plut. Cimon 9. See Lob. ad Phryn. p. 378.

4. Trop. a body, a whole, aggregate, a collective mass, spoken of the Christian church, the whole body of Christians collectively, of which Christ is ἡ κεφαλὴ, the head; Col. 1, 18 καὶ αὐτὸς ἐστὶν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας. v. 24 ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία. Rom. 12, 5 οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ. 1 Cor. 10, 17. 12, 13. 27. Eph. 1, 23. 2, 16. 4, 4. 12. 16 bis. 5, 23. 30. Col. 2, 19. 3, 15.—Comp. Jos. Ant. 7. 3. 2 Δαυίδος δὲ τὴν τε κάτω πόλιν περιλαβὼν, καὶ τὴν ἄκραν συνάψας αὐτῇ, ἐποίησεν ἐν σῶμα, i. e. one whole. Diod. Sic. 1. 11 fin. τὸ σῶμα τοῦ κόσμου συγκείσθαι πᾶν ἐκ τῶν προειρημένων.

5. Trop. body, substance, reality, opp. ἡ σκιά the shadow, type; Col. 2, 17 ἃ ἐστὶ σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ.—Jos. B. J. 2. 5 σκιὰν αἰτησόμενος βασιλείας, ἧς ἤρπασεν ἑαυτῷ τὸ σῶμα. Luc. Hermot. 79. +

σωματικός, ἡ, ὄν, (σῶμα,) bodily, of or like a body, Luke 3, 22 σωματικῶς εἶδει. Also pertaining to the body, 1 Tim. 4, 8 σ. γυμνασία.—Jos. B. J. 6. 1. 6 σ. ἐξίς. Pol. 4. 5. 1 σ. ἀσθένεια. 6. 5. 7. Plato Loer. 96. a.

σωματικῶς, adv. (σῶμα,) bodily, in a bodily form, clothed in a body, Col. 2, 9.—Plut. de def. Orac. 26.

Σώπατρος, ον, ὁ, Sopater, pr. n. of a Christian at Berea, Acts 20, 4. See in Σωσίπατρος, also in Πύρρος.

σωρεύω, f. εὔσω, (σωρός,) to heap, to heap up, c. acc. Rom. 12, 20 ἀνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφ. αὐτοῦ, quoted from Prov. 25, 22 where Sept. for כְּהִי prægna. comp. in ἀνθραξ. So Judith 15, 11. Pol. 16. 11. 4. Diod. Sic. 1. 62.—Also to heap up with any thing, c. dat. trop. 2 Tim. 3, 6 σεσωρευμένα ἁμαρτίας, heaped up with sins, laden, burdened. So pr. c. dat. Hdian. 4. 8. 20 λιβάνῳ τοῖς βωμοῖς ἐσωρεύοντο. Pol. 16. 8. 9 c. gen.

Σωσθένης, ου, ό, *Sosthenes*, pr. n.
a) Of the chief of a synagogue at Corinth, Acts 18, 17. b) Of a Christian, the companion of Paul, 1 Cor. 1, 1. Many hold him to be the same as in lett. a.

Σωσίπατρος, ου, ό, *Sosipater*, pr. n. of a Christian, a companion of Paul in Corinth, Rom. 16, 21. Prob. i. q. Σώπατρος Acts 20, 4.

σωτήρ, ηρος, ό, (σώζω,) a saviour, deliverer, preserver, who saves from danger or destruction and brings into a state of prosperity and happiness; so in Greek writers of the deliverer and benefactor of a state, Sept. for מוֹשֶׁה Judg. 3, 9. 15. Hdian. 3. 12. 4. Plut. Arat. 53 σωτήρ της πόλεως. Xen. Hell. 4. 4. 6 σωτήρες της πατρίδος. Also of the gods, as Ζεύς σωτήρ Xen. Cyr. 7. 1. 10. Plut. Arat. 53; σωτήρ Ἀπόλλων Dem. 1072. 18; Διόσκουρος σωτήρες Ael. V. H. 1. 30.—In N. T. only of God and Christ.

1. Of God, a Deliverer, Saviour; Luke 1, 47 ἐπὶ τῷ θεῷ τῷ σωτήρῳ μου. 1 Tim. 1, 1. 2, 3. 4, 10 θεῷ ζῶντι, ὅς ἐστι σωτήρ πάντων ἀνθρώπων. Tit. 1, 3. 2, 10. 3, 4. Jude, 25 μόνῳ θεῷ σωτήρῳ ἡμῶν. Sept. for abstr. יְיָ Is. 17, 10. Hab. 3, 17; יהוה Is. 12, 2; מוֹשֶׁה Is. 45, 15. 21.—Ecclus. 51, 1. 1 Macc. 4, 30.

2. Of Jesus as the Messiah, the Saviour of men, who saves his people from eternal death, from punishment and misery as the consequence of sin, and gives them eternal life and happiness in his kingdom; Luke 2, 11 ἐτέχθη ὑμῖν σήμερον σωτήρ. Acts 5, 31. 13, 23. Phil. 3, 20. 2 Pet. 1, 1. 11. 2, 20. 3, 2. 18; σωτήρ ἡμῶν 2 Tim. 1, 10. Tit. 1, 4. 2, 13. 3, 6; σωτήρ τοῦ σώματος sc. της ἐκκλησίας, Eph. 5, 23; σωτήρ τοῦ κόσμου John 4, 42. 1 John 4, 14.

σωτηρία, as, ή, (σωτήριος,) 1. safety, deliverance, preservation, from danger or destruction. a) Pr. Acts 27, 34 τοῦτο γὰρ πρὸς τῆς ὑμ. σωτηρίας ὑπάρχει. Heb. 11, 7. Acts 7, 25; c. ἕκ τινος, Luke 1, 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν. v. 69 κέρας σωτηρίας, i. q. strong deliverer, see in κέρας no. 1. Sept. for יְיָ Hab. 3, 12. Ex. 14, 13; יהוה Prov. 11, 14; c. ἀπό for מִן 2 Sam. 15, 14. So 2 Macc. 3, 32. Jos. Ant. 7. 1. 1. Aeschin. 83. 38 σ. της πῦρος. Ael. V. H. 9. 21. Thuc. 1. 65. b) Genr. welfare, prosperity, Phil. 1, 19 τοῦτό μοι ἀποθήσεται εἰς σωτηρίαν. 2 Pet. 3, 15. 2 Cor. 6, 2 bis, quoted from Is. 49, 8 where Sept. for יהוה. Sept. for יְיָ Gen. 28, 21. 44, 17. So Wisd. 6, 26. Hdian. 1. 9. 1. Diod.

Sic. 16. 43. c) From the Heb. deliverance, victory, Rev. 7, 10. 12, 10. 19, 1. Sept. and Heb. יהוה 1 Sam. 14, 45. Heb. 3, 8; יהוה 2 Sam. 19, 3. 2 K. 5, 1.

2. Spec. in the Christian sense, salvation, deliverance from punishment and misery as the consequence of sin, and admission to eternal life and happiness in the kingdom of Christ the Saviour. Luke 1, 77 δοῦναι γνῶσιν σωτηρίας. 19, 9. John 4, 22 ή σωτηρία, i. e. salvation by a Messiah. Acts 4, 12 οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ή σωτηρία. 13, 26. 16, 17. Rom. 1, 16. 10, 1. 10. 11, 11. 13, 11. 2 Cor. 1, 6 bis, Rec. 7, 10. Eph. 1, 13. Phil. 1, 28. 2, 12. 1 Thess. 5, 8. 9. 2 Thess. 2, 13. 2 Tim. 2, 10. 3, 15. Heb. 1, 14. 2, 3. 10. 5, 9. 6, 9. 9, 28. 1 Pet. 1, 5. 9. 10. [2, 2.] Jude 3. Acts 13, 47 τέθεικά σε . . . τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτου της γῆς, for salvation, to bring salvation, quoted from Is. 49, 6 where Sept. for יהוה.

σωτήριος, ου, ό, ή, adj. (σωτήρ,) saving, delivering, bringing deliverance and welfare, 3 Macc. 7, 18. Diod. Sic. 14. 30 Διὶ σωτηρίῳ. Luc. D. Deor. 26. 4. Xen. Mem. 3. 3. 10.—In N. T. only in the Christian sense, saving, bringing salvation; Tit. 2, 11 ή χάρις ή σωτήριος. Hence Neut. τὸ σωτήριον as Subst. salvation, Eph. 6, 17; also the doctrine of salvation by Christ, Acts 28, 28. Sept. for יהוה Is. 12, 3. 51, 6. Meton. for the Saviour, Luke 2, 30. 3, 6. So Test. XII Patr. p. 542 ἐξ Ἰουδα ἀνατελεῖ ὑμῖν τὸ σωτήριον τοῦ θεοῦ. p. 614.

σωφρονέω, ᾧ, f. ήσω, (σώφρων,) to be of sound mind, i. e.

1. to be sane, in one's right mind, compos mentis; Mark 5, 15 θεωροῦσι τὸν δαιμονιζόμενον . . . σωφρονούντα. Luke 8, 35. 2 Cor. 5, 13.—Luc. Abdic. 1 τοῖς μὲν ἄλλοις σωφρονεῖ, κατ' ἐμοῦ δὲ μαίνεται. Plato Alcib. II. 2. p. 133. c, τὸ μαίνεσθαι ἄρα γε ὑπεναντίον τοῖς δοκεῖ τῷ σωφρονεῖν.

2. Spec. to be sober-minded, to think and act soberly, discreetly, to use sound judgment and moderation; Rom. 12, 3 φρονεῖν εἰς τὸ σωφρονεῖν. Tit. 2, 6. 1 Pet. 4, 7.—Luc. Nigrin. 6. Hdian. 4. 14. 9. Xen. Cyr. 8. 1. 30. Mem. 1. 2. 17.

σωφρονίζω, f. ήσω, (σώφρων,) to make of sound mind; hence to make sober-minded, to make think and act soberly, discreetly, to teach moderation; Hdian. 3. 10. 3 τοὺς νείεις παιδεύων καὶ σωφρονίζων. Xen. Cyr. 3. 1. 27. An. 5. 9. 28.—In N. T. to moderate, to correct, to teach, c. acc. et inf. Tit. 2, 4 ἵνα σωφρονίσῃσι τὰς νεὰς φιλάνθρωπος εἶναι, φιλοτέκνους, κτλ.

σωφρονισμός, οὗ, ὁ, (σωφρονίζω,) *pr. a making of sound mind*; hence, *a making sober-minded, moderation, correction*; 2 Tim. 1, 7 πνεῦμα . . . σωφρονισμοῦ.—Jos. Ant. 17. 9. 2. Plut. de Puer. educ. 20 πειρατέον οὖν εἰς τὸν τῶν τέκνων σωφρονισμὸν πάντ' ὅσα κτλ. Id. Symp. 3. 6. 1.

σωφρόνως, adv. (σώφρων,) *with sound mind, rationally*, Luc. de Saltat. 84. Plato Rep. 332. a.—In N. T. *with sober mind, soberly, with moderation*; Tit. 2, 12 ἵνα σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν. So Wisd. 9, 11. Hdian. 5. 8. 3. Xen. Cyr. 8. 4. 14.

σωφροσύνη, ης, ἡ, (σώφρων,) *soundness of mind, i. e.*

1. *saneness, sanity, the being compos mentis*; Acts 26, 25 οὐ μαίνομαι . . . σωφροσύνης ῥήματα ἀποφθέγγομαι.—Xen. Mem. 1. 1. 16 τί σωφροσύνη; τί μανία;

2. *Spec. sober-mindedness, sobriety of*

mind, moderation of the desires, passions, conduct; according to Cicero i. q. Lat. *temperatio, moderatio, etiam modestia*, Tusc. 3. 8. So 1 Tim. 2, 9 μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτούς. v. 15.—2 Macc. 4, 37. Ael. V. H. 7. 9. Plato Phædo 13. p. 68. c. Xen. Mem. 1. 2. 15, 21, 23. Comp. Sturz Lex. Xenoph. s. v. no. 3.

σώφρων, ονος, ὁ, ἡ, adj. (σῶς, obs. σάος, φρήν,) *pr. of sound mind, sane, compos mentis*; hence of one who follows sound reason and restrains his passions, Xen. Mem. 3. 9. 4; comp. Cyr. 3. 1. 15, 16 sq.—In N. T. *sober-minded, temperate, moderate, i. e. having the mind, desires, passions moderated and well regulated*; 1 Tim. 3, 2 δεῖ οὖν τὸν ἐπίσκοπον εἶναι . . . σώφρονα. Tit. 1, 8. 2, 2. 5. So Ael. V. H. 14. 19. Hdian. 2. 1. 8. Aeschin. 25. 37 ἐκ παιδὸς εἰς γῆρας σώφρων. Xen. Mem. 1. 2. 20. Comp. Cic. Tusc. 3. 8.

T.

ταβέρναι, ὧν, αἱ, Lat. *tabernæ, taverns*; only in the phrase Τρεῖς Ταβέρναι, Lat. *Tres Tabernæ, the Three Taverns*, as *pr. n.* of a small place on the Appian way, according to the Itin. Antonin. 33 Roman miles from Rome towards Budisium. Acts 28, 15. See fully in *Αππιος.

Ταβιθά, ἡ, indec. *Tabitha*, the Aramean name of a female Christian, called in Greek *Dorcas*; see further in Δορκάς. Acts 9, 36. 40.

τάγμα, ατος, τό, (τάσσω,) *any thing arranged in order, an array, e. g. a body of troops, a band, cohort*, Sept. 2 Sam. 23, 13. Jos. B. J. 3. 4. 2. Diod. Sic. 17. 80.—In N. T. *order, series, succession, i. q. τάξις*. 1 Cor. 15, 23 ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι.

τακτός, ἡ, ὅν, (τάσσω,) *pr. set in order, arrayed*; hence *trop. set, fixed, appointed, e. g. τακτῇ δὲ ἡμέρᾳ, upon a set day*, Acts 12, 21.—Sept. Job 12, 5 εἰς χρόνον τακτόν. Dion. Hal. 2. 74 τακτῇ ἡμέρᾳ. Pol. 29. 11. 8. Xen. Hell. 6. 2. 36 τ. ἀργύριον.

ταλαιπωρέω, ὦ, f. ἦσω, (ταλαίπωρος,) *to do hard work, to endure toil and hardship, as arising from severe bodily effort, intrans.* Jos. Ant. 2. 16. 1. Dem. 156. 25. Xen. Mem. 2. 1. 18, 25.—In N. T. *trop. to endure affliction, distress*; *to be afflicted, distressed, miserable*; James 4, 9 ταλαιπωρήσατε, *afflict

yourselves. Sept. for תַּיִשׁ Jer. 4, 13. 20. Mic. 2, 4. So Dem. 22. 24 λυποῦνται καὶ συνεχῶς ταλαιπωροῦσι. Pol. 3. 60. 3. Thuc. 3. 3. Trans. *to afflict*, Sept. for תַּיִשׁ Ps. 17, 9. Is. 33, 1.

ταλαιπωρία, ας, ἡ, (ταλαιπωρέω,) *hard work, toil, hardship, severe bodily effort*, Jos. B. J. 7. 8. 2. Arr. Epict. 3. 24. 64. Pol. 3. 17. 8.—In N. T. *distress, misery, calamity*; James 5, 1. Rom. 3, 16 σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, quoted from Is. 59, 7 where Sept. for תַּיִשׁ. Sept. for תַּיִשׁ Joel 1, 5. Am. 3, 10.—Ael. V. H. 13. 37 or 38. Thuc. 2. 70. ib. 4. 117.

ταλαίπωρος, ον, ὁ, ἡ, adj. (collat. of ταλαίπιμος; obs. τλάω, τλήμι, πείρα,) *pr. enduring toil and hardship, as from severe bodily effort, comp. in ταλαιπωρέω*.—In N. T. *trop. afflicted, wretched, miserable*; Rom. 7, 24 ταλαίπωρος ἐγὼ ἄνθρωπος. Rev. 3, 17. Sept. for תַּיִשׁ Ps. 137, 8. So Ceb. Tab. 28. Dem. 548. 12. Plato Euthyd. 302. b.

ταλαντιαῖος, αῖα, ον, (τάλαντον,) *weighing a talent, a talent in weight*; Rev. 16, 21 χάλαζα μεγάλη ὡς ταλαντιαῖα, hailstones weighing each a talent.—Jos. B. J. 5. 6. 3. Pol. 9. 41. 8. Plut. Demetr. 21; comp. Diod. Sic. 19. 45. On adjectives of weight and measure as ending in ιαῖος, see Lob. ad Phryn. p. 544.

τάλαντον, ου, τό, (obs. τλάω,) pr. the *scale* of a balance, Plur. τὰ τάλαντα *scales* Hom. Il. 8. 69. Then, something *weighed*, a *weight*; and hence a *talent*, as a certain fixed weight for gold, Hom. Il. 9. 122. Theocr. 8. 53; also for silver, Hdot. 7. 28; and later in commerce generally, though varying greatly in different states and countries. The talent every where contained 60 minæ, or 6000 drachmæ; and the common Attic talent as regulated by Solon, and used in commerce was equivalent to about 80 lbs. aoidupois. But the talent of silver was reckoned at 80 Roman pounds, or 57 lbs. Engl. Pol. 22. 26. 19. Liv. 38. 38. The Jewish talent, כֶּכָר, contained 3000 shekels of the sanctuary, Ex. 38, 25. 26, comp. Jos. Ant. 3. 6. 7; and was equal to 133½ Rom. pounds, or about 95 lbs. Engl. Sept. for כֶּכָר Ex. l. c. Zech. 5. 7. Jos. Ant. l. c. Diod. Sic. 2. 9. Xen. Cyr. 6. 1. 54. See Boeckh Metrolog. Untersuch. p. 52, 298 sq. Dict. of Antt. art. *Pondera*, also App.—Further, the *talent* was also used as a denomination for money, which was anciently reckoned by weight; and the value of the talent therefore varied in proportion to its various weight. The common Attic talent is estimated at £243. 15s. sterling, or about \$1170; see Dict. of Antt. art. *Nummus*, also App. Tab. XII. So Luc. Navig. 13 δώδεκα Ἀττικά τάλαντα. Ael. V. H. 1. 20. Xen. Mem. 2. 5. 2.—In N. T. *genr. a talent*, put for an indefinitely large sum of money, Matt. 18, 24. 25, 15. 16 bis. 20 quater. 22 ter. 24. 25. 28 bis.

ταλιθά, Aramæan fem. תַּלִּיִּתָא, *talitha*, i. q. *corâsion*, a *damsel*, *maiden*, Mark 5, 41. See Buxt. Lex. Chald. Rabb. 875.

ταμείον, ου, τό, (ταμειώω, ταμίας,) by sync. for ταμειών, Lob. ad Phryn. p. 493; a *store-chamber*, *store-house*, *magazine*; Luke 12, 24 οὐκ ἔστι ταμείον, sc. κόραξι. Sept. for חֲבֵרָה Deut. 28, 8. Prov. 3, 10; חֲבֵרָה Prov. 24, 4. So Luc. Rhetor. præc. 17. Diod. Sic. 20. 58. Xen. Mem. 1. 5. 2.—Hence *genr. any place of privacy, a chamber, closet*; Matt. 6, 6 ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμειὸν σου. 24, 26. Luke 12, 3. Sept. for חֲבֵרָה Gen. 43, 30. Is. 26, 20. So Test. XII Patr. p. 701. Jos. Ant. 8. 15. 4. Trop. Psalt. Sal. 14, 5 ταμεία καρδίας.

ταμειών, ου, τό, (ταμειώω,) i. q. ταμείον, for which it is read in some editions, Matt. 6, 6. Luke 12, 24.—Pol. 6. 13. 1. Xen. Eq. 4. 1.

τανὺν, see in νῦν no. 1. a.

τάξις, εως, ἡ, (τάσσω,) pr. a *setting in order*, hence, *order*, *arrangement*, *disposition*, Pol. 1. 4. 6. Xen. Œc. 8. 3; espec. of troops Xen. Cyr. 8. 3. 6. An. 1. 2. 18; an *order*, *rank*, in a state or in society, Hdian. 5. 1. 10 ἐκ τῆς ἱππάδος τάξεως, of the equestrian order. Dem. 171. 17; *rank*, *office*, *post*, Jos. Vit. §71.—In N. T.

1. *order*, *arrangement*, *series*; Luke 1, 8 ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ. 1 Cor. 14, 40 κατὰ τάξιν i. e. in proper order, *orderly*. Trop. *good order*, well regulated life, Col. 2, 5.—1 Esdr. 1, 15: Dem. 32, 18 ὕστερον τῇ τάξει, i. e. in order of time. Plut. Marcell. 5 παρὰ τάξιν not orderly.

2. *order*, *rank*, *quality*, *likeness*; so in the phrase ἱερεὺς κατὰ τάξιν Μελχισεδέκ, i. e. a priest of the same order, *rank*, *dignity*, as Melchisedek, Heb. 5, 6. 10. 6, 20. 7, 11. 17. 21; quoted from Ps. 110, 4 where Sept. for Heb. כֹּהֵן־בְּרִיךְ; and explained by the writer himself, κατὰ τὴν ὁμοίότητα Μελχισεδέκ Heb. 7, 15. Also Heb. 7, 11 οὐ κατὰ τὴν τάξιν Ἀαρών.—2 Macc. 9, 18 ἐπιστολὴν ἱκετηρίας τὰξιν ἔχουσιν. Dem. 481. 21 ἐν ἐχθροῦ τάξει in *quality* of a foe 505. 17 τὴν τοῦ δικαίου τάξιν. 313. 13.

ταπεινός, ἡ, ὄν, (perh. τάπης, δάπης δάπεδον,) *low*, *not high*, pr. of things, place, Pol. 9. 43. 3, 6 ταπ. ποταμός. Strabo 6. p. 426 ταπεινὸν δὲ καὶ τὸ τῆς πόλεως ἑδάφος. Xen. Eq. 1. 3. Mag. Eq. 5. 7.—In N. T. trop.

1. Of condition, lot, *low*, *lowly*, *humble*, of low degree; Luke 1, 52 ὑψωσε ταπεινοὺς, opp. καθεῖλε δυνάστας. James 1, 9, opp. ὁ πλούσιος.—Sept. Job 12, 21. Pol. 25. 8. 1. Xen. Cyr. 3. 3. 52.

2. Of the mind, *lowly*, *humble*, *modest*, including the idea of affliction, depression of mind; 2 Cor. 10, 1 ταπεινὸς ἐν ὑμῖν, i. e. timid, modest, opp. θαρρῶν. Neut. Rom. 12, 16, see in συναπάγω. (Xen. Ag. 11. 11.) Elsewhere with the accessory idea of *humble piety* towards God, like Heb. כָּנִי, כְּנִי, see Heb. Lex. s. v. James 4, 6 et 1 Pet. 5, 5 ταπεινοῖς δὲ [ὁ θεὸς] δίδωσι χάριν, opp. ὑπερηφάνους, quoted from Prov. 3, 34 where Sept. for כָּנִי. 2 Cor. 7, 6. Matt. 11, 29 ταπεινὸς τῇ καρδίᾳ. So Sept. for כָּנִי Is. 11, 4; כְּנִי Ps. 18, 28. Is. 66, 2 כְּנִי Ps. 34, 19.

ταπεινοφροσύνη, ης, ἡ, (ταπεινόφρων,) *lowliness of mind*, *humility*, *modesty* of mind and deportment; Acts 20, 19 δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης. Eph. 4, 2. Phil. 2, 3. Col. 3, 12. 1 Pet. 5, 5. As

feigned, Col. 2, 18, 23.—So ταπεινοφρονέω Sept. for תַּיִשׁ Ps. 131, 2. Arr. Epict. 1. 9.

ταπεινόφρων, ονος, ό, ή, adj. (ταπεινός, φρήν,) low-minded, abject, base, Plut. de Alex. Fort. s. Virt. 2. 4.—In N. T. of lowly mind, humble-minded, modest, 1 Pet. 3, 8 ταπεινόφρονες in later edit. for φιλόφρονες in Rec. Sept. for תַּיִשׁ Prov. 29, 23.

ταπεινώω, ω, f. ώσω, (ταπεινός,) 1. to make low, to depress, c. acc. Luke 3, 5 πᾶν ὅρος καὶ βουνὸς ταπεινωθήσεται, quoted from Is. 40, 4 where Sept. for תַּיִשׁ.—Strabo 5. p. 347 ταπεινοῦται τὰ ὄρη. Diod. Sic. 1. 36 τῶν ποταμῶν ταπεινουμένων. Dion. Hal. Ant. 2. 5.

2. Trop. a) As to condition, circumstances, to bring low, to humble, to abase; c. acc. ἐαυτὸν to humble oneself, to make oneself of low condition, to be poor and needy, 2 Cor. 11, 7 opp. ὑψώω. Phil. 2, 8. Mid. or Pass. id. Phil. 4, 12. Sept. for תַּיִשׁ Prov. 13, 7; תַּיִשׁ Is. 2, 9, 12. So 2 Macc. 8, 35. Diod. Sic. 11. 38, 71. Xen. Mem. 3. 5. 4. b) In mind and heart, to make lowly, to humble, sc. one's pride and lofty thoughts by disappointment; 2 Cor. 12, 21 μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ θεός μου πρὸς ὑμᾶς. Pass. Matt. 23, 12. Luke 14, 11, 18, 14. With acc. ἐαυτὸν and also Mid. to humble oneself, to be humbled, to exhibit humility of mind and deportment; Matt. 18, 4, 23, 12 καὶ ὅστις ταπεινώσει ἐαυτὸν. Luke 14, 11, 18, 14. So with the idea of contrition and penitence towards God; James 4, 10 ταπεινώσῃτε ἐνώπιον τοῦ θεοῦ. 1 Pet. 5, 6. For this Aor. as Mid. see Buttm. § 136. 1, 2. Sept. for תַּיִשׁ Is. 5, 15, 10, 33; תַּיִשׁ Gen. 16, 9. Is. 58, 3, 5.

ταπεινώσις, εως, ή, (ταπεινώω,) a making low, humiliation, depression, Psalt. Sal. 2, 39. Pol. 9. 33. 10.—In N. T. 'the being brought low,' low estate, humiliation; Luke 1, 48 ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ. Acts 8, 33. James 1, 10 ὁ δὲ πλούσιος [καυχάσθαι ἐν τῷ ὑψεῖ αὐτοῦ v. 9] ἐν τῇ ταπεινώσει αὐτοῦ, i. e. even in his external humiliation. Phil. 3, 21 τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, genit. of quality, i. q. τὸ σῶμα τὸ ταπεινόν. Sept. for תַּיִשׁ Ps. 136, 23; תַּיִשׁ 2 Sam. 16, 12. Neh. 9, 9. So Ecclus. 2, 4, 5. Diod. Sic. 2. 45 τοῖς δὲ ἀνθρώποις ταπεινώσιν καὶ δουλείαν περιάπτειν. Plato Legg. 815. a. Comp. Lob. ad Phryn. p. 352.

ταράσσω v. -τω, f. ξω, 1. to stir up, to trouble, to agitate, c. acc. e. g. water

in a pool, τὸ ὕδωρ John 5, 4, 7. Sept. for תַּיִשׁ Ez. 32, 2, 13.—Hom. Od. 5. 291 πόντον. Luc. Lexiph. 4 φάρμακον. Plut. Symp. 8. 8. 3 τὰ πελάγη.

2. Trop. of the mind, to stir up, to trouble, to disturb, with various emotions; e. g. with fear, to put in trepidation; Pass. to be in-trepidation; Matt. 2, 3 ὁ βασιλεὺς ἐταράχθη. 14, 26. Mark 6, 50. Luke 1, 12, 24, 38. 1 Pet. 3, 14. Act. c. acc. Acts 17, 8, [13.] Sept. for תַּיִשׁ Gen. 45, 3. Ps. 6, 2, 3. (Hdian. 2. 5. 4. Xen. An. 2. 4. 18.) With grief, anxiety, to trouble, to disquiet, Pass. John 12, 27 ἡ ψυχὴ μου τετάρακται. 13, 21, 14, 1, 27. So John 11, 33 ἐτάραξε ἐαυτὸν, i. q. ἐταράχθη τῷ πνεύματι in 13, 21. (Sept. Gen. 43, 30. Ps. 55, 5.) With doubt, perplexity, c. acc. Acts 15, 24 ἐτάραξαν ὑμᾶς λόγοις. Gal. 1, 7, 5, 10. So Luc. Scyth. 3 τεταραγμένος τὴν γνώμην. Xen. Mem. 2. 6. 17.

ταραχή, ἡς, ή, (ταράσσω,) 1. a stirring up, troubling, agitation, e. g. of water in a pool, John 5, 4.—Luc. Haley. 4 λαίλαψ καὶ ταραχή sc. of the elements. Comp. Sept. Is. 24, 19.

2. Trop. of popular excitement, a stir, commotion, tumult; Mark 13, 8 ἔσονται λαμοὶ καὶ παραχαί.—2 Macc. 3, 30. Po. 3. 9. 9. Xen. Vect. 5. 8.

τάραχος, ου, ό, (ταράσσω,) a stir, commotion, confusion, i. q. ἀταξία Xen. Oec. 8. 10, comp. 9.—In N. T. trop. a stir, e. g. from fear and surprise, consternation, trepidation, Acts 12, 18. Sept. for תַּיִשׁ 1 Sam. 5, 9. (Plut. J. Cæs. 43. Xen. An. 1. 8. 2.) Also of excitement, tumult, commotion, Acts 19, 23.

Ταρσεύς, έως, ό, (Τάρσος,) a man of Tarsus, a native or inhabitant, Acts 9, 11, 21, 39.—Luc. Macrob. 21. App. B. Civ. 5. 7.

Τάρσος, ου, ή, Tarsus, a celebrated city, the metropolis of Cilicia in Asia Minor, on the banks of the river Cydnus, which flowed through it and divided it into two parts; hence sometimes in Greek writers called Τάρσοι, comp. Xen. An. 1. 2. 23. Tarsus was a celebrated seat of Greek philosophy and literature; and from the number of its schools and learned men was ranked by the side of Athens and Alexandria; so Strabo 14. 5. p. 673 sq. The city was made free by M. Antony; App. B. Civ. 5. 7 Λαοδικέας δὲ καὶ Ταρσέας ἐλευθέρους ἤφει καὶ ἀτελεῖς φόρων. This seems to have implied the privilege of being governed by their own laws and magis-

trates, with freedom from tribute; but not the right of Roman citizenship; since the Roman tribune at Jerusalem ordered Paul to be scourged though he knew him to be a citizen of Tarsus, but desisted after learning that he was a Roman citizen; Acts 21, 39. 22, 24. 27 sq. Later Tarsus appears as a Roman *colonia*, Cellar. Not. Orb. II. p. 216. Comp. Adam's Rom. Ant. p. 43, 71.—In N. T. Acts 9, 30. 11, 25. 22, 3. So Jos. Ant. 1. 6. 1 Τάρσος τῶν πόλεων [Καλικίας] ἣ ἀξιολογωτάτη καλεῖται, μητρόπολις οὖσα. Diod. Sic. 14. 20. Comp. Wetst. N. T. II. p. 511, 608.—Modern Tarsus contains about 20,000 inhabitants with many ruins, and is a filthy and miserable place; Russeger Reise I. p. 396; comp. Irby and Mangles p. 502 sq.

ταρταρόω, ᾤ, f. ὤσω, a verb formed from the pr. n. Τάρταρος, Tartarus, which in Greek mythology was the lower part or abyss of Hades, where the shades of the wicked were imprisoned and tormented; in Jewish usage i. q. γέεννα, see in ἄδης. Jos. Ant. 18. 1. 3. Comp. Hom. II. 8. 13, 16. Hes. Theog. 807. Plut. Consol. ad Apoll. 36 δεσμωτήριον ὃ δὲ Τάρταρον καλοῦσιν.—Hence in N. T. ταρταρόω, to thrust down to Tartarus, to cast into Gehenna, with acc. Impl. 2 Pet. 2, 4 σειραῖς ζόφου ταρταρώσας. Comp. εἰς Τάρταρον ῥίπτειν Hom. II. 8. 13; ἐν Ταρτάρῳ δεδεμένοι Jos. c. Ap. 2. 33. So καταταρταρόω, Sext. Empir. Pyrrh. Hyp. 3. 24 ὃ δὲ Ζεὺς τὸν Κρόνον κατεταρτάρωσε. Apollodor. Bibl. I. 1, 2.

τάσσω v. -ττω, f. ξω, to order, to set in order, to arrange, genr. Sept. 2 Chr. 31, 2. Xen. Mem. 3. 1. 7; spec. to draw up soldiers in ranks, in array, 2 Macc. 15, 20. Hdian. 8. 1. 3. Xen. Mem. 3. 1. 8, 11.—In N. T. trop.

1. to set in a certain order, to constitute, to appoint; c. acc. also c. εἰς et dat. commodi; 1 Cor. 16, 15 εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς, i. e. have set or devoted themselves. (Xen. Mem. 2. 1. 11 οὐδὲ εἰς τὴν δουλείαν αὐ ἐμαντὸν τάττω.) Pass. c. εἰς, Acts 13, 48 ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. With ὑπό c. acc. Luke 7, 8 ἀνθρώπος εἰμι ὑπὸ ἐξουσίαν τασσόμενος. [Matt. 8, 9.] Absol. Rom. 13, 1. Sept. for תָּיַץ Ez. 44, 14; תָּיַץ 2 K. 10, 24; תָּיַץ Jer. 3, 19.—Pol. 5. 63. 4. Arr. Epict. 2. 17. 25; ὑπό τινα Pol. 5. 65. 7. Diod. Sic. 4. 9.

2. to arrange, to appoint, c. acc. et dat. Acts 23, 23 ταξάμενοι δὲ αὐτῷ ἡμέραν, i. e. on their part. With dat. and inf. Acts 22, 10 ὡν τέτακται σοι ποιῆσαι. Inf. impl.

Matt. 28, 16. With inf. c. acc. Acts 15, 2 ἔταξαν ἀναβαίνειν Παῦλον κατὰ. Sept. for תָּיַץ Job 14, 13; תָּיַץ 2 Sam. 20, 5.—So תָּיַץ תי אֵל. V. H. 11. 9. Xen. Hell. 1. 5. 4; תָּיַץ c. inf. Xen. Lac. 11. 6; inf. 1 Macc. 12, 26. Xen. An. 3. 1. 25. Cyr. 4. 5. 11.

ταῦρος, οὐ, ὅ, a bull, bullock, Matt. 22. 4. Acts 14, 13. Heb. 9, 13. 10; 4. Sept. for תָּיַץ Ex. 21, 28. 29.—Hdian. 5. 5. 16. Xen. An. 2. 2. 9.

ταῦτά, by crasis for τὰ αὐτά, the same things, 1 Thess. 2, 14; also κατὰ ταῦτά after the same manner, thus, so, Luke 6, 23. 26. 17, 30. See in αὐτός no. 3. a. Buttm. § 74. 2.

ταῦτα, see in οὗτος.

ταφή, ἥς, ἥ; (θάπτω,) burial; sepulture; c. dat. commodi, Matt. 27, 7 εἰς ταφὴν τοῖς ξένοις, for burial for strangers, to bury strangers in; see Buttm. § 133. 2. g, and n. 5 sq. Matth. § 394. Winer § 31. 1. Sept. for תָּבִיחַ Deut. 34, 6. Ecc. 6, 3; תָּבִיחַ Ez. 32, 23.—Jos. B. J. 1. 9. 1. Hdian. 8. 5. 18. Xen. Hell. 3. 3. 1.

τάφος, οὐ, ὅ, (θάπτω,) burial, sepulture, Jos. Ant. 17. 8. 3. Lys. 190. 17.—In N. T. and genr. a burial-place, sepulchre, Matt. 23, 27. 29. 27, 61. 64. 66. 28, 1. On Hebrew sepulchres, see in μνημεῖον. Sept. for תָּבִיחַ Gen. 23, 4. 20. 2 Sam. 2, 31. (Ael. V. H. 12. 7. Dem. 1393. 1. Xen. Mem. 2. 2. 13.) Trop. Rom. 3, 13 τάφος ἀνεργμένος ὁ λάρυγξ αὐτῶν, quoted from Ps. 5, 10 where Sept. for תָּבִיחַ; see fully in ἀνολύω no. 1. b.

τάχα, adv. (ταχύς,) quickly, speedily, shortly, forthwith, Pol. 18. 20. 9. Xen. Hell. 7. 4. 34.—In N. T. readily, lightly, possibly; hence, peradventure, perhaps, Rom. 5, 7. Philem. 15. So Wisd. 14, 19. Luc. D. Deor. 6. 5. Xen. An. 5. 2. 17.

ταχέως, adv. (ταχύς,) quickly, speedily, pr. Xen. Cyr. 1. 4. 20.—In N. T. soon, shortly; 1 Cor. 4, 19 ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς. Gal. 1, 6. Phil. 2, 19. 24. 2 Tim. 4, 9. Sept. for תָּיַץ Judg. 9, 48. Is. 8, 3. (Jos. Ant. 7. 13. 2. Ceb. Tab. 31. Pol. 1. 61. 6.) Spec. quickly, hastily, Luke 14, 21 ἐξέλθε ταχέως. 16, 6. John 11, 31. 2 Thess. 2, 2. 1 Tim. 5, 22. Sept. for תָּיַץ Prov. 25, 8. So Wisd. 14, 28.

ταχυνός, ἥ, ὄν, (ταχύς,) quick, swift, e. g. πόδες, Sept. for תָּיַץ Is. 59, 7. Wisd. 13, 2; πτέρυγες Anth. Gr. I. p. 168.—In N. T. trop. swift, speedy, i. e. near at hand,

impending, 2 Pet. 1, 14. 2, 1 ἐπάγοντες
ἑαυτοῖς ταχινὴν ἀπώλειαν. So Eccles. 18,
26. Anth. Gr. II. p. 91 εἰς ταχινὴν ληξεδόνα.

τάχιον, adv. pr. Neut. of *τάχιον* later
comparat. to *ταχύς*, instead of the earlier
ἄσπασον, comp. Buttm. § 67. 3; condemned
by the grammarians, Lob. ad Phryn. p. 77.
Winer § 11. 2; *more quickly, more swiftly,
more speedily*, c. gen. John 20, 4 προέδραμε
τάχιον τοῦ Πέτρου, i. e. he outran Peter.
(Diod. Sic. 20. 92.) Elsewhere *sooner*, the
object of comparison being every where im-
plied, e. g. *sooner* than one expected or in-
tended, *the sooner*; John 13, 27 ὃ ποιεῖς,
ποιήσον τάχιον. 1 Tim. 3, 14 ἔλθειν πρὸς
σε τάχιον. Heb. 13, 19. 23. See Matth.
§ 457. Winer § 36. 3. So Wisd. 13, 9.
1 Macc. 2, 40. Test. XII Patr. p. 628.
Diod. Sic. 2. 5.

τάχιστα, adv. (neut. plur. of *τάχιστος*,
ταχύς.) *most quickly, most speedily*; e. g.
ὡς τάχιστα, *the soonest possible, as soon as
possible*, with all speed, Acts 17, 15; see
Buttm. § 115. 4, 5.—Luc. Rhetor. Præc. 1.
Xen. Cyr. 5. 14.

τάχος, εὖς, οὖς, τό, (ταχύς.) *quickness,
swiftness, speed*, Hdian. 1. 15. 11. Xen. Cyr.
3. 2. 4.—In N. T. only in the phrase ἐν
τάχει *with speed*, i. e. adverbially, *quickly,
speedily, shortly*, i. q. ταχύς, see in ἐν no.
3. b. a. Luke 18, 8 ποιήσει τὴν ἐκδίκησιν
αὐτῶν ἐν τάχει. Acts 25, 4. Rom. 16, 20.
[1 Tim. 3, 14.] Rev. 1, 1. 22, 6. Rev. 2,
5 Rec. where later edit. ταχύ. Also with
the idea of *haste*, Acts 12, 7. 22, 18. Sept.
for מִהֵרָ Deut. 9, 3; מִהֵרָה 11, 17; מִהֵרָה
Ps. 2, 12.—Jos. Ant. 17. 5. 1. Diod. Sic.
16. 35. Xen. Cyr. 6. 1. 12.

ταχύς, εἶα, ὅ, *quick, swift, nimble*, as
ταχύς πόδας Hom. II. 13. 249; ἵππος τ.
Xen. Mem. 4. 2. 25.—In N. T.

1. Masc. *ταχύς*, trop. *quick, swift*, i. q.
ready, prompt; James 1, 19 ταχύς εἰς τὸ
ἀκοῦσαι. Sept. and ᾠὴ Prov. 29, 20.—Ec-
clus. 5, 11. Luc. Somn. 1. Hdian. 2. 9. 2.
Xen. Cyr. 2. 1. 31.

2. Neut. *ταχύ* as adv. i. q. ταχέως,
comp. Buttm. § 115. 4; *quickly, speedily,
with haste*, Matth. 28, 7 ταχὺ πορευέσθαι. v.
8. Mark 16, 8 Rec. Luke 15, 22 Iachm.
John 11, 29. Sept. for מִהֵרָה 2 Sam. 17,
16. So Dem. 982. 17. Xen. An. 2. 2. 12.
—Also *quickly, soon, shortly*, Matth. 5, 25;
and with the idea of *suddenness*, Rev. 2, 5
in later edit. v. 16. 3, 11. 11, 14. 22, 7.
12. 20. Sept. for מִהֵרָה Ps. 102, 3. So
2 Macc. 3, 31. Xen. An. 1. 9. 29.—Spec.

readily, lightly; Mark 9, 39 ταχὺ κακολογεῖ-
σαί με. So Eccles. 19, 4. Xen. Cyr. 5. 1. 4.

τέ, an enclitic copulative particle, *and*,
corresponding to *καί* as Lat. *-que* to *et*,
Buttm. § 149. m. 8. Kühner § 321. 1; found
in N. T. chiefly in the writings of Luke
and Paul, and also the Ep. to the He-
brews; in Matt. four times, 22, 10. 23, 6.
27, 48. 28, 12; Mark once, 15, 36; John
thrice, 2, 15. 4, 42. 6, 18; James twice,
3, 7 bis; Jude once, v. 6; in Rev. twice,
1, 2. 21, 12. In general, *καί* is used to
couple ideas which follow directly and ne-
cessarily from what precedes; while *τέ* is
employed when something is subjoined
which does not thus directly and necessari-
ly follow; so that strictly speaking, *καί*
connects and *τέ* annexes; the former is
conjunctive, the latter adjunctive. Hence
τέ is the most general of all the copulatives;
serving merely to show, that the word after
which it stands is to be taken as in some
connection with another either preceding or
following. The place of *τέ* is usually after
the first word of a clause. See Passow s. v.
Herm. ad Vig. p. 833; ad Eurip. Med. p. 331.
Matth. § 626. Winer § 57. 3 sq. § 65. 5. n.

1. Simply, i. e. without other particles,
where it then serves to annex, as above.
Matth. 28, 12 συναρχίζετε ... συμβουλίων τε
λαβόντες. John 4, 42 τῇ τε γυναίκί εἶπον.
6, 18. Acts 2, 3. 33. 37 εἰπὼν τε πρὸς τὸν
Πέτρον. 3, 10. 4, 13. 33. 5, 42. 8, 1. 3. 6.
12, 12 συνιδὼν τε ἦλθεν κτλ. 18, 11. 20,
11. 23, 10. 24, 27. Rom. 2, 19. 1 Cor. 4,
21. Heb. 1, 3. Jude 6. al. So in a paren-
thesis, Acts 1, 15 ἦν τε ὄχλος ὀνομάτων κτλ.
Once preceded by *μήτε* ... *μήτε*, Acts 27,
20. So Wisd. 8, 19. 3 Macc. 6, 32. Hdian.
1. 2. 3. Xen. Cyr. 2. 1. 19; with *μήτε* prec.
Xen. An. 4. 4. 6.—Also repeated as annex-
ing several particulars, *τέ* ... *τέ*, *and*, *and*,
Lat. *que* ... *que*; Acts 2, 46. 16, 11. 12.
24, 23. Heb. 6, 2 ἐπιστάσεως τε χειρῶν, ἀνα-
στάσεως τε νεκρῶν, καὶ κρίματος αἰώνιον.
Once i. q. *both* ... *and*, Acts 26, 16. See
Passow no. 2. Matth. § 626 init. Viger p.
518. So Wisd. 7, 13. Hdian. 1. 2. 6. Plato
Phædr. 267. a. Xen. Cyr. 1. 3. 10.

2. Most freq. as strengthening *καί*, either
directly before it, as *τε καί*, or with one or
more words intervening, *τε* ... *καί*, i. q. Lat.
que ... *et*, implying close connection, *not
only* ... *but also, both* ... *and*; see Passow
no. 3. Buttm. § 149. m. 8. Kühner § 321. 1.
Matth. § 626. So as connecting clauses;
Matth. 27, 48 πλήσας τε ὄρους καὶ περιβίς
καλάμῳ. Luke 24, 20. Acts 9, 18. 10, 2.

Heb. 6, 4. al. (Wisd. 4, 2. Luc. D. Deor. 18. 1. Hdian. 6. 6. 1. Thuc. 4. 46.) As coupling together infinitives depending on the same verb; Luke 12, 45 *καὶ ἀρῆται ... ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι*. Acts 1, 1. (Luc. D. Deor. 19. 2.) As connecting nouns, etc. e. g. *τε καὶ*, Luke 21, 11 *φόβητρά τε καὶ σημεία*. Acts 2, 9. 10 *Φρυγίαν τε καὶ Παμφυλίαν*. 26, 3. Rom. 1, 12. 14. 1 Cor. 1, 2. 30. Heb. 2, 4. James 3, 7. al. Adverbs, Acts 24, 3 *πάντη τε καὶ πανταχοῦ*. (Sept. Job 9, 4. Ceb. Tab. 2. Hdian. 1. 1. 1. Plato Legg. 796. d. Xen. Hell. 1. 4. 15, 16.) Also where one or more words come between *τέ* and *καί*, as Luke 2, 16 *τὴν τε Μαριὰμ καὶ τὸν Ἰωσήφ*. John 2, 15 *τὰ τε πρόβατα καὶ τοὺς βόας*. Acts 1, 8. 26, 30. Phil. 1, 7. Heb. 9, 2. 19. al. So Luke 21, 11 *σεισμοὶ τε μεγάλοι ... καὶ λιμοί*. Rom. 1, 16 *Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι*. (Hdian. 1. 5. 24. Xen. Mem. 1. 1. 3.) Here sometimes the word next before *τέ* is also implied after *καί*, i. e. the *τέ* marks it as belonging equally to both members; e. g. Acts 2, 43 *πολλὰ τε τέρατα καὶ [πολλὰ] σημεία*. Also the article, Acts 1, 13 *ὅτε Πέτρος καὶ Ἰάκωβος κτλ.* 13, 1. Rom. 1, 20. Or a relative, Acts 26, 22 *οὐδὲν ἐκτὸς λέγων, ὃν τε οἱ προφῆται ἐλάλησαν ... καὶ Μωϋσῆς*. Espec. a preposition, Acts 28, 23 *ἀπὸ τε τοῦ νόμου Μωϋσέως καὶ [ἀπὸ] τῶν προφητῶν*. 25, 23. Comp. Matth. § 626. Winer § 65. 5. n. (Hdian. 6. 3. 2. Ael. V. H. 3. 1. Plato Legg. 796. d. *εἰς τε πολιτείας καὶ ἰδίων οἶκους*.) So two nouns of opposite signification are sometimes connected by *τε καί*, forming then a periphrasis for *all*; Matt. 22, 10 *πονηροὺς τε καὶ ἀγαθοὺς*. Acts 24, 15. 26, 22. Heb. 5, 14. Comp. Matth. 1. c. (Comp. Xen. Hi. 1. 2.) Rarely *τε καί* is put in the sense of *que etiam*, and also, Acts 19, 27; *ἔτι τε καί*, and further also, Acts 21, 28; *ὁμοίως τε καί*, and in like manner also, Rom. 1, 27. Here *καί* seems to be used merely to strengthen *τέ*; comp. Winer § 57. 3. Herm. ad Soph. Elect. 873.

3. Sometimes *τέ* corresponds to *δέ* in a following clause, where the connection is then adversative or antithetic, and thus emphatic; e. g. Acts 19, 3 *εἰπέ τε πρὸς αὐτοὺς ... οἱ δὲ εἶπον*. 22, 8, comp. 10. 22, 28. See Passow no. 8 Matth. I. c. p. 1276. Stallb. ad Plat. Phileb. p. 36.—Plato Rep. 394. c. Xen. Conv. 8. 2.

4. With other particles: a) *τε γάρ*, where *τε* simply annexes and *γάρ* assigns a reason, comp. above in no. 1. Rom. 1, 26 *αἶ τε γὰρ ζηλεῖται αὐτῶν*. 7, 7. Heb. 2, 11. So Xen. Mem. 1. 1. 3 *οὗτοί τε γὰρ*.

b) *ἐάν τε*, pr. and if; repeated *εάν τε* ... *ἐάν τε*, i. q. *whether ... or*, Rom. 14, 8 quater; *ἐάν τε γὰρ καί*, pr. *for though also*, 2 Cor. 10, 8; here the force of *τέ* cannot well be given in English; comp. above in no. 2 fin. So Xen. Mem. 2. 4. 6.

c) *εἴτε*, see in εἰ III. 2. i.

d) *ὅτε, ἥτε, τότε*, i. e. the art. with *τέ*, so written to distinguish it from the adverbs *ὅτε, τότε*, and simply expressing the article in connection with the usage of *τέ* as above given. E. g. where *τέ* merely annexes, Acts 19, 12 *τὰ τε πνεύματα κτλ.* 26, 30. 27, 3. 5. Heb. 9, 1. Followed by *καί* after one or more intervening words; see above in no. 2; Acts 5, 24 *ὅτε ἱερεὺς καὶ ὁ στρατηγός*. 17, 10. 14. Eph. 1, 10. Heb. 9, 2. Luke 23, 12. Also *ὅτε γὰρ ... καί*, Heb. 2, 11. Rom. 1, 26; see above in lett. a. +

τείχος, eos, ois, τό, a wall, espec. of a city; Acts 9, 25 *καθῆκαν διὰ τὸ τεῖχος*. 2 Cor. 11, 33. Heb. 11, 30 *τὰ τεῖχη Ἱεριχῶ*. Rev. 21, 12. 14. 15. 17. 18. 19. Sept. for *ἡρῖπ* Josh. 6, 5. 20.—Hdian. 8. 2. 13. Xen. Mem. 3. 9. 7.

τεκμήριον, ου, τό, (τεκμαίρομαι, τέκμαρ), a sure sign, certain token, infallible proof, Acts 1, 3.—3 Macc. 3, 24. Jos. de Vit. § 1. Diod. Sic. 1. 10. Xen. Mem. 1. 1. 2. Hesych. *τεκμήριον* · σημείον ἀληθές.

τέκνον, ου, τό, (dim. τέκνον), a little child; Plur. trop. as an endearing appellation, *τεκνία*, little children, like Lat. *jilioli, carissimi*; John 13, 33. Gal. 4, 19. 1 John 2, 1. 12. 28. 3, 7. 18. 4, 4. 5, 21.—Pr. Anthol. Gr. III. p. 44. no. 78. p. 48. no. 95.

τεκνογονέω, ᾧ, f. ἥσω, (τεκνογόνος; τέκνον, obs. γένω, γίνομαι,) to bear children, or as in Engl. to be the mother of a family, including all the duties of the maternal relation, 1 Tim. 5, 14; comp. v. 10, and see in *τεκνογονία*.—Pr. Anthol. Gr. II. p. 202.

τεκνογονία, ας, ἡ, (τεκνογονέω,) the bearing of children, and so including all the duties of the maternal relation; 1 Tim. 2, 15 *σωθήσεται διὰ τῆς τεκνογονίας*, i. e. in becoming the mother of a family and the faithful performance of her duties in that relation, in bringing up her household unto God, comp. 5, 10. This is a privilege of the woman, to be set off against v. 14.—Chrysost. ad h. l. *τεκνογονίαν φησί, τὸ μὴ μόνον τεκεῖν, ἀλλὰ καὶ κατὰ θεὸν ἀγαγεῖν*.

τέκνον, ου, τό, (τίκτω,) 1. a child, male or female, son or daughter. a) *Sing. a child*, Luke 1, 7 *οὐκ ἦν αὐτοῖς τέκνον*.

Acts 7, 5. Rev. 12, 4. Plur. *children*, Matt. 10, 21 τέκνα ἐπὶ γονεῖς. Mark 12, 19. Luke 20, 31. Acts 21, 5 σὺν γυναίξὶ καὶ τέκνοις. Tit. 1, 6. 2 John 4, 13. al. Sept. Plur. for בְּנֵי Gen. 3, 16. 30, 1; לְבָנֶיךָ Gen. 33, 6. 7. So Plur. Ceb. Tab. 8. Hdian. 8. 3. 2. Xen. Mem. 2. 2. 4. b) Spec. *a son*, Sing. Matt. 10, 21. 21, 28 τέκνον, ὕπαγε κτλ. Phil. 2, 22. Rev. 12, 5. Plur. *sons*, Matt. 21, 28 ἄνθρωπος εἶχε δύο τέκνα. Acts 21, 21. Sept. for בְּן Gen. 17, 16. 22, 7. 48, 19; בְּנֵים Esth. 9, 25. So Sing. Luc. Tyrann. 20. Hdian. 7. 10. 14. Plur. of daughters, Xen. Cyr. 7. 4. 5.

3. Plur. τέκνα, *children*, in a wider sense by Hebr. i. q. *descendants, posterity*; Matt. 3, 9 ἐγείραι τέκνα τῷ Ἀβραάμ. Luke 1, 17. 3, 8. Acts 2, 39. Rom. 9, 7. v. 8 bis, comp. in σάρξ no. 2. c, and in ἐπαγγελία no. 3. a. Gal. 4, 28. 31. So Sept. for בְּנֵי Ex. 10, 2. Josh. 14, 9. Zech. 10, 7. 9; אֲחֵרֵיךָ Ps. 109, 13. Jer. 31, 17.—Emphat. i. q. *true children*, genuine descendants, John 8, 39. 1 Pet. 3, 6.

3. Trop. *a child*, one who is the object of parental love and care, or who yields filial love and reverence towards another. a) As a term of endearing address in the Vocative, like Engl. *my child, my son*, Lat. *mi fili, carissime*; e. g. from a friend or teacher, Matt. 9, 2 θάρσει, τέκνον. Mark 2, 5. Luke 16, 25. 1 Tim. 1, 18. 2 Tim. 2, 1. Plur. Mark 10, 24. So Sept. for בְּן 1 Sam. 3, 9. 16. So Ecclus. 2, 1. Hdian. 1. 6. 12. b) From the Heb. genr. for *a pupil, disciple*, the spiritual *child* of any one, see in γεννάω no. 1. b, and πατήρ A. 3. 2 Tim. 1, 2 Τιμοθέε ἀγαπητῷ τέκνῳ. Philem. 10. 3 John 4. With ἐν κυρίῳ 1 Cor. 4, 17; ἐν πίστει 1 Tim. 1, 2; κατὰ πίστιν Tit. 1, 4. Plur. 1 Cor. 4, 14. 2 Cor. 6, 13. Comp. Heb. בְּן Sept. υἱός, 1 K. 20, 35. 2 K. 2, 3. 5. c) τέκνα τοῦ θεοῦ, *children of God*, those whom God loves and cherishes as a father; see in πατήρ B. 1, 2; also γεννάω no. 1. c. So of the Jews, John 11, 52; comp. Sept. and בְּנֵי Is. 30, 1. Hos. 11, 1 sq. Wisd. 16, 21 comp. 20. Genr. of the pious worshippers of God, *the righteous, saints, Christians*; John 1, 12 ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι. Rom. 8, 16. 17. 21. 9, 8. Eph. 5, 1. 1 John 3, 1. 2. 10, 5, 2. So Sept. Prov. 14, 27. d) τέκνα τοῦ διαβόλου, *children of the devil*, his followers, subjects, vassals, opp. τὰ τ. τοῦ θεοῦ, once 1 John 3, 10. Comp. בְּן 2 K. 16, 7, Sept. υἱός.

4. By Hebr. joined with the name of a

city or the like, *a native, an inhabitant, one born or living in that city*. Matt. 23, 37 Ἱερουσαλὴμ . . . ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου. Luke 13, 34. 19, 44. Gal. 4, 25. Rev. 2, 23. So Sept. and בְּנֵי Joel 2, 23. Zech. 9, 13. Is. 60, 4. 9. —Psalt. Sal. 11, 3.

5. By Hebr. with a genit. of quality or condition, *the child of any thing*, i. e. one connected with, partaking of, or exposed to that thing; often put instead of an adjective. Matt. 11, 19 et Luke 7, 35 ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. Eph. 5, 8 τέκνα φωτός, i. q. πεφωτισμένοι. 1 Pet. 1, 14 τ. ὑπακοῆς, i. q. ὑπήκοοι. Eph. 2, 3 τ. τῆς ὀργῆς, exposed to the wrath of God. 2 Pet. 2, 14 τ. κατάρas. So Sept. τέκνα ἀπωλείas for Heb. שְׂבָרָה לְבָרִי Is. 57, 4; τ. ἀδικίας for Heb. חֵרֶף בְּנֵי Hos. 10, 9. Comp. also בְּן Deut. 25, 2. 1 K. 2, 26. 2 K. 14, 14. Winer § 34. 2. n. 2. Heb. Lex. art. בְּן no. 4, 8; חֵרֶף no. 7.—Epiph. Opp. I. p. 380. b, οἱ υἱοὶ τῆς ἀληθινῆς πίστεως. †

ΤΕΚΝΟΤΡΟΦΕΩ, ὦ, f. ἦσω, (τεκνοτρόφος; τέκνον, τρέφω,) *to bring up children*, to fulfil the duties of a mother, 1 Tim. 5, 10; comp. in τεκνογονία.—Pr. Aristot. H. An. 9. 40. 32; so Subst. τεκνοτροφία Id. H. An. 3. 4. 5.

ΤΕΚΤΩΝ, onos, ὁ, (kindr. τέχνη, τεύχος, τεκεῖν, τίκτω,) pr. *an artificer, craftsman*; spec. *a worker in wood, a carpenter, joiner*, Matt. 13, 55. Mark 6, 3. Sept. τεκτων ξύλων for Heb. שֹׁרֵץ 2 Sam. 5, 11. Is. 40, 20; τέκτ. σιδήρου 1 Sam. 13, 19; τ. χαλκοῦ 1 K. 7, 14.—Luc. Vit. Auct. 11. Xen. Ag. 1. 26. Hesych. τέκτων πᾶς τεχνίτης.

ΤΕΛΕΙΟΣ, εἰς, εἰον, (τέλος,) pr. 'having reached the end, term, limit.' Hence

1. *complete, perfect, full, wanting in nothing*; James 1, 4 ἔργον τέλειον. v. 17. 25. 1 John 4, 18 ἡ τελεία ἀγάπη. Comparat. Heb. 9, 11 τελειότερας σκηνῆς. Sept. πρόσβατον τέλ. for עֲרֵב Ex. 12, 5. So Aquil. Prov. 11, 1 στάδιμον τέλειον. Diod. Sic. 1. 7 τελεία αὔξησης. Pol. 1. 4. 8. Plato Parm. 157. e.—Trop. in a moral sense; of persons, Matt. 5, 48 bis, τέλειοι, ὥσπερ ὁ πατήρ ὑμῶν . . . τέλειός ἐστι, comp. Luke 6, 36. So Matt. 19, 21. Col. 1, 28. 4, 12. James 1, 4 ἵνα ᾗτε τέλειοι. 3, 2. Of the will of God, Rom. 12, 2. Neut. τὸ τέλειον, *completeness, perfectness*, in knowledge of the truth, opp. ἐκ μέρους, 1 Cor. 13, 10. Sept. for עֲרֵב Gen. 6, 9. 18, 13; עֲרֵב 1 K. 8, 62. 11, 4. So Ecclus. 44, 17. Isocr. Panath. p. 239. c, τελείους ἀνδρας

εἶναι, καὶ πᾶσας ἔχειν τὰς ἀρετάς. Plato Legg. 643. d.

2. Spec. of full age, adult, full grown; of persons, pr. Pol. 5. 29. 2. Ael. V. H. 13. 1. Xen. Cyr. 8. 7. 6.—In N. T. trop. of persons full grown, ripe, in mind and understanding, ταῖς φρεσὶ 1 Cor. 14, 20; or in knowledge of the truth, 1 Cor. 2, 6. Phil. 3, 15. Heb. 5, 14; or in Christian faith and virtue, Eph. 4, 13.

ΤΕΛΕΙΟΤΗΣ, ητος, ἡ, (τέλειος,) completeness, perfectness; Col. 3, 14 σύνδεσμος τῆς τελειότητος, see in σύνδεσμος. Heb. 6, 1 ἐπὶ τὴν τελειότητα φερόμεθα, i. e. leaving the rudiments of Christian doctrine, let us go on to something more complete, perfect. —Wisdom. 6, 15. 12, 17. Plato Def. 412. b, d.

ΤΕΛΕΙΩΩ, ὦ, f. ὥσω, (τέλειος,) to complete, to make perfect, so as to be full, wanting in nothing.

1. Pr. to bring to a full end, to complete, to finish, c. acc. e. g. a work or duty, τὸ ἔργον, τὰ ἔργα, John 4, 34. 5, 36. 17, 4. Mid. with ἔργον impl. Luke 13, 32 καὶ τῇ τρίτῃ τελειοῦμαι, I finish the work. Of a race, τὸν δρόμον Acts 20, 24. Sept. genr. for עָמַל 1 K. 7, 21; עָמַל 2 Chr. 8, 16. So Eccus. 50, 19. Pol. 8. 36. 2. Plut. Cons. ad Apoll. 17.—Of time, Luke 2, 43 τελειωσάντων τὰς ἡμέρας. Of declarations, prophecy, i. q. to fulfil, John 19, 28 ἵνα τελειωθῇ ἡ γραφή. So Act. Thom. § 10; πρόσκειναι Diod. Sic. 3. 74 fin. Comp. τελειώσις.

2. Trop. to make complete, perfect; to bring to a state of completeness, perfectness. a) Genr. John 17, 23 ἵνα ὧσι τετελειωμένοι εἰς ἓν, pragn. that they may be perfectly united into one. 2 Cor. 12, 9 ἡ γὰρ δύναμις μου [τοῦ Θεοῦ] ἐν ἀσθενείᾳ τελειοῦται, i. e. my power shows itself perfect in weakness, appears then as the true power of God; comp. 4, 7. James 2, 22. 1 John 2, 5. 4, 12. 17. 18. (Eccus. 7, 32.) Of character, Pass. Phil. 3, 12 οὐχ ὅτι . . . ἤδη τετελειώμαι, i. e. in Christian character and attainments; see in καταλαμβάνω no. 2. b) In the Ep. to the Hebrews, in a moral sense, to make perfect in respect to sin, to fully cleanse from sin, to make full expiation for any one; Heb. 7, 19 οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, i. e. the Mosaic law could make no perfect expiation; comp. 7, 11. 10, 4. Of persons, Heb. 9, 9 δῶρά τε καὶ θυσίαι . . . μὴ δυνάμεναι κατὰ συνείδησιν τελειώσαι τὸν λατρεύοντα, i. e. which could never make full expiation for the bringer, so as to satisfy his conscience. 10, 1. 14.—Also, to make per-

fect, pr. to carry through to the end, in respect to condition, happiness, glory; to bring to a perfect condition of happiness and glory, to make perfect in glory; equiv. to δοξάζω John 7, 39. 12, 23. So of Christ as exalted to be Head over all things, Heb. 2, 10 τὸν ἀρχηγὸν τῆς σωτηρίας ἡμῶν διὰ πασημάτων τελειώσαι, i. q. in v. 9 διὰ τὸ πάσημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον. 5, 9. 7, 28. Also of saints advanced to glory, 11, 40. 12, 23.—See Bleek Hebraerbr. II. p. 298.

ΤΕΛΕΙΩΣ, adv. (τέλειος,) completely, perfectly; 1 Pet. 1, 13 τελειῶς ἐλπίζετε, i. e. have a full and perfect hope, unwavering confidence.—2 Macc. 12, 42. Pol. 6. 37. 4. Plato Def. 411. d.

ΤΕΛΕΙΩΣΙΣ, εως, ἡ, (τελειώω,) completion, perfection, genr. Diod. Sic. 2. 29. Plut. de Virt. et Vit. 2.—In N. T.

1. Of a prediction, fulfilment, Luke 1, 45. —Judith 10, 9.

2. perfect expiation, Heb. 7, 11; comp. in τελίω no. 2. b.

ΤΕΛΕΙΩΤΗΣ, οὔ, ὁ, (τελειώω,) a completer, perfecter, finisher, who brings through to the end; Heb. 12, 2 εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, unto the author and finisher of our faith.

ΤΕΛΕΣΦΟΡΕΩ, ὦ, f. ἡσώ, (τελεσφόρος; τέλος, φέρω,) to bring to perfection or maturity, e. g. fruit, grain, to ripen, absol. and trop. Luke 8, 14 οὐ τέλεσφοροῦσι, parall. ἀκαρπὸς γίνεται Matt. 13, 22.—Pr. of fruits Jos. Ant. 1. 6. 3. Philo de Opif. p. 26. d, αἰξουσὶ καὶ τέλεσφοροῦσι. Diod. Sic. 2. 36. Theophr. H. Pl. 8. 7. 6.

ΤΕΛΕΥΤΑΩ, ὦ, f. ἡσώ, (τελευτή,) to end, to bring about, to finish, to complete, c. acc. Eurip. Phæn. 1597 ὦ πάτερ, ὅς ταῦτα τελευτᾷ. Dem. 13. 15. Also τὸν βίον τελευτᾶν to end one's life, to die, Jos. Ant. 12. 1. 1. Pol. 2. 28. 10. Xen. Mem. 4. 8. 1. Intrans. to end, Jos. Ant. 8. 1. 1. Thuc. 5. 39 τοῦ χειμῶνος τελευτῶντος ἤθη. Xen. Hell. 2. 3. 9.—In N. T. intrans. or with τὸν βίον impl. to end one's life, to die; Matt. 2, 19 τελευτήσαντος δὲ τοῦ Ἡρώδου. 9, 18 Συγάτηρ μου ἄρτι ἐτελεύτησεν. 22, 25. Mark 9, 44. 46. 48. (Comp. Is. 66; 24.) Luke 7, 2. Acts 2, 29. 7, 15. Heb. 11, 23. [John 11, 39.] Sept. often for עָמַל Gen. 25, 32. Prov. 11, 7. (Ael. V. H. 2. 17. Hdan. 8. 5. 18. Xen. Cyr. 8. 7. 1.) Of a violent death, Matt. 15, 4 et Mark 7, 10 θανάτῳ τελευτάω let him die the death, emphat. quoted from Ex. 21, 17 where Sept. in imitation of Heb. inf

absol. **הַחַיִּים יָמוּת** *he shall surely die, be put to death.* Comp. Winer § 58. 3.

τελευτή, ἥς, ἥ, (τέλῳ, τέλος,) *an end, limit*, Baruch 3, 25. Dem. 658. 7; **τελευτή τοῦ βίου** Dem. 481. 14. Xen. Cyr. 8. 7. 2. —In N. T. absol. *the end of life, death*; Matt. 2, 15 ἕως τῆς τελευτῆς Ἡρώδου. Sept. for **יָמָיו** Gen. 27, 2. Josh. 1, 1. Judg. 1, 1. So 1 Macc. 9, 23. Hdian. 7. 9. 10. Xen. Cyr. 8. 7. 3.

τελέω, ὦ, f. ἴσω, (τέλος,) 1. *to end, to finish, to complete, to accomplish*; c. acc. Matt. 13, 53 **ὅτε ἐτέλεσεν ὁ Ἰ. τὰς παραβολὰς.** 19, 1 et 26, 1 **τοὺς λόγους.** Luke 2, 39. 2 Tim. 4, 7 **δρόμον.** Rev. 11, 7. Pass. Luke 12, 50 **ἕως οὗ τελεσθῇ** sc. τὸ βάπτισμα. John 19, 28. 30 **τετέλεσται, it is finished!** i. e. the whole work, all things. Rev. 10, 7 **ἐτέλεσθη τὸ μυστήριον.** 15, 1. 8. Sept. for **הִשָּׁלַח**, **הִשָּׁלַח** Ruth 2, 21. Ezra 9, 1; **עָשָׂה** Neh. 6, 15. So Hdian. 2. 3. 25. Diod. Sic. 4. 10. Xen. Cyr. 8. 6. 3. Eccl. 1. 4.—With a Particip. in the participial construction, Buttm. § 144. 6. a. Matt. 11, 1 **ὅτε ἐτέλεσε ὁ Ἰ. διατάσων**, as in Engl. *when Jesus had finished commanding.* So prægn. with Part. impl. Matt. 10, 23 **οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ**, *ye shall not have finished the cities of Israel*, i. e. ye shall not have finished fleeing or passing through them, for **οὐ μὴ τελέσητε διαφευγούτες** v. διαβαίνοντες τὰς πόλεις κτλ. So Sept. **συντέλεσε διαβαίνων** Josh. 3, 17. 4, 1; comp. Luc. 10, 52 **τρίτατος ἐτέλεσε ἐκ Μαχλὺν ἐς Σκύθας.** Thuc. 4. 78.—Of time, Pass. *to be ended, fulfilled*; Rev. 20, 3 **τελεσθῇ τὰ χίλια ἔτη.** v. 5. 7.

2. *to fulfil, to accomplish, to fully carry out*, e. g. a rule, law, c. acc. τὸν νόμον Rom. 2, 27. James 2, 8; **τὴν ἐπιθυμίαν τῆς σαρκός** Gal. 5, 16. So Act. Thom. § 5 **ἵνα τὸ ζῆλημα τοῦ βασιλέως τελέσῃ.** Luc. Piscat. 52 **τελῶμεν τὰ πηρηγγελμένα.**—Of declarations, prophecy, Luke 18, 31 **τελεσθήσεται πάντα τὰ γεγραμμένα κτλ.** Luke 22, 37. Acts 13, 29. Rev. 17, 17. Sept. and **הִשָּׁלַח** Ezra 1, 1. So Apollod. Bibl. 2. 4. 4. Diod. Sic. 2. 27 **νομίσας τετελέσθαι τὸν χρησμόν.**

3. Spec. *to finish up, to make an end of what one owes or what is due, to pay, to pay in full*, e. g. taxes, tribute; comp. in τέλος no. 4. E. g. τὰ διδραχμα Malt. 17, 24; φόρους Rom. 13, 6. So Jos. Ant. 10. 1. 1 et Diod. Sic. 13. 59 **φόρον.** Dem. 1067. 27. Xen. Mem. 2. 9. 1.

τέλος, εὖς, οὖς, τό, *an end, completion, termination.*

1. Genr. of time and condition; c. gen.

Luke 1, 33 **τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.** 2 Cor. 3, 13 **εἰς τὸ τέλος τοῦ καταργουμένου**, i. e. unto the end of the transient shining of Moses' countenance, comp. v. 7. Heb. 7, 3 **μήτε ζωῆς τέλος.** 1 Cor. 10, 11 **τὰ τέλη τῶν αἰώνων**, and so 1 Pet. 4, 7 **πάντων τὸ τέλος.** Meton. Rom. 10, 4 **τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι**, i. e. with Christ the power of the law has come to an end, that righteousness by faith may be reckoned to every one who believeth; comp. Rom. 7, 6. 8, 2. Others refer this to no. 3, but less well. Sept. and **יָמָיו** Is. 9, 7. Dan. 11, 13. (Soph. Trach. 166; **τ. τοῦ βίου** Dem. 1306. 25. Xen. Cyr. 8. 7. 6.) With gen. impl. John 13, 1 **εἰς τέλος ἡγάπησεν κτλ.** i. e. unto the last. Matt. 24, 6 **οὐβῶσι τὸ τέλος** sc. τῶν πάντων v. τοῦ αἵωνος τούτου. v. 14. Mark 13, 7. Luke 21, 9; **ὑπομείνας εἰς τέλος** sc. τοῦ ζωῆς v. τῶν παθημάτων, Matt. 10, 22. 24, 13. Mark 13, 13; **ἕως τέλους** sc. τῆς ζωῆς 1 Cor. 1, 8. 2 Cor. 1, 13; **μέχρι τέλους** id. Heb. 3, 6. 14; **ἄχρι τέλους** id. Heb. 6, 11. Rev. 2, 26. In 1 Cor. 15, 24 **εἴτα τὸ τέλος**, i. e. the end of the work of redemption, when the whole plan of redemption is completed. Absol. **τέλος ἔχειν**, *to have an end, to come to an end, to be destroyed*, Mark 3, 26 **οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει.** So some Luke 22, 37; see below in no. 2. c. So Xen. An. 6. 5. 2. Cyr. 8. 3. 33.—Adverbially, acc. τὸ τέλος, *finally, at last*, 1 Pet. 3, 8. (Æl. V. H. 10. 16. Xen. Cyr. 1. 4. 1.) Also **εἰς τέλος**, pr. *to the end*, i. e. *continually, perpetually, forever*, Luke 18, 5. 1 Thess. 2, 16. Sept. for **הַחַיִּים יָמוּת** Job 14, 20. Ps. 79, 5. 103, 9. So Luc. Navig. 27. Xen. Eccl. 17. 10.—Meton. **ἡ ἀρχὴ καὶ τὸ τέλος**, i. q. **πρώτος καὶ ἔσχατος**, see in ἀρχή no. 2; Rev. 22, 13 **ἐγὼ τὸ Α καὶ τὸ Ω, πρῶτος καὶ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος.** 21, 6. 1, 8 Rec.

2. Trop. *an end*, i. e. a) *an event, issue, result.* Matt. 26, 58 **ἐκάστητο . . . ἰδεῖν τὸ τέλος.** James 5, 11 **τὸ τέλος κυρίου**, i. e. which the Lord gave to Job. So Test. XII Patr. p. 689. Plut. Romul. 28. Luc. Vitar. Auct. 27. Dem. 292. 22 **τοῦτου τέλος ἐν θεῷ ἦν, οὐκ ἐν μοί.** b) With gen. of pers. or thing, *the end, the final lot, ultimate fate*; Rom. 6, 21 **τέλος ἐκείνων, Σάνατος.** v. 22 **τὸ δὲ τέλος, ζωὴν αἰώνιον.** 2 Cor. 11, 15. Phil. 3, 19. Heb. 6, 8. 1 Pet. 1, 9. 4, 17. Sept. for **יָמָיו** Eccl. 7, 2. So Wisd. 3, 19. Jos. Ant. 6. 4. 1. Philo de Charit. p. 717. Æl. V. H. 3. 43. c) Of a declaration, prophecy, *an end, accomplishment, fulfilment*; Luke 22, 37 **καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει**, i. e.

have fulfilment, are fulfilled, i. q. the preced. *τελεσθῆναι*. So Æschyl. *Prom. vinct.* 13 *ἐντολή Διὸς ἔχει τέλος*. Dion. Hal. *Ant.* 1. 19 *τέλος ἔχειν σφίσι τὸ θεοπρόπιον ὑπέλαβον*. ib. 9. 12 *καὶ τέλος εἶχε τοῖς Τυρρῆνοῖς τὰ μαυτεύματα*. Athen. 8. p. 341. c. So *τέλος λαμβάνειν* Jos. *Ant.* 2. 5. 3. ib. 4. 6. 5. —Others in Luke 1. c. render: *the things relating to me* (my work, my ministry) *come to an end*, my labours draw to a close; see in no. 1.

3. Trop. *an end, final purpose*, that to which all the parts tend and in which all terminate, the chief point, sum. 1 Tim. 1, 5 *τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη*. So, according to some, Rom. 10, 4; but see above in no. 1. Sept. and *ἥς* Ecc. 12, 13.—Arr. Epict. 1. 12. 5 *τέλος ἐστὶ τὸ ἐπεσθαι θεοῖς*. Diog. Laert. 2. 87. Cic. *ad Att.* 12. 6.

4. Trop. *a tax, toll, custom, tribute*, *pr. what is paid* for the maintenance and expenses of the state; see in *τελέω* no. 3. Matt. 17, 25 *τέλη ἢ κήνσον*. Rom. 13, 7 bis. —1 Macc. 10, 31. Jos. *Ant.* 12. 3. 3. Hdian. 3. 1. 11. Dem. 745. 15. Xen. *Vect.* 4. 19, 20. See Dict. of Antt. art. *Telos*.

τελώνης, ου, ὁ, (*τέλος, ὠνόμαί*), *pr. a farmer of the taxes or customs*, one who pays to the government a certain sum for the privilege of collecting the taxes and customs of a district, *ὁ πριάμενος τέλος* Dem. 745. 15; Lat. *publicanus*, Cic. *pro Planc.* 9; whence in Engl. Vers. *a publican*. The public revenues of the Greeks and Romans were usually thus farmed out; and among the latter the purchasers were persons of wealth and rank, and in the later periods chiefly of the equestrian order; comp. Cic. 1. c. Sueton. *Octav.* 24. Dion Cass. p. 38 *τοὺς ἱππέας... πᾶσαι τε γὰρ τελωναὶ δι' αὐτῶν ἐγένοντο*. Jos. *Ant.* 12. 4. 1, 3, 4 *ἐνστάσης δὲ τῆς ἡμέρας, καὶ ἦν ἔμελλε τὰ τέλη πιπράσκεισθαι τῶν πόλεων, ἡγήραον οἱ τοῖς ἀξιώμασιν ἐν ταῖς πατρίδι διαφέροντες*. Comp. Boeckh *Staatsh. d. Ath.* I. p. 359, 360 sq. Adam's *Rom. Ant.* p. 64. Dict. of Antt. art. *Publicani*. The farmers-general had also sub-contractors, or employed agents, who collected the taxes and customs at the gates of cities, in seaports, on public ways, bridges, and the like. These too were called *τελώναι*, or also *ἐκλέγοντες* Dem. 745. 15, Lat. *portitores*. An agent in the provinces (*sub magistro*) had to travel about and superintend the actual business of collecting the revenues; such an one was prob. Zaccheus *ὁ ἀρχιτελώνης*, Luke 19, 2. See Dict. of Antt. 1. c.

In countries subject to the Romans, these inferior *τελώναι* were objects of hatred and detestation; so that none but persons of the lowest rank and worthless character were likely to be found in this employment; comp. Xen. ap. Dicaearch. *πάντες τελῶναι πάντες εἰσὶ ἀρπαγες*. Dio Chrysost. 4. p. 75. b, *καπλήλους καὶ τελῶνας καὶ πορνοβουσκοὺς*. Luc. Neeçom. 11 *μοιχοὶ καὶ πορνοβουσκοὶ καὶ τελῶναι καὶ κώλακες κτλ.* Artemidor. 1. 23. ib. 4. 42, 57. See the numerous like passages in Wetst. N. T. I. p. 314 sq.—In N. T. in the later sense, *a toll-gatherer, collector of customs, publican*, the object of bitter hatred and scorn to the Jews, and often coupled with the most depraved classes of society; Matt. 5, 46 *οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι*; v. 47. 10, 3 *Ματθαῖος ὁ τελώνης*, comp. 9, 9. Luke 3, 12. 5, 27. 29. 7, 29. 18, 10. 11. 13; *τελώναι καὶ ἀμαρτωλοὶ* Matt. 9, 10. 11. 11, 19. Mark 2, 15. 16. Luke 5, 30. 7, 34. 15, 1; *ἐθνικὸς καὶ τελώνης* Matt. 18, 17; *οἱ τελῶναι καὶ αἱ πόρνοι* Matt. 21, 31. 32.

τελώνιον, ου, τό, (*τελώνης*), *a toll-house, custom-house, collector's office*, Matt. 9, 9. Mark 2, 14. Luke 5, 27.—Suid. *τελώνιον* ὁ τόπος ἐν ᾧ καθίσταται ὁ τελώνης. Poll. On. 9. 28 *τὰ τελῶνια*.

τέρας, ατος, τό, Plur. *τὰ τέρατα* uncontracted, contrary to Attic usage, Mæris p. 369. Butt. ἡ 54. n. 1; *a sign, wonder, portent*, strictly as foreboding something future; in N. T. only Plur. and always joined with *τὰ σημεῖα*.

1. Pr. Acts 2, 19 *δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω*, quoted from Joel 3, 2 [2, 30] where Sept. for *נִפְתָּו*.—Jos. *Ant.* 2. 12. 1. Artemid. 1. 73. Xen. *Mem.* 1. 4. 15.

2. Genr. *σημεῖα καὶ τέρατα*, Engl. *signs and wonders*, spoken of mighty works, miracles of various kinds, the two words being here nearly or quite synonymous. So of the miracles of Moses, Acts 7, 36; of Christ, John 4, 48. Acts 2, 22; of the apostles and teachers, Acts 2, 43. 4, 30. 5, 12. 6, 8. 14, 3. 15, 12. Rom. 15, 19. 2 Cor. 12, 12. Heb. 2, 4; also of the professed miracles of false prophets or teachers, Matt. 24, 24. Mark 13, 22. 2 Thess. 2, 9. Sept. *σημ. καὶ τέρατα* for Heb. *מוֹפְתִים וּמִוִּזְמוֹת*, of Moses Ex. 7, 3. Deut. 6, 22. 7, 19. Jer. 32, 20.—So *σημ. καὶ τέρατα*, of impostors Jos. *Ant.* 20. 8. 6; genr. Æl. V. H. 12. 57. Pol. 3. 112. 8.

Τέρτιος, ου, ὁ, *Tertius*, *pr. n. of Paul's amanuensis*, Rom. 16, 22.

Τέρτυλλος, ου, ό, *Tertullus*, pr. n. of a Roman orator or advocate employed by the Jews against Paul, Acts 24, 1. 2.

τεσσαράκοντα, οί, αί, τά, indec. *forty*, Matt. 4, 2. Mark 1, 13. Acts 1, 3. al. Comp. Buttm. § 70. 4. Sept. for תשצ"ד Gen. 5, 13. Ex. 16, 35.—Luc. Ver. Hist. 2. 40. Xen. An. 2. 2. 7. +

τεσσαρακονταετής, έος, ους, ό, ή, adj. (*έτος*), of *forty years*; e. g. *τεσσαρακονταετής χρόνος*, the time of *forty years*, *forty years'* time, Acts 7, 23. 13, 18.—Comp. *δεκαετής χρόνος* Max. Tyr. 6. 89; *δεκαετής πόλεμος* Thuc. 5. 26. On the flexion and accent of such compounds, see Buttm. § 70. n. 3. Lob. ad Phryn. p. 406 sq.

τέσσαρες, οί, αί, Neut. -ρα, Gen. ών, Attic *τέτταρες*, Neut. -ρα, card. adj. *four*, Matt. 24, 31. Mark 2, 3. Acts 10, 11. Rev. 4, 4. al. Comp. Buttm. § 70. 4. Sept. for תשצ"ד Gen. 11, 16; תשצ"ד Gen. 2, 10.—Hdian. 6. 6. 11. Xen. Cyr. 1. 5. 6. +

τεσσαρεςκαιδέκατος, η, ου, ordin. adj. *the fourteenth*, Acts 27, 27. 33.—Sept. Gen. 14, 5. Hdian. 6. 2. 2. Plut. Cat. Min. 3. On the form, comp. Lob. ad Phryn. p. 409. Buttm. § 71. 1.

τεταρταίος, α, ου, (*τέταρτος*), an adj. marking succession of days, used only adverbially, *on the fourth day*; John 11, 39 *τεταρταίος γάρ έστι*, he is now the fourth day dead, four days dead; see Buttm. § 123. 6. Winer § 53. 2. Comp. *δευτεραίος*.—Pol. 3. 52. 2 ήδη δέ *τεταρταίος* ών. Xen. Cyr. 5. 3. 1.

τέταρτος, η, ου, ordin. adj. (*τέσσαρες*), *the fourth*, Matt. 14, 25. Mark 6, 48. Acts 10, 30. Rev. 4, 7. 6, 7 bis. 8, 12. 16, 8. 21, 19. Sept. for תרצ"י Gen. 1, 19.—Hdian. 4. 2. 14. Plato Rep. 544. c.

τέτρα-, for *τέτορα*, *τέσσαρα*, *four*, found only in derivative and compound words; comp. Buttm. § 70. n. 3.

τετραγωνος, ου, ό, ή, adj. (*τέτρα-*, *γώνος*, *γωνία*), *four-cornered*, *four-square*, Rev. 21, 16. Sept. for תרצ"י Ex. 27, 1. Ez. 41, 21.—Hdian. 8. 1. 3. Pol. 6. 27. 2. Xen. Lac. 12. 1.

τετράδιον, ου, τό, (dim. *τετράς*), a *tetrad* or *quaternion* of soldiers, a detachment of four men, the usual number of a Roman night-watch, relieved every three hours. Acts 12, 4.—Philo in Flacc. p. 981, or T. II. p. 533. 22, *στρατιώτην δέ τινα των έν τοίς τετραδίοις φυλακών κατ' έδδν εύρών*. Comp. Pol. 6. 33. 7 *τό δέ φυλακείον έστιν*

έκ τετάρων άνδρών, ών οί μέν πρό της σκη νής, οί δέ κατόπιω παρά τοις έπποις ποιούν ται την φυλακήν. Veget. R. M. 3. 8, "de singulis centuriis quaterni equites et quaterni pedites excoibitum noctibus faciant." See in *φυλακή* no. 4. In Acts l. c. Peter was therefore guarded by four men at a time, two within the prison and two before the doors, comp. v. 6; and the *four quaternions* relieved each other during the night.

τετρακισχίλιοι, αι, α, (*τετράκις*, *χίλιοι*), *four times one thousand*, *four thousand*, Matt. 15, 38. 16, 10. Mark 8, 9. 20. Acts 21, 38. Comp. Buttm. § 70.—Sept. 1 Chr. 12, 26. Xen. Cyr. 2. 1. 6.

τετρακόσιοι, αι, α, *four hundred*, Acts 5, 36. 7, 6. 13, 20. Gal. 3, 17. Comp. Buttm. § 70.—Sept. Gen. 23, 15. 16. Hdian. 6. 4. 10. Xen. An. 7. 1. 27.

τετράμηνος, ου, ό, ή, (*τέτρα-*, *μήν*), of *four months*; John 4, 35 *έτι τετράμηνός έστι [χρόνος]* και ό *Ζερισμός* *έρχεται*, i. e. *four months' time*. Rec. has Neut. *τό τετράμηνον* in the same sense.—Pol. 18. 22 5. Thuc. 5. 63. Neut. Sept. Judg. 19, 2 20, 47. On the form comp. Lob. ad Phryn p. 549.

τετραπλός ους, όη ή, *δον ούν*, (*τέτρα-*, *άπλός*), *fourfold*, *quadruple*, Luke 19, 8. Comp. Buttm. § 71. 3. § 60. 5. b.—Jos. Ant. 7. 7. 3. Xen. An. 7. 6. 7.

τετράπους, οδος, ό, ή, adj. (*τέτρα-*, *πούς*), *four-footed*, *quadruped*, Plur. absol. *τά τετράποδα*, *quadrupeds*, *four-footed beasts*, Acts 10, 12. 11, 6. Rom. 1, 23. Sept. for תרצ"י Gen. 1, 24; תרצ"י Num. 35, 5.—Pol. 1. 29. 7; *τά τ.* Jos. Ant. 4. 4. 4. Palaeoph. 34. 1. Xen. Cyr. 6. 2. 25. On the forms *τετράπους* and *τετράποδος*, see Lob. ad Phryn. p. 546.

τετραρχέω, ώ, f. ήσω, (*τετράρχης*), *to be tetrarch*, *to rule as tetrarch*, spoken of Herod Antipas, Philip, and Lysanias; c. gen. Luke 3, 1 *ter*.—Jos. Vit. § 11. So *τετραδαρχείσθαι* Hermog. 268. 22.

τετράρχης, ου, ό, (*τετράς*, *άρχης*), a *tetrarch*, pr. the ruler of the fourth part of a district or province; Strabo 12. p. 567 [850. c], *έκαστα διελόντες [οί Γαλάται] εις δ' μερίδας*, *τετραρχίαν* *έκάστην* *έκάλεσαν*, *τετράρχην* *έχουσιν* *ιδιον*. In later usage it became among the Romans a common title for those who governed any part of a province or kingdom, subject only to the Roman emperor; Strabo l. c. *πάλοι μέν ούν τοιαύτη τις διατάξις*, *κατ' ήμιάς* *δὲ εις γ', ειτ' εις β' ήγεμόνας*, *εἴτα εις ένα ήκει η̄ δυναστεία*.

Thus Herod the Great and his brother Phasael were at one time made tetrarchs of Judea by Antony, Jos. Ant. 14. 13. 1. The former also at his death left half his kingdom to Archelaus with the title of ethnarch, and divided the rest between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs, Jos. Ant. 18. 5. 1; comp. in Ἡρώδης no. 1, 2. So Lysanias is said to be tetrarch of Abilene, Luke 3, 1. Comp. Wetst. N. T. I. p. 409.—In N. T. spoken only of Herod Antipas, Matt. 14, 1. Luke 3, 19. 9, 7. Acts 13, 1. Called also βασιλεύς Matt. 14, 9. Mark 6, 14; see in βασιλεύς no. 2.

τεύχω, see the tenses of τυγχάνω

τεφρώω, ὦ, f. ὄσω, (τέφρα,) to turn into ashes, to consume, to destroy, e. g. cities, c. acc. 2 Pet. 2, 6.—Lycophr. 227. Nic. Al. 534. Hesych. τεφρώσας· σποδῶσας.

τέχνη, ης, ἡ, (τίκτω, τεκνέω,) 1. an art, trade, craft; Rev. 18, 22 τεχνίτης πάσης τέχνης. Acts 18, 3 σκηνοποιοὶ τῇ τέχνῃ, for the acc. see Buttm. § 131. 7 sq.—Sept. 1 Chr. 28, 21. Luc. D. Deor. 26. 2. Xen. Mem. 3. 10. 1.

2. art, skill, Acts 17, 29 χαράγματι τέχνης. Sept. for חֲכָמָה 1 K. 7, 14.—Arr. Epict. 2. 14. 2, 5. Hdian. 3. 3. 11. Xen. An. 7. 2. 8.

τεχνίτης, ου, ὁ, (τέχνη,) an artisan, artificer, craftsman; Acts 19, 24 παρῆιτο τοῖς τεχνίταις ἐργασίαν. v. 38. Rev. 18, 22. Sept. for חֲכָמָה Dent. 27, 15. Jer. 10, 9. So Eccles. 9, 22. Hdian. 3. 4. 20. Xen. Mem. 2. 7. 5.—Trop. of God as the builder, founder, of the heavenly Jerusalem, Heb. 11, 10 ἡς [πᾶσι] τεχνίτης... ὁ θεός.—So Wisd. 13, 1.

τήκω, f. ξω, to melt, to make liquid, Sept. Nah. 1, 6. Diod. Sic. 1. 63. Hdot. 3. 96.—In N. T. Pass. τήκομαι, to be melted, to melt, 2 Pet. 3, 12. Sept. for Νιφ. פִּתֵּן Is. 34, 4. So Diod. Sic. 1. 38 τηκομένη χιών. Xen. Mem. 3. 1. 7.

τηλαυγῶς, adv. (τηλαυγής; τῆλε, αὐγῇ,) radiantly, brightly, clearly, Mark 8, 25 ἐνέβλεψε τηλαυγῶς ἅπαντας.—Diod. Sic. 1. 50 πρὸς τὸ τηλαυγέστερον ὄραν. So τηλαυγής Sept. Job 37, 21. Pind. Ol. 6. 5. Luc. Hipp. 7.

τηλικοῦτος, αὐτή, οὗτο, demonstr. cor-rel. pron. pr. a strengthened form of τηλικός, η, ον, Buttm. § 79. 5; so great, tantus, 2 Cor. 1, 10 ἐκ τηλικοῦτου θανάτου. Heb. 2, 3. James 3, 4. Rev. 16, 18.—2 Macc. 12, 3. Luc. D. Deor. 26. 2. Xen. Mem. 2. 1. 5.

τηρέω, ὦ, f. ἴσω, (τηρός,) to watch, to watch over, to keep, to guard, e. g.

1. Pr. to watch, to observe attentively, to keep the eyes fixed upon; c. acc. Rev. 1, 3 καὶ τηροῦντες τὰ ἐν αὐτῇ [προφητεία] γεγραμμένα. i. e. watching the fulfilment of the prophecy. 22, 7. 9. Sept. ὁ τηρῶν ἄνεμον for רִשָּׁף Ecc. 11, 4; רִשָּׁף Prov. 23, 26. So Ael. V. H. 2. 17 ὁ μὲν εἰστέκει τηρῶν τοῦτο. Dem. 836. 5; τὸν ἄνεμον Thuc. 1. 65.—Trop. to observe, to keep, to fulfil, e. g. a duty, precept, law, custom; c. acc. τὰς ἐντολάς Matt. 19, 17. John 14, 15. 21. 15, 10 bis. 1 John 2, 3. 4. 3, 22. 24. 5, 2. 3. Rev. 12, 17. 14, 12. (Eccles. 29, 1.) Also τ. τὴν ἐντολὴν ἀσπίλον 1 Tim. 6, 14; λόγον, λόγους, John 8, 51. 52. 55. 14, 23. 24. 15, 20 bis. 17, 6. 1 John 2, 5. Rev. 3, 8. 10 λόγον τῆς ὑπομονῆς μου, see in ὑπομονή. (Sept. 1 Sam. 15, 11.) νόμον Acts 15, 5. 24. James 2, 10; παράδοσιν Mark 7, 9; τὸ σάββατον John 9, 16. Genr. c. acc. expr or impl. Rev. 2, 26 ὁ τηρῶν τὰ ἔργα μου, i. e. who keepeth (doeth) the works which I require. Matt. 23, 3 bis. 28, 20. Acts 21, 25. Rev. 3, 3. Sept. genr. for רִשָּׁף Prov. 3, 1. 21; רִשָּׁף Prov. 8, 34. So Philo Legat. ad Cai. p. 1033 τὴν ἔρησκείαν. Arr. Epict. 2. 25. 15. Pol. 1. 83. 5 δίκαια. Hdian. 6. 6. 1.

2. to keep, to guard, e. g. a prisoner, a person arrested, c. acc. Matt. 27, 36. 54 τηροῦντες τὸν Ἰησοῦν. Acts 12, 5. 6 φύλακες... ἐτήρουν τὴν φυλακὴν, comp. Buttm. § 131. 4. Acts 16, 23. 24, 23. 25, 4. 21 bis. Part. Matt. 28, 4 οἱ τηροῦντες, the keepers, guards. Of things, τὰ ἱμάτια Rev. 16, 15. Sept. for רִשָּׁף Cant. 3, 3; רִשָּׁף of things Cant. 8, 11. 12. So of pers. Test. XII Patr. p. 636. Thuc. 4. 30; things 1 Macc. 6, 50. Aristoph. Pac. 201. Pol. 3. 50. 7.—Trop. to keep in safety, to preserve, to maintain; c. acc. of thing simpl. Eph. 4, 3 τηρεῖν τὴν ἐνότητα τοῦ πνεύματος. 2 Tim. 4, 7 τὴν πίστιν τηρήρηκα. Jude 6 μὴ τηρήσαντες κτλ. i. e. deserting. Sept. τ. τὴν ἑαυτοῦ ψυχὴν for רִשָּׁף Prov. 16, 17. (Jos. B. J. 6. 2. 4; νόμους ἡ τὰς ἰδίας ψυχὰς Diod. Sic. 11. 11; πίστιν Pol. 6. 56. 13. Hdian. 7. 9. 7.) So trop. acc. with adjuncts: with two acc. of pers. and predicate, 2 Cor. 11, 9 bis, ἀβαρὴ ὑμῖν ἑμαυτὸν ἐτήρησα καὶ τηρήσω. 1 Tim. 5, 22. James 1, 27; impl. 1 John 5, 18 τηρεῖν ἑαυτὸν sc. ἀγνόν ν. ἀσπίλον, see James 1. c. (Wisd. 10, 5. M. Antonin. 6. 23 or 30 τηρήσον σεαυτὸν ἀπλοῦν.) With adv. 1 Thess. 5, 23; with dat. of pers. Jude 1 τῷ Χριστῷ With ἐν c. dat. of state or condition, John

17, 11. 12 ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματι σου. Jude 21; ἐκ τίνος John 17, 15. Rev. 3, 10; ἀπό τίνος James 1, 27. Sept. c. ἀπό τίνος for ἡμεῖς Prov. 7, 5.

3. to keep back, to keep in store, to reserve; c. acc. e. g. things, John 2, 10 σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. 12, 7; τί τι, e. g. ζῶφος 2 Pet. 2, 17. Jude 13. (Sept. Cant. 7, 13.) τι εἰς τινα 1 Pet. 1, 4. Of persons, 1 Cor. 7, 37 τηρεῖν τὴν ἑαυτοῦ παρθένον, i. e. to keep her at home, unmarried, opp. ἐγκαμίσειν in v. 38. 2 Pet. 2, 4 et Jude 6 εἰς κρίσιν τηρουμένους. 2 Pet. 2, 9 et 3, 7 εἰς ἡμέραν κρίσεως.—Test. XII Patr. p. 529 εἰς κλάσιν τοῦ αἰῶνος τετήρηται. Jos. Ant. 1. 3. 7 c. dat.

τήρησις, εως, ἡ, (τηρέω,) a watching, keeping, e. g.

1. Trop. observance, performance, e. g. of precepts, ἐπιτολῶν 1 Cor. 7, 19.—Ecclus. 35, 23; νόμων Wisd. 1, 18; ἀξιώματος Plato Def. 413. e.

2. guard, ward, 1 Macc. 5, 18. 3 Macc. 5, 44. In N. T. meton. a place of ward, a prison; Acts 4, 3. 5, 18 ἔθετο αὐτοὺς ἐν τηρήσει δημοσίᾳ. So Thuc. 7. 86.

Τιβεριάς, ἄδος, ἡ, Tiberias, a city of Galilee built by Herod Antipas and named in honour of the emperor Tiberius; now Tubariyeh. It is situated on the S. W. shore of the Lake of Gennesareth, about an hour's distance from the place where the Jordan flows out, John 6, 23; and the lake itself is hence sometimes called the Sea of Tiberias, John 6, 1. 21, 1; comp. in Γεννησαρέτ. The city was celebrated on account of the hot springs in its vicinity towards the south; and after the destruction of Jerusalem it became a famous seat of Jewish schools and learning. See Jos. Ant. 18. 3. 3. de Vit. §§ 9, 16 sq. Relandi Palæst. p. 1036 sq. Burckhardt's Travels in Syria, p. 320 sq. Bibl. Res. in Palest. III. p. 254-274.

Τιβέριος, ου, ὁ, Tiberius, pr. n. of the third Roman emperor, the son of Livia and step-son of Augustus, r. A. D. 14-37. Luke 3, 1. John the Baptist commenced preaching in the fifteenth year of his reign; and the crucifixion of Jesus took place about four years later. On the relation of this date to the year of our Lord's birth, see Gr. Harm. p. 181.—Sueton. Vit. Tiber. Tac. Ann. 1. 3 sq.

τιθεμι, f. θέσω, aor. 1 θέκα, perf. θέκα, see Buttm. §§ 106, 107. Imperf. ἐτίθουν Matt. 5, 15. 2 Cor. 3, 13. al. see Buttm. § 106. n. 5. § 107. m. 6.—Το set

to put, to place, to lay; Sept. for עָבַד, עָבַד, also for עָבַד.

1. Pr. to set, to put, where a person or thing is set erect, or is conceived of as erect, rather than as lying down; c. acc. Act. e. g. a light, λύχνον ὑπὸ τὸν μόδιον Matt. 5, 15. Mark 4, 21; ὑποκάτω κλίνης Luke 8, 16; εἰς κρυπτήν 11, 33. So an inscription, ἐπὶ τοῦ σταυροῦ John 19, 9; one's foot, ἐπὶ τῆς θαλάσσης Rev. 10, 2. Mid. to set or put for oneself, on one's own part or behalf, by one's own motion or order, Buttm. § 135. 8; e. g. to put persons in prison, εἰς φυλακὴν Acts 12, 4; εἰς τηρήσιν 4, 3; also ἐν φυλακῇ Matt. 14, 3. Acts 5, 25; ἐν τηρήσει 5, 18; comp. ἐν no. 4. Of things, to set in the proper place, to assign a place, 1 Cor. 12, 18 ὁ θεὸς ἔθετο τὰ μέλη . . . ἐν τῷ σώματι κτλ. Sept. genr. for עָבַד Gen. 30, 42. 43; c. ἐπὶ Num. 21, 8. Mid. c. ἐπὶ 1 Sam. 6, 11. 15; עָבַד c. ἐπὶ Ps. 132, 11; עָבַד c. ἐν Gen. 1, 17. 9, 13. Mid. ἐν φυλακῇ Gen. 40, 3. So Æl. V. H. 14. 42. Xen. Cyr. 8. 8. 16. Mid. Pol. 25. 1. 2; c. ἐπὶ Xen. An. 7. 3. 23.—Spoken of food or drink, to set on or out, c. acc. John 2, 10 τὸν καλὸν οἶνον τίθησι. So Bel and Drag. 11 τὸν οἶνον. Plut. Mor. II. p. 13. Xen. Mem. 3. 14. 1. Lat. pocula ponere Virg. Æn. 1. 706.

2. Oftener of things, to put, to lay, to lay down, where the thing is conceived of as laid or lying down rather than as erect.

a) Pr. e. g. θεμελίον Luke 6, 48. 14, 29. 1 Cor. 3, 10. 11. (Sept. Ezra 6, 3.) λίθον, πρόσκομμα, Rom. 9, 33. 1 Pet. 2, 6, quoted from Is. 28, 16 where Sept. for עָבַד; c. dat. incomm. Rom. 14, 13. (Sept. Ps. 109, 110.) Genr. in the proverbial phrase, Luke 19, 21. 22, αἶψαι ὁ οὐκ ἔθηκες, taking up what thou hast not laid down, i. e. what is not thine own. (Diog. Lært. 1. 2. 9 ἂ μὴ ἔθου, μὴ ἀνέλη· εἰ δὲ μή, θάνατος ἡ ζημία, i. e. a law of Solon. Xen. Ec. 8. 2.) With ἐπὶ c. gen. as τοὺς ἀσθενεῖς ἐπὶ κλινῶν Acts 5, 15. (Hdian. 1. 17. 4.) ἐπὶ c. acc. as κάλυμμα ἐπὶ τὸ πρόσωπον 2 Cor. 3, 13; τὰς χεῖρας ἐπ' αὐτά Mark 10, 16. Rev. 1, 17 in later edit. (Sept. Job 21, 5. Ps. 139, 4.) So with ἐπὶ c. acc. impl. τὰ γόνατα τιθεῖν sc. ἐπὶ τὴν γῆν, to place the knees, i. q. to kneel, Mark 15, 19. Luke 22, 41. Acts 7, 60. 9, 40. 20, 36. 21, 5; see in γόνυ. With ἐνώπιον τίνος Luke 5, 18, impl. Mark 6, 56. (Sept. 1 Sam. 10, 25; comp. Ez. 16, 18.) With παρ' ἑαυτοῦ 1 Cor. 16, 2; παρὰ τοὺς πόδας τίνος Acts 4, 35. 37. 5, 2; πρὸς τὴν θύραν Acts 3, 2;

ὑπὸ τοὺς πόδας τινός 1 Cor. 15, 25, quoted from Ps. 110, 1 where Sept. for תַּיָּשׁ; comp. in πούς b.

b) Spec. of dead bodies, *to lay* in a tomb or sepulchre, c. acc. Mark 15, 47, 16, 6 ὅπου ἔθηκεν αὐτόν. Luke 22, 53, 55. John 11, 34, 19, 42, 20, 2, 13, 15. Acts 9, 37; εἰς μνημεῖον Acts 13, 29. Rev. 11, 9; ἐν μνημεῖῳ Matt. 27, 60. Mark 6, 29. John 19, 41. Acts 7, 16. Sept. c. ἐν for עִנֵּן Gen. 50, 26; מִיָּנִי 1 K. 13, 30, 31. So c. ἐν Test. XII Patr. p. 543. Xen. Cyr. 8, 7, 25.

c) Spec. *to lay off* or *aside*, e. g. garments, ἱμάτια John 13, 4.—Arr. Epict. 1, 24, 12 εἰς τὴν πλατύσημον. Diod. Sic. 20, 31, 45 τὰ ὅπλα. Comp. Lat. *ponere vestem* Ov. Met. 3, 1.

d) Trop. e. g. *τιθέναι τὴν ψυχὴν*, *to lay down one's life*, John 10, 11, 15, 17, 18 bis. 13, 37, 38, 15, 13, 1 John 3, 16 bis. Comp. Lat. *ponere vitam* Cic. ad Div. 9, 24 fin. With ἐπί c. acc. Matt. 12, 18 εἰσω τὸ πνεῦμά μου ἐπ' αὐτόν, i. e. will give or impart unto him, quoted from Is. 42, 1 where Heb. עָלַי יָדוּךְ Sept. *ἔδωκα*. Mid. c. ἐν, 2 Cor. 5, 19 εἰς μένος [ὁ θεός] ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς, i. e. placing in us, laying upon us, committing unto us; comp. Sept. for אֶל עַמִּי Is. 63, 11.—Mid. with εἰς τὰ ὦτα ὑμῶν, *to lay up in your ears*, i. q. to let sink in your ears, minds, Luke 9, 44; εἰς τὴν καρδίαν, *to lay to heart*, i. q. to resolve, Luke 21, 14; comp. Sept. Ecc. 7, 22, 1 Sam. 9, 20. With ἐν τῇ καρδίᾳ, *to lay up in heart*, *to lay to heart*, i. q. to revolve in mind, to ponder, Luke 1, 66; (so Sept. and עָלַי 1 Sam. 21, 13); also i. q. to resolve, to purpose, Acts 5, 4; ἐν τῷ πνεύματι id. 19, 21. Comp. Sept. Dan. 1, 8.

3. Trop. *to set*, *to appoint*, *to constitute*, often i. q. Engl. *to make*; e. g. of time, Mid. Acts 1, 7 χρόνους ἢ καιροὺς οὓς ὁ πατήρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, i. e. which the Father hath set by virtue of his own authority. (So ἡμέραν Dion. Hal. Ant. 5, 57 pen. Dem. 1042. pen.) Also the lot of any one, τὸ μέρος, c. μετὰ τινος, Matt. 24, 51. Luke 12, 46. Of a decision, decree, law; Acts 27, 12 οἱ πλείους ἔθεντο βουλὴν, *gave counsel*, advised, determined. Gal. 3, 19 in later edit. ὁ νόμος . . . ἐτέθη, *the law was set, made*; Rec. προσετέθη. So νόμον τιθέναι Jos. c. Ap. 2, 21. Dem. 732, 17. Xen. Lac. 1, 2. For the difference between τιθέναι νόμον *to make laws* for others, and τίσεσθαι νόμον *to make laws* to which one is himself subject, see Buttm. § 135, 6.—With two acc. of pers. or thing and predicate, Winer

§ 32, 4, b; so 1 Cor. 9, 18 ἀδάπανον εἴσω τὸ εὐαγγέλιον, *I may make the gospel without charge*, free of expense; comp. for the sense 2 Cor. 11, 7, 8. (Luc. Gymnas. 16 τοῦ ἀστέρος . . . τὸν ἀέρα ξηρὸν καὶ διακαῆ τισίντος.) Of persons, εἰς ἃν εἰς τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου, Matt. 22, 44. Mark 12, 36. Luke 20, 43. Acts 2, 35. Heb. 1, 13, 10, 13, all quoted from Ps. 110, 1 where Sept. for תַּיָּשׁ; comp. in πούς b. Acts 20, 28 ὑμᾶς . . . ἔθετο ἐπισκόπους. Rom. 4, 17 πατέρα πολλῶν ἐθνῶν τέθεικά σε, from Gen. 17, 5 where Sept. for עָלַי. 1 Cor. 12, 28. Heb. 1, 2, 2 Pet. 2, 6. In Pass. construction, c. εἰς ὁ final, 1 Tim. 2, 7, 2 Tim. 1, 11. Buttm. § 134, 1. Sept. for עָלַי Jer. 1, 5. Lev. 26, 31; עָלַי Job 11, 13. (Æl. V. H. 13, 6 ὁ οἶνος τίθησι τὰς γυναῖκας τεκνοποιούς. Xen. Cyr. 4, 6, 3.) Once by Hebr. c. acc. et εἰς τι as predicate, Acts 13, 47 τέθεικά σε εἰς φῶς ἐθνῶν, see in εἰς no. 3, a. Winer § 32, 4, b. Sept. for עָלַי Jer. 1, 5. With acc. and εἰς final, Mid. 1 Thess. 5, 9 οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργήν, i. e. hath not appointed us to wrath. 1 Tim. 1, 12. Pass. 1 Pet. 2, 8. With acc. and ἵνα, John 15, 16 ἔθηκε ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε κτλ.

τίκτω, f. τέξω Hom. Od. 11, 249; comm. fut. τέξομαι, aor. 2 ἔτεκεν, see Buttm. § 114.

1. *to bring forth* offspring, *to bear*; pr. of the mother, c. acc. Matt. 1, 21, 23 τέξεται δὲ υἱόν. v. 25, 2, 3 ὁ τεχθεὶς βασιλεὺς. Luke 1, 31, 57, 2, 6, 7, 11. John 16, 21. Gal. 4, 27. Heb. 11, 11 Rec. Rev. 12, 2, 4 bis. 5, 13. Sept. for עָלַי Gen. 3, 16, 4, 1. So Æl. V. H. 1, 29. Luc. D. Deor. 10, 1. Xen. Conv. 5, 7.—Trop. of irregular desire as exciting to sin; James 1, 15 ἐπιθυμία συλλαβοῦσα τίκει ἁμαρτίαν, i. e. leads to sin, causes sin. So Ecclus. 8, 18. Zenob. Cent. 3, 28 δίκη δίκην ἔτικτε καὶ βλάβην βλάβῃ. Anthol. Gr. II. p. 44 ἀφροσύνα τίκει πολυλάκι δυστυχίαν.

2. Of the earth, *to bring forth*, *to produce*, *to yield*, c. acc. Heb. 6, 7 ἡ γῆ τίκτουσα βοτάνην.—Philo de Opif. p. 30. Eurip. Cyclop. 332 ἡ γῆ . . . τίκτουσα ποίαν. Of trees, Philo ib. p. 862.

τίλλω, f. ἰλῶ, *to pull*, *to pluck*, *to pull out* or *off*, e. g. ears of grain, c. acc. Matt. 12, 1. Mark 2, 23. Luke 6, 1; see Deut. 23, 25. Sept. τὴν τρίχας for עֶזְרָא Ezra 9, 3.—Psalt. Sal. 13, 3. Arr. Epict. 3, 1, 29. Diod. Sic. 5, 21 τοὺς στάχυς.

Τιμαῖος, ου, ὁ, *Timæus*, pr. n. of a man, Mark 10, 46.

τιμάω, ὦ, f. ἤσω, (τιμή,) *to value, to hold worthy, to estimate, e. g.*

1. *to esteem, to honour, to reverence, c. acc.* a) Genr. 1 Tim. 5, 3 *χῆρας τίμα*. 1 Pet. 2, 17 *πάντας*. Spec. parents Matt. 15, 4. 5. 19, 19. Mark 7, 10. 10, 19. Luke 18, 20. Eph. 6, 2. (Sept. and כָּבֵד Ex. 20, 12. Deut. 5, 16.) Also kings 1 Pet. 2, 17; God and Christ, John 5, 23 quater. 8, 49; likewise of feigned piety towards God, Matt. 15, 8 et Mark 7, 6 *τοῖς χεῖλεσί με τιμᾷ*, quoted from Is. 29, 13 where Sept. for כָּבֵד; as also genr. Prov. 3, 9. 14, 33. So Ecclesi. 3, 3. 4. 6. Hdian. 4. 8. 19. Xen. Cyr. 1. 2. 12; *τοὺς θεοὺς* Ael. V. H. 2. 31. Xen. Mem. 4. 3. 13. b) Spec. *to treat with honour, to bestow special marks of honour and favour upon any one, c. acc.* John 12, 26. Acts 28, 10 *πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς*. So 2 Macc. 3, 2. Jos. Ant. 4. 6. 8 *ὑμᾶς τιμᾶν ξενίοις*. Xen. An. 1. 9. 14 *δώροισ ἐτίμα*.

2. Spec. *to prize, to fix a value or price upon any thing; Pass. and Mid. c. acc.* Matt. 27, 9 bis, *τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτίμησαντο ἀπὸ οὐδὲν Ἰσραὴλ*, comp. Zech. 11, 12. 13; see in Ἱερεμίας. Sept. for כָּבֵד Lev. 27, 8. 12. 14.—Jos. Ant. 5. 1. 21. Dem. 183. 19. Xen. Mem. 3. 10. 10.

τιμή, ἥς, ἡ, (τίω,) *a valuing, holding worth; estimation; hence*

1. *honour, reverence, worship.* a) Genr. e. g. as rendered or exhibited towards any person or thing; John 4, 44 *προφήτης... τιμὴν οὐκ ἔχει*. Rom. 12, 10. 1 Cor. 12, 23. 24. Col. 2, 23 *οὐκ ἐν τιμῇ τιμῶ* sc. τοῦ σώματος. 1 Thess. 4, 4 *ἐν τιμῇ* i. e. reputably. Heb. 3, 3. 1 Pet. 3, 7; *σκευὸς εἰς τιμὴν* Rom. 9, 21. 2 Tim. 2, 20. 21. So as rendered to masters, 1 Tim. 6, 1; to magistrates, Rom. 13, 7 bis; to elders, 1 Tim. 5, 17; to Christ, c. δόξα, 2 Pet. 1, 17. Rev. 5, 12. 13; to God, c. δόξα, 1 Tim. 1, 17. 6, 16. Rev. 4, 9. 11. 7, 12. 19, 1 Rec. Sept. for כָּבֵד Is. 14, 18; דָּבָר Dan. 4, 27; τ. τῷ κυρίῳ for τῷ Ps. 29, 1. 96, 7. So Jos. c. Ap. 2. 27 *γονέων τιμή*. Luc. Halcy. 2. Hdian. 2. 15. 4. Xen. An. 6. 1. 20; τῷ θεῷ Jos. Ant. 1. 3. 1. Ael. V. H. 3. 1. Xen. Mem. 1. 3. 3. b) Of a state or condition of honour, rank, dignity, joined with δόξα, Heb. 2, 7 *δόξη καὶ τιμῇ ἐστεφάνωσας αὐτόν*, quoted from Ps. 8, 6 where Sept. for דָּבָר. As conferred in reward, v. 9. Rom. 2, 7. 10. 1 Pet. 1, 7. 2, 7. Once, an office of honour, Heb. 5, 4. So Jos. Ant. 10. 8. 6. Hdian. 3. 10. 9. Xen. Mem. 3. 1. 1. c) Meton. *an honour, a mark or token of hon-*

our, favour; Acts 28, 10 *πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς*. Sept. for דָּבָר Dan. 2, 6. So Ecclesi. 38, 1. Jos. Ant. 3. 2. 5. Xen. Cyr. 2. 2. 18, 20.

2. *value, price; Matt. 27, 6 τιμὴ αἵματος price of blood.* v. 9 see in τιμάω no. 2. Acts 4, 34. 5, 2. 3. 7, 16 *τιμὴ ἀργυρίου*. 19, 19. 1 Cor. 6, 20. 7, 23. Sept. for דָּבָר Lev. 5, 15. 18; כֶּכֶד Job 31, 39; מְחִיר Is. 55, 1. So Jos. Vit. § 31. Ael. V. H. 2. 7. Xen. An. 7. 5. 2.—Meton. a thing of price, and hence collect. *precious things*, Rev. 21, 24. 26; so Sept. for דָּבָר Ez. 22, 25.

τίμιος, α, ον, (τιμή,) *valued, held worth, estimated, e. g.*

1. *esteemed, honoured; estimable, honourable; Acts 5, 34 Γαλατιῇ... τίμιος παντὶ τῷ λαῷ*. Heb. 13, 4. Sept. for דָּבָר Ezra 4, 10; דָּבָר Ps. 116, 15.—Jos. B. J. 5. 13. 1 *τῷ δὴμῳ τίμιος*. Hdian. 6. 9. 14. Xen. Cœc. 9. 13.

2. *valued, prized, precious.* a) Pr. of high price, *costly*, as λίθος τίμιος *a precious stone, gem*, genr. Rev. 17, 4. 18, 12. 16. 21, 11. 19; Plur. *costly stones*, 1 Cor. 3, 12; ξύλον τίμιον *costly wood* Rev. 18, 12. Sept. for דָּבָר 1 K. 10, 2. 2 Chr. 9, 1. 10. So Hdian. 5. 2. 10 *λίθους τ.* Ael. V. H. 7. 8. Xen. An. 1. 2. 27. b) Trop. *precious, dear, desirable; Acts 20, 24 οὐδὲ ἔχω τὴν ψυχὴν μου τιμᾶν ἐμavτῷ*. James 5, 7. 1 Pet. 1, 7. 19. 2 Pet. 1, 4. Sept. for דָּבָר Prov. 3, 15. 8, 11. So Wisd. 12, 7. Jos. Ant. 17. 9. 4 *φίλων τε Ἡρώδῃ τιμώτατος*. Hdian. 1. 16. 9.

τιμιότης, ητος, ἡ, (τίμιος,) *preciousness, costliness; meton. precious things, magnificence; prob. costly merchandize*, Rev. 18, 19.—Liban. Ep. 1557 *προσαγορεύω τὴν τιμιότητά σου*.

Τιμόθεος, ου, ὁ, *Timotheus, Timothy*, pr. n. of a young Christian of Derbe, the son of a Jewish mother and Greek father, chosen by Paul as the companion of his journeys and labours in preaching the gospel, Acts 16, 1. 3. Some suppose him to have been with Paul at Rome, Heb. 13, 23; but his later history is unknown. Acts 16, 1. 17, 14. 15. 18, 5. 19, 22. 20, 4. 1 Cor. 16, 10. 2 Cor. 1, 19. Phil. 1, 1. 2, 19. 1 Thess. 1, 1. 3, 6. 2 Thess. 1, 1. 1 Tim. 6, 20. 2 Tim. 1, 2. Τιμόθεος ὁ συνεργός μου Rom. 16, 21. Τ. ὁ ἀδελφός 2 Cor. 1, 1. Col. 1, 1. 1 Thess. 3, 2. Philem. 1. Heb. 13, 23. Τιμ. τὸ τέκνον μου 1 Cor. 4, 17. 1 Tim. 1, 2. 18.

Τίμων, ωνος, ὁ, *Timon*, pr. n. of one of the seven primitive deacons at Jerusalem, Acts 6, 5.

τιμωρέω, ὦ, f. ἦσω, (τιμωρός, for τιμή-
 ορος, τιμάορος; τιμή, αἰρώ, αἶρω,) pr. *to*
take up one's honour; hence *to help, to*
succour, to vindicate, c. dat. Hdot. 1. 141.
 Dem. 1388. 16. Xen. Cyr. 5. 2. 8; *to*
avenge, to punish in behalf of any one, c.
 dat. Hdian. 4. 13. 6, comp. 3.—In N. T.
 genr. *to punish*, c. acc. Acts 26, 11 τιμω-
 ρῶν αὐτούς. Pass. Acts 22, 5. So Wisd.
 12, 20. Pol. 2. 56. 11. Xen. Cyr. 1. 2. 6,
 i. q. κολάζειν in § 7.

τιμωρία, as, ἡ, (τιμωρέω,) *vindication,*
avengement, Jos. Ant. 17. 9. 1. Xen. Cyr.
 4. 6. 7.—In N. T. *punishment*, Heb. 10, 29.
 So 2 Macc. 6, 26. Pol. 1. 7. 12. Xen. Mem.
 4. 4. 24.

τίνω, see in τίω.

τίς, Neut. τί, Gen. τίνος, pron. interrog.
who? which? what? Lat. *quis, quæ, quid?*
 Sept. τίς for 𐤕𐤓, τί for 𐤕𐤔. Always writ-
 ten with the *acute* accent on ι, and thus
 distinguished from indef. τις, τι, see in τις,
 and comp. Buttm. § 13. n. 2. § 77. 1. The
 place of τίς is usually at the beginning of
 the interrogative clause, or at most after
 a particle or the like; but see below in
 A. 1. f.

A) DIRECT, usually with the Indicative;
 sometimes with the Subjunct. and Optative,
 which then serve to modify its power;
 comp. below in no. 6, 7.

1. With the Indic. genr. and in various
 constructions: a) Simply, Matt. 3, 7 τίς
 ὑπέδειξεν ὑμῖν φυγεῖν κτλ. 21, 23 καὶ τίς
 σοι ἔδωκεν τὴν ἐξουσίαν ταύτην; Mark 2, 7.
 Luke 10, 29. John 1, 22. 39 τί ζητεῖτε;
 13, 25. Acts 7, 27. 19, 3 εἰς τί οὖν ἐβαπτί-
 σθητε, *into what?* Heb. 3, 17. 18. Rev. 6,
 17. al. sæp. So τί ἐστι τοῦτο; *what is this?*
what means this? Mark 1, 27. 9, 10. Eph.
 4, 9. With a pron. demonstr. in a con-
 tracted clause, Matth. § 472. 4. Luke 16, 2
 τί τοῦτο ἀκούω περὶ σοῦ, for τί ἐστι τοῦτο ὁ
 κτλ. comp. John 16, 18. Acts 11, 17. For
 the phrases: τί πρὸς ἡμᾶς, τί πρὸς σέ, see
 in πρὸς III. 3. a; τί ἐμοὶ καὶ σοί, see in
 ἐγὼ no. 3; comp. below in lett. d. So
 Hdian. 2. 1. 17. Xen. Cyr. 3. 3. 62; τί
 τοῦτο Luc. D. Deor. 5. 7; with a demonstr.
 Xen. Mem. 4. 4. 13. b) With a Subst.
 or an Adj. taken substantively. Matt. 5, 46
 τινὰ μισθὸν ἔχετε; Mark 5, 9. Luke 14, 31.
 John 2, 18 τί σημεῖον δεικνύεις; Rom. 6, 21.
 Heb. 7, 11. Matt. 5, 47 τί περισσὸν ποιεῖτε;
 Mark 15, 14 τί γὰρ κακὸν ἐποίησεν; al.
 Comp. Xen. An. 7. 6. 4. c) With genit.
 of a class or of partition, i. e. of which τίς,
 τίνες expresses a part. Matt. 22, 28 τίνος

τῶν ἐπτά ἔσται; Luke 10, 36. Acts 7, 52
 τίνα τῶν προφητῶν; Heb. 1, 5. 13. Also
 with ἐκ c. genit. partit. Matt. 6, 27 τίς δὲ
 ἐξ ὑμῶν κτλ. John 8, 46; also with a Subst.
 Matt. 7, 9 τίς ἐστὶν ἐξ ὑμῶν ἀνθρώπος
 κτλ. Luke 11, 11. d) After τίς the verb
 εἶναι is often omitted, e. g. τί πρὸς ἡμᾶς
 Matt. 27, 4; τί ἐμοὶ καὶ σοί John 2, 4.
 Mark 5, 9 τί σοι ὄνομα; Luke 4, 36. Acts
 7, 49 ἡ τίς τόπος τῆς καταπαύσεώς μου; 10,
 21. Rom. 3, 1. 8, 31: 34. James 3, 13. al.
 Also γίνεσθαι Matt. 26, 8. John 21, 21.
 Comp. Winer § 66. 2. So Xen. Cyr. 3. 3.
 62. e) Sing. τί as predicate sometimes
 refers to a Plural neut. as subject; John 6,
 9 ταῦτα τί ἐστὶν εἰς τούςαυτούς; comp. in
 lett. f. Acts 17, 20, comp. below in no. 7.
 Comp. Matth. § 488. 7. Winer § 25. 1. n.
 So Luc. D. Deor. 11. 1. Plat. Theæt. 155.
 c, Σανμάξω, τί ποτ' ἐστὶ ταῦτα. f) By in-
 version, τίς is sometimes put after several
 words in a clause; comp. above init. Matt.
 6, 28. John 6, 9 ἀλλὰ ταῦτα τί ἐστὶν κτλ.
 16, 18. Acts 11, 17. 19, 15 ὑμεῖς δὲ τίνες
 ἐστέ; Rom. 14, 10. Eph. 4, 9. al. Comp.
 Matth. § 488. 2. g) With other particles:
 καὶ τίς, *and who?* *who then?* Mark 10, 26.
 2 Cor. 2, 2; see in καὶ no. 1. e. γ; τίς ἄρα,
who then? see in ἄρα no. 2; τί γάρ, *what*
then? Rom. 3, 3. Phil. 1, 18, see in γάρ
 no. 3; τί οὖν, *what therefore?* *what then?*
 see in οὖν no. 2. d; τί ὅτι *why?* see in
 ὅτι no. 1. 2; διὰ τί or διὰτί, *on account of*
what? *wherefore?* *why?* see in διὰ II. 1.
 b. a; εἰς τί, *for what?* *to what end?*
wherefore? *why?* Matt. 14, 31. Mark
 14, 4; see in εἰς no. 3. d. a. But Acts 19,
 3 see above in lett. a. Also πρὸς τί, *for*
what? *for what intent?* *wherefore?* John
 13, 28; see in πρὸς III. 3. d. (Xen. Cyr. 6.
 3. 20.) ἵνατί, *that what?* *to what end?*
wherefore? see in ἵνατί.

2. Neut. τί as adverb of interrogation, or
 as acc. of manner, interrog. a) *wherefore?*
why? *for what cause?* i. q. διὰ τί. Matth.
 § 488. 8. Matt. 8, 26 τί δειλοὶ ἐστε; Mark
 11, 3. Luke 6, 2. John 7, 19. Acts 26,
 14. 1 Cor. 10, 30. al. sæp. Sept. for 𐤕𐤔
 Ex. 14, 15. (Xen. An. 2. 4. 3.) So τί καί,
why then? 1 Cor. 15, 29. 30, see in καί
 no. 1. e. γ; τί δέ, *but why?* expressing
 surprise Matt. 7, 3. Luke 6, 41; also, *and*
why? continuative, 1 Cor. 4, 7, comp.
 Matth. § 488. 9; τί οὖν, *why then?* Matt.
 17, 10. John 1, 25. Acts 15, 10. al. see in
 οὖν no. 2. d. Also *why?* i. q. *to what end?*
for what purpose? i. q. εἰς τί, Matt. 26,
 65. Gal. 3, 19 τί οὖν ὁ νόμος; b) *as to*
what? *how?* *in what respect?* i. q. κατὰ

τί. Matt. 19, 20 *τί ἐτι ὑστερῶ*; Matt. 16, 26. Mark 8, 36. Luke 9, 25. (Xen. Cyr. 2. 1. 17.) Also *in what way? how?* Rom. 8, 24 *τί καὶ ἐλπίζει*; 1 Cor. 7, 16 bis, *τί γὰρ οἶδας, γύναι*, κτλ. Acts 26, 8. So Matt. 22, 17 *τί σοι δοκεῖ*; Mark 14, 64. Hence intensive, *how! how greatly!* Matt. 7, 14 in later edit. *τί στενὴ ἡ πόλις*. Luke 12, 49 *τί θέλω, εἰ ᾗθι ἀνιήσῃ*. So Sept. for *ἡ* Ps. 3, 2. Cant. 4, 10. 7, 7.

3. Where two are spoken of, *who* or *which* of the two? i. q. *πότερος*. Matt. 21, 31 *τίς ἐκ τῶν δύο*. 27, 21 *τίνα ἀπὸ τῶν δύο*. Comp. above in no. 1. c. Matt. 9, 5 *τί γὰρ ἐστὶν εὐκοπώτερον κτλ.* 23, 17. 19. Luke 7, 42. 1 Cor. 4, 21. See Winer § 25. 1. Matth. § 488. 4.—Xen. Cyr. 1. 3. 17. Plato Philib. 52. d; comp. Stalb. in Plat. l. c. p. 167.

4. Sometimes *τίς* c. Indic. through the force of the context approaches to the sense of *ποιός*, Lat. *qualis*, i. e. of *what kind* or *sort?* Viger. p. 731. E. g. of persons, Matt. 16, 13 *τίνα με λέγουσι οἱ ἄνθρωποι εἶναι*; v. 15. Mark 8, 27. 29. 1 Cor. 3, 5 *τίς οὖν ἐστι Παῦλος*; James 4, 12. So *τίς ἄρα* Luke 1, 66. 8, 25. Neut. Heb. 2, 6 *τί ἐστὶν ἄνθρωπος*; (Soph. Trach. 311.) Of things, Luke 4, 36 *τίς ὁ λόγος οὗτος*; 24, 17. John 7, 36. 1 Cor. 15, 29.

5. Spec. with Indic. *Fut. τίς* expresses: a) Deliberation, Matt. 11, 16 *τίνα δὲ οἰμώσω τὴν κτλ.* Mark 6, 24. Luke 3, 10 *τί οὖν ποιήσομεν*; v. 12. 13, 18. Acts 4, 16. Comp. Winer § 41. 6. In most of these examples, some *Miss.* have the Subjunctive.—So rarely with Indic. *Present*, John 11, 47. Acts 21, 22. Comp. Winer § 42. 3. b) Hence implying the idea, *shall, may, can*; Matt. 5, 13 *ἐν τίνι ἀλισθήσεται*; Luke 1, 18 *κατὰ τί γνώσομαι ταῦτο*; Acts 8, 33. Rom. 8, 33. 35. Comp. Winer l. c. c) Sometimes put where a general truth is to be illustrated by a particular example; comp. Herm. ad Soph. Trach. 451. Matt. 12, 11 *τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἐξεῖ κτλ.* Luke 14, 5. 11, 5 where the Subjunct. alternates with the *Fut.*

6. With the *Subjunct.* implying deliberation with the idea of possibility; comp. Herm. ad Vig. p. 729. Winer § 42. 4. b. p. 345. Matt. 6, 31 *λέγοντες· τί φάγωμεν, κτλ.* Luke 12, 17 *τί ποιήσω*; 16, 3. So Matt. 20, 32 *τί θέλετε ποιῶμεν ὑμῖν*; 27, 17. 21. 22; see in *θέλω* no. 2.

7. With the *Optat.* and *ἄν*, implying doubt, uncertainty. Acts 2, 12 *τί ἂν θέλοι τοῦτο εἶναι*; 17, 18. Comp. Herm. ad Vig. p. 729.—Luc. D. Deor. 7. 1. Vitar. Auct. 12.

B) INDIRECT, where it is often equiv. to *ὅστις*, *ὅ, τι*, see Butt. § 127. 5 and n. 8. Kühner § 344. n. 1. Matth. § 488. 1. Winer § 25. 1.

1. With the *Indicat.* after verbs of hearing, inquiring, showing, knowing, and the like; comp. Winer § 42. 4. p. 345 sq. Matth. § 507. 2. So in various constructions and uses: a) Genr. Matt. 6, 3 *μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου*. 9, 13 *μάθετε τί ἐστὶν*. 10, 11. 12, 3. 7. 21, 16. Mark 14, 36. Luke 6, 47. 7, 39. Acts 21, 33. Eph. 5, 10. 1 John 3, 2. John 19, 24 *λάχωμεν περὶ αὐτοῦ, τίς ἐσται*. So with a Subst. 1 Cor. 15, 2 *τίνα λόγῳ κτλ.* 1 Pet. 1, 11; comp. in A. 1. b. With *εἶναι* implied, comp. in A. 1. d; Rom. 8, 27 *τί τὸ φρόνημα κτλ.* Eph. 3, 18. Heb. 5, 12. So Hadian. 2. 8. 8 *τίνα ἔχετε γνώμην*. Xen. An. 4. 8. 5. Mem. 1. 6. 4.—In a double question, Luke 19, 15 *ἵνα γινῇ τίς τί διεπραγματεύσατο*, pr. *that he might know, who had gained what?* i. e. who had gained and what he had gained; comp. Matth. § 488. 12 fin. Herm. ad Soph. Antig. 20. Aj. 1164. So Xen. Mem. 2. 2. 3 *τίνας οὖν ὑπὸ τῶν αὐτῶν εὐροίμεν κτλ.* b) i. q. *πότερος*, comp. in A. 3. Phil. 1, 22 *τί αἰρήσομαι οὐ γνωρίζω*. So Xen. Cyr. 1. 3. 17. c) i. q. *ποιός*, comp. in A. 4. John 10, 6 *οὐκ ἔγνωσαν τίνα ἦν ὁ ἐλάλει*. Acts 17, 19. 24, 20.

2. With the *Subjunct.* implying what *may* or *can* be done, i. e. possibility, Herm. ad Vig. p. 729, 741. Winer § 42. 4. b. p. 345. Matth. § 516. 3. Matt. 6, 25 *μὴ μεριμνᾶτε τί φάγητε*. 10, 19. 15, 32. Mark 9, 6 *οὐ γὰρ ἡῖδει, τί λαλήσῃ*. Luke 12, 5. 11. 29. 17, 8. 19, 48. Rom. 8, 26. 1 Pet. 5, 8. So in a double question, Mark 15, 24 *βαλόντες κληρὸν ἐπ' αὐτά, τίς τί ἄρῃ*, comp. above in no. 1.

3. With the *Optat.* after a preceding *præterite*, and implying doubt, uncertainty; Butt. § 139. m. 63. Herm. ad Vig. p. 740. Matt. § 518. Winer § 42. 4. c. p. 346. a) Genr. Luke 8, 9 *ἐπηρώτων δὲ αὐτόν... τίς εἴη ἡ παραβολὴ αὐτῇ*; 15, 26 *ἐπυνθάνετο, τί εἴη ταῦτα*; comp. in A. 1. e. 18, 36. 22. 23. So Hadian. 2. 8. 5 *τίνα γνώμην ἔχετε*. Xen. An. 4. 5. 10. b) With *ἄν*, as strengthening the idea of uncertainty, comp. Butt. § 139. m. 15. Winer § 43. 4. Herm. ad Vig. 729. Luke 1, 62 *τό, τί ἂν θέλοι καλεῖσθαι αὐτόν*. 6, 11 *διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ*. 9, 46. John 13, 24. Acts 5, 24. 10, 17. 17, 20. 21, 33. So Xen. Cyr. 1. 4. 12. +

τίς, Neut. τὸ, Gen. τινός, pron. indef. enclitic, Butt. § 14. 2. § 77. 1. Kühner

† 93; distinguished by its accent from τὶς interrog. q. v.

1. *one, some one, a certain one*, referring to some person or thing whom one cannot or does not wish to name or specify more nearly; so in various constructions: a) Simply, Matt. 12, 47 *εἶπε δὲ τις αὐτῷ*. 20, 20 *αἰεὶν τι*. Luke 8, 49. 9, 57. 13, 6. Acts 5, 25. al. Plur. *τινὲς* Mark 14, 4. Luke 13, 1. 24, 1. John 13, 29. Rom. 3, 3. 1 Cor. 4, 18. 1 Tim. 6, 10. 21. Heb. 4, 6. 1 Cor. 15, 12 *τινὲς ἐν ὑμῖν*. al. So Hdian. 6. 1. 15. Xen. Cyr. 6. 1. 6; *τινὲς* Hdian. 1. 3. 13. b) Joined with a Subst. or an Adjective taken substantively, *a certain person or thing, some*, Buttm. § 124. 2. Matth. § 487 init. So *after* a Subst. Mark 5, 25 *γυνὴ τις*. Luke 8, 27. 9, 19. 10, 31. 38. John 6, 7 *βραχὺ τι λάβη*. Acts 5, 1. 27, 39. al. Plur. Luke 8, 2 *γυναικὲς τινες*. 24, 22. Acts 9, 19 *ἡμέρας τινάς*. 17, 20. 2 Pet. 3, 16 *δυσνόητά τινα*. (Ceb. Tab. 1 *πίναξ τις*. Xen. Ec. 8. 3.) Also *before* the Subst. or Adj. Matth. § 487. 4, 6. Matt. 18, 12 *ἐὰν γένηται τινι ἀνθρώπῳ*. Luke 17, 12. John 4, 46. Acts 3, 2. 9, 36. Gal. 6, 1. al. Plur. Luke 13, 31 *τινὲς Φαρισαῖοι*. Acts 13, 1. 15, 2 *τινὰς ἄλλους*. 27, 1. Jude 4. So *εἰς τις*, Mark 14, 51 *εἰς τις νεανίσκος*, comp. in *εἰς* no. 2. Matth. 1. c. init. (Hdian. 3. 11. 2.) Joined with *names*, either proper or gentile; e. g. *before*, Mark 15, 21 *παράγοντά τινα Σιμωνά*. Acts 9, 43; by apposit. John 11, 1. *After*, Luke 10, 33 *Σαμαρείτης δὲ τις*. So Hdian. 4. 8. 10. Xen. Hell. 5. 4. 3 *παρὰ Χάρωνί τινι*. c) With genit. of a class or of partition, i. e. of which *τὶς, τινὲς*, expresses a part. Luke 14, 15 *ἀκούσας δὲ τις τῶν συνανακειμένων*. 2 Cor. 12, 17; *εἰς τις* Mark 14, 47, comp. in lett. b. Plur. Matt. 9, 3. 27, 47. Mark 2, 6. Luke 19, 39. Acts 6, 9. Rom. 11, 17. 2 Cor. 10, 12. al. (Hdian. 1. 4. 20; *εἰς τις* Plato Ion 531. d. Plur. Hdian. 1. 6. 2. Xen. Cyr. 1. 4. 19.) In a like sense with *ἐκ c.* genit. Luke 12, 13 *εἶπε δὲ τις ἐκ τοῦ ὄχλου*. John 11, 49. Plur. c. *ἐκ*, Luke 11, 15 *τινὲς δὲ ἐξ αὐτῶν*. John 7, 25. 9, 16. Rom. 11, 14. So Hdian. 5. 3, 18. d) With numerals, where it renders the number indefinite, *about, some*; Luke 7, 19 *προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ*, i. e. *some two*, two or three. Acts 23, 23. Comp. Winer § 25. 2. Matth. § 487. 4. So Thuc. 3. 111 *ἐς διακοσίους τινὰς αὐτῶν*. 7. 87. e) Distributively, *τὶς... ἕτερος δέ, one... another*, 1 Cor. 3, 4. (Xen. Conv. 2. 6.) Plur. *τινὲς... τινὲς δέ* Luke 9, 7. 8. Phil. 1, 15. f) Sometimes *τὶς* or *τινὲς* is omitted where

the sense requires it to be supplied; Luke 8, 20 *καὶ ἀπηγγέλη αὐτῷ, λεγόντων sc. τινῶν*. Mark 2, 1 *δι' ἡμερῶν sc. τινῶν*. So *before* a genit. partit. Acts 21, 16; *before ἐκ c.* gen. Matt. 13, 47. Luke 21, 16. John 16, 17. Rev. 3, 9. Comp. Winer § 30. 5. § 66. 3.

2. Genr. *any one, any body, some one* or *other*, in various constructions and uses; comp. above in no. 1. a) Simply, Matt. 8, 28. Mark 12, 19 *ἐάν τινος ἀδελφὸς ἀποζάνῃ*. Luke 14, 8. John 10, 28. Acts 19, 38. Rom. 5, 7 bis, *μόλις γὰρ ἐπὲρ δικαίου τις ἀποθανέεται κτλ.* James 2, 18. al. Neut. *τὶ*, Matt. 5, 23 *ἔχει τι κατὰ σοῦ*. Mark 11, 13. Luke 22, 35. Acts 3, 5. James 1, 7. al. Adv. see below in no. 5. So Xen. Cyr. 2. 3. 4; *τὶ* Hdian. 6. 1. 4. b) Joined with a Subst. or Adj. Rom. 8, 39 *οὔτε τις κτίσις ἐτέρα*. Neut. *τὶ*, Luke 11, 36 *μὴ ἔχων τι μέρος σκοτεινῶν*. Acts 8, 34. So espec. Neut. *τὶ* before adjectives of quality, character, etc. Matth. § 487. 4; e. g. *before* the adj. Luke 24, 41 *ἔχετε τι βρώσιμον*. John 1, 47. Acts 17, 21. 19, 39; *after* the adj. Mark 16, 18 *κἂν θανάσιμόν τι πείσιν*. John 5, 14. Acts 19, 32. So Plato Conv. 210. e, *τὶ θανααστόν*. c) With genit. of a class or of partition, comp. in no. 1. c. 1 Cor. 6, 1 *τολμᾷ τις ὑμῶν*. Acts 5, 15. 2 Thess. 3, 8. Neut. *τὶ*, Acts 4, 32 *καὶ οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐτῷ κτλ.* Rom. 15, 18. Eph. 5, 27. Also with *ἀπὸ c.* gen. Luke 16, 30, *ἐκ c.* gen. Heb. 3, 13 *τὶς ἐξ ὑμῶν*. James 2, 16. d) Also for the Engl. indef. *one, some one*, Fr. *on*, Germ. *man*, Buttm. § 127. 4. § 129. 19. Matt. 12, 29 *πῶς δύναται τις εἰς ελθεῖν κτλ.* Mark 8, 4. John 2, 25. 1 Tim. 1, 8. So Xen. Cyr. 1. 4. 3 *ὥστ' ἐπεθύμει ἄν τις κτλ.* e) In a similar sense, like Engl. *one, any one, for every one, ἕκαστος*; John 6, 50 *οὗτός ἐστιν ὁ ἄρτος... ἵνα τις ἐξ αὐτοῦ φαγῇ κτλ.* Acts 2, 45. 11, 29. 1 Cor. 4, 2. Heb. 10, 28. So Xen. Cyr. 1. 2. 2. f) *ἐάν τις, if any one*, Matt. 21, 3. Mark 11, 3. Col. 3, 13. James 2, 14. Rev. 22, 18; *ἐὰν μή τις, unless one*, John 3, 3. 5. Acts 8, 31. Plur. *ἄν τινες, if any, i. q. who-soever*, John 20, 23 bis. So Luc. D. Deor. 23. 1 *ἦν τις*. g) *εἴ τις, if any one*, see in *εἰ* I. 2. g. γ. In a hypothetical clause, the simple *τὶς* is sometimes said to be i. q. *εἴ τις*, but not accurately; 1 Cor. 7, 18 bis, *περιτεμνημένος τις ἐκλήβη, μὴ ἐπισπάσῃ κτλ.* is *one called being circumcised*, i. e. *be it so that one is thus called*. James 5, 13. 14. Comp. Winer § 25. i. n. So Athen. 6. p. 223 *ὁφθαλμῷ τις*. Plut. Puer. de educ. 4 *ἀλλ' ἐστὶ τις ἀπόκροτος κτλ.* h) Sometimes

τις, *any one*, is omitted where the sense requires it to be supplied; comp. above in no. 1. f. Matt. 23, 9 καὶ πατέρα μὴ [τινα] καλέσητε ὑμῶν ἐπὶ τῆς γῆς. 1 Pet. 4, 12.

3. Emphat. *somebody, something, any thing*, i. e. some person or thing of weight and importance, *some great one*; Matth. § 487. 5. Winer § 25. 2. a) Simply, Acts 5, 36 ἀνέστη Θεοδᾶς, λέγων εἶναι τινα ἑαυτὸν. (Theocr. 11. 79. Dem. 150. 19 σὲ μὲν ἐν τῇ πόλει δεῖ τινα φαίνεσθαι. Epict. Ench. 13.) Neut. 1 Cor. 3, 7 οὐτε ὁ φυτεύων ἐστὶ τι. 10, 19. Gal. 2, 6. 3 εἰ γὰρ δοκεῖ τις εἶναι τι. v. 15. 1 Cor. 8, 2 εἰ δέ τις δοκεῖ εἶδέναι τι. So Plato Gorg. 83. p. 527. d, ὥς τι ὄντας. id. Apol. Socr. 6. p. 21. d, οὗτος μὲν οἶται τι εἶδέναι, οὐκ εἰδώς. b) With an adjective, Acts 8, 9 Σίμων... λέγων εἶναι τινα ἑαυτὸν μέγαν. Heb. 10, 27 φοβερὰ δέ τις ἐκδοχὴ κρίσεως, i. e. a very fearful looking for of judgment. So Eurip. ap. Stob. 173. 11 δεινὴ τις ὄργη. Aeschin. Dial. Socr. 3. 17 γαλήνως τις βίος.

4. With a Subst. or Adj. τις sometimes serves to limit or modify the full signification, like Engl. *somewhat*, i. q. *in some measure, a kind of*; Winer § 25. 2. Buttm. § 150. m. 6. Kühner § 303. 4. Rom. 1, 11 ἵνα τι μεταδῶ χάρισμα ὑμῖν. v. 13. 1 Cor. 6, 11. James 1, 18 εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα κτλ. So Luc. D. Deor. 6. 1 συνήμι γάρ, ἐποίον τι τὸ αἰσχρόν κτλ. Hdot. 5. 48 οὐ γάρ τινα πολλὸν χρόνον.

5. Neut. τί adverbially or as acc. of manner. a) Simply, *in or as to something, in any way*, Phil. 3, 15 καὶ εἴ τι ἐρέτως φρονεῖτε. Philem. 18. Hence i. q. *perhaps*, in the formula εἰ μὴ τι, *unless perhaps*, Luke 9, 13. John 5, 19. al. see in μήτι no. 1. Comp. Buttm. § 150. m. 6. So Luc. D. Deor. 2. 1 εἰ καὶ τι ἤμαρτον. ib. 7. 1. Xen. Cyr. 1. 2. 9; εἰ μὴ τι Xen. Hell. 7. 4. 35. b) With another acc. neut. as Adverb, thus serving to modify it, comp. in no. 4; *some, somewhat, a little*, comp. Matth. § 487. 4 fin. E. g. βραχύ τι, *some little, a little*, spoken of time Acts 5, 34; of place or rank Heb. 2, 7. Acts 23, 20 τὶ ἀκριβέστερον. 2 Cor. 10, 8. 11, 16. So μέρος τι, *in some part, partly*, 1 Cor. 11, 18.—Plato Gorg. 499. b, πάλαι τι. Xen. Mem. 2. 6. 12 σχεδόν τι. Hi. 1. 21 τὶ ἥδιον. +

τίτλος, ου, ὁ, Lat. *titulus*, i. e. *a title, inscription, superscription*, John 19, 19. 20.—Hesych. τίτλος· πτυχίον ἐπιγράμμα ἔχον.

Τίτος, ου, ὁ, *Titus*, pr. n. of a Christian teacher of Greek origin, a companion and fellow-labourer of Paul, Gal. 2, 3; sent by

him to Dalmatia, 2 Tim. 4, 10; and also left in Crete to establish and regulate the churches, Tit. 1, 5.—2 Cor. 7, 6. 13. 14. 8, 6. 16. 12, 18 bis. Gal. 2, 1. 3. 2 Tim. 4, 10. Τίτον τὸν ἀδελφόν μου 2 Cor. 2, 12. T. κοινῶς ἑμὸς καὶ εἰς ὑμᾶς συνεργός 2 Cor. 8, 23. Τίτω γνησίῳ τέκνῳ Tit. 1, 4. Not mentioned in the book of Acts.

τίω, f. τίσω, *to value, to hold worthy; to respect, to honour, to reverence*, e. g. ξείνον Hom. Od. 15. 542; θεούς Il. 8. 540. ib. 9. 238; also *to estimate, to prize*, Hom. Il. 23. 703, 705. Hence Act. and Mid. in fut. and aor. 1 (with Pres. τίνω,) *to honour by making compensation, atonement*, i. q. *to atone for, to pay for*, with acc. of the wrong done, e. g. ὑβρίν Hom. Od. 24. 352; φόνον Il. 21. 134.—In N. T. *to atone by, to pay a penalty*, c. acc. of thing offered or suffered in atonement, e. g. δικήν τίσω *to pay or suffer punishment, to be punished*, Lat. *solvere poenas*, 2 Thess. 1, 9. So Hom. Od. 14. 84. Ael. V. H. 1. 24. ib. 13. 2. Plut. de sera Num. vind. 8 ἔτισεν ὁ Βέσσος τὴν δικήν. Plato Legg. 905. a. So pres. τίνω ib. 933. e.

τοί, enclit. particle, pr. an old dat. for τῷ, *by consequence, accordingly, therefore*; which signification however is found only in the strengthened forms τοιγάρ, τοιγαροῦν, etc. while τοί itself retains only a sort of confirmatory sense, *indeed, forsooth, verily*, etc. Buttm. § 149. m. 27. Matth. § 627.—In N. T. only in the compounds καιτοίγε, τοιγαροῦν, τοῖνυν.

τοιγαροῦν, i. e. τοί strengthened by the particles γάρ, οὖν, i. q. *by certain consequence, consequently, therefore*; see Buttm. § 149. m. 27. 1 Thess. 4, 8 τοιγαροῦν ὁ ἀσετῶν κτλ. Heb. 12, 1. Sept. for יִשְׁכַּח Job 22, 10. 24. 12.—Jos. Ant. 10. 1. 2. Ceb. Tab. 20. Xen. An. 1. 9. 9.

τοίγε, see καιτοίγε in γέ no. 2. f.

τοῖνυν, i. e. τοί strengthened by νύν, i. q. *indeed now, yet now, therefore*; used where one proceeds with an inference, Buttm. § 149. m. 27. Kühner § 324. 3. c. Matth. § 627. Usually put after one or more words in a clause, Luke 20, 25 ἀπόδοτε τοῖνυν τὰ Καίσαρος Καίσαρι. 1 Cor. 9, 26. James 2, 24 Rec. So Wisd. 1, 11. Ceb. Tab. 3. Diod. Sic. 1. 6. Xen. Ec. 10. 2.—More rarely put at the beginning of a clause, Heb. 13, 13 τοῖνυν ἐξερχώμεθα πρὸς αὐτόν. Sept. for כִּי Is. 3, 10; כִּי Is. 5, 13. So Jos. Ant. 6. 13. 4. Ael. H. An. 2. 6. Other examples see in Lob. ad Phryn. p. 342.

τοιούσδε, **τοιάδε**, **τοιόνδε**, a strengthened form of **τοῖος**, demonstr. pron. correlative to **ποῖος**, **οἷος**; see Buttm. § 79. 4, 5; of *this kind or sort, such*, Lat. *talis*; 2 Pet. 1, 17 **φωνῆς . . . τοιάσδε**.—JOS. Ant. 17. 13. 3 **ὄναρ τοιόνδε**. Hdian. 7. 4. 2. Xen. Mem. 1. 1. 1.

τοιούτος, **τοιαύτη**, **τοιούτο** and **τοιούτων** Matt. 18, 5, a strengthened form of **τοῖος**, demonstr. correl. to **ποῖος**, **οἷος**, see Buttm. § 79. 4, 5. Kühner § 91; of *this kind or sort, such*, Lat. *talis*, more frequent in Attic usage than **τοῖος** or **τοιούσδε**. Not a compound of **τοῖος** and **οὗτος**.

1. Genr. *such, such an one*, e. g. a) Without art. or corresponding relative, Matt. 18, 5 **ὅς ἐὰν δέξηται παιδίον τοιούτων ἐν**. Mark 4, 33. John 4, 23. Acts 16, 24. 1 Cor. 11, 16. James 4, 16. al. (Hdian. 7. 8. 17. Xen. Cyr. 2. 1. 1.) With a corresponding relat. e. g. **οἷος**, 1 Cor. 15, 48 bis, **οἷος ὁ χοῖκός, τοιούτοι καὶ οἱ χοῖκοί, κτλ.** 2 Cor. 10, 11; **ὅποιος** Acts 26, 29; **ὥς** Philem. 9. So c. **οἷος** Eccus. 49, 16. Xen. Mem. 2. 6. 12; **ὥς** ib. 2. 8. 3. b) With the art. as marking something definite or already mentioned, Matth. § 265. 7. Winer § 17 fin. Matt. 19, 14 **τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρ**. Mark 9, 37. Acts 19, 25. Rom. 1, 32. 1 Cor. 5, 11. Gal. 5, 21. 1 Tim. 6, 5. 3 John 8. al. So Hdian. 4. 5. 4. Pol. 8. 2. 5. Xen. An. 5. 8. 20.

2. Spec. *such, so great*. a) Without art. or relative, Matt. 9, 8 **τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις**. Mark 6, 2. John 9, 16. (Ceb. Tab. 4.) Neut. Plur. **τοιαῦτα, such things, so great things**, e. g. good Luke 9, 9; evil, 13, 2. Heb. 12, 3. With a relat. corresponding, **ὅστις** 1 Cor. 5, 1; **ὥς** Heb. 8, 1. b) With the art. **ὁ τοιούτος, such an one, such a person, one distinguished**, e. g. in a good sense, 2 Cor. 12, 2. 3. 5. (Æl. V. H. 11. 9.) In a bad sense, *such a fellow*, Acts 22, 22, comp. 21, 27. 1 Cor. 5, 5. 2 Cor. 2, 6. 7. Comp. Matth. § 265. 7. +

τοῖχος, **οὐ, ὁ**, the wall of a house or court, *paries*; Acts 23, 3 see in **κοινῶν**. Sept. for **קיר** Ex. 30, 3. Lev. 14, 37.—Æl. V. H. 14. 19. Pol. 5. 33. 5. Xen. Conv. 4. 38. Kindred with **τείχος** 'the wall of a city,' etc.

τόκος, **οὐ, ὁ**, (τίκτω, **τέτοκα**), a bringing forth, birth, Hom. Il. 119; any thing born, offspring, a child, Athen. 4. 82 **τόκος καλεῖται πᾶς ὁ γενόμενος παῖς**. Xen. Lac. 15. 5.—In N. T. trop. *gain* from money put out, *interest, usury*, Matt. 25, 27. Luke

19, 23. Sept. for **τῶν** Ex. 22, 25. Lev. 25, 36. 37. So Æschin. 68. 26. Dem. 13. 20. Plato Legg. 742. c.

τολμᾶω, **ᾧ, ῥ, ἴσω**, (**τόλμα**; kindr. obs. **τλάω, ταλάω**), to have courage, boldness, confidence to do or undertake any thing; to venture, to dare, c. infin. Matt. 22, 46 **οὐδέ ἐτόλμησέ τις . . . ἐπερωτῆσαι αὐτόν**. Mark 12, 34. 15, 43. Luke 20, 40. John 21, 12. Acts 5, 13 **οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς**. 7, 32. Rom. 5, 7. 15, 18. 1 Cor. 6, 1. 2 Cor. 10, 12. Phil. 1, 14. Jude 9. Sept. for **עָזָז** Esth. 7, 5. So 2 Macc. 4, 2. Hdian. 2. 6. 19. Dem. 1377. 12. Xen. Mem. 1. 3. 10.—Spec. without infin. to be bold, to act with boldness, confidence; so **ἐπὶ τινα** against any one 2 Cor. 10, 2; **ἐν τινι** in any thing 11, 21 bis. So Hom. Il. 10. 232.

τολμηρότερον, adv. (comparat. of **τολμῶς**, Buttm. § 115. 5,) the more boldly, with greater confidence and freedom, Rom. 15, 15.—Pol. 1. 17. 17. Luc. Icarom. 10; **τολμηρῶς** Xen. Conv. 2. 12.

τολμητής, **οὐ, ὁ**, (**τολμᾶω**), a bold, ventures, daring man, Jos. B. J. 3. 10. 2. Thuc. 1. 70.—In N. T. in a bad sense, one over-bold, audacious, presumptuous, 2 Pet. 2, 10.

τομός, **ῥ, ὄν**, (**τέμνω**), cutting, sharp, keen, Plato Tim. 61. e.—In N. T. only comparat. **τομώτερος**, **η, ον**, sharper, keener, trop. Heb. 4, 12. So Luc. Tox. 11. Phocyl. 116 or 118.

τομώτερος, see in **τομός**.

τόξον, **οὐ, τό, α** bow, for shooting arrows, Rev. 6, 2. Sept. oft for **קֶשֶׁף** Gen. 27, 3. Ps. 7, 13.—Luc. D. Deor. 7. 1. Hdian. 6. 5. 9. Xen. Cyr. 1. 2. 9.

τοπάζιον, **οὐ, τό**, (i. q. **τόπαξ**), the topaz Rev. 21, 20; a transparent gem of a golden or orange colour; not the green topaz of Pliny, which seems to have been the modern chrysolite, H. N. 37. 8 or 32. Sept. for **קֶשֶׁף** Ex. 28, 17. Ez. 28, 13.—Diod. Sic. 3. 39 where see. Strabo 16. p. 769 [1115. a], **τὰ τοπάζια· λίθος δέ ἐστι διαφανής, χρυσοειδὲς ἀπολάμπων φέγγος**. See Wetst. N. T. II. p. 845. Braun. de Vest. sacerdot. p. 508. Rosenm. Alterthk. IV. i. p. 32.

τόπος, **οὐ, ὁ**, a place, space, locus, e. g. 1. As occupied or filled by any person or thing, a place, spot, space, room. a) Pr. Matt. 28, 6 **τὸν τόπον ὅπου ἔκειτο ὁ κύριος**. Mark 16, 6. Luke 2, 7 **οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι**. (Sept. Gen. 24, 23.)

Luke 14, 9. 10. 22. John 20, 7. [25.] Acts 7, 33. Heb. 8, 7. Rev. 2, 5 κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς. 6, 14. 20, 11. Sept. for עִירָא Gen. 24, 23. 1 K. 8, 6. 7. (Luc. Necyom. 17. ὁ Αἰακὸς ἀπομετρήσῃ ἐκάστῳ τὸν τόπον, δίδωσι δὲ τὸ μέγιστον οὐ πλέον ποδός. Hdian. 2. 14. 10.) Hence διδόναι τόπον τινί, *to give place to any one, to make room*, Luke 14, 9. Rom. 12, 19. Eph. 4, 27; see fully in δίδωμι no. 1. c. b) Trop. *place, condition, part, character*; 1 Cor. 14, 16 ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου *he who fills the place of one unlearned*, i. e. who is unlearned; comp. in ἀναπληρώω lett. d. [Acts 1, 25.] So Philo Somn. p. 600. e, τὸν ἀγγέλου τόπον ἐπέσχε. Jos. Ant. 16. 7. 2 αὐτὸς δὲ πολλάκις ἀπολογουμένου τόπον λαμβάνει. c) Trop. *place, i. q. opportunity, occasion*; Acts 25, 16 πρὶν ἢ ... τόπον τε ἀπολογίας λάβοι κτλ. Rom. 15, 23 μηκέτι τόπον ἔχων (τοῦ εὐαγγελίζεσθαι) ἐν τοῖς κλίμασι τούτοις. Heb. 12, 17. So Eccclus. 4, 5. Pol. 1. 88. 2 τόπος ἐλέους. Aeschin. 84. 39.

2. Of a particular *place, spot*, where any thing is done or takes place; Luke 10, 32 ὁμοίως δὲ καὶ Λευϊτῆς, γενόμενος κατὰ τὸν τόπον. 11, 1. 19, 5. John 4, 20. 5, 13. 6, 23. 10, 40. 11, 30. 18, 2. 19, 20. 41. 2 Pet. 1, 19. Pleonast. Rom. 9, 26 ἐν τῷ τόπῳ οὗ, *in the place where*, i. q. simpl. *where*, quoted from Hos. 2, 1 [1, 10], where Sept. for עִירָא בְּמִקְוֵה. Sept. genr. for עִירָא Gen. 28, 16. 17. Ruth 3, 4.—Pol. 4. 72. 5. Hdian. 1. 8. 11.

3. Of the *place* where one dwells, so *journs, belongs*, e. g. a) Of persons, *a dwelling-place, abode, home*; Luke 16, 28 εἰς τὸν τόπον τούτου τῆς βασιάνου. John 11, 6. 14. 2 πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. v. 3. Acts 1, 25 see in ἴδιος no. 2. c. Acts 12, 17. Rev. 12, 6. 8. 14. So of a house, dwelling, Acts 4, 31; also a temple, Acts 7, 49 τίς τόπος τῆς καταπαύσεως μου, quoted from Is. 66, 1 where Sept. for עִירָא. Hence the temple as the abode of God is called ὁ τόπος ἅγιος Matt. 24, 15. Acts 6, 13. 14. 21, 28 bis. So Sept. and עִירָא יְהוָה Ps. 24, 3; עִירָא יְהוָה Is. 60, 13. Sept. genr. for עִירָא Gen. 29, 26; עִירָא 1 Sam. 10, 26. 2 Chr. 18, 15. So Luc. D. Mort. 17. 2. de Luctu 2, spoken of Hades as the abode of the dead. Hdian. 4. 2. 18, i. q. οἶκημα ὁ 16. b) Of things, *the place* where any thing is kept, as a sword, i. e. *a sheath, scabbard*, Matt. 26, 52.

4. In a geographical or topographical sense, *a place, a part of a country, of the earth*, etc. a) Of a definite place or spot

in a city, district, country; Matt. 27, 33 bis, εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶ λεγόμενος κρανίου τόπος. Mark 15, 22 bis. Luke 23, 33. John 19, 17. So Luke 6, 17. 22, 40 comp. v. 39. John 6, 10. 19, 13. Rev. 16, 16. Acts 27, 8. 29. 41. 28, 7. Sept. for עִירָא Gen. 22, 2. 14. 28, 19. So Ceb. Tab. 16. Diod. Sic. 1. 9. Xen. Cyr. 5. 3. 11. b) Of a place as inhabited, a city, village, quarter, or the like; Luke 4, 37 εἰς πάντα τόπον τῆς περιχώρου. 10, 1 εἰς πᾶσαν πόλιν καὶ τόπον. Matt. 14, 35. Acts 16, 3. 27, 2. Rev. 18, 17 in later edit. Also ἐν παντὶ τόπῳ, *in every place*, every where among men, 1 Cor. 1, 2. 2 Cor. 2, 14. 1 Thess. 1, 8. [2 Thess. 3, 16.] 1 Tim. 2, 8. So Sept. 2 Chr. 34, 6. Jos. Ant. 11. 8. 4. Hdian. 3. 4. 6. Xen. Hell. 7. 1. 3. c) Of a tract of country, district, region; e. g. ἔρημος τόπος, ἔρημοι τόποι, Matt. 14, 13. 15. Mark 1, 35. 45. 6, 31. 32. 35. Luke 4, 42. 9, 10. 12; δι' ἀνδρῶν τόπων Matt. 12, 43. Luke 11, 24; κατὰ τόπους, *in divers places*, quarters, countries, Matt. 24, 7. Mark 13, 8. Luke 21, 11. Also of a land, country, John 11, 48 ἀποῦσιν ἡμῖν τὸν τόπον καὶ τὸ ἔθνος, i. e. our country and nation. Heb. 11, 8. Acts 7, 7 λατρεύσουσί με ἐν τῷ τόπῳ τούτῳ, i. e. in this land, in allusion to Gen. 15, 14, filled out perhaps from Ex. 3, 12. So Hdian. 3. 14. 2. Dem. 49. 5 ταῖς ἄλλαις ταῖς ἐν τούτῳ τῷ τόπῳ νήσοις. Xen. An. 1. 5. 1. ib. 4. 2. 4. d) Trop. of a *place or passage* in a book; Luke 4, 17 εἶρε τὸν τόπον οὗ ἦν γεγραμμένον. So Xen. Mem. 2. 1. 20. Prob. not found elsewhere in this sense, Sturz Lex. Xen. s. v. Suid. τόπος· ἡ ἐκάστου λόγου περίοδος.

ΤΟΣΟΥΤΟΣ, τοςαῦτη, τοςοῦτο and τοςοῦτον, a strengthened form for τόσος, η, ον, correl. to ὅσος, πόσος, Buttm. § 79. 4, 5; *so great, so much, so many*.

1. Pr. of magnitude, intens. *so great*, Matt. 8, 10 οὐδὲ τοςαῦτην πίστιν εἶρον. Luke 7, 9. John 12, 37. Rev. 18, 17. Plur. Neut. τοςαῦτα, *so great things, benefits*, Gal. 3, 4. With ὅσος corresponding, Heb. 1, 4. 7, 22 comp. 20. 10, 25. Rev. 18, 7. 21, 16 Rec. So 2 Macc. 4, 3. Hdian. 7. 8. 4. Xen. An. 3. 5. 7; c. ὅσος Hdian. 2. 3. 17. Xen. Cyr. 8. 1. 4.—Of a specific amount, *so much and no more*; Acts 5, 8 bis, εἰ τοςοῦτον τὸ χωρίον ἀπέδωκε; κτλ. So Xen. Mem. 1. 3. 5. ib. 2. 4. 4.

2. Of time, *so long*; John 14, 9 τοςοῦτον χρόνον. Heb. 4, 7.—Hdian. 1. 6. 1. Xen. Hell. 4. 6. 13.

3. Of number, multitude, collect. or in Plur. *so many, so numerous*; Matt. 15, 33 bis, ἄρτοι τοςοῦτοι ... ὄχλον τοςοῦτον.

Luke 15, 29. John 6, 9. 21, 11. 1 Cor. 14, 10. Heb. 12, 1.—Jos. Ant. 11. 1. 3. Hdian. 1. 17. 10. Xen. Cyr. 2. 4. 2.

ΤΟΤΕ, adv. demonstr. of time, *then*, at that time, correl. to *ότε*, *πότε*, Buttm. § 116. 4.

1. In general propositions, *then*, marking succession; e. g. after *πρῶτον*, as Matt. 5, 24 *πρῶτον διαλλάγησι ... καὶ τότε ἐλθὼν πρόσφερε κτλ.* 12, 29. Mark 3, 27. John 2, 10; with *ὅταν*, 2 Cor. 12, 10 *ὅταν γὰρ ἄσβε- νῶ, τότε δυνατός εἰμι.* John 2, 10. Simply, Luke 11, 26.—So c. *ὅταν* Hdian. 2. 9. 4. Xen. Mem. 4. 3. 17.

2. Of time past; e. g. with a notation of time preceding, as *ότε*, Matt. 13, 26 *ὅτε δὲ ἐβλάστησεν ὁ χόρτος ... τότε ἐφάνη καὶ τὰ ζιζάνια.* 21, 1. John 12, 16; with *ὡς* John 7, 10, 11, 6; *μετὰ* c. acc. John 13, 27. So after a participle as noting time, Acts 27, 21. 28, 1 *καὶ διασώζοντες, τότε ἐπέγνω- σαν κτλ.* comp. Matth. § 565. 1 sq. Buttm. § 144. n. 3. Also as opp. *νῦν*, Rom. 6, 21. Gal. 4 8 comp. 9. v. 29. Heb. 12, 26; *εὐθὺς* *τότε* Acts 17, 14. Simply, where the notation of time lies in the context, and *τότε*, *then*, at that time, is often i. q. *there- upon*, after that; Matt. 2, 7 comp. 4. v. 17 *τότε ἐπληρώθη τὸ ῥήσμα κτλ.* 3, 5. 13 *τότε παραγίνεται ὁ Ἰησοῦς*, i. e. after this, comp. v. 6. 7. Matt. 3, 15. 4, 1. 26, 3. John 19, 1. 16. Acts 1, 12. 10, 46. 48. Heb. 10, 7. 9. al. So c. *ὅτε* Xen. Cyr. 8. 4. 14 comp. 13; *ὡς* Hdian. 3. 3. 5. Xen. Conv. 1. 14; particip. Xen. Cyr. 1. 5. 6; opp. *νῦν* Xen. Cyr. 5. 2. 8. Simpl. Sept. Gen. 13, 7. Ezra 4, 23. 24. Ceb. Tab. 29. Xen. Conv. 1. 14 *οὐδὲ τότε*.—Also in later usage *ἀπὸ τότε*, from then, from that time, Matt. 4, 17. 16, 21. 26, 16. Luke 16, 16; see Phryn. ed. Lob. p. 461. Sturz de Dial. Mac. p. 211. Sept. for *מִכָּתָל* [מִכָּתָל] Ecclus. 8, 12.—With the art. as adj. *ὁ τότε κόσμος* the then world 2 Pet. 3, 6; comp. Buttm. § 125. 6. So Hdian. 1. 14. 10. Xen. An. 2. 2. 20.

3. Of a time future, e. g. with *ὅταν* preceded. Matt. 25, 31 *ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρ. ... τότε καθίσει ἐπὶ θρόνον κτλ.* Mark 13, 14. Luke 14, 10. 21, 20. John 8, 28. 1 Cor. 13, 10. 16, 2. 1 Thess. 5, 3. Pleonast. *ὅταν ... τότε ἐν ἐκείναις ταῖς ἡμέραις* Luke 5, 35. (Comp. Dem. 288. 21 *τότε κατ' ἐκείνον τὸν καιρὸν*.) With *πρῶτον*, Luke 6, 42; opp. *ἀπὸ* 1 Cor. 13, 12. Simply, Mark 13, 21 *καὶ τότε εἰάν τις ὑμῖν εἴπῃ κτλ.* v. 26. 27. Luke 13, 26. 21, 27. 1 Cor. 4, 5. 2 Thess. 2, 8. Sept. simpl. for *יִשָּׁא* Ex. 12, 44. 48.—Luc. D. Deor. 4. 5 *εἰσόμεθα τότε, τί πρακτέον*. Hdian. 3. 9. 13. +

τοῦναντίον, (*ἐναντίος*), crasis for *τὸ ἐναντίον*, Buttm. § 29. n. 3; pr. *the opposite*, 3 Macc. 3, 22. Xen. Hell. 7. 5. 26.—In N. T. as adv. *on the contrary*, *contrariwise*, 2 Cor. 2, 7. Gal. 2, 7. 1 Pet. 3, 9. See Buttm. § 128. n. 4. § 131. n. 14. So *Æl. V. H. 3. 12. Xen. Mem. 2. 7. 8.*

τοῦνομα, crasis for *τὸ ὄνομα*, Buttm. § 128. n. 4; adverbially i. q. *by name*, Matt. 27, 57; see in *ὄνομα* no. 1. See Buttm. § 131. 7.—Jos. Ant. 8. 7. 6. Palæph. 40. 3. Luc. D. Deor. 3. 1.

τουτέστι, crasis for *τοῦτ' ἐστι*, *that is*, *id est*, used in explanations; so in Acts 1, 19 Rec. *Ἀκελδαμά, τουτέστι, χωρίον αἵματος*. 19, 4. Rom. 7, 18. 9, 8. Philem. 12. Heb. 2, 14. 7, 5. 9, 11. 10, 20. 11, 16. 13, 15. 1 Pet. 3, 20. Sept. for *כִּינָה* Job 40, 19.—In later editions every where written separately, *τοῦτ' ἐστι*, and so Rec. in Matt. 27, 46. Mark 7, 2. Rom. 10, 6. 7. 8. So Diod. Sic. 4. 7.

τοῦτο, see in *οὗτος*.

τράγος, ου, ὁ, *a he-goat, hircus*, Heb. 9, 12. 13. 19. 10, 4. Sept. for *עֲזִירִים* Gen. 31, 10; *עֲזִיר* Lev. 16, 5. 7; *עֲזִיר* Gen. 32, 14.—Luc. D. Deor. 4. 1. Plut. Thes. 18.

τράπεζα, ης, ἡ, (prob. for *τετραπέζα* *τετρα, πέζα*), *a table*, pr. with four legs.

1. Genr. *a table*, for setting on food, taking meals. a) Pr. Matt. 15, 27. Mark 7, 28. Luke 16, 21. 22, 21. 30. So of the table for the shew-bread, Heb. 9, 2, i. q. *ἡ τράπεζα τῆς προθέσεως* 1 Macc. 1, 22; Sept. for *שֻׁלְחָן* Ex. 25, 23. 27 sq. comp. in *πρόθεσις* no. 1. Sept. and *שֻׁלְחָן* genr. 1 Sam. 20, 33. 2 Sam. 9, 7. 10. So Palæph. 23. 1. Luc. Asin. 7. Xen. Conv. 2. 1. b) Meton. like Engl. *table*, for that which is set on, *food, a meal, banquet*; Acts 16, 34 *παρέθηκε τράπεζαν* he set a table, made ready a meal; comp. in *παράτιθμι* no. 1. a. Acts 6, 2 *διακονεῖν τραπέζαις*, see in *διακονέω* no. 2. (*Æl. V. H. 2. 17. Hdian. 4. 7. 8.*) Rom. 11, 9 *γεννησῶν ἡ τρ. αὐτῶν εἰς παγίδα*, quoted from Ps. 69, 23 where Sept. for *שֻׁלְחָן*. 1 Cor. 10, 21 bis. Sept. and *שֻׁלְחָן* Ps. 23, 5. Prov. 9, 2. So Jos. Ant. 10. 9. 4. Hdian. 1. 6. 2. Xen. Cyr. 7. 2. 26.

2. Spec. *the table* of a money-changer, *a broker's table or counter*, at which he sat in the market or public place, e. g. in the outer court of the temple, Matt. 21, 12. Mark 11, 15. John 2, 15; see in *κερματιστής, κολλυβιστής*. So Lys. 114. 37. Isæus 105. 119.—Hence genr. *a broker's office, bank*, where money was deposited and

loaned out, Luke 19, 23 διδόναι τὸ ἀργύριον ἐπὶ τὴν τράπεζαν. See in *τραπεζίτης*. So Dem. 895. 5, 15. ib. 1356. 10.

τραπεζίτης, ου, ὁ, (τράπεζα,) 'one who keeps an exchange-table,' a money-changer, broker, banker, in Lat. also called *trapezita*, *mensarius*, *argentarius*, one who exchanged money, and who also received money on deposit at interest in order to loan it out to others at a higher rate; see Bœckh Staatsh. d. Ath. I. p. 139 sq. Dict. of Antt. arts. *Argentarii*, *Mensarii*. Adam's Rom. Ant. p. 501. Comp. Dem. p. 816 fin. p. 948 init. Matt. 25, 27 εἶδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις.—Jos. Ant. 12. 2. 3. Pol. 32. 13. 6. Dem. 1186. 7.

τραῦμα, ατος, τό, (τιρώσκω, τρώω,) a wound, Luke 10, 34. Sept. for *ῥῥῥ* Gen. 4, 22. Is. 1, 6.—2 Macc. 14, 45. Pol. 2. 69. 1. Xen. Mem. 3. 4. 1.

τραυματίζω, f. ἴσω, (τραῦμα,) to wound, c. acc. Luke 20, 12 τοῦτον τραυματίσαντες ἐξέβαλον. Acts 19, 16. Sept. for *ῥῥῥ* Cant. 5, 7.—1 Macc. 16, 9. Luc. Epigr. 20. Thuc. 4. 12. Xen. Hell. 4. 3. 23.

τραχήλιζω, f. ἴσω, (τράχλος,) to seize by the neck or throat, to throttle, as a wrestler his antagonist, so as to bend the head back, Plut. M. Anton. 33; Pass. Plut. de Curios. 12 ὁρᾷτε τὸν ἀσλητὴν ὑπὸ παιδισκαρίου τραχηλιζόμενον. Plato Riv. 132. c; comp. *Æl. V. H.* 12. 53. Also of an animal, Diog. Laert. 6. 61 ἴδε τὸν κριὸν ἀρειμάμιον, ὡς ὑπὸ τοῦ τύχοντος κορασίῳ τραχηλίζεται.—Hence in N. T. trop. to lay bare, to lay open; Pass. part. Heb. 4, 13 πάντα δὲ γυνὰ καὶ τετραχλησμένα τοῖς ὀφθαλμοῖς αὐτοῦ. So Hesych. τετραχλησμένα· πεφανερωμένα. Comp. Sueton. Vitell. 17 'in forum tractus est, reducto coma capite, ceu noxii solent, atque etiam mento mucrone gladii subjecto, ut visendam præberet faciam. Plin. Panegyr. 34. See Wetst. N. T. II. p. 398. Bleek Hebræerbr. II. p. 585 sq. Others here refer it to the bending back of the neck of an animal for the slaughter-knife; for which there seems to be no authority.

τράχλος, ου, ὁ, the neck, throat, Matt. 18, 6. Mark 9, 42. Luke 17, 2. Acts 15, 10 see in *ζυγός* no. 1. b. Rom. 16, 4 τὸν ἑαυτῶν τράχλον ὑπέστηκαν, sc. under the axe, i. e. have exposed their lives to peril for my safety. Luke 15, 20 et Acts 20, 37 ἐπέπεσον ἐπὶ τὸν τράχλον αὐτοῦ, i. e. embraced him; comp. Dem. 33, 4 where Sept. for *ῥῥῥ*, as also 45, 14. Josh. 10, 24; *ῥῥῥ* Deut. 10,

16. Is. 48, 4.—Hdian. 1. 17. 25. Dem. 744. 6. Xen. An. 7. 4. 9.

τραχύς, εἰα, ὁ, (kindr. ῥάσσω, ῥήσσω ῥάχος, ῥήχος,) rough, uneven, e. g. ὁδοὶ Luke 3, 5. Acts 27, 29 τραχεῖαι τόποι, i. e. rocks, breakers. Sept. for *ῥῥῥῥ* Is. 40, 4. Sept. Jer. 2, 25 ὁδοὶ τρ. Ceb. Tab. 15. Xen. An. 4. 6. 12.

Τραχωνίτις, ἰδος, ἡ, *Trachonitis*, a part of the tetrarchy of Philip, Luke 3, 1; comp. in *Ἰουραία*. This was the north-easternmost of the districts into which the habitable region east of the Jordan was divided, bounded easterly by the Arabian desert; on the S. W. by Auranitis and Gaulonitis; and extending from the territory of Damascus on the North, to near Bostra on the South; Euseb. Onom. art. *Ituræa*. The name according to Strabo is derived from two mountains called *Τράχωνες*, which are not yet identified; Strab. 16. p. 755, 756. *Trachonitis* included what is now known as *el-Lejah*, on the eastern part of Haurân, a singular rocky region full of chasms and defiles, and inaccessible to an enemy. The country in its present state is fully described by Burckhardt, Travels in Syria p. 51 sq. 211 sq. To *Trachonitis* belonged *Kenath*, *Canatha*, now *Künawât*, see Euseb. Onom. art. *Canath*; also *Phæno*, now *Musmeih*, see Inscr. in Burckh. p. 117. See genr. Jos. Ant. 17. 8. 1; also ib. 15. 10. 1. ib. 16. 9. 1. Reland Pal. p. 108. Gesen. Notes on Burckh. p. 510. Winer Realw. s. voc.—Jos. Ant. 1. 6. 4. ib. 17. 11. 4.

τρεῖς, οἱ, αἱ, Neut. *τρία*, τά, card. num. three, Matt. 12, 40. 13, 33. 18, 20. al. Buttm. § 70. 3. So Sept. for *ῥῥῥ* Gen. 7, 13. sæp. Xen. An. 6. 6. 36.—For the pr. n. *τρεῖς* Ταβέρναι, see in *Ταβέρναι*. +

τρέμω, (τρέω,) found only in pres. and impf. Passow s. v. to tremble, from fear, absol. Matt. 5, 33 φοβηθεῖσα καὶ τρέμουσα. Luke 8, 47. Acts 9, 6. Sept. for *ῥῥῥ* Jer. 4, 24. So Hdian. 6. 9. 2. Dem. 314. 24. Plato Rep. 554. d.—Hence, to tremble at any thing, to fear, to be afraid of; so with a particip. 2 Pet. 2, 10 οὐ τρέμουντι βλασφημοῦντες, they do not tremble speaking evil, they are not afraid to speak evil; comp. Buttm. § 144. 6. a. Winer § 46. 1. So c. inf. Soph. *Æd. Col.* 128 δς τρέμμεν λέγειν. With an acc. Sept. for *ῥῥῥ* Is. 66, 2. 5. Plato Parm. 137. a, δι' ἐμπειρίαν τρέμονται τὸ μέλλον.

τρέφω, f. ῥέψω, comp. Buttm. § 18. 2, pr. to make thick, firm, fast, as a fluid, γάλα

τρέφαι to curdle milk, Hom. Od. 9. 246.—
Genr. and in N. T.

1. to make thick or fat, by feeding; hence to feed, to nurse, to nourish, to cherish; c. acc. Matt. 6, 26 ὁ πατήρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά. 25, 37 πότε σε εἶδομεν πεινῶντα, καὶ ἐτρέψαμεν; Luke 12, 24. [23, 29.] Acts 12, 20. Rev. 12, 6, 14. Spec. to pamper, τὰς καρδίας James 5, 5, comp. in καρδία no. 1. a. γ. Sept. for תְּרַבֵּץ Prov. 25, 22; תְּרַבֵּץ 1 K. 18, 13; תְּרַבֵּץ Gen. 48, 15.—Luc. D. Deor. 20. 13. Dem. 1358. 13. Xen. Mem. 2. 7. 2. ib. 2. 9. 2.

2. to nurture, to bring up, Luke 4, 16 Ναζαρέτ, οὗ ἦν τετραμμένος.—1 Macc. 3, 33. Hdian. 1. 7. 5. Plato Rep. p. 558. d. Xen. Mem. 3. 9. 1.

τρέχω, f. τρέξομαι, aor. 2 ἔδραμον, Buttm. § 18. 2. § 114.

1. to run, intrans. and absol. Matt. 27, 48 εὐθὺς δραμὼν εἰς ἐξ αὐτῶν. Mark 5, 6. 15, 36. Luke 15, 20. John 20, 2 τρέχει οὖν καὶ ἔρχεται. v. 4 ἔτρεχον δὲ οἱ δύο. With ἐπὶ c. acc. loc. Luke 24, 12; εἰς final Rev. 9, 9; inf. final Matt. 28, 8. Sept. for רָץ Gen. 24, 28. 2 Sam. 18, 19; c. ἐπὶ Gen. 24, 20. Joel 2, 9. So 2 Macc. 5, 2. Palæph. 22. 3. Xen. Cyr. 2. 2. 9.—Spec. of those who run in a stadium or public race, 1 Cor. 9, 24 bis, οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν κτλ. (Hdian. 5. 6. 17. Plut. Mor. II. p. 21, δραμεῖν στάδιον.) Trop. in comparisons drawn from the public races and applied to Christians, as expressing strenuous effort in the Christian life and cause; 1 Cor. 9, 24 οὕτω τρέχετε ἵνα καταλάβητε sc. τὸ βραβεῖον. v. 26; εἰς κενόν, in vain, Gal. 2, 2 bis. Phil. 2, 16; καλῶς Gal. 5, 7; c. acc. of kindr. noun, Heb. 12, 1 τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα let us run the race set before us; see Buttm. § 131. 4, and for the Subjunct. § 139. m. 3. So c. ἀγῶνα Dion. Hal. Ant. 7. 48. Hdot. 8. 102.—Trop. also of strenuous effort in general, Rom. 9, 16 οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος. So Anth. Gr. IV. p. 134 πίνε καὶ εὐφραίνου· τί γὰρ αὔριον ἢ τί τὸ μέλλον; οὐδεὶς γινώσκει· μὴ τρέχε, μὴ κοπία.

2. Trop. of rumour, word, doctrine, to run, to spread quickly; 2 Thess. 3, 1 ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ.—Comp. Sept. ἕως τάχους δραμεῖται ὁ λόγος αὐτοῦ, for רָץ Ps. 147, 15.

τρήμα, ατος, τό, (τυτραίνω, τράω,) pr. 'that which is pierced through,' a hole, e. g. the eye of a needle, Luke 18, 25 Lachm. for τρυμαλία Rec.—Genr. Pol. 1. 22. 6. Plato Gorg. 494. b.

τριάκοντα, οἱ, αἱ, τά, (τρεῖς, τρία,) thirty, Matt. 13, 8. 23. 26, 15. 27, 3. 9. Mark 4, 8. 20. Luke 3, 23. John 5, 5. 6. 19. Gal. 3, 17. See Buttm. § 70. 4. Sept. for 𐤒𐤕𐤔𐤕 Gen. 5, 3. 5. 16.—Luc. D. Mort. 6. 1. Xen. Mem. 1. 2. 31.

τριάκονσιοι, αἱ, α, (τρεῖς, τρία,) three hundred, Mark 14, 5. John 12, 5. See Buttm. § 70. 1. Sept. for 𐤒𐤕𐤔𐤕 𐤔𐤕𐤕 Gen. 6, 15.—Luc. Ver. Hist. 2. 13. Xen. An. 3. 4. 43.

τρίβολος, ὁ, ἡ, adj. (τρῖς, βέλος,) three-pointed, three-pronged; Subst. ὁ τρίβολος, a caltrop, crow-foot, composed of three or more radiating spikes or prongs, and thrown upon the ground to annoy cavalry; comp. Dict. of Antt. art. Tribulus. Adam's Rom. Ant. p. 542. Veget. 3. 24. Plut. Mor. II. p. 76 τριβόλους σιδηροῦς κατασπείρειν.—In N. T. tribulus, the land caltrop, Engl. Vers. thistle, brier, a low thorny shrub so called from the resemblance of its thorns and fruit, to the military caltrop, tribulus terrestris of Linn. Matt. 7, 16. Heb. 6, 8. Sept. for תְּרִיבִּיץ Gen. 3, 18; צִנְיִים Prov. 22, 5. So Dioscor. 4. 15. Hesych. τριβόλος· ἀκάνθους εἶδος. Lat. tribulus Virg. Georg. 1. 153.

τρίβος, ον, ἡ, (τρίβω,) a beaten path, way, high-way, e. g. εὐθείας ποιεῖτε τὰς τρίβους Matt. 3, 3. Mark 1, 3. Luke 3, 4, all quoted from Is. 40, 3 where Sept. for תְּרִיבִּיץ. Sept. also for אֶרֶץ Gen. 49, 17; תְּרִיבִּיץ Prov. 1, 15.—Plut. Sept. Sap. Conv. 18. Xen. Cyr. 4. 5. 13.

τριετία, ας, ἡ, (τριέτης; τρεῖς, τρία, ἔτος,) a triennium, the space of three years, Acts 20, 31.—Theophr. C. Pl. 1. 20. 4. Plut. comp. Demetr. c. Anton. 6.

τρίζω, f. ἴσω, onomatop. to give out a stridulous, creaking, grating sound, to scream, Lat. stridere, intrans. spoken chiefly of living things, as of the cry or chirping of young birds, Hom. Il. 2. 314. Luc. Tim. 21; of bats, Hdot. 3. 110. ib. 4. 183; espec. of the thin stridulous cry attributed to the manes or shades, Hom. Il. 23. 101. Od. 24. 5. Luc. Necyom. 11; of the shrieks of women, Plut. C. Mar. 19; later of the wheezing or snorting of elephants, Luc. Zeux. 10. Also of inanimate things, as the chord of a lyre, Anth. Gr. IV. p. 57; iron as filed, Alex. Aphrod.—In N. T. of the teeth, to grate, to gnash, c. acc. of part, Mark 9, 18 τρίζει τοὺς ὀδόντας, he gnasheth with his teeth. For the acc. as defining and qualifying the action of the verb, see Matth. § 424. 4. Buttm. § 131. 7.

τρίμηνος, ου, ὁ, ἡ, adj. (τρῖς, μήν.) of three months, trimestris, Æschin. 63. 14.—In N. T. Neut. τὸ τρίμηνον, three months, trimestre, Heb. 11, 23. Sept. for שְׁשָׁנִים Gen. 38, 24; חֹדֶשׁ חֹדֶשׁ 2 K. 24, 8.—Pol. 5. 1. 12. ib. 32. 12. 1.

τρῖς, adv. (τρῖς, τρία) thrice, three times, Matt. 26, 34. 75. Mark 14, 30. 72. Luke 22, 34. 61. John 13, 38. 2 Cor. 11, 25 bis. 12, 8. So ἐπὶ τρῖς, up to thrice, thrice, Acts 10, 16. 11, 10; see in ἐπὶ III. 2. b. Sept. τρῖς for שְׁשָׁנִים 2 K. 13, 18. 19.—Luc. Tox. 39. Xen. Œc. 2. 4.

τρίστεγος, ου, ὁ, ἡ, adj. (τρῖς, στέγη) pr. three-roofed; genr. three-storied, having three floors or stories, οἶκοι τρίστεγοι Jos. B. J. 5. 5. 5; στοαί Dion. Hal. Ant. 3. 68.—In N. T. Neut. τὸ τρίστεγον, the third floor, third story, Acts 20, 9; comp. in ὑπερφῶν. So Symm. Gen. 6, 16; comp. ἡ τριστέγη Artemid. 4. 46.

τρισχίλιοι, αι, α, (τρῖς, χίλιοι) three thousand, Acts 2, 41. See Buttm. § 70. Sept. for שְׁשָׁנִים Ex. 32, 28.—Xen. Cyr. 3. 1. 33.

τρίτος, η, ου, ordin. adj. (τρῖς) the third, e. g.

1. Genr. Matt. 20, 3 περὶ τὴν τρίτην ὥραν. 22, 26 ὁ τρίτος. 27, 64. Luke 12, 38. 2 Cor. 12, 2. Rev. 4, 7. al. Sept. for שְׁשָׁנִים Gen. 1, 13, 2, 14. So Æl. V. H. 7. 5. Xen. An. 2. 2. 4.—Spec. τῇ τρίτῃ ἡμέρᾳ on the third day Matt. 16, 21. Mark 9, 31; τῇ ἡμ. τῇ τρίτῃ John 2, 1; τῇ τρίτῃ sc. ἡμ. Luke 13, 32. So Xen. Hell. 4. 1. 20; τῇ τρίτῃ Cyr. 8. 7. 5.

2. Neut. τὸ τρίτον, e. g. a) Subst. with μέρος impl. a third, the third part, c. gen. of a whole, Rev. 8, 7 τὸ τρίτον τῶν δένδρων. v. 8. 9 bis. 10. 11. 12 quinq. 9, 15. 18. 12, 4; non al. So Sept. for שְׁשָׁנִים Num. 15, 6. 7. 2 Sam. 18, 2. b) Adv. the third time, e. g. τὸ τρίτον Mark 14, 41. John 21, 17 bis. Simpl. τρίτον id. Luke 20, 12. 23. 22. John 21, 14. 1 Cor. 12, 28; τρίτον τοῦτο, this third time, 2 Cor. 12, 14. 13, 1; non. al. Sept. τρίτον for שְׁשָׁנִים Num. 24, 10; τρίτον τοῦτο for שְׁשָׁנִים Judg. 16, 15. So τρίτον Dion Cass. 58. 10. p. 596.—Also ἐκ τρίτου adv. the third time Matt. 26, 44; see in ἐκ no. 2 fin. +

τρίχες, see τρίξ.

τρίχυνος, η, ου, (τρίξ, τριχός) of hair, hairy; σάκκος τρίχυνος Rev. 6, 12. Sept. for שְׁשָׁנִים Zech. 13, 4.—Xen. An. 4. 8. 3 τριχύνους χιτώνας.

τρόμος, ου, ὁ, (τρέμω) a trembling, from fear, terror, Mark 16, 8 εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις. Sept. for יָרָדָה Job 4, 14; פָּחַד Ex. 15, 15. So 1 Macc. 7, 18. Plut. M. Crass. 26. Plato Tim. 62. b.—Coupled with φόβος, e. g. φόβος καὶ τρόμος, fear and trembling, intens. expressing great timidity, diffidence, 1 Cor. 2, 3; or profound respect, reverence, 2 Cor. 7, 15 ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν. Eph. 6, 5. Phil. 2, 12. Comp. Sept. Is. 19, 6. Ps. 55, 5.

τροπή, ἡς, ἡ, (τρέπω) a turning, turning back, e. g. of the heavenly bodies in their courses, as at the solstices, James 1, 17 οὐκ ἔστι παραλλαγή, ἡ τροπὴ ἀποσκίασμα, see in ἀποσκίασμα.—Sept. Job 38, 33 τροπὰς οὐρανοῦ. Deut. 33, 14 ἡλίον τροπῶν. Hom. Od. 15. 404 τροπαὶ ἡλείου. Pol. 9. 15. 2. Also a turning back or rout of enemies, 1 Macc. 4, 35. Xen. An. 1. 8. 25.

τρόπος, ου, ὁ, (τρέπω) pr. a turning, turn, direction; hence genr. a manner, way, mode, Xen. Cyr. 8. 1. 19 εἰς μὲν διδασκαλίας τρόπος ἦν αὐτῶ.—In N. T.

1. a turn, manner, way, mode; in adverbial constructions: a) Acc. c. κατὰ, e. g. κατ' ὃν τρόπον, in what manner, i. e. as, even as, comp. in κατὰ no. 5. Acts 15, 11. 27, 25; κατὰ πάντα τρόπον in every way Rom. 3, 2; κατὰ μηδένα τρόπον in no way, 2 Thess. 2, 3. So Sept. Num. 18, 7. Pol. 1. 87. 4. Xen. Cyr. 8. 2. 5. b) Acc. as adv. ὃν τρόπον, in what manner, i. e. as, even as, Matt. 23, 37 ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία. Luke 13, 34. Acts 1, 11. 7, 28. 2 Tim. 3, 8. So too Jude 7 τὸν ὅμοιον τοῦτοισι τρόπον. See Buttm. § 115. 4. § 131. 7. Matth. § 425. Winer § 32. 6. Herm. ad Vig. p. 880. Sept. for שְׁשָׁנִים Gen. 26, 29. Obad. 16. So 2 Macc. 15, 39. Hdian. 1. 2. 3. Xen. An. 6. 3. 1; ὅμοιον τρόπον Luc. Catapl. 6. c) Dat. παντὶ τρόπῳ, in every way, Phil. 1, 18; see Buttm. § 133. 4. b. Winer § 31. 4. Also ἐν παντὶ τρόπῳ 2 Thess. 3, 16; see in ἐν no. 3. b. So dat. 1 Macc. 14, 35. Arr. Epict. 2. 20. 8. Xen. Cyr. 2. 1. 13.

2. Trop. a turn of mind and life, a man's ways, habits, deportment; Heb. 13, 5 ἀφελάργυρος ὁ τρόπος.—Jos. Ant. 6. 12. 7. Hdian. 2. 14. 9. Xen. An. 1. 9. 22.

τροποφορέω, ὦ, f. ἤσω, (τρόπος, φορέω) to bear with the turn of any one, i. e. with his disposition, habits, manners, conduct, c. acc. Acts 13, 18 Rec. ἐτροποφόρησεν αὐτούς, from Deut. 1, 31 where Sept. Alex. et Compl. for שְׁשָׁנִים. Later edit. ἐτρο-

φοφώρησεν.—Constitut. Apost. 7. 36. Cic. ad Att. 13. 29.

τροφή, ἡς, ἡ, (τρέφω,) *food, nourishment, sustenance*; Matt. 3, 4 ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες κτλ. 6, 25. 24, 45. Luke 12, 23. John 4, 8. Acts 2, 46. 9, 19. 14, 17. 27, 33. 34. 36. 38. James 2, 15. Trop. *nutriment* for the mind, instruction, Heb. 5, 12. 14. Sept. pr. for לֶחֶם Job 36, 31; חֵן Ps. 136, 25. Prov. 6, 8. So Arr. Epict. 1. 11. 12. Hdian. 1. 17. 23. Xen. Mem. 3. 11. 6.—Spec. *a stipend, hire*, Matt. 10, 10 ἄλιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ, comp. Luke 10, 7 et 1 Tim. 5, 18 where it is τοῦ μισθοῦ αὐτοῦ. So Xen. Œc. 5. 13.

Τρόφιμος, ου, ὁ, *Trophimus*, pr. n. of a Christian of Ephesus, Acts 20, 4. 21, 29. 2 Tim. 4, 20.

τροφός, οὔ, ὁ, ἡ, (τρέφω,) *a nurser, nurse*, 1 Thess. 2, 7. Sept. for מְנַחֵם Gen. 35, 8. Is. 49, 23.—Hdot. 6. 61. Pol. 16. 31. 2. Xen. Cyr. 7. 3. 13.

τροφοφορέω, ὦ, f. ἴσω, (τροφοφόρος; τροφή, φορέω,) *to bring nourishment to any one, to cherish, to care for*, c. acc. Acts 13, 18 in later edit. from Deut. 1, 31 where Sept. Cod. Vatic. for Heb. נִחֵם; see in τροποφορέω.—2 Macc. 7, 27. Macar. Homil. 46 ἀναλαμβάνει καὶ περιβάλλει καὶ τροφοφορεῖ ἐν πολλῇ στοργῇ. Hesych. ἐτροφοφόρησεν ἔθρεψεν.

τροχία, ἁς, ἡ, (τρόχος,) *a wheel-track, rut*, Nicand. Theriac. 876 ἀμάξης τροχία.—In N. T. in a wider sense, *a track, way, path*; trop. Heb. 12, 13 τροχίους ὁρᾷς ποιῶσθε τοῖς ποσὶν ὑμῶν, i. e. ways of life and conduct; quoted from Prov. 4, 26 where Sept. for לְנֶחֱמֶיךָ, as also Prov. 2, 15. 4, 11. So Suid. τροχίαι πορείας, τρίβους, ἐργασίας.

τροχός, οὔ, ὁ, (τρέχω,) pr. *a runner*, any thing made round for rolling or running; hence genr. *a wheel*, as of a chariot, Sept. for רֶכֶת 1 K. 7, 32. Xen. Cyr. 6. 1. 30; of a potter, Pol. 12. 15. 6; for torture, Luc. D. Deor. 6. 5. Plut. Phocion 35.—In N. T. trop. *a course*, as if run by a wheel, or perh. *a circular course, circuit*; James 3, 6 τροχὸν τῆς γενέσεως. see in γένεσις no. 2. Comp. Anacr. 4. 7 τοσὺτος ἄρματος γὰρ οἶα, βίος τρέχει κυλισθεῖς. Wetst. N. T. II. p. 670. Some of the grammarians make a distinction as between τρόχος wheel, and τροχός course; see Passow in τροχός fin.

τρώβλιον, ου, τό, *a dish, bowl*, for eating or drinking; Matt. 26, 23 ὁ ἐμβάψας

μετ' ἐμοῦ ἐν τῷ τρυβλίῳ. Mark 14, 20. Sept. for תְּרֵבֶל Ex. 25, 39. Num. 4, 7.—Luc. Tim. 54. Œl. V. H. 9. 37. Plut. Demosth. 23.

τρυγᾶω, ὦ, f. ἴσω, (τρίγγη,) *to gather in ripe fruits or grain, to harvest*, genr. Sept. for תְּרֵבֶל Hos. 10, 12. 14; κῆπον τρ. Long. 2. 4.—Often and in N. T. of vintagers, *to harvest or gather grapes*, c. acc. Luke 6, 44 οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν. Rev. 14, 18. 19. Sept. for תְּרֵבֶל Deut. 24, 21. Judg. 9, 7. So Dioscor. 5, 29 τὴν σταφυλήν. Luc. Catapl. 20. Xen. Œc. 19. 19.

τρυγών, ὄνος, ἡ, (τρώξω, τρίζω,) *a turtle-dove*, Luke 2, 24; see in περιστέρᾳ. Sept. for תֹּרֶבֶל Lev. 5, 7. 11.—Œl. V. H. 1. 15. H. A. 1. 35, 39.

τρυμαλιά, ἁς, ἡ, (τρίμμη, τρύω,) *a hole, the eye of a needle*, i. q. τρύπημα, Mark 10, 25. Luke 18, 25.—Genr. τρυμ. τῆς πέτρας Sept. Judg. 15, 11. Plut. de Puer. educ. 14.

τρύπημα, ατος, τό, (τρύπῳ, τρύπα, τρύω,) *a hole, the eye of a needle*, Matt. 19, 24.—Genr. Aristoph. Pac. 1234. Etymol. Mag. 726. 55. Moeris p. 289, ὀπήν, Ἀττικῶς τρύπημα, Ἑλληνικῶς.

Τρύφαινα, ἡς, ἡ, *Tryphæna*, pr. n. of a female Christian at Rome, Rom. 16, 12.

τρυφάω, ὦ, f. ἴσω, (τρύφή,) *to live delicately and luxuriously, to live in pleasure*, absol. James 5, 5. Sept. for נִשְׂבֵּחַ Neh. 9, 25; נִשְׂבֵּחַ Is. 66, 11. Œl. V. H. 2. 5. Xen. Ath. 1. 11.

τρυφή, ἡς, ἡ, (τρίπτω,) *delicate living, luxury*, sc. as breaking down the mind and making effeminate. Luke 7, 25 οἱ ἐν... τρυφῇ ὑπάρχοντες. 2 Pet. 2, 13 see in ἡμέρα no. 1. a. Sept. for נִשְׂבֵּחַ Prov. 19, 10. Cant. 7, 6.—Test. XII Patr. p. 701 ὁ ἐν τρυφῇ διάγων. Hdian. 5. 2. 14. Xen. Mem. 1. 6. 10.

Τρυφῶσα, ἡς, ἡ, *Tryphosa*, pr. n. of a female Christian at Rome, Rom. 16, 12.

Τρωάς, ἁδος, *Troas*, strictly *Alexandria-Troas*, a city of Mysia, situated on the coast over against the island of Tenedos, at some distance southward from the site of Troy. Its solitary ruins are now called *Eski-Stamboul*. Acts 16, 8. 11. 20, 5. 6. 2 Cor. 2, 12. 2 Tim. 4, 13.—Ptolem. 5. 3. Plin. H. N. 5. 30. The name *Troas* or the *Troad* strictly belonged to the whole district around Troy. See Pococke II. ii. p. 108. O. v. Richter Wallf. p. 462.

Τρωγύλλιον, ου, τό, *Trogylum*, pr. n. of a town and promontory on the western

coast of Asia Minor, opposite Samos, at the foot of Mount Mycale. Acts 20, 15.—Strabo 14. 1. 13. p. 636.

τρώγω, f. ξομαι, aor. ἔτραγον, (kindr. τρώω, τρώω,) to gnaw, to crack, to chew, pr. fruits, nuts, raw beans, etc. which require cracking with the teeth, Hdot. 2. 37. ib. 2. 92; hence τραγάλια, τρακτά, fruits, nuts, almonds, and the like, set on as dessert.—In N. T. genr. to eat, i. q. ἐσθίω, absol. Matt. 24, 38 τρώγοντες καὶ πίνοντες, eating and drinking, feasting, revelling, comp. in ἐσθίω no. 2. c. (Dem. 402. 21 τρώγειν καὶ πίνειν ἡσυχῇ. Pol. 32. 9. 9. Xen. Conv. 4. 8.) With acc. ἄρτον v. ἄρτους by Hebr. John 13, 18, quoted from Ps. 41, 10 where Heb. בָּרֶכֶּה, Sept. ἐσθίω, see fully in ἄρτος no. 2. Trop. John 6, 58; acc. σάρκα v. 54. 56. 57; see fully in αἷμα no. 1.

τυγχάνω, f. τεύχομαι, (kindr. τεύχω,) aor. 2 ἐτυχον, perf. τετύχηκα; also perf. τέτευχα Heb. 8, 6. Hdot. 3. 14, and in later writers, see in no. 1 fin. See Buttm. § 114. Matth. § 251. Lob. ad Phryn. p. 395.—To hit, to strike, to reach a mark or object, so of a weapon, absol. Hom. Il. 5. 98. Xen. Cyr. 4. 6. 4; c. acc. Il. 5. 582; c. gen. Il. 5. 587; Ael. V. H. 13. 1 fin. Xen. Cyr. 2. 3. 18. Also, to hit upon, to fall in with, to meet casually, of persons, absol. Od. 21. 13, Hes. Theog. 973.—Hence in N. T.

1. Trans. to attain unto, to obtain, to gain, to receive, c. gen. Luke 20, 35 καταξιεύentes τοῦ αἰῶνος ἐκείνου τυχεῖν. (Dem. 262. 27 κατ' αὐτὸ τοῦτο ἀξίός εἰμι ἐπαινῶν τυχεῖν.) Acts 24, 3 πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ. 26, 22. 27, 3. 2 Tim. 2, 10 ἵνα σωτηρίας τύχωσι. Heb. 11, 35. Perf. Heb. 8, 6 διαφ. τέτευχε λειτουργίας.—2 Macc. 4, 6 εἰρήνης. Diod. Sic. 4. 33 σωτηρίας. Hdot. 2. 3. 25. Xen. Cœc. 11. 8. Perf. τέτευχα, c. gen. 3 Macc. 5, 35 βοήθειας τετευχότες. Pol. 1. 66. 10. Plut. Alcib. 1. Comp. Sturz de Dial. Alex. p. 198. Lob. ad Phryn. p. 395.

2. Intrans. to hit, to happen, to fall out, to chance, e. g.

a) Impers. εἰ τύχοι, if so happen, it may be, i. e. perchance, perhaps, comp. in εἰ I. 1; 1 Cor. 14, 10 et 15, 37.—Philo de Nom. mut. p. 1067 μουσικὸν μὲν γάρ, εἰ τύχοι, καὶ γραμματικόν κτλ. Dion. Hal. 4. 19. Hdot. 7. 3. 4, 9. Luc. Bis accus. 2. Comp. Wetst. N. T. II. p. 160. Viger. p. 301. n. 38.

b) Part. τυχών, οὔσα, ὄν. a) As Adj. happening, any where and at all times, i. q. chance, casual, common; hence οὐ τυχών,

uncommon, special. Acts 19, 11 δυνάμεις τε οὐ τὰς τυχοῦσας ἐποίει ὁ θεός. 28, 2. So c. οὐ 3 Macc. 3, 7. Jos. Ant. 2. 6. 6. Hdot. 2. 3. 16. Genr. Pol. 1. 25. 6. Xen. Mem. 1. 1. 14. β) Neut. τυχόν adv. it may be, perchance, perhaps; 1 Cor. 16, 6 πρὸς ὑμᾶς δὲ τυχόν παραμενῶ. So Arr. Exp. Alex. M. 1. 10. 10. Xen. An. 6. 1. 20. Comp. Viger. p. 365.

c) Spec. before the participle of another verb, τυγχάνω is used in an adverbial sense, much like the Engl. phrase 'to happen or chance to be,' before a participle; e. g. Ceb. Tab. 1 ἐτυγχάνομεν περιπατοῦντες we happened to be walking about, we were by chance walking. Xen. An. 1. 5. 8 ὅπου ἕκαστος ἐτυχεν ἐσθιῶν, where each happened to be standing. Buttm. § 144. n. 6. Kühner § 310. 4. 1. Matth. § 553. δ. So espec. with ὦν, ὄντες, Xen. Cyr. 2. 2. 11 ἐν τῇ σκηνῇ ἐτύχχανε τις ὦν, in the tent there happened to be one. Ag. 2. 2 πλὴν ὅσοι αὐτῶν φυγάδες τότε ὄντες ἐτύχχανον. But not seldom, espec. in later writers, ὦν is here omitted, particularly before a predicate; and then τυγχάνω is equivalent to a conditional to be, which can often be expressed in English only by to be or sometimes not at all; comp. Matth. § 533. no. 1. Thus in the same words of Xen. Hell. 4. 3. 3 πλὴν ὅσοι αὐτῶν φυγάδες τὸν ἐτύχχανον, except those who happened to be exiles, Engl. who were exiles. Plato Hipp. Maj. 300. e, διὰ ταῦτα τυγχάνει καλῇ. Aristoph. Eccles. 1141. Palaph. 15. 2 ὅπου ἐτύχχανε ἄρκτος where there chanced to be a bear, Engl. where there was a bear. Jos. Ant. 1. 19. 5 εἴπερ Λαβάνου παῖς τυγχάνεις; dost thou happen to be the daughter of Laban? i. e. art thou perhaps his daughter? ib. 4. 7. 2 Μωϋσῆς δέ, γηραιὸς ἤδη τυγχάνων, Moses happening now to be an old man, Engl. being now old. See Matth. l. c. Lob. ad Phryn. p. 277.—Hence in N. T. Luke 10, 30 ἀφέντες [αὐτὸν] ἡμιζανὴ τυγχάνοντα, leaving him happening to be half dead, i. e. leaving him as it were half dead.

τυμπανίζω, f. ἴσω, from τύπανον, tympanum, a drum, tabret, timbrel, (τύπανον, τύπτω,) consisting in the East of a thin wooden rim covered over with membrane, and hung round with brass bells or rattles, used chiefly by dancing women, Sept. for תִּבְּחָן Ex. 15, 20. Judg. 11, 34. Ael. V. H. 9. 8. Hdot. 4. 11. 5. But the τύπανον, tympanum, was also an instrument of torture; as to which interpreters are not agreed whether it was a stick (drumstick)

tor beating or a frame resembling a drum or timbrel, on which criminals were bound to be beaten to death. The main passage is 2 Macc. 6, 19, 28, comp. v. 30; and in Jos. de Macc. the same instrument is called τροχός, *a wheel*, §§ 5, 9. This would seem to imply only a frame or rim on which they were extended. Phot. in Lex. τύμπανον· τὸ τοῦ δημίου ξύλον, ᾧ τοὺς παραδιδόμενους διεχειρίζετο. Luc. Catapl. 6 ἐκ τυμπάνου, ubi Schol. ξύλον ἐν ᾧ τοὺς καταδίκους ἐφόνεον.—Hence the verb τυμπανίζω, genr. *to drum, to beat the drum or timbrel*, Diod. Sic. 3. 59. In N. T. spec. *to scourge upon the tympanum, to torture, to beat to death*; comp. Engl. ‘to break upon the wheel’; Pass. Heb. 11, 35 ἄλλοι δὲ ἐτυμπανίσαν, in allusion to 2 Macc. 1. c. So Luc. Jup. Trag. 19 ἀνασκολοπιζόμενους δέ, καὶ τυμπανιζόμενους. Aristot. Rhet. 2. 5. Plut. de Adul. et Amic. 17; comp. ἀποτυμπανίζω, 3 Macc. 3, 27 αἰσχίστους βασάνους ἀποτυμπανισθήσεται. Dem. 126. 17. Plut. Galb. 8.

ΤΥΠΙΚΩΣ, adv. (τύπος,) *typically, in figures*, 1 Cor. 10, 11 Lachm. for τύποι in Rec.

τύπος, ου, ό, (τύπω,) *a type, i. e. any thing caused, produced, made by blows*.

1. *a mark, print, impression*; John 20, 25 bis, τὸ τύπον τῶν ἡλῶν.—Athen. 13. p. 585. c, τοὺς τύπους τῶν πληγῶν ἰδοῦσα. Jos. B. J. 3. 9. 3. Plut. Symp. 8. 7. 4.

2. *a figure, form, e. g.* a) Of an image, statue. Acts 7, 43 τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοὺς, quoted from Amos 5, 26 where Sept. for עֲצָנִים. So Hdian. 5. 5. 11 τὸν τύπον τοῦ θεοῦ. Diod. Sic. 1. 7. b) Trop. *form, manner, e. g.* of the contents of a letter Acts 23, 25; of a doctrine Rom. 6, 17. So 3 Macc. 3, 30 ὁ μὲν τῆς ἐπιστολῆς τύπος κτλ. Jambl. Vit. Pythag. c. 23. p. 89, τὸν τύπον τῆς διδασκαλίας. Pol. 22. 7. 9. c) Trop. of a person as bearing the form and figure of another, i. e. as having a certain resemblance in relations and circumstances; Rom. 5, 14 ὅς ἐστι τύπος τοῦ μέλλοντος.

3. *a prototype, pattern.* a) Pr. of a pattern or model after which any thing is to be made; Acts 7, 44 ποιῆσαι αὐτὴν κατὰ τὸν τύπον κτλ. Heb. 8, 5. Comp. Ex. 25, 40 where Sept. for תְּבַנֵּי. So Anthol. Gr. II. p. 72. b) Trop. *an exemplar, example, pattern, e. g.* to be imitated, followed, Phil. 3, 17 συμμιμηταὶ μου γίνεσθε ... καθὼς ἔχετε τύπον ἡμᾶς. 1 Thess. 1, 7. 2 Thess. 3, 9. 1 Tim. 4, 12. Tit. 2, 7. 1 Pet. 5, 3. Hence also *an example* for admonition, warning, 1 Cor. 10, 6. 11.

ΤΥΠΩ, f. ψω, 1. *to beat, to strike, to smile, pr. with repeated strokes, e. g.* a) In enmity, with a staff, club, the fist; c. acc. of pers. Matt. 24, 49 τύπτειν τοὺς συνδούλους. Luke 12, 45. Acts 18, 17. 21, 32 τύπτοντες τὸν Παῦλον. 23, 3; τινὰ ἐπὶ τὴν σιαγόνα Luke 6, 29; εἰς τὴν κεφαλὴν sc. αὐτόν Matt. 27, 30; τὴν κεφαλὴν αὐτοῦ καλάμῳ Mark 15, 19; αὐτοῦ τὸ πρόσωπον Luke 22, 64; τὸ στόμα Acts 23, 2. Sept. of pers. for כָּרַךְ Ex. 2, 11. 13. 21, 15. So Æschin. 4. 42 τύπτειν τὸν πατέρα, ἢ τὴν μητέρα. Pol. 3. 53. 4. Xen. Ath. 1. 8; τινὰ εἰς τι Xen. Cyr. 5. 4. 5. b) Of those who beat upon their breasts in strong emotion; Luke 23, 48 τύπτοντες ἑαυτῶν τὰ στήθη. 18, 13 ἔτυπτεν [ἑαυτὸν] εἰς τὸ στήθος. So Jos. Ant. 7. 10. 5 τυπόμενος τὰ στήρνα. c) Trop. from the Heb. *to smile, i. q. to punish, to inflict evil, to afflict with disease, calamity, spoken only of God, c. acc.* Acts 23, 3 τύπτειν σε μέλλει ὁ θεός. Sept. and כָּרַךְ 2 Sam. 24, 17. Ez. 7, 9. So 2 Macc. 3, 39. Comp. in πατάσω no. 2. b.

2. Trop. *to strike against, to offend, to wound, e. g.* the conscience of any one, τὴν συνείδησιν 1 Cor. 8, 12. Sept. and כָּרַךְ 1 Sam. 1, 8.—Hom. II. 19. 125. Hdot. 3. 64 init.

Τύραννος, ου, ό, Tyrannus, pr. n. of a man at Ephesus, in whose school Paul disputed, and thus taught the Gospel, Acts 19, 9; comp. in σχολή. He was prob. a Greek sophist; since Paul had left the Jewish synagogue.

τυρβάζω, f. άσω, (τύρβη, Lat. turba,) *to make turbid, to disturb, to stir up, τὸν πηλόν* Aristoph. Vesp. 257.—In N. T. trop. *to disturb in mind, to trouble*; Pass. or Mid. Luke 10, 41 μεριμνᾶς καὶ τυρβάξῃ περὶ πολλά. So Aristoph. Pax 1006 sq. Athen. 8. 3. p. 336.

Τύριος, ου, ό, ἡ, adj. (Τύρος,) *Tyrian*, hence ὁ Τύριος, *a Tyrian*, Acts 12, 20.—Hdian. 3. 3. 3.

Τύρος, ου, ἡ, Tyre, Heb. צִיִּר (rock), Aram. צִרְא, whence Τύρος, pr. n. of the celebrated emporium of Phenicia, younger than Sidon, and not mentioned by Moses or Homer; but soon outstripping the latter city in commerce, wealth, and power. Tyre was situated on the coast of the Mediterranean within the limits assigned to the tribe of Asher; but was never subdued by the Israelites; Josh. 19, 29, comp. Judg. 3, 3. 4. 18, 7. On the contrary, under the reigns

of David and Solomon there was a close alliance of aid and commerce between the two nations; 2 Sam. 5, 11. 1 K. 5, 1 sq. 1 Chr. 14, 1 sq. 2 Chr. 2, 3, 9, 10. Jos. Ant. 8. 2. 6 sq. ib. 8. 3. 4. c. Ap. 1. 17. The ancient city lay on the continent, and the more modern part upon an island opposite. It was long besieged by Shalmaneser, Menand. ap. Jos. Ant. 9. 14. 2; and afterwards for 13 years by Nebuchadnezzar, Jos. Ant. 10. 11. 1. c. Ap. 1. 21. Comp. Ez. c. 26. 27. 28. Whether it was actually captured by the latter, is matter of question among critics; since neither Josephus nor any Greek or Phenician writer asserts it; Jerome ad Ez. 26, 7. At any rate Tyre appears to have come under the dominion of the Babylonians; and afterwards under that of the Persians; in whose time the Tyrians furnished cedar for the second temple, Ezra 3, 7. Tyre was taken by Alexander the Great, after a celebrated siege, B. C. 332; see Diod. Sic. 17. 40 sq. Arr. Exp. Alex. M. 2. 16 sq. Q. Curt. 4. 2 sq. The ancient part of the city, lying upon the continent, was destroyed in this siege, and never again rebuilt; the materials were built up into a causeway or mole from the main land to the island city. Under the Seleucidæ and the Romans, Tyre still retained its importance as a commercial city. Strabo describes it as situated wholly upon an island, and as flourishing in trade and commerce; Strabo 16. 2. 23. p. 757. In the fourth century, according to Jerome, it was still a place of great importance; ad Ezech. 26, 7; and such it continued to be in the time of the crusades. See genr. Reiland Palæst. p. 1046 sq. For the history and present state of Tyre or *Sûr*, a small town on a peninsula, connected with the coast by the enlargement of Alexander's mole, see Bibl. Res. in Palest. III. p. 392-408. The prophets of the O. T. describe Tyre as full of wealth, pride, luxury, and vice; and denounce judgments against her for her idolatry and wickedness; see Is. 23, 13. Ez. 26, 7. 28, 1 sq. 29, 18.—In N. T. Acts 21, 3. 7; elsewhere only *τύπος* καὶ *σιδών* Matt. 11, 21. 22. 15, 21. Mark 3, 8. 7, 24. 31. Luke 6, 17. 10, 13. 14.

τυφλός, ἡ, ὄν, (τυφέλος, τύφω,) blind, Matt. 9, 27. 28. 11, 5. 12, 23. Luke 7, 21. 22. John 9, 1 sq. Acts 13, 11. al. Sept. for *ἄγ* Lev. 19, 14. Job 29 15. So Ceb. Tab. 7. Luc. Tim. 20. Xen. Mem. 4. 3. 3.—Trop. in respect to the mind, blind, ignorant, stupid, dull of apprehension; Matt. 15,

14 ὁδοῖς εἰσι τυφλοί τυφλῶν. 23, 16. 17. 19. 24. 26. Luke 4, 18. John 9, 39. 40. 41. Rom. 2, 19. 2 Pet. 1, 9. Rev. 3, 17. Sept. and *ἄγ* Is. 42, 16. 18. 19. 43, 8. So Luc. Vitar. Auct. τυφλός γὰρ εἰ τῆς ψυχῆς τὸν ὀφθαλμόν. Soph. CEd. Tyr. 371; comp. Xen. Mem. 1. 3. 4. +

τυφλῶ, ὦ, f. ὦσω, (τυφλός,) to blind, to make blind, c. acc. Æl. V. H. 13. 24. Hdot. 4. 2.—In N. T. only trop. of the mind, to blind, to darken, c. acc. John 12, 40 τοὺς ὀφθαλμούς. 1 John 2, 11. 2 Cor. 4, 4 τὰ νοήματα. Sept. for *ἄγ* Is. 42, 19. So Test. XII Patr. p. 534 τὸν νοῦν. Jos. Ant. 8. 2. 2 ἡ διανοία τετυφλωμένων. Platon Phæd. 48. p. 99. c, τὴν ψυχὴν τυφλω-
ζειν.

τυφῶ, ὦ, f. ὠσω, (τύφος, τύφω,) to smoke, to wrap in smoke or mist, Jul. Cæsares. τυφούμεθα ὑπὸ τοῦ καπνοῦ, in Riemer s. v. Trop. to wrap in conceit, to make conceited, proud, to inflate, Philo Leg. ad Cai. p. 1015 ὁ δὲ Γάιος ἐάντων ἐτετύφωσεν. Jos. B. J. 2. 17. 9. Hdtian. 6. 5. 24.—In N. T. only Pass. to be conceited, proud, arrogant, lifted up with pride; 1 Tim. 3, 6 μὴ τυφώ-
ζεῖς εἰς κρίμα ἐμπέσῃ. 6, 4. 2 Tim. 3, 4. So Jos. c. Ap. 1. 3. Æl. V. H. 3. 28 τετυφωμένους ἐπὶ τῷ πλούτῳ. Pol. 3. 81. 1. Dem. 116. 6.

τύφω, f. ζύφω, Buttm. § 18. 2; to raise a smoke, with kindr. acc. καπνὸν τύφειν Hdot. 4. 196; to smoke, to fill with smoke, καπνῷ τύφειν τὴν πόλιν Aristoph. Vesp. 457, 1079; to let burn out in smoke, i. e. slowly and faintly, c. acc. Diod. Sic. 3. 29 τύφουσι τὸν ἐν τῇ χαράδρᾳ χόρτον.—In N. T. Pass. to be consumed in smoke, to smoke; Matt. 12, 20 λίνον τυφόμενον, a smoking wick, i. e. burning faintly, dimly, quoted from Is. 42, 2 where Heb. *נִתְּנָה*, Sept. καπνίζομαι; see fully in λίνον. So Chariton. Aphrod. 6. 3 τυφόμενον πυρός. Anth. Gr. I. p. 7. Plut. Solon. 1 παρεφύλαξε τυφόμενῃν ἀδρού πυρός ἔτι ζῶσαν φλόγα.

τυφωνικός, ἡ, ὄν, (τυφών,) typhonic, like a whirlwind, violent, tempestuous, e. g. ἄνεμος Acts 27, 14.—So τυφών a whirlwind, tempest, Aristot. Meteor. 1. de Mundo 4. 18.

τύχικος, ον, ὁ, or Τυχικός, οὗ, Ty-chicus, pr. n. of a Christian teacher, the friend and companion of Paul, Acts 20, 4. Eph. 6, 21. Col. 4, 7. 2 Tim. 4, 12. Tit. 3, 12.—On the accentuation, see Winer § 6. 1. m.

τυχόν, see in τυχάνω no. 2. b. β.

Υ.

ὕακινθος, η, ον, (ὕακινθος,) *hyacinthine*, having the colour of the hyacinth, Rom. 9, 17. Sept. for שָׁחָה Ex. 25, 5; חֲבִצְתָּה Ex. 26, 4.—Hom. Od. 6. 231. Luc. pro imag. 5.

ὕακινθος, ου, ό, ή, the *hyacinth*, a flower of a deep purple or reddish blue, Hom. Il. 14. 348. Æl. V. H. 13. 1.—In N. T. the *hyacinth*, a gem of like colour, nearly related to the *zircon* of mineralogists, Rev. 21, 20. See Plin. H. N. 37. 41. Rosenm. Bibl. Alterthk. IV. i. p. 38.

ὕαλινος, η, ον, (ὕαλος,) of *glass, glassy*, transparent; Rev. 4, 6 ὡς ἡ θάλασσα ὑάλινη. 15, 2 bis.—Aristoph. Ach. 74.

ὕαλος, ου, ό, ή, (ὕω,) pr. 'any thing clear like water,' e. g. any transparent stone or gem, as *rock-salt* Hdot. 3. 24; *crystal*, Sept. for חֲבִצְתָּה Job 28, 17; a burning-glass or mirror, prob. of crystal, Aristoph. Nub. 766 or 768 λίθος διαφανής, ἀφ' ἧς τὸ πῦρ ἀπτοῦσι . . . τὴν ὕαλον.—In N. T. *glass*, Rev. 21, 18. 21. So Antiphr. 6 in Anth. Gr. II. p. 155. Luc. Quom. Hist. 25. Plato Tim. 61. b. The grammarians prefer the form ὕαλος to the more Ionic ὕελος in Hdot. l. c. Lob. ad Phryn. p. 309.—On the history of ancient glass, see Strabo 14. p. 758.

ὕβριζω, f. ἴσω, (ὕβρις,) to *act with insolence, wantonness, wicked violence*; to run riot, Luc. D. Deor. 6. 1. Xen. Mem. 2. 1. 30. Cyr. 3. 1. 27; εἰς τινα, towards any one, Luc. D. Deor. 12. 1. Dem. 212. 23.—In N. T. c. accus. to *act insolently as to or towards any one*, i. e. to treat despitefully, to injure, to abuse; comp. Matth. 5. 411. 2. Winer 532. 1. Luke 11, 45 ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. Acts 14, 5; acc. impl. Matt. 22, 6; Pass. Luke 18, 32. 1 Thess. 2, 2. Sept. for עָרַב 2 Sam. 19, 43. So 2 Macc. 14, 42. Pol. 10. 7. 3. Xen. Mem. 2. 1. 5.

ὕβρις, εως, ή, (kindr. ὑπέρ,) *pride, haughtiness, arrogance*, as an affection of mind, Sept. for חֲבִצְתָּה Is. 9, 9 ἐφ' ὕβρις καὶ υψιλή καρδιά λέγοντες. Prov. 29, 23; חֲבִצְתָּה Prov. 16, 19. Jos. Ant. 6. 4. 4. Thuc. 1. 38.—In N. T. as shown in outward acts:

1. *insolence, despiteful treatment, an outrage*; 2 Cor. 12, 10 ἐν ὕβρεσιν, in outrages, as heaped upon one. Sept. for חֲבִצְתָּה Is. 16, 6. Nah. 2, 2.—Aristot. Rhet. 2. 2. Dem. 296 11 τοῦ θανάτου φοβηρωτέρως ἡγήσεται

τὰς ὕβρεις καὶ τὰς ἀτιμίας. Xen. Cyr. 2. 4. 14.

2. Meton. *injury, harm, damage*, in person or property, as arising from the *insolence* or *violence* of any one, and trop. from the violence of the sea, tempests, Acts 27, 10. 21 τὴν ὕβριν ταύτην καὶ τὴν ζημίαν.—Jos. Ant. 3. 6. 4 τό τε καῦμα καὶ τὴν ἀπὸ τῶν ὀμβρῶν ὕβριν ἀπομαχόμεναι. Pind. Pyth. 1. 140 ναυσίστονον ὕβριν ἰδών. Comp. Dem. 522. ult.

ὕβριστής, ου, ό, (ὕβριζω,) one *insolent, overbearing; injurious*; Rom. 1, 30 ὕβριστάς, ὑπερηφάνους. 1 Tim. 1, 13. Sept. for נָפַל Is. 16, 6; חֲבִצְתָּה Job 40, 6. Is. 2, 12.—Palæph. 1. 8 ὕβρισται καὶ ὑπερήφανοι. Luc. D. Deor. 6. 1. Xen. Mem. 1. 2. 19.

ὕγιαίνω, f. ανῶ, (ὕγις,) 1. to be *sound, healthy, well*, to be in good health; Luke 5, 31 οἱ ὑγιαίνοντες those well. 7, 10. 3 John 2. Also, to be *safe and sound*, Luke 15, 27. Sept. for חֲבִצְתָּה Gen. 29, 6. 43, 27. 28.—Ceb. Tab. 36. Dem. 1256. 4. Xen. Mem. 2. 2. 10.

2. Trop. to be *sound, free from error*; e. g. of persons, ὑγιαίνειν τῇ πίστει v. ἐν τῇ πίστει, to be *sound in the faith*, i. e. firm, pure, right, in respect to Christian doctrine and life, Tit. 1, 13. 2, 2. (Pol. 28. 15. 12.) Of doctrine, διδασκαλία ὑγιαίνουσα, λόγος ὑγιαίνων, *sound teaching, sound doctrine*, i. e. true, pure, uncorrupted, 1 Tim. 1, 10. 6, 3. 2 Tim. 1, 13. 4, 3. Tit. 1, 9. 2, 1.—Philo de Abr. p. 32. 29 τοὺς ὑγιαίνοντας λόγους. Plut. de aud. Poet. 4 ὑγιαίνουσαι περὶ θεῶν δόξαι καὶ ἀληθεῖς.

ὕγις, έος, ους, ό, ή, adj. Dat. έει, εἰ; Acc. έα, η; so Acc. ὑγιῇ for the more usual ὑγιᾶ, John 5, 11. 15. 7, 23. Tit. 2, 8; also Sept. Lev. 13, 15. Plato Phaed. 39. p. 89. d; comp. Greg. Cor. p. 163. Matth. 5. 103. n. 1. Winer 59. 1.

1. *sound, healthy, well*, in good health; pr. of the body or its parts, Matt. 12, 13. 15, 31 βλέποντας . . . κελλοὺς ὑγίεις. Mark [3, 5.] 5, 34. [Luke 6, 10.] John 5, 4. 6. 9. 14. Acts 4, 10. So ποιεῖν τινα ὑγιῇ, to make *sound, to heal*, i. q. ὑγιαίνειν, John 5, 11. 15. 7, 23; comp. in ποιέω no. 1. f. β.—Tob. 12, 3. Dion. Hal. Ant. 4. 4. Xen. Mem. 4. 2. 17. Apol. Socr. 7.

2. Trop. λόγος ὑγίς, *sound doctrine*, i. e. true, pure, uncorrupted, Tit. 2, 8.—Anth. Gr. IV. p. 85 λόγος ἔρρει οὐχ ὑγίς. M.

Antonin. 8. 29 or 30. Dion. Hal. Ant. 2. 20 δόξας οὐχ ὑγμίς.

ὕγρὸς, ὁ, ὄν, (ὕω, ὕδωρ,) *watery, wet, moist*, Hdian. 6. 6. 2. Xen. Œc. 19. 6, 7.—In N. T. of a tree or plant, *sappy*, i. e. *fresh, green*, opp. ξηρός, Luke 23, 31; see in ξηρός. Sept. for חֲזָק Judg. 16, 7. 8. So Theophr. H. Pl. 5. 10 λίγω δὲ ὑγρά τὰ ἐλαια.

ὕδρῖα, ας, ἡ, (ὕδωρ,) *a water-pot*, e. g. a large vessel of stone in which water is kept standing, John 2, 6. 7; also a vessel for carrying water, *a pot, jar, bucket*, in the East mostly of stone or earthen ware, John 4, 28. Sept. for כַּד Gen. 24, 14 sq. Judg. 7, 16. 19.—Jos. Ant. 8. 13. 5. Athen. 13. p. 589. b. Xen. Hell. 1. 7. 9.

ὕδροποτέω, ᾧ, f. ἤσω, (ὕδροπότης; ὕδωρ, πίνω,) *to drink water*, to be a water-drinker, absol. 1 Tim. 5, 23.—Athen. 2. p. 44. c. Ἐλ. V. H. 2. 38. Xen. Cyr. 6. 2. 26.

ὕδρωπικός, ἡ, ὄν, (ὕδρωψ, ὕδωρ,) *hydropic, dropsical*, Luke 14, 2.—Pol. 13. 2. 6. Aristot. Probl. 3. 5. 7.

ὕδωρ, ὕδατος, τό, (ὕω,) *water*, Plur. τὰ ὕδατα, *the waters*.

1. Pr. and genr. Matt. 27, 24 λαβὼν ὕδωρ ἀπενίψατο κτλ. Mark 9, 41. 14, 13. Luke 7, 44. John 2, 7. Rev. 16, 12. al. As the instrument of baptism, Matt. 3, 11. Mark 1, 8. Luke 3, 16. John 1, 26. 31. 33. '3. 5. Acts 1, 5. 10, 47. 11, 16. 1 John 5, 6. 8. al. Sept. every where for מִיָּד Lev. 1, 9. Judg. 4, 19. sarp. So Hdian. 7. 12. 7. Dem. 73. 3. Xen. Mem. 3. 13. 3.—Spec. in various connections, e. g. α) ὕδωρ ζῶν, *living water*, running, see in ζῶν no. 1. d. Also πηγὰι ὑδάτων, see in πηγῇ no. 1. β) Of medicinal waters, John 5, 3 sq. γ) Of flowing waters, *a stream, river*, e. g. the Jordan, Matt. 3, 16. Mark 1, 10; genr. Acts 8, 36 bis. 38. 39. Also fountains, ὕδατα πολλά, *many fountains*, John 3, 23; see in Αἰνών. Sept. Ex. 7, 15. Hdian. 3. 3. 2. Xen. An. 4. 3. 21. δ) Of a lake or sea, e. g. of Tiberias, Matt. 8, 32. 14, 28. 29. Luke 8, 24. 25; genr. Rev. 1, 15. 14. 2. al. Sept. Gen. 6, 17. Luc. Philopat. 13. Xen. Hell. 3. 2. 19. ε) Of a *watery fluid, serum*, which flowed from the wound in Jesus' side, John 19, 34.

2. Trop. *water*, as an emblem of spiritual nourishment, i. q. the doctrines and blessings of the Gospel, John 4, 14 ter; ὕδωρ ζῶν 4, 10. 7, 38; comp. in ζῶν, no. 1. d; also ὕδωρ ζωῆς Rev. 21, 6. 22, 1. 17; see in ζῶν no. 1. b. Rev. 7, 17 see ib. Comp. Eccles. 15, 3 ὕδωρ σοφίας ποτίσει αὐτόν. +

ὑετός, οὐ, ὁ, (ὕω,) *rain*; Acts 14, 17 ἡμῖν ὑετοὺς διδοὺς, i. e. *rains, seasons of rain*. 28, 2. Heb. 6, 7. James 5, 18. Rev. 11, 6. James 5, 7 ὑετὸν πρῶτον καὶ ὄψιμον, see in ὄψιμος. Sept. for מִיָּד 2 K. 3, 17; חֲזָק Ex. 9, 33. 34.—Luc. Icarom. 25. Xen. Ven. 5. 3.

υἱοθεσία, ας, ἡ, (υἱός, θετός, τίσημι,) pr. *the placing as a son, adoption*; Hesych. υἱοθεσία ὅταν τις θετὸν υἱὸν λαμβάνει, comp. Hdian. 5. 7. 1 θεσθαι υἱόν. Diod. Sic. 4. 39 θετὸν υἱὸν ποιεῖσθαι.—In N. T. trop. *adoption, sonship*, spoken of the state of those whom God through Christ adopts as his sons and thus makes heirs of the promised salvation; comp. in υἱός B. 2. E. g. of the true Israel, the spiritual descendants of Abraham, Rom. 9, 4, comp. v. 6. 7; and so of Christians generally, the followers of Jesus, Rom. 8, 15 πνεῦμα υἱοθεσίας, see in πνεῦμα III. D. 2. e. β. Rom. 8, 23. Gal. 4, 5. Eph. 1, 5. Elsewhere Christians are called υἱοὶ τοῦ θεοῦ, as Rom. 8, 14. Gal. 3, 26; comp. John 1, 12.

υἱός; οὐ, ὁ, *a son*, Sept. every where for בֶּן.

A) Genr. 1. Pr. *a son*, a male child: a) Strictly only of man; Matt. 1, 21 τέκεται δὲ υἱόν. v. 25. 7, 9. Mark 6, 3. 9, 17. al. sarp. Once pleonast. υἱὸς ἀρχὴν Rev. 12, 5. Emphat. opp. νόσος, Heb. 12, 8. Sept. for בֶּן Gen. 4, 16. 24. sarp. So Hdian. 3. 6. 11. Xen. Cyr. 2. 2. 14.—Spoken of one who fills the place of a son, John 19, 26 γίναι, ἰδοὺ ὁ υἱὸς σου. Also of an adopted son, Acts 7, 21 et Heb. 11, 24, in allusion to Ex. 2, 10 where Sept. and בֶּן. So Hdian. 5. 7, 1. 10, 11. Diod. Sic. 4. 39.—Often the case of υἱός is omitted before a genitive, the article remaining in its place; see Buttm. § 125. 5, also in ὁ, ἡ, τό, A. 2. n. Matt. 4, 21 τὸν τοῦ Ζεβεδαίου sc. υἱόν. 10, 2. John 21, 15. al. So 1 Macc. 2, 1. Jos. Ant. 14. 13. 3. Xen. An. 3. 3. 20. b) By Hebr. of the young of animals, e. g. *the foal* of an ass, Matt. 21, 5 πᾶλον υἱὸν ὑποζυγίου, quoted from Zech. 9, 9 where Sept. for חֲזָקָה בֶּן. Sept. Ps. 29, 1 υἱὸς κριῶν. Comp. Heb. בֶּן־בֶּקָר son of the herd, a calf, Gen. 18, 7. 8.

2. By Hebr. in a wider sense, *a son, a descendant*; Plur. *descendants, posterity*; comp. in τέκνον no. 2.

a) Sing. Matt. 1, 1 Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ. v. 20 Ἰωσήφ, υἱὸς Δαβὶδ. Luke 19, 9 καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστι. So the Messiah, as descended from the line of David, is said to be ὁ υἱὸς Δαβὶδ,

Matt. 22, 42. 45. Mark 12, 35. 37. Luke 20, 41. 44. Hence υἱὸς Δαβὶδ, *Son of David*, i. q. *Messiah*, Matt. 9, 27. 12, 23. 15, 22. 20, 30. 31. 21, 9. 15. Mark 10, 47. 48. Luke 18, 38. 39. Comp. Sept. and בן Gen. 29, 5. Ezra 5, 1 comp. Zech. 1, 1.

b) Plur. Acts 7, 16 υἱοὶ Ἑμμόρ, Heb. בני Gen. 33, 19. Heb. 7, 5 υἱοὶ Λευὶ *sons of Levi*, the Levites; Sept. Num. 26, 57. Gal. 3, 7 υἱοὶ Ἀβραάμ, *emphat. the true or spiritual posterity of Abraham*. Espec. οἱ υἱοὶ Ἰσραήλ, *the sons, descendants, of Israel*, i. q. the Israelites, Matt. 27, 9. Luke 1, 16. Acts 5, 21. 7, 23. 37. Rom. 9, 27. 2 Cor. 3, 7. 13. Rev. 21, 12. al. So Sept. for בני ישראל Ex. 13, 19. 14, 2. ssp. בני Ex. 16, 31.

c) υἱὸς ἀνθρώπου, *a son of man, a man*; spoken of *man*, also of Jesus as the *Messiah*; see fully in ἀνθρώπος no. 4.

3. Trop. and from the Heb. spoken of one who is the object of parental love and care, or who yields filial love and reverence towards another, e. g. *a pupil, disciple, follower*, the spiritual child of any one, comp. in τέκνον no. 3. b. Heb. 2, 10. 12, 5 bis, ἡμῖν ὡς υἱοῖς διαλέγεται· νιέ μου, κτλ. quoted from Prov. 3, 11 where Sept. and בן. 1 Pet. 5, 13 Μάρκος ὁ υἱὸς μου, comp. Acts 12, 12; others here understand another Mark, the real son of Peter. So of the disciples and followers of the Pharisees, Matt. 12, 27. Luke 11, 19.—Sept. and בן 1 K. 20, 35. 2 K. 2, 3. 5. Prov. 2, 1. 3. 1. 4, 10. 20. al. Eccles. 4, 11. Comp. among the Greeks πατρῶν υἱοί, ῥητόρων υἱοί, for παῖδοι, ῥήτορες, spoken of classes, castes, professions, as transmitted from father to son. See Heb. Lex. בן no. 5. Passow in υἱός.—For υἱός (υἱοί) τοῦ Θεοῦ, see below in B.

4) By Hebr. with a genitive of thing or quality, genit. *the son of any thing*, i. e. one connected with, partaking of, or exposed to that thing; often put instead of an adjective; Winer § 34. 2. n. 2. Heb. Lex. בן no. 4, 8. E. g. with genit. of place, condition, connection, υἱοὶ τοῦ νυμφῶνος, *sons of the bridal chamber*, *bridemen*, Matt. 9, 15. Mark 2, 19. Luke 5, 34; see in νυμφῶν. Matt. 8, 12 υἱοὶ τῆς βασιλείας (τῶν οὐρανῶν), *sons of the kingdom*, to whom its privileges belong of right, here spoken of the Jews; but also of the true subjects or citizens, Matt. 13, 38; comp. in βασιλεία no. 3. b. Opp. are υἱοὶ τοῦ πονηροῦ, *subjects, vassals of Satan*, his followers, imitators, ib. 13, 38; and so νιέ τοῦ διαβόλου

Acts 13, 10. Comp. Sept. υἱὸς ἐλευθέρων for בן חורין Ecc. 10, 11. So 1 Macc. 4, 2 υἱοὶ τῆς ἀκρας.—With a genit. implying quality, character, e. g. υἱοὶ βροντῆς *sons of thunder* Mark 3, 17; see in Βροννῆγες. Luke 10, 6 υἱὸς εἰρήνης, *a son of peace*, one appointed to salvation; opp. τέκνον ὀργῆς Eph. 2, 3. 1 Thess. 5, 5 υἱοὶ τῆς ἡμέρας, i. e. enlightened with true knowledge. Acts 4, 36 υἱὸς παρακλήσεως, see in παράκλησις no. 2. John 12, 36 υἱοὶ τοῦ φωτός, i. e. enlightened with the true light; and so 1 Thess. 5, 5. Luke 16, 8. Opp. υἱοὶ τοῦ αἰῶνος τούτου, *sons of this world*, devoted to this world, ib. 16, 8. 20, 34; υἱοὶ τῆς ἀπειθείας, i. q. οἱ ἀπειθεῖς, the disobedient, Eph. 2, 2. 5, 6. Col. 3, 6. Comp. Sept. υἱὸς δυνάμεως for בן כח 2 Sam. 13, 28.—With genit. of ἡβδων-בן Ps. 89, 23.—With genit. of that in which one is a partaker, to which one is exposed; Luke 20, 36 υἱοὶ τῆς ἀναστάσεως, *sons of the resurrection*, partakers in it. Acts 3, 25 υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης, i. e. to whom the prophecies and the covenant appertain. Also υἱὸς τῆς ἀπωλείας, *son of perdition*, devoted to destruction, see in ἀπωλεία no. 1. b. John 17, 12. 2 Thess. 2, 3; υἱὸς τῆς γεέννης, i. e. deserving everlasting punishment, Matt. 23, 15. Comp. Sept. υἱὸς θανάτου for Heb. בן מות 1 Sam. 20, 31. 2 Sam. 12, 5. So Psalt. Sal. 17, 17 υἱοὶ τῆς διαθήκης.

B) In relation to God, υἱὸς τοῦ Θεοῦ, υἱοὶ τοῦ Θεοῦ, *son of God, sons of God*, i. e.

1. Of one who derives his human nature directly from God, and not by ordinary generation; e. g. Adam, impl. Luke 3, 38. So, according to some, Jesus, Luke 1, 35; better under no. 3. b.

2. Of those whom God loves and cherishes as a father; see in πατήρ B. 2; γεννῶ no. 1. c; comp. in τέκνον no. 3. c. So genr. of the pious worshippers of God, *the righteous, the saints*. a) Genr. Matt. 27, 54 et Mark 15, 39 ἀληθῶς ὁ ἄνθρ. οὗτος υἱὸς ἦν Θεοῦ, comp. Luke 23, 47 where it is δίκαιος ἦν. Matt. 5, 9 μακάριοι οἱ εἰρηνοποιοί, ὅτι υἱοὶ τοῦ Θεοῦ κληθήσονται. So of one who is like God, e. g. in eternal life, Luke 20, 36; in disposition, benevolence, Matt. 5, 45. Luke 6, 35 υἱοὶ τοῦ ὑψίστου. Sept. and בן Ps. 73, 15. Deut. 14, 1. So Wisd. 2, 18. 5, 5. Eccles. 4, 10. Psalt. Sal. 13, 7. b) Spec. of the Israelites, Rom. 9, 26.

2 Cor. 6, 18. Sept. and בני Is. 1, 2. 43, 6. Jer. 3, 14. Sing. Ex. 4, 22. 23. Hos. 11, 1. c) Of Christians, Rom. 8, 14. 19. Gal. 3, 26 πάντες γὰρ υἱοὶ Θεοῦ ἔστε διὰ τῆς

πίστεως ἐν Χρ. Ἱ. 4, 6. 7. Heb. 12, 6 sq. Rev. 21, 7. Comp. in τέκνον no. 3. c.

3. Of Jesus Christ, as ὁ υἱὸς τοῦ θεοῦ, *the Son of God*; also ὁ υἱὸς τοῦ ὑψίστου *the Son of the Most High*, Luke 1, 32, comp. Mark 5, 7. Luke 8, 28; and simply ὁ υἱός, *the Son*, κατ' ἐξοχήν. a) In the Jewish sense as *the Messiah, the Anointed, ὁ Χριστός*, the expected king of the Jewish nation, constituted of God, and his vicegerent in the world; see fully in βασιλεία no. 3. So as joined with ὁ Χριστός in explanation; Matt. 16, 16 σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ θεοῦ. 26, 63. Mark 14, 61. Luke 4, 41. John 6, 69. 11, 27. 20, 31. Also John 1, 50 σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ, comp. Luke 1, 32. So too Matt. 2, 15, quoted from Hos. 11, 1 where Sept. for יִשְׂרָאֵל spoken of Israel. Matt. 4, 3 et Luke 4, 3. Matt. 8, 29 et Mark 5, 7 et Luke 8, 28. Matt. 14, 33. 27, 40. 43. Mark 3, 11. Luke 22, 70. John 1, 34 comp. 42. 9, 35. Perhaps Acts 13, 33 et Heb. 1, 5 et 5, 5 υἱὸς μου εἶ σύ, σήμερον γεγέννηκά σε; quoted from Ps. 2, 7 where Sept. for יָחִיד; comp. in γεννάω no. 1. c. But these passages belong rather to lett. b, below. So Sept. for יָד, e. g. of Solomon whom God calls his son, 2 Sam. 7, 14; also for מֶלֶךְ-יִשְׂרָאֵל of kings or magistrates, Ps. 82, 6; comp. Ps. 89, 28. b) In the Gospel sense, as *the Messiah, the Saviour*, the Head of the Gospel dispensation; so called as begotten in the flesh by the special power of God, Luke 1, 35; as proceeding and sent forth from God, as partaking of the divine nature, and being in intimate union with God the Father; comp. in Θεός no. 2; λόγος III; κύριος II. 2. b; βασιλεία no. 3. Compare also passages like John 10, 33—36. Matt. 11, 27. Luke 10, 22. John 1, 14. 18. Heb. 1, 5 sq. 3, 6. So where ὁ πατήρ and ὁ υἱός are mentioned in connection or antithesis, as in most of the above passages; also Matt. 28, 19. Mark 13, 32. John 5, 26. 1 John 1, 3. 2, 22. 4, 14. 2 John 3, 9. Genr. Matt. 3, 17 οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός. 17, 5. John 3, 16 οὕτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν κτλ. v. 17. 18. 17, 1. Rom. 1, 3. 4. 9. 5, 10. 8, 3. 29. 32. 1 Cor. 1, 9. 15. 28. 2 Cor. 1, 19. Gal. 1, 16. 2, 20. Eph. 4, 13. Col. 1, 13. 1 Thess. 1, 10. Heb. 1, 2. 6. 6. 2 Pet. 1, 17. 1 John 1, 7. 5, 5. Rev. 2, 18. sep. +

ἔλῃ, ης, ῆ, (kindr. ἔλῳν,) *a wood, forest*, Lat. *sylva*, Sept. Job 38, 40. Hdian. 7. 2. 10. Xen. An. 5. 2. 31.—In N. T. *wood*,

fire-wood, fuel, James 3, 5. So Ecclus. 28, 10. Pol. 34. 2. 16. Plato Legg. 849. d. In Greek writers also timber, materials, Hdot. 4. 10. 2. Xen. Hell. 1. 1. 25.

ὑμεῖς, Plur. of σύ, where see.

Ῥυμεναῖος, ου, ὁ, *Hymenaeus*, pr. n. of a man, an adversary of Paul, 1 Tim. 1, 20. 2 Tim. 2, 17.

ὑμέτερος, α, ου, possess. pron. (ὑμεῖς,) *your*, Lat. *vestri, vestra, vestrum*; comp. Buttm. § 72. 4.

1. Subjective, pr. of that which *ye have*, which belongs or pertains *to you*; John 7, 6 ὁ καιρὸς ὁ ὑμέτερος. 8, 17 ἐν τῷ νόμῳ τῷ ὑμ. Acts 27, 34. Rom. 11, 31. Gal. 6, 13. So Luke 6, 20 ὑμέτερα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 16, 12 τὸ ὑμέτερον *your own*, that which belongs to you or is assured to you.—Sept. Prov. 1, 26. Hdian. 3. 6. 7. Xen. Hell. 6. 3. 6.

2. Objective, of that which proceeds *from you*, of which ye are the source, cause, occasion; John 15, 20 καὶ τὸν ὑμέτερον [λόγον] τηρήσουσι. 1 Cor. 15, 31 νῆ τὴν ὑμέτεραν καύχασιν ἣν ἔχω, i. e. my boasting as to you. 2 Cor. 8, 8.—Hdian. 1. 5. 25. Thuc. 1. 33 τοὺς Λακεδαιμονίους φόβῳ τῷ ὑμετέρῳ πολεμῶσι. Comp. Matth. § 466. 2.

ὑμνέω, ῶ, f. ἥσω, (ὑμνος,) *to hymn*, i. e.

1. Pr. c. acc. *to sing hymns to any one, to praise in song*, e. g. τὸν θεόν Acts 16, 25. Heb. 2, 12. Sept. for הַלְלֵה Is. 12, 4; הַלְלֵה 2 Chr. 29, 30.—Jos. Ant. 7. 12. 3 τὸν θεόν. Ael. V. H. 2. 4. Xen. Cyr. 8. 1. 23 τοὺς θεούς.

2. Intrans. *to sing a hymn or hymns, to sing praise*, absol. Matt. 26, 30 καὶ ὑμνήσαντες ἐξῆλθον. Mark 14, 26. Sept. for הַלְלֵה Neh. 12, 24; הַלְלֵה 2 Chr. 23, 13; הַלְלֵה Ps. 65, 14. Is. 42, 10.—Plato Rep. 463. d.

ὑμνος, ου, ὁ, (ὑδω,) *a hymn, song of praise*; Eph. 5, 19 ψαλμοῖς καὶ ὑμνοῖς καὶ ψάλλας πνευμ. Col. 3, 16. Sept. for שִׁיר Is. 42, 10; תְּהִלָּה 2 Chr. 7, 6. Ps. 40, 4. Arr. Exp. Alex. M. 4. 11. 3 ἐς τοὺς θεούς. Hdian. 4. 2. 10. Plato Legg. 799. b.

ὑπάγω, f. ἄξω, (ὑπό, ἄγω,) *to lead or bring under*, as horses under a yoke, Luc. D. Deor. 25. 3. Hom. Il. 16. 148; *to bring under a tribunal*, i. e. before a judge on his elevated seat, *to arraign, to accuse*, Hdot. 6. 72, 82. Xen. Hell. 2. 3. 28; *to bring under one's power or will, to subdue*, Hdot. 8. 106. Jos. Ant. 5. 10. 1. Thuc. 7. 46; *to lead or bring down*, εἰς τὸ πεδίον Jos. Vit.

υ 24; to lead or bring away under, i. e. from under any thing, Hom. Il. 11. 163 Ἐκτορα δ' ἐκ βελίων ὑπαγε Ζεὺς.—In N. T. and later usage intrans. or with *ἑαυτόν* impl. to go away, pr. under cover; strictly with the idea of stealth, stillness, without noise or notice; see in *ἄγω* no. 2.

1. Pr. to go away, to depart, to withdraw oneself, so as to be under cover, out of sight; absol. of persons, Mark 6, 31 οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες. v. 33. John 18, 8; trop. of persons withdrawing themselves from a teacher or party, John 6, 67. 12, 11. Imperat. ὑπαγε, go thy way, depart, as a word of dismissal, Matt. 8, 13. 32. 20, 14. Mark 7, 29. 10, 52. Luke 10, 3. Once ἄφετε ὑπάγειν John 11, 44. So ὑπαγε εἰς εἰρήνην Mark 5, 34, ἐν εἰρήνῃ James 2, 16; see in *εἰς* no. 4 fin. As expressing aversion, get thee hence, begone, ὑπαγε Σατανᾶ Matt. 4, 10; elsewhere ὑπαγε ὀπίσω μου Matt. 16, 23. Mark 8, 33. Luke 4, 8; comp. in ὀπίσω no. 2.—With *εἰς* local, εἰς τὸν οἶκον Matt. 9, 6. Mark 2, 11. 5, 19. Trop. Rev. 13, 10 εἰς αἰχμαλωσίαν. 17, 8. 11 εἰς ἀπώλειαν. With *πρὸς* c. acc. e. g. πρὸς τὸν πατέρα John 7, 33. 13, 3. 16, 5. 10. 16. 17; impl. 8, 21 ἐγὼ ὑπάγω. 14, 28 ὑπάγω... πορεύομαι πρὸς τ. π. In a like sense with *ποῦ*, whither, John 8, 14 bis. 13, 36. 14, 5. 16, 5. ὅπου John 8, 21. 22. 13, 33. 36. 14, 4. Once of the wind, c. *ποῦ*, John 3, 8. Trop. and absol. to depart this life, to die; Matt. 26, 24 et Mark 14, 21 ὁ υἱὸς τοῦ ἀνθρώπου, καὶ οὕτως γέγραπται κτλ.—Thom. Mag. p. 866 τὸ ὑπάγω μὴ εἴπῃς ἀντὶ τοῦ ἀπέρχομαι, ἀλλ' ἀντὶ τοῦ ὑπὸ ζυγὸν ἄγω. Arr. Epict. 3. 16. 10 μακρὰν ἀπὸ τοῦ ἡλίου ὑπάγετε. Theogn. 917. Anth. Gr. III. p. 57. no. 2, εἰς ἄδην ὑπάγω. Comp. Hdot. 4. 120, 122. Thuc. 4. 126.

2. Genr. i. q. to go, to go away to a place; so with *εἰς* local, εἰς τὴν πόλιν v. κόμην Matt. 26, 18. Mark 11, 2. 14, 13. Luke 19, 30. Matt. 20, 4. 7 εἰς τὸν ἀμπελόνα. John 7, 3. 9, 11 ὑπαγε εἰς τὴν κολυμβήθραν. 11, 31. 6, 21 εἰς ἣν [γῆν] ὑπῆγον sc. by ship. With *μετά* τινος Matt. 5, 41. Luke 12, 58; ἐκεῖ John 11, 8; ποῦ John 12, 35. 1 John 2, 11; ὅπου Rev. 14, 4; with inf. final, John 21, 3 ὑπάγω ἀλιεύειν. Absol. John 4, 16. 9, 7 comp. 11. Luke 8, 42. 17, 14.—By a species of pleonasm, ὑπάγω is often prefixed, espec. in the imperative, to verbs which of themselves imply motion or action, in order to render the expression more full and complete; see in *πορεύω* no. 1; ἀνίστημι Il. 1. a. John 15, 16 ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέριετε. Matt. 13, 44. Im-

perat. Matt. 5, 24 ὑπαγε, πρῶτον διαλλάγητε. 8, 4. 18, 15. 19, 21. 21, 28. 27, 65. 28, 10. Mark 1, 44. 6, 38. 10, 21. 16, 7. Rev. 10, 8. 16, 1.—Arr. Epict. 3. 21. 6 ὑπαγε, ζῆτει κτλ. So, to go forwards, to advance, slowly, gradually, Pol. 11. 16. 1. Xen. An. 3. 4. 48.

ὑπακοή, ἦς, ἡ, (ὑπακούω,) a hearing attentively, a hearkening, listening, Sept. for רָחַץ 2 Sam. 22, 36. Aquil. for רָחַץ 2 Sam. 23, 23.—In N. T. obedience; Rom. 1, 5 εἰς ὑπακοὴν πίστεως, i. e. obedience which springs from faith. 5, 19 διὰ ὑπακοῆς τοῦ ἐνός. 6, 16 bis. 15, 18. 16, 19. 26. 2 Cor. 7, 15. 10, 6. Philem. 21. Heb. 5, 8. 1 Pet. 1, 2. v. 14 see in *τέκνον* no. 5. With genit. of object, 2 Cor. 10, 5 ὑπακοὴν τοῦ Χριστοῦ, i. e. *ta* or towards Christ. 1 Pet. 1, 22 ὑπ. τῇν ἀληθείας.—Not found in the classics.

ὑπακούω, f. ούσω, (ὑπό, ἀκούω,) to hear, pr. with submissiveness, stillness, attention. i. q. to hearken, to listen.

1. Pr. of a porter or door-keeper who listens and replies to the knock or call of any one from without; absol. Acts 12, 13 κρούσαντος δὲ αὐτοῦ... προσῆλθε παιδικῇ ὑπακοῦσαι.—Dem. 1149. 27. Plut. de Gen. Socr. 31. Xen. Conv. 1. 11 κρούσας τὴν θύραν εἶπε τῷ ὑπακούσαντι εἰσαγγεῖλαι.

2. Trop. to listen to any one, to obey, c. dat. Matth. 23. 362. no. 2; so c. dat. of pers. Matt. 8, 27 et Mark 4, 41 ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ. Mark 1, 27. Luke 8, 25. 17, 6. Eph. 6, 1. 5. Col. 3, 20. 22. Heb. 5, 9. 1 Pet. 3, 6; dat. impl. Heb. 11, 8. With dat. of thing, Acts 6, 7 ὑπήκουον τῇ πίστει. Rom. 6, 12. 16, 10. 2 Thess. 1, 8. 3, 14; dat. impl. Rom. 6, 17. Phil. 2, 12. Sept. c. dat. for שָׁמַע Gen. 39, 10; comp. Deut. 20, 12.—So c. dat. Jos. Ant. 5. 4. 1 τοῖς νόμοις. Hdian. 3. 12. 15 τῷ βασιλεῖ. Xen. Cyr. 1. 1. 3. Mem. 1. 2. 30. The more usual construction is c. gen. Sept. Gen. 16, 3. Xen. Œc. 14. 3; comp. Matth. 23. 362. 4.

ὑπανδρός, οὗ, ὁ, ἡ, adj. (ὑπό, ἀνὴρ,) under a husband, subject to a husband, spoken of a wife, Rom. 7, 2. Sept. for ὡς ἡ ἡγεῖα Num. 5, 29.—Ecclus. 9, 9. Plut. Pelopid. 9. Pol. 10. 26. 3.

ὑπαντάω, ὧ, f. ἴσω, (ὑπό, ἀντάω, ἀντί,) to come opposite to any one, to encounter, to meet, pr. with the idea of stealth, unperceived, without notice or notice; c. dat. Matt. 8, 28 ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι. Luke 8, 27. John 11, 20. 30. 12, 18

[Mark 5, 2. Luke 14, 31. John 4, 51.]—Tob. 7, 1. Hdian. 1. 7. 4. Xen. Cyr. 5. 3. 57.

ὑπάντησις, εως, ἡ, (ὑπαντάω,) *meeting, encounter*; in N. T. only in the phrase εἰς ὑπάντησιν, for inf. ὑπαντᾶν, *to meet*; c. dat. John 12, 13 ἐξήλθον εἰς ὑπάντησιν αὐτῷ. [Matt. 8, 34; c. gen. 25, 1.] Sept. for פגעה Judg. 11, 34.—Genr. Jos. Ant. 11. 8. 4.

ὑπαρξίς, εως, ἡ, (ὑπάρχω,) *being, existence*, τοῦ ἀγαθοῦ Plut. adv. Stoic. 18.—In N. T. *the being* to any one, *possession*; meton. *a possession, property, goods, substance*; Acts 2, 45 τὰς ὑπαρξίς ἐπιπρασκον. Heb. 10, 34. Sept. for רכוש 2 Chr. 35, 7; ירד Prov. 18, 11. 19, 14.—Test. XII Patr. p. 583 ἡ γῆ καὶ ἡ ὑπαρξίς αὐτῆς. Dion. Hal. Ant. 7. 8. Pol. 2. 17. 11. ib. 10. 25. 5. In later usage put for the earlier τὰ ὑπάρχοντα, Tittm. de Syn. N. T. p. 193.

ὑπάρχω, f. ξω, (ὑπό, ἄρχω,) *to begin* pr. in some degree, gradually, imperceptibly, Hom. Od. 24. 286. Dem. 12. 1; *to begin doing, to do first*, with particip. Xen. An. 2. 3. 23. ib. 5. 5. 9; c. acc. impl. Dem. 1345. 7; *to begin to be, to come into existence, to arise*, Dem. 408. 22 τὴν ὑπάρχουσαν αἰσχύνην.—Hence genr. and in N. T.

1. *to exist, to be extant, present, at hand*; absol. Acts 19, 40 μηδενὸς αἰτίον ὑπάρχοντος περὶ οὗ κτλ. 27, 21. 28, 18 διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. 1 Cor. 11, 18. So Dem. 32. 20 τοῦτ' οὖν δεῖ προσεῖναι, τὰ δ' ἄλλα ὑπάρχει. Xen. Ag. 8. 1 ὑπαρχούσης μὲν τιμῆς κτλ. Cyr. 3. 52.—With dat. of pers. *to be present* to any one, implying possession, property; Acts 3, 6 ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι, *silver and gold have I none*. 4, 37 ὑπάρχοντος αὐτῷ ἀγροῦ. 28, 7. 2 Pet. 1, 8. (Sept. Job 2, 4. Hdian. 1. 10. 9. Xen. An. 2. 2. 11.) Hence Particip. τὰ ὑπάρχοντα, as Subst. *things present, things in hand*, to any one, possessions, property, goods, substance, c. dat. of pers. as above, Luke 8, 3. Acts 4, 32; c. gen. of pers. Matt. 19, 21 πώλησόν σου τὰ ὑπάρχοντα. 24, 47. 25, 14. Luke 11, 21. 12, 15. 33. 44. 14, 33. 16, 1. 19, 8. 1 Cor. 13, 3. Heb. 10, 34. See Matth. § 570. Lob. ad Soph. Aj. p. 577. Schæf. ad Greg. Cor. p. 139. Sept. for פקדון Gen. 31, 18. 36, 6. 7. רכוש Gen. 12, 5. 1 Chr. 28, 1. So Ceb. Tab. 7. Pol. 4. 3. 1. Xen. Vect. 4. 22.

2. Simply, *to be*, i. q. εἰμί, as a logical copula connecting the subject and predicate; comp. in εἰμί II. a) With a Subst. as predicate; Luke 8, 41 καὶ αὐτὸς ἄρχων

τῆς συναγωγῆς ὑπᾶρχε. 23, 50. Acts 2, 30 4, 34 ὅσοι γὰρ κτήτορες . . . ὑπᾶρχον. 16, 5. 20. 37. 17, 24. 29. 21, 20. 22, 3. 1 Cor. 11, 7. 12, 22. Gal. 1, 14. 2, 14. 2 Pet. 2, 19. So Hdian. 6. 7. 2. b) With an adj. as predic. Luke 9, 48. 11, 13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες. 16, 14. Acts 3, 2. 4, 34 οὐδὲ γὰρ ἐνδεής τις ὑπᾶρχεν. 7, 55. 14, 8. 27, 12. Rom. 4, 19. 1 Cor. 7, 26. 2 Cor. 8, 17. 12, 16. James 2, 15. 2 Pet. 3, 11. So Diod. Sic. 4. 11. Xen. Mem. 2. 3. 1. c) With a Participle of another verb as predic. comp. εἰμί II. 6. So with Part. Pass. perf. as Adj. Acts 19, 36. As forming a periphrasis for a finite tense of the same verb; Acts 8, 16 μόνον δὲ βαπτισμένοι ὑπᾶρχον κτλ. *only they were baptized*, where ἦν ἐπιτεπτακώς precedes. Comp. Matth. § 559. Winer § 46. 8. So Dem. 305. 23 καὶ τὰ μὲν τῆς πόλεως οὕτως ὑπᾶρχεν ἔχοντα. d) With an adverb as predic. Acts 17, 27 τὸν θεόν . . . οὐ μακρὰν . . . ὑπάρχοντα. e) With a Prep. and its case as predic. e. g. ἐν c. dat. where ὑπάρχει then implies a *being, remaining, living* in any state or place; so ἐν c. dat. of state or condition, Luke 7, 25 οἱ ἐν . . . τρυφῇ ὑπάρχοντες. 16, 23. Acts 5, 4. Phil. 2, 6. (Jos. Ant. 7. 15. 2.) ἐν c. dat. of place, Acts 10, 12. Phil. 3, 20; πρὸς c. gen. Acts 27, 34 τοῦτο γὰρ πρὸς τῆς ὑμ. σωτηρίας ὑπάρχει.

ὑπέκω, f. ξω, (ὑπό, ἐκω,) *to give way under, to give under, to yield*, so pr. to cease fighting and withdraw, c. dat. Hdian. 1. 15. 16. Xen. Hell. 5. 4. 45.—In N. T. *to yield, to submit* to, c. dat. Heb. 13, 17. So Jos. de Macc. 6 τῶν ἡδονῶν κρατεῖν, *μηδὲ αὐταῖς ὑπέκειν*. Hdian. 2. 13. 10. Xen. Cyr. 8. 1. 33.

ὑπεναντίος, α, ον, (ὑπό, ἐναντίος,) *over against, opposite to*, c. dat. Hes. Scut. 347. Plato Theæt. 176. a.—In N. T. *opposed, contrary, adverse*, pr. with the idea of stealth, covertness, clandestineness; Tittm. de Syn. N. T. p. 157. With dat. Col. 2, 14 ὃ ἦν ὑπεναντίον ἡμῖν. Subst. οἱ ὑπεναντίοι, *opposers, adversaries*, Heb. 10, 27. Sept. ὁ ἵπ. for פקדון Ex. 23, 27; פקדון Deut. 32, 27. So Æl. V. H. 13. 40 ὑπεναντίον τι. Plut. Agesi. 24. Subst. Wisd. 18, 18. Pol. 1. 11. 14. Xen. Cyr. 1. 6. 38.

ὑπέρ, a prep. governing the genitive and accusative, with the primary signif. *hyper-*, *over*, Lat. *super*, Germ. *über*.

I. With the GENITIVE, pr. of place *where*, i. e. the place *over* or *above* which any thing is or *moves*, without immediate contact; e. g. of rest *over*, Hdian. 5. 5. 20. Xen. Mem. 1. 4. 6 τὰ ἐπὶ τῶν ὀμμάτων. OI

motion *over*, Hdian. 2. 6. 19. Xen. Mem. 3. 8. 9 ὁ ἥλιος ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορεύμενος. So a mountain or hill is said to be *over* a place, to *overhang*, Hdot. 2. 105. Xen. An. 1. 10. 12. Comp. Buttm. § 147. n. 1. Kühner § 293. Matth. § 582. Winer § 51 ult.—In N. T. only *trop*.

1. With the idea of protection, care, favour, benefit, *over*, *for*, *in behalf of*, *for the sake of*, i. e. *in commodum* alicujus; pr. as if bending *over* a person or thing, and thus warding off what might fall upon and harm it. a) Genr. John 17, 19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγαθὰ ἐμάντον. Acts 21, 26 ἕως οὗ προσπνέχῃ ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἡ προσφορά. 2 Cor. 13, 8. Col. 1, 7. 4, 12 πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς. Heb. 6, 20. 13, 17. al. So AEL. V. H. 3. 25 ὑπὲρ τῆς Ἑλλάδος εἰ καὶ καλῶς ἀγωνισάμενοι. Xen. Cyr. 2. 1. 21 μαχόνται ὑπὲρ τῶν τρεφόντων. An. 7. 7. 21.—Espec. after verbs or words implying prayer *for* any one, comp. Engl. *to pray over* any one, James 5, 14; so c. gen. of pers. as δεῖσθαι ὑπὲρ τινος Acts 8, 24; εὐχεσθαι James 5, 16; προσεύχεσθαι Matt. 5, 44. Luke 6, 28. Col. 1, 9. (2 Macc. 12, 44.) So δέσσειν ὑπὲρ τινος Rom. 10, 1. 2 Cor. 9, 14. Phil. 1, 4. Eph. 6, 19 where ὑπὲρ τινος and περὶ τινος alternate, comp. Winer § 51 fin. προσευχή Acts 12, 5. Rom. 15, 30. Genr. 1 Tim. 2, 1. 2 δέσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας ὑπὲρ πάντων κτλ. After verbs implying speaking, pleading, intercession *for* any one; Acts 26, 1 ὑπὲρ σεαυτοῦ λέγειν. Rom. 8, 26 τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν. v. 27. 34. Heb. 7, 25. 9, 24. (Aeschin. Dial. Socr. 1. 8. Xen. Cyr. 2. 1. 13 τί εἰπεῖν ὑπὲρ ἡμῶν.) After verbs and nouns implying zeal, care, effort *for* any person or thing; 1 Cor. 12, 25 ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη. So ζῆλος ὑπὲρ τινος 2 Cor. 7, 7. Col. 4, 13; σπουδή 2 Cor. 7, 12. 8, 16; τὸ φρονεῖν Phil. 4, 10. (Xen. Cyr. 1. 6. 12 ἐπιμελεῖσθαι ὑπὲρ τινος.) So εἶναι ὑπὲρ τινος, *to be for* any one, to take his part; Rom. 8, 31 εἰ ὁ θεὸς ὑπὲρ ἡμῶν [ἐστι], τίς κατ' ἡμῶν; Mark 9, 40. Luke 9, 50.—Often after verbs or words implying the suffering of evil or death *for*, *in behalf of* any one; c. gen. of pers. as ἀνάστημα εἶναι ὑπὲρ τινος Rom. 9, 3; ἀποσπῆσκειν John 11, 50. 51. 52. Rom. 5, 6 Χριστὸς . . . ὑπὲρ ἀσεβῶν ἀπέθανε. v. 7 bis. 8. 14. 15. 2 Cor. 5, 14. 15 bis. 1 Thess. 5, 10; ἀπολίσσεται John 18, 14; γενέσθαι θανάτου Heb. 2, 9; διδόναι ἑαυτὸν v. τὸ σῶμα Luke 22, 19. Tit. 2, 14. 1 Tim. 2, 6; ἐκκύνην τὸ αἷμα Luke 22, 20;

ζῆεν τὸ πάσχα 1 Cor. 5, 7; κατὰρα γίνεσθαι Gal. 3, 13; κλῆν τὸ σῶμα 1 Cor. 11, 24; παραδιδόναι ἑαυτὸν v. τινά Rom. 8, 32. Gal. 2, 20. Eph. 5, 2. 25; πάσχειν τι 1 Pet. 2, 21. 3, 18. 4, 1; ποιεῖν τινα ἁμαρτίαν 2 Cor. 5, 21; στανροῦσθαι 1 Cor. 1, 13; τιθέναι τὴν ψυχὴν John 10, 11. 15. 13, 37. 38. 15, 13. 1 John 3, 16 bis. With gen. of thing, John 6, 51. Rom. 16, 4. 2 Cor. 12, 15. So Ecclus. 29, 15. Xen. An. 7. 4. 9 ἀποσπῆσκειν ὑπὲρ τινος. b) Closely allied to the above is the sense *for*, *instead of* any one, *in place of*; comp. Winer § 51 fin. Philem. 13 ἵνα ὑπὲρ σοῦ μοι διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγ. Perh. 2 Cor. 5, 20 bis, ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν, κτλ. Eph. 6, 20. Here some refer the class of passages cited in lett. a, fin. So Palaph. 41. 1. Eurip. Alcest. 701. Pol. 21. 14. 9. Thuc. 7. 13.

2. Causal, *for*, i. q. *because of*, *on account of*, *propter*, implying the ground, motive, occasion of an action; comp. Matth. Winer, ll. cc. John 11, 4 ἡ ἀσθενεία οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, *for* the glory of God, in order to manifest his glory. Acts 5, 41 ὑπὲρ τοῦ ὀνόματος αὐτοῦ, *for* his name, *for* his honour. 9, 16. 15, 26. 21, 13. Rom. 1, 5. 15, 8. 1 Cor. 15, 3 Χρ. ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν. v. 29 bis. 2 Cor. 1, 6. 12, 10. 19 ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. [Gal. 1, 4.] Eph. 3, 1. 13. Phil. 1, 29 bis. Phil. 2, 13 ὑπὲρ τῆς εὐδοκίας, *for* (by virtue of) *his own good-pleasure*, because it is his will. Col. 1, 24 bis. 2 Thess. 1, 4. 5. Heb. 5, 1 bis. 3. 7, 27. 9, 7. 3 John 7. So after δοξάζειν Rom. 15, 9; εὐχαριστεῖν Rom. 1, 8. 1 Cor. 10, 30. 2 Cor. 1, 11. Eph. 1, 16. 5, 20.—Jos. Ant. 3. 8. 6 ὑπὲρ ἁμαρτιῶν. Isocr. 301. c. Xen. An. 1. 7. 3 τῆς ἐλευθερίας . . . ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω.

3. As marking an object of speech, thought, hope, or the like, e. g.—a) After verbs of speaking and the like, *over*, *upon*, *about*, *concerning*; comp. in Engl. *to talk over* a matter, *to boast over*; Matth. Winer, ll. cc. Rom. 9, 27 Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ. 1 Cor. 4, 6. 2 Cor. 5, 12. 7, 4 πολλή μοι καύχησις ὑπὲρ ὑμῶν. v. 14. 8, 23. 24. 9. 2. 3. 12, 5. 8. So AEL. V. H. 12. 52. Pol. 2. 13. 7 ἰστορεῖν ὑπὲρ τινος. b) Also, *as to*, *in respect to*; 2 Cor. 1, 6 ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν. v. 8 ἀγνοεῖν . . . ὑπὲρ τῆς θλίψεως κτλ. i. q. ἀγνοεῖν περὶ τινος 1 Cor. 12, 1. Phil. 1, 7 τοῦτο φρονεῖν ὑπὲρ ὑμῶν. 2 Thess. 2, 1. So Jos. Ant. 15. 3. 6. Pol. 3. 4. 3. Dem. 554. 11 ἡ βουλή ὑπὲρ Ἀριστάρχου. Xen. Mem. 4. 3. 12 προνοεῖσθαι ὑπὲρ τῶν μελλόντων.

II. With the ACCUSATIVE, pr. of place *whither*, implying motion or direction *over* or *above* a place; Hdot. 4. 188 ῥιπτεύουσι ὑπὲρ τὸν δόμον. Eurip. Ion 46. Hdian. 7. 2. 13 ὑπὲρ γαστέρα τοῦ ἵππου βρεχομένου. Pol. 3. 84. 9. Also *over*, *above*, *beyond*, Xen. An. 1. 1. 9 τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλησποντον οἰκοῦσι. Comp. Matth. § 582. b. Kühner § 293. Winer § 53. e.—In N. T. only trop. *over*, *above*; comp. Winer l. c.

1. As marking superiority in rank, dignity, worth, *over*, *above*; Matt. 10, 24 bis, οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, κτλ. Luke 6, 40. Eph. 1, 22 κεφαλὴν ὑπὲρ πάντα. Phil. 2, 9 ὄνομα τὸ ὑπὲρ πᾶν ὄνομα. Philem. 16.—Luc. Vit. Auct. 2 τίς ὑπὲρ ἄνθρωπον εἶναι βούλεται; Ael. V. H. 12. 1. p. 159 Ἀσπασία . . . ὑπὲρ τὰς γυναῖκας βασιλικῶς κτλ.

2. As marking excess beyond a certain measure or standard, and spoken comparatively, *over*, *above*, *beyond*, *more than*. a) Genr. and simply; Matt. 10, 37 bis, ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ κτλ. Acts 26, 13 ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου . . . φῶς. 2 Cor. 1, 8 et 8, 3 ὑπὲρ δύναμιν. Gal. 1, 14 προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς κτλ. Eph. 3, 20. Also ὑπὲρ ὅ, *above what*, *more than what*, 1 Cor. 4, 6. 10, 13. 2 Cor. 12, 6. Philem. 21. So Sept. 1 Sam. 15, 22. Ecclus. 7, 1. Dion. Hal. Ant. 5. 68. Epict. Ench. 31 et 37 ὑπὲρ δύναμιν. Xen. Mem. 4. 3. 8 πῶς οὐχ ὑπὲρ λόγον. b) Pleonast. after comparatives; e. g. after an Adj. in the comparat. degree, Luke 16, 8 φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός. Heb. 4, 12; comp. in παρά III. 4. c. With a verb, 2 Cor. 12, 13 τί γάρ εἰσιν, ὁ ἡγήσθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας; comp. Winer § 53. e. So Sept. οὐ κρείσσων εἰμι ὑπὲρ τοὺς πατέρας μου, for Heb. 12 comparat. 1 K. 19, 4; also Judg. 11, 25. Ps. 19, 11. c) Without case, where it then stands as an adverb, i. q. *more*, *much more*; comp. Buttm. § 147. n. 5. Matth. § 594. 1. Winer § 54 ult. n. 2. 2 Cor. 11, 23 διάκονοι Χριστοῦ εἰσι; ὑπὲρ ἐγώ. See Kypke ad loc.—For the adverbial forms ὑπὲρ λίαν, ὑπὲρ ἐκπερισσοῦ, see the arts. ὑπερλίαν, ὑπερεκπερισσοῦ.

NOTE. In composition ὑπὲρ implies: a) Motion or rest *over*, *above*, *beyond* a place or thing; as ὑπερβαίνω, ὑπερβαίνο, ὑπερέχω. b) Protection, aid, for, in behalf of; as ὑπερεντυχάω. c) Excess, a surpassing, *over*, *above*, *more than*, often with the idea of censure; as ὑπερβάλλω, ὑπερεκτείνω, ὑπερπερισσεύω, also ὑπεραυξάνω, ὑπερνεκάω.

ὑπεραίρω, f. αῤῷ, (αῖρω,) to lift or raise up *over*, *above*, any thing, Luc. Amor. 54 ὅσοι τὴν φιλοσοφίας ὀφρὸν ὑπὲρ αὐτοὺς

τοὺς κροτάφους ὑπερήρασι. Plato Phædr. 248. a. Intrans. to rise up *over*, e. g. of water overflowing, Dem. 1274. 20; of persons passing over walls, mountains, Pol. 2, 23. 1. Xen. Mag. Eq. 8. 3.—In N. T. only Mid. ὑπεραίρομαι, trop. to lift up oneself *overmuch*, to *over-exalt oneself*, to become elated, conceited, arrogant; absol. 2 Cor. 12, 7 bis, ἵνα μὴ ὑπεραίρομαι κτλ. With ἐπὶ τινα 2 Thess. 2, 4. So 2 Macc. 5, 23. Anthol. Gr. IV. p. 11. no. 22. Aristot. Virt. et Vit. 7. 5.

ὑπέρακμος, ου, ὁ, ἡ, adj. (ἀκμή,) beyond the flower of life, past the proper age; 1 Cor. 7, 36 εἰν ἡ ὑπέρακμος sc. ἡ παρζένος.—Suid. ὑπέρακμος ὑπερδραμῶν τὴν ὥραν. Found only in N. T.

ὑπεράνω, adv. (ὑπέρ, ἄνω,) intens. *over above*, Engl. *up above*, *high above*; of place, c. gen. Eph. 4, 10 ὑπεράνω πάντων οὐρανῶν. Absol. Heb. 9, 5. Sept. for חַבְדָּהּ Ex. 8, 2; חַבְדָּהּ Ez. 11, 22. So c. gen. Jos. Ant. 3. 7. 2. Ael. V. H. 9. 7; absol. Luc. D. Deor. 4. 2.—Trop. of rank, dignity, c. gen. Eph. 1, 21 ὑπεράνω πάσης ἀρχῆς Sept. for יְרִיבָהּ Deut. 26, 19. 23, 1.

ὑπεραυξάνω, f. ξήσω, (αὐξάνω,) intrans. to *overgrow*, i. e. trop. to *grow exceedingly*, to *increase greatly*, in a good sense; intrans. 2 Thess. 1, 3 ὑπεραυξάνει ἡ πίστις ὑμῶν.—Andocid. 32. 23.

ὑπερβαίνο, f. βήσομαι, (βαίνο,) trans. to let pass *over*, to *transfer*, c. acc. Xen. Eq. 7. 2. Intrans. to go or pass *over*, e. g. a wall, mountains, c. acc. Sept. 2 Sam. 22, 30. Hdian. 3. 2. 11. Xen. An. 7. 3. 43. Trop. to *overgo*, to *overpass* certain limits, to *transgress*, c. acc. τὸ ἴσον καὶ τὸ δίκαιον Diog. Laert. 8. 18; νόμον Diod Sic. 17. 34. Aeschin. 58. 30.—In N. T. trop. and absol. to *overgo*, to *go too far*, to *transgress*, i. e. to go beyond right, 1 Thess. 4, 6.

ὑπερβαλλόντως, adv. (ὑπερβάλλον,) exceedingly, *above measure*, 2 Cor. 11, 23.—Sept. Job 15, 11. Pol. 5. 43. 8. Xen. Ag. 1. 36.

ὑπερβάλλω, f. βαλῶ, (βάλλω,) to throw or cast *over*, *beyond*, e. g. beyond a certain goal or limit in acc. Hom. Od. 11. 595 ἀλλ' ὅτε μέλλοι (λαῶν) ἄκρον ὑπερβαλέειν, i. e. Sisyphus. Il. 23. 843; of a kettle, to throw *over*, to boil *over*, Hdot. 1. 59; intrans. to throw oneself *over* a mountain or the like, to pass *over*, Xen. An. 4. 4. 20. Also to throw *beyond* or further than another, to surpass in throwing a weapon, c. acc. of pers. Hom. Il. 23. 637; hence genr. to

surpass, to exceed, to excel, Jos. Ant. 2. 2. 1 πλουτῶ τε γὰρ ὑπερέβαλλε τοὺς ἐπιχωρίους. Xen. Hell. 7. 3. 6.—In N. T. only Particip. pres. ὑπερβάλλον, οὔσα, ον, *surpassing, exceeding, supereminent*; 2 Cor. 3, 10 ἐνεκεν τῆς ὑπερβαλλούσης δόξης. 9, 14 διὰ τὴν ὑπερβαλλούσαν χάριν τοῦ θεοῦ. Eph. 1, 19. 2, 7. 3, 19. So 2 Macc. 4, 13. Jos. Ant. 4. 2. 7. Hdian. 3. 10. 12. Xen. Hi. 11. 2.

ὑπερβολή, ἡς, ἡ, (ὑπερβάλλω,) *a throwing, casting, shooting beyond*, Soph. Œd. Tyr. 1196 καὶ ὑπερβολὴν τοξεύσας. Also, *a passing over, e. g. a river, mountain*, Pol. 10. 1. 8. Xen. An. 1. 2. 25.—In N. T. trop. *excess, excellence, supereminence*; 2 Cor. 4, 7 ἡ ὑπερβολὴ τῆς δυνάμεως. 12, 7. So Jos. B. J. 6. 7. 3 δι' ὑπερβολὴν ὀμότητος. Ant. 1. 13. 4. Dem. 97. 3. Pol. 3. 99. 4.—With a prep. adverbially: καὶ ὑπερβολὴν, i. q. *exceedingly, supereminently*, Rom. 7, 13. 2 Cor. 1, 8. Gal. 1, 13. 2 Cor. 4, 17 see below. Also i. q. Fr. *par excellence*. 1 Cor. 12, 31 καὶ ἔτι καὶ ὑπερβολὴν ὁδόν, *a way par excellence, a far better way*. Comp. in κατὰ II. 1. d. γ. (Luc. Luct. 12. Pol. 3. 92. 10. Diod. Sic. 17. 47.) εἰς ὑπερβολὴν id. *exceedingly*; hence intens. by Hebr. καὶ ὑπερβολὴν εἰς ὑπερβολὴν, q. d. *exceeding exceedingly*, in the highest possible degree, 2 Cor. 4, 17; see Gesen. Lehrs. p. 693. 2. So Æl. V. H. 4. 20. ib. 12. 1. p. 160, εἰς ὑπερβολὴν τιμῶν.

ὑπερεργώ, 2 Cor. 11, 23 Lachm. for Rec. ὑπὲρ ἐργώ.

ὑπερεῖδον, (εἶδω,) *as aor. 2 to ὑπεροράω, to see or look out over*, e. g. τὴν θάλασσαν Hdot. 7. 36 fin.—In N. T. trop. *to overlook, not to regard*, i. q. *to bear with, not to punish*, c. acc. Acts 17, 30 χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός. Sept. for עֲיִיִּיִּיִּיִּי Lev. 20, 4. So Jos. Ant. 2. 6. 9 [8] τὸ περὶ μικρῶν ζημιωμάτων ἀφείναι τοὺς πλημμελήσαντας, ἔπαινον ἤνεγκε τοῖς ὑπεριδοῦσι. Also to slight, Tob. 4, 3. Æl. V. H. 3. 22; to despise, Xen. Ag. 8. 4.

ὑπερέκεινα, adv. (ἐκέλευς, Butt. § 115. n. 5,) pr. *'beyond those parts'*; hence *beyond, over beyond*; and with the art. τὰ ὑπερέκεινα ὑμῶν sc. *μέρη, the parts beyond you*, 2 Cor. 10, 16; comp. Butt. § 125. 6, 7. Bos Ellips. ed. Schæf. p. 289.—Thom. Mag. p. 336 ἐπέκεινα ῥήτορες λέγουσιν ὑπερέκεινα δέ, μόνοι οἱ σύμφακες.

ὑπερεκπερισσοῦ, adv. (ὑπὲρ ἐκ περισσοῦ,) *intens. more than abundantly, comp. in περισσός no. 2; i. e. superabundantly, very exceedingly*, above all measure; Eph.

3, 20 ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα. 1 Thess. 3, 10. 5, 13.—Sept. for Chald. דַּרְכֵּי דָן Dan. 3, 23.

ὑπερεκπερισσῶς, adv. i. q. ὑπερεκπερισσοῦ, 1 Thess. 5, 13 Lachm.

ὑπερεκτείνω, f. ἐνῶ, (ἐκτείνω,) *to stretch out overmuch, beyond measure*; trop. c. acc. of pers. 2 Cor. 10, 14 οὐ ὑπερεκτείνομεν ἑαυτοὺς *we stretch not ourselves out too far*, we do not go beyond our measure, i. e. τὸ μέτρον τοῦ κανόνος in ψ. 13.—Luc. Eunuch. 2 κεκραγότες καὶ ὑπερεκτενόμενοι, Schol. ὑπερφιλνοεικοῦντες; but some editions read ὑπερδιατεινόμενοι.

ὑπερεκχύνωμαι, Pass. (ἐκχύνω, ἐκχέω,) *to be poured out over*, as from a vessel, i. q. *to run over, to overflow*, absol. Luke 6, 38 μέτρον ὑπερεκχυνόμενον. Sept. for רָצַח Joel 2, 24. Sept. ὑπερεκχέομαι for רָצַח Prov. 5, 16; also Æl. H. An. 12. 41.

ὑπερεντυγχάνω, f. τεύχομαι, (ἐντυγχάνω,) *to intercede for any one, in his behalf*; c. ὑπὲρ τινος, Rom. 8, 26. Comp. Winer § 56. 2. a.

ὑπερέχω, f. ξω, (ἔχω,) *to hold over*, e. g. any thing over the fire, Hom. Il. 2. 246; also for protection, τὴν χεῖρά τινα ν. τινος Anth. Gr. I. p. 193. Jos. Ant. 6. 2. 2. Pol. 15. 31. 11. Intrans. pr. *to hold oneself over or beyond*, comp. ἔχω no. 5; hence *to be over, to be prominent, to jut out over or beyond*, Sept. Ex. 26, 13. 1 K. 8, 8. Æl. V. H. 9. 13. Xen. Cyr. 7. 5. 8.—In N. T. trop.

1. *to hold oneself above, to be superior, better, to surpass, to excel*; see in ἔχω no. 5. E. g. c. gen. of pers. also c. dat. of manner, Phil. 2, 3 ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν. Matth. § 358. Butt. § 132. 10. b. So Hdian. 4. 15. 11. Diod. Sic. 17. 77. Xen. Venat. 1. 11.—With acc. Phil. 4, 7 ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν, comp. Matth. § 358 note. So Diod. Sic. 3. 22. Plato Phædo 50. p. 102. d. Xen. Hell. 6. 1. 4. p. 236.—Part. τὸ ὑπερέχω, as Subst. *excellence, supereminence*, i. q. ὑπεροχή, Phil. 3, 8 διὰ τὸ ὑπερέχον τῆς γνώσεως. See Matth. § 570. Lob. ad Soph. Aj. p. 277. Schæf. ad Greg. Cor. p. 139.

2. Of rank, dignity, Part. ὑπερέχων οὔσα, ον, *superior, higher*; Rom. 13, 1 ἐξουσίας ὑπερεχούσας. 1 Pet. 2, 13.—Wisdom. 6, 5. Pol. 28. 4. 9. Hdian. 4. 9. 4.

ὑπερηφανία, as, ἡ, (ὑπερήφανος q. v.) *arrogance, haughtiness, pride*, Pol. 6. 18. 5. Dem. 577. 16. Xen. Cyr. 5. 2. 27.—In N. T. from the Heb. *arrogance, pride*, with the

accessory idea of impiety, ungodliness, Mark 7, 22. Sept. for הָרָא Ps. 31, 24. Is. 16, 6; הָרָא Ps. 59, 13. Prov. 8, 13; הָרָא Deut. 17, 12. So Tob. 4, 17. 1 Macc. 1, 23. Jos. Ant. 1. 11. 1.

ὑπερήφανος, *ον, ό, ή*, adj. (*ὑπέρ*, φαί-*νω*.) *appearing over, conspicuous above* other persons or things; so pr. Xen. Mag. Eq. 5. 7 *τοὺς μὲν ὄρᾶ τὰ δόρατα ἔχειν, τοὺς δ' ἄλλους ταπεινὰ καὶ μὴ ὑπερήφανα* (others *ὑπερφανῇ*). Elsewhere trop. *conspicuous, distinguished, splendid*, as οἰκίας τῶν πολλῶν *ὑπερφανωτέρας* Dem. 175. 10; usually of persons, with censure, *arrogant, haughty, proud*, Ael. V. H. 12. 63. Diod. Sic. 4. 13. Xen. Mem. 1. 2. 25.—In N. T. from the Heb. *arrogant, proud*, with the accessory idea of contemning God, impiety, wickedness, Luke 1, 51 *διεσκόρπισεν ὑπερφάνους διανοίᾳ καρδίας*, see in art. *διάνοια* no. 3. Rom. 1, 30. 2 Tim. 3, 2 James 4, 6. 1 Pet. 5, 5. Sept. for הָרָא Ps. 94, 2. 140, 6; הָרָא Ps. 119, 21; הָרָא Job 38, 15. Is. 2, 12. So Wisd. 14, 6. Jos. Ant. 4. 8. 17.

ὑπερλίαν, *adv. (λίαν)* *overmuch, very exceedingly, supereminently*; c. art. *ό ὑπερλίαν* adj. *the most eminent, the very chief*, τῶν *ὑπερλίαν ἀποστόλων* 2 Cor. 11, 5. 12, 11; comp. Butt. § 125. 6.—On such compounds, see Lob. ad Phryn. p. 45–48; as *ὑπεράγαν* 2 Macc. 10, 4; *ὑπέρευ* Dem. 228. 17. Xen. Hi. 6. 9.

ὑπερνικᾶω, *ω, f. ἦσω, (νικᾶω)* *to more than conquer*, absol. Rom. 8, 37.—Leo Tact. 14. 25 *νικᾷ καὶ μὴ ὑπερνικᾷ*. Socr. Hist. Ecc. 3. 21 *νικᾷν καλόν, ὑπερνικᾷν δὲ ἐπιφύζον*.

ὑπερόγκος, *ον, ό, ή*, adj. (*ὄγκος*.) *over-swollen, much swollen, overgrown*, Ael. V. H. 13. 1. Xen. Hell. 5. 4. 58.—In N. T. trop. *over-tumid, over-swelling, boastful*, with the idea of insolent pride, impiety; so of language, 2 Pet. 2, 18 *ὑπέρογκα γὰρ ματαιότητος φεγγόμενοι*. Jude 16 *τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα*. Sept. for הָרָא Ex. 18, 22; הָרָא Ex. 18, 26; הָרָא Dan. 11, 36. So of style Plut. de Lib. educ. 9; comp. *ὑπέρογκον φρόνημα* Plut. Lucull. 21.

ὑπεροχῇ, *ής, ή*, (*ὑπέρχω*.) *a prominence, eminence*, e. g. a mound, hill, Pol. 3. 104. 3; a peak, summit of a mountain, ib. 10. 31. 1.—In N. T. trop.

1. *prominence, eminence*, e. g. of station, authority, power; 1 Tim.—2, 2 *βασιλέων καὶ πᾶτων τῶν ἐν ὑπεροχῇ ὄντων*.—2 Mac. 3, 11. Pol. 5. 41. 3. Diod. Sic. 4. 41. Plato Legg. 711. d.

2. Genr. *superiority, excellence*; 1 Cor. 2, 1 καὶ ὑπεροχὴν λόγου.—Pol. 5. 41. 1. Plato Def. 416.

ὑπερπερισσεύω, *f. εὔσω, (περισσεύω)* *to abound over, much more, to superabound*; in a comparative sense, absol. Rom. 5, 20 *οὐδὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερπερισσεύσεν ἡ χάρις*, comp. v. 15. Without comparison, Pass. depon. *to superabound overmuch, greatly, exceedingly*, in any thing; c. dat. 2 Cor. 7, 4 *ὑπερπερισσεύομαι τῇ χαρᾷ*, i. e. I am exceeding joyful.—Not found in the classics.

ὑπερπερισσῶς, *adv. (περισσῶς)* *more than abundantly, very exceedingly, beyond all measure*; ἀπαξ *leg.* Mark 7, 37 *ὑπερπερισσῶς ἐξεπλήσισοντο*.

ὑπερπλεονάζω, *f. ἄσω, (πλεονάζω)* *to superabound, to abound exceedingly*, intrans. 1 Tim. 1, 14.—Psalt. Salom. 5, 19.

ὑπερψύσω, *ω, f. ὥσω, (ὑψύω)* *intens. to make high above, to raise high aloft*; only trop. *to highly exalt, over all*, c. acc. Phil. 2, 9 *θεὸς αὐτὸν ὑπερψύσσει*. Sept. Pass. for הָרָא Ps. 97, 9; comp. Sept. Ps. 37, 35.—So in praise, Sept. Dan. 4, 34. Song of 3 Childr. 28. 29.

ὑπερφρονέω, *ω, f. ἦσω, (ὑπέρφρων, φρήν)* *to think overmuch of oneself, to be high-minded*, i. q. *to be proud, arrogant, disdainful*, intrans. Rom. 12, 3 *μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν*.—Jos. Ant. 1. 11. 1 οἱ Σοδομίται πλούτῳ . . . ὑπερφρονούντες. Pol. 6. 18. 7. Aeschyl. Agam. 10. 39.

ὑπερῶς, *α, on, (ὑπέρ, as πατῶς from πατήρ)* *over, upper*, e. g. of a chamber, Plut. Pelop. 35 *ὃ δὲ ἀλάμπος ἐν ᾧ καθεύδειν εἰώζεσαν, ὑπερῶς ἦν*. Philo de Vit. Mos. 2. p. 662 *οἰκήματα ἐπίπεδα καὶ ὑπερῶα*, in the ark. Luc. Asin. 45.—Ofstener and in N. T. Neut. τὸ *ὑπερῶον*, *an upper chamber*, the upper part of a house, i. e. a sort of guest-chamber not in common use, where the Hebrews received company and held feasts, and where at other times they retired for prayer and meditation, i. q. *ἀνάγειον* q. v. In Greek houses it occupied the upper story; among the Hebrews it seems sometimes to have been on or connected with the flat roof of their dwellings, Heb. הָרָא Sept. *ὑπερόν* 1 K. 17, 19. 22. 2 K. 4, 10; comp. Acts 10, 9. See Jowett's Chr. Researches in the Mediterranean, Lond. 1824. p. 67 where he describes the chief room in the houses of Haivali (opposite Lesbos) as in the upper or third story, secluded, spacious, and commodious, "higher and larger than

those below, having two projecting windows, and the whole floor so much extended in front beyond the lower part of the building, that the projecting windows considerably overhang the street;" comp. Acts 20, 8 sq. where the ὑπερφῶν at Troas is also ἐν τῷ τριστέῳ. For a similar arrangement of the houses in Palestine, see Bibl. Res. in Palest. III. p. 26, 417.—In N. T. Acts 1, 13 εἰς τὸ ὑπερφῶν οὗ ἦσαν καταμένοντες κτλ. 9, 37. 39. 20, 8. So Jos. Vit. § 30. Luc. Tox. 61. Lys. 93. 46.

ὑπέχω, f. ὑφέξω, (ἔχω,) to hold under, e. g. the hand, Hom. Il. 7. 188; a vessel, Hdtot. 2. 151. Plut. M. Anton. 9. Trop. to hold out under, i. e. towards or before any one, e. g. οἰσας, to give ear, Simonid. Fr. 7. 16; λόγον, εὐθύνας, to render account, Pol. 18. 35. 3. Plut. J. Cæs. 33; δίκην τινί, to render satisfaction, to make atonement, Soph. CEd. Tyr. 552.—Hence in N. T. trop. δίκην ὑπέχειν, to pay or suffer punishment; Jude 7 πόλεις ... πυρὸς αἰωνίου δίκην ὑπέχουσιν. So 2 Macc. 4, 48. Hdian. 1. 8. 12. Pol. 12. 8. 5 θανάτου κρίσιν. Xen. Mem. 2. 1. 8 τούτου δίκην ὑπέχειν.

ὑπήκοος, ου, ὁ, ἡ, adj. (ὑπακούω,) listening, obedient, c. dat. Acts 7, 39 ὃ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι. 2 Cor. 2, 9 εἰς πάντα. Absol. Phil. 2, 8.—Jos. Ant. 2. 4. 3 ὑπήκοος γίνομαι. c. dat. Xen. Cyr. 2. 4. 22; absol. Plut. Pelop. 29. Xen. Mem. 3. 4. 9.

ὑπηρετέω, ὦ, f. ἦσω, (ὑπηρέτης,) pr. to serve as an ὑπηρέτης, e. g. as a rower, Æl. H. An. 13. 2.—In N. T. genr. to act for any one, to minister, to serve; c. dat. Acts 13, 36 Δαβὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας. 20, 34 ταῖς χρεῖαις μου. . . ὑπηρέτησαν αἱ χεῖρες αὐταί. 24, 23. So Wisd. 16, 21. 24. Diod. Sic. 1. 70. Xen. Mem. 2. 4. 7.

ὑπηρέτης, ου, ὁ, (ὑπό, ἐρέτης, ἐρέσσω,) pr. an under-rower, genr. a common sailor, hand, as distinguished from οἱ ναῦται shipmen, seamen, and οἱ ἐπιβάται mariners, Dem. 1209. 11, 14 in some editions, where others read ὑπηρεσία collect. id. Comp. also Dem. 1208. 20. 1214. 23. 1216. 13. Pol. 1. 25. 3. Hence genr. a hand, agent, minister, attendant, who does service under the direction of any one; in N. T. spoken

1. Of those who wait on magistrates or public bodies and execute their decrees, a lictor, officer, like the modern constable, beadle, e. g. as the attendant on a judge, Matt. 5, 25, i. q. πράκτωρ in Luke 12, 58. So of the attendants or beadles of the Sanhedrim, Matt. 26, 58. Mark 14, 54. 65. John 7, 32. 45. 46. 18, 3. 12. 18. 22. 19, 6. Acts 5,

22, 26.—Genr. Jos. 15. 8. 4. Luc. Pisc. 45. Xen. Hell. 2. 3. 54. ib. 3. 1. 27. Of the Roman lictors, Dion. Hal. Ant. 2. 8. ib. 5. 2. See Adam's Rom. Ant. p. 178 sq. Dict. of Antt. art. Lictor.

2. Of the attendant, minister, in a synagogue, who handed the volume to the reader, and returned it to its place, Luke 4, 20.

3. Genr. a minister, attendant, associate in any work, John 18, 36. Acts 13, 5 εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. So of a minister of the word or of Christ, Luke 1, 2. Acts 26, 16. 1 Cor. 4, 1.—Wisd. 6, 4. Jos. Ant. 3. 1. 4 τὴν ὑπηρέτην θεοῦ sc. Moses. Dem. 1285. 2 ὑπηρέται καὶ συνεργοὶ οὗτοι Κλεομένους. Xen. An. 1. 9. 27.

ὑπνος, ου, ὁ, sleep, Matt. 1, 24. Luke 9, 32. John 11, 13. Acts 20, 9 bis. Sept. for ἡπν Gen. 28, 16. So Hdian. 2. 1. 12. Xen. Hi. 6. 9.—Trop. of spiritual sleep, torpor, sloth, Rom. 13, 11. Comp. Psalt. Sal. 3, 1 ἱναὶ ὑπνόις ψυχῇ, καὶ οὐκ εὐλογεῖς τὸν κύριον.

ὑπό, a prep. governing the genitive and accusative; in the Greek classics also the dative; with the primary signification under.

I. With the GENITIVE, pr. of place whence, i. e. the place from under which any thing comes forth, Hom. Od. 9. 141 ῥέει κρήνη ὑπὸ σπείους. Hes. Theog. 669 Ζεὺς . . . ὑπὸ χθονὸς ἦκε φοῶσδε. Also of loosing or freeing from under any thing; Il. 8. 543 ἵππους μὲν λύσαν ὑπὸ ζυγοῦ. 9. 248 ἐρύεσσαι ὑπὸ Τρώων. ib. 21. 553. Also of place where, under which, like ὑπὸ c. dat. Plato Legg. 728. a, ὃ τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρωσός. Trop. after passive and neuter verbs, to mark the subject or agent from under whose hand, power, agency, causation, the action of the verb proceeds, in Engl. from, by, through; comp. Butt. § 134. 1, 2. § 147. n. 1. Matth. § 592. Winer § 51. p. 442; see also in ἀπό note 2. In this sense only is ὑπὸ c. gen. found in N. T.

1. With Passive verbs, by, through, from; c. gen. of pers. Matt. 1, 22 τὸ ῥηζὲν ὑπὸ τοῦ κυρίου. 2, 16 ἐνεπαίχθη ὑπὸ τῶν μάγων. 3, 6 ἐβαπτίζοντο ὑπ' αὐτοῦ. 4, 1 ἀνήχθη ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου. 5, 13. Mark 1, 13. 2, 3. Luke 5, 15. 14, 8. John 10, 14. Acts 4, 36. 23, 27 bis. Rom. 15, 15. 1 Cor. 7, 25. 2 Cor. 1, 16. Gal. 1, 11. al. sæpiss. With gen. collect. Luke 21, 20. Acts 15, 4 προπεμφθέντες ὑπὸ τῆς ἐκκλησίας. 2 Cor. 8, 19. With gen. of thing, Matt. 8, 24—ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων. 14, 24. Luke 7, 24 κάλαμον ὑπὸ ἀνέμου σαλευόμενον. 8, 14. John 8, 9. Acts 2, 24. 27, 41. Rom. 12,

21. 1 Cor. 10, 9. 2 Cor. 5, 4. James 3, 4. 6. 2 Pet. 1, 17 φωνῆς ἐνεχθείσης αὐτῷ ὑπὸ τῆς μεγαλοπρεποῦς δόξης, i. e. a voice being sent forth unto him from (by) the radiant glory, by the divine Majesty, from God himself. 2 Pet. 2, 7. 17. Jude 12. Rev. 6, 13.—Diod. Sic. 1. 8, 15. Hdian. 2. 7. 9. Xen. Mem. 1. 5. 1. ib. 4. 4. 4; c. gen. of thing, Ael. V. H. 13. 1 init. μαζῶν βαρυνόμενων ὑπὸ τοῦ γαλακτος. Hdian. 4. 15. 14. Xen. An. 1. 5. 5.

2. With *Neuter* verbs having a passive power, *by, through, from*; e. g. after γίνομαι and εἶναι signifying to be made; done; so γίνομαι, Luke 9, 7 τὰ γινόμενα ὑπ' αὐτοῦ. 13, 17. 23, 8. Acts 12, 5. 20, 3. 26, 6. Eph. 5, 12; εἶναι Acts 23, 30; impl. 2 Cor. 2, 6. (So γίν. Xen. An. 7. 1. 30; impl. Xen. Hi. 1. 28. ib. 7. 6i.) Also πᾶσχειν τι ὑπό τινος, Matt. 17, 12. Mark 5, 26. 1 Thess. 2, 14. So Hdian. 7. 12. 6. Xen. Cyr. 6. 1. 36. Conv. 1. 9.—In like manner after some *transitive* verbs, where a passive sense is implied; e. g. λαμβάνειν τι ὑπό τινος to receive by or through, i. e. to have inflicted by any one, 2 Cor. 11, 24; ὑπομένειν τι ὑπό τινος id. Heb. 12, 3; ἀποκτείναι . . . ὑπὸ τῶν θηρίων, to kill by beasts, i. e. to cause to be killed by beasts, Rev. 6, 8. So Hdian. 7. 10. 9 γνόντες [ταῦτα] ὑπὸ τῆς φήμης. Comp. Butt. n. 147. n. 1. +

II. With the *ACCUSATIVE*, pr. of place whither, i. e. of motion or direction *under* a place; but also of place where, i. e. of rest *under* a place. Butt. l. c. Matth. 5. 593. Winer 53. k.

1. Of *Place* whither, after verbs of motion or direction, *under, beneath*; e. g. τιθέναι λύχρον ὑπὸ τὸν μόδιον Matt. 5, 15. Mark 4, 21. Luke 11, 33; ὑπὸ τὴν κλίην Mark 4, 21; ὑπὸ τὴν στέγην ἐσέρχεται Matt. 8, 8. Luke 7, 6; ἐπισυνάγειν ὑπὸ τὰς πτέρυγας Matt. 23, 37. Luke 13, 34; also Mark 4, 32. James 2, 3. So Palaeoph. 10. 2 λύχρους καταφέρων ὑπὸ τὴν γῆν. Diod. Sic. 13. 51. Xen. An. 1. 10. 14.—Trop. of what is brought *under* the power of any one, e. g. ὑπὸ τὰς πόδας τινος Rom. 16, 20. 1 Cor. 15, 25. 27. Eph. 1, 22; comp. in πούς b. Rom. 7, 14, see in *πυρρακω*. Gal. 3, 22. 23, see in *συγκλείω*. James 5, 12, see in *πίπτω* no. 5. 1 Pet. 5, 6, see in *ταπεινώω* no. 2. b. So Ael. V. H. 6. 11. Isocr. p. 142. b. ἀπάσης τῆς Ἑλλάδος ὑπὸ τὴν πόλιν ἡμῶν ὑποπεσούσης.

2. Of *Place* where, after verbs implying a being or remaining *under* a place; e. g. εἶναι, John 1, 49 ὅτα ὑπὸ τὴν σκῆν. 1 Cor. 10, 1; impl. Luke 17, 24 bis. Acts 2, 5 τῶν ὑπὸ τὸν οὐρανόν. 4, 12. Rom. 3, 13.

Col. 1, 23. Jude 6 ὑπὸ ζόφον τετήρηκεν. So Sept. 1 K. 19, 5. Palaeoph. 10. 1 τὰ ὑπὸ γῆν. Hdian. 2. 1. 9. Dem. 33. 31.—Trop. of what is *under* the power or authority of any person or thing; genr. Matt. 8, 9 bis, ἄνθρωπος εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας. Luke 7, 8 bis. Gal. 3, 25. 4, 2. (1 Esdr. 3, 1. Hdian. 3. 14. 17. Xen. Cyr. 1. 5. 3.) With acc. of thing, implying state or condition *under* any thing; 1 Tim. 6, 1 ὑπὸ ζυγὸν δοῦλοι. So ὑπὸ νόμον Rom. 6, 14. 15. 1 Cor. 9, 20 ter. Gal. 4, 4. 5. 21. 5, 18; ὑπὸ χάριν Rom. 6, 14. 15; ὑφ' ἁμαρτίαν Rom. 3, 9; ὑπὸ κατάραν Gal. 3, 10; ὑπὸ τὰ στοιχεῖα τοῦ κόσμου Gal. 4, 3. So Hdian. 1. 4. 20.

3. Of *Time* when, *under, at, during*, Lat. *sub*; once Acts 5, 21 ὑπὸ τὸν ὄρεθρον.—Jos. Ant. 14. 15. 5 init. ὑπὸ δὲ τὸν αὐτὸν χρόνον. Ael. V. H. 14. 27. Thuc. 1. 100; ὑπὸ νύκτα Sept. Jon. 4, 10. Thuc. 7. 22; ὑπὸ τὴν ἐωσινὴν Pol. 53. 4. Comp. Matth. 5. 593.

NOTE. In composition *ὑπό* implies: a) Place, i. e. motion or rest *under, beneath*; as ὑποβάλλω, ὑποδέω, ὑποπόδιον. b) Subjection, dependence, the being *under* any person or thing; as ὑπανδρος, ὑποράσσω. c) The being *behind, after*, as ὑπείκω, ὑπομένω; comp. ὑπειπὶν to speak *after*, to *subjoin*, Dem. 797. 19; also ὑπό c. acc. *behind*, Hdt. 1. 12. Pol. 6. 31. 1. Lat. *subsequi*. d) Something done or happening *under-hand, covertly, by stealth, unperceived, without noise or notice*; also a *little*, somewhat, by degrees like Lat. *sub*; as ὑπονοέω, ὑποπνέω, comp. in ὑπαντῶ, ὑπεραντίος. Lat. *subirascor, subridere*.—See Viger. p. 672, marg.

ὑπόβαλλω, f. βαλῶ, (βάλλω,) to cast or *throw under*, e. g. under foot, Xen. Oec. 18, 5; under a person, λίτα Hom. Od. 10. 353. Xen. Cyr. 5. 5. 7; to put or thrust *under*, e. g. a child to another mother, to *substitute*, Dem. 563. 5. Xen. Venat. 7. 3; to thrust under one's notice, to suggest, Hdian. 7. 10. 13. Xen. Cyr. 3. 3. 55.—In N. T. of persons, to thrust *under*, to put forward by collusion, to *suborn*, e. acc. Acts 6, 11. So Aristid. de Parathegm. p. 618. App. B. Civ. 1. 27. p. 663 ὑπεβλήθησαν κατήγοροι. So ὑπόβλητος Jos. B. J. 5. 10. 4.

ὑπογραμμός, οὔ, ὁ, (ὑπογράφω,) pr. a *writing-copy, υπογραμμοὶ παιδικοί*, Clem. Alex. see in Passow s. v.—In N. T. trop. a copy, pattern, example, for imitation, 1 Pet. 2, 21. So 2 Macc. 2, 28. Clem. Ep. I. ad Corinth. p. 40 (Παῦλον) ὑπομονῆς μέγιστον ὑπογραμμόν.

ὑπόδειγμα, ατος, τό, (ὑποδείκνυμι), pr. 'what is shown,' i. e.

1. a *pattern, example*, as set before any one *under* his eyes; either for imitation, John 13, 15 ὑπόδειγμα ἔδωκα ὑμῖν, ἵνα κτλ. James 5, 10; or for warning, Heb. 4, 11 ἐν τῷ αὐτῷ ὑποδείγματι τῆς ἀπειθείας. 2 Pet. 2, 6.—2 Macc. 6, 28. 31. Hdian. 8. 8. 4. Pol. 3. 17. 8. The earlier Attic writers used παράδειγμα, Phryn. et Lob. p. 12.

2. Meton. a *copy, likeness*, taken from an original; Heb. 8, 5, 9, 23 ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, i. q. τὰ ἀντίτυπα in v. 24.—Aquil. for Heb. חֲזָקוֹת Deut. 4, 17.

ὑποδείκνυμι, f. ξω, (δείκνυμι) to *show* or *point out*, pr. *underhand*, by stealth, privately, i. q. to *give to understand*, to *signify*, to *let be known*, Sept. הִרְאִי Esth. 2, 10. Hdot. 1. 189. Xen. Mem. 4. 3. 13; hence genr. to *show*, to *let see*, Ecclus. 49, 8 ὅρα-σιν δόξης ἣν ὑπέδειξεν αὐτῷ. Andocid. 19. 11. Diod. Sic. 13. 12.—In N. T. trop. to *show*, by words or example, to *teach*, to *signify*, with acc. and dat. foll. by ὅτι, Acts 20, 35 πάντα ὑπέδειξα ὑμῖν ὅτι κτλ. With dat. of pers. c. infin. Matt. 3, 7 et Luke 3, 7 τίς ὑπέδειξεν ὑμῖν φυγεῖν κτλ. With dat. foll. by an indirect clause, Luke 6, 47. 12, 5. Acts 9, 16. Sept. for הִרְאִי 2 Chr. 15, 3. So Ecclus. 48, 25. Jos. Ant. 2. 3. 1. Pol. 3. 6. 1. Plut. Marcell. 20.

ὑποδέχομαι, f. ξομαι, Mid. depon. (δέχομαι), to *receive to oneself*, pr. as if placing the hands or arms *under*, comp. Engl. *undertake*; hence genr. to *receive favourably*, kindly, to *admit* e. g. εὐχάσ Hes. Theog. 419.—Usually and in N. T. of guests, to *receive hospitably*, to *welcome*, to *entertain*; c. acc. Luke 10, 38 Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. 19, 6 ὑπεδέξατο αὐτὸν χαίρων. Acts 17, 7. James 2, 25. So Tob. 7, 8. Palaph. 5. 1. Æl. V. H. 4. 9. Xen. Mem. 2. 3. 13.

ὑποδέω, f. ἴσω, (δέω), to *bind under*, as sandals under the feet, to *put on* sandals, slippers, to *shoe*, Plut. Amator. 16. p. 488, ὑποδήσας τὴν γυναῖκα κρηπίδι.—In N. T. only Mid. ὑποδέομαι, to *bind under* or *put on one's own* sandals; Acts 12, 8 ὑπόδησαι τὰ σανδάλια σου, Buttm. § 135. 4. Pass. perf. as Mid. to *have bound on one's sandals*, to *be shod*; c. acc. Mark 6, 9 ὑποδεμένους σανδάλια. Buttm. § 136. 3; comp. § 134. 6, 7. With acc. of the part, Eph. 6, 15 ὑποδησάμενοι τοὺς πόδας. Buttm. § 135. 6. Sc. c. acc. of sandal Hdian. 4. 8. 5. Xen. Mem. 1. 6. 6; acc. of part Æl. V. H. 1. 18. Thuc. 3. 22.

ὑπόδημα, ατος, τό, (ὑποδέω), a *sandal*, pr. *what is bound under the foot*, a sole of wood or hide bound on with thongs, i. q. σανδάλιον q. v. In later usage ὑπόδημα κοῖλον, and also ὑπόδημα simply, is put for the Roman *calceus* or *shoe* which covered the whole foot; so Jos. B. J. 6. 1. 8, of the thick nailed shoes of the Roman soldiers, *caliga*; see the Commentators on Aristoph. Plut. 983. Passow s. v. Dict. of Antt. art. *Calceus*. Adam's Rom. Ant. p. 419 sq. Genr. Matt. 10, 10. Luke 10, 4. 15, 22 ὑπόδηματα εἰς τοὺς πόδας. 22, 35. Acts 7, 33 λύσον τὸ ὑπόδημα τῶν ποδῶν σου, loose (put off) the sandals of thy feet, quoted from Ex. 3, 5 where Sept. for לִבֵּי; as also Deut. 25, 9. Josh. 5, 15. Is. 5, 27. So Hdian. 5. 5. 21. Æl. V. H. 7. 11. Plut. Conjug. Præc. 30 bis. Plato Alcib. 1. 128. a. Xen. Cyr. 8. 2. 5.—Hence τὰ ὑπόδηματα τινος βαστάσαι, to *bear the sandals* of any one Matt. 3, 11; also λύσαι τὸν ἱμάντα τῶν υποδημάτων τινός, to *unbind one's sandals*, Mark 1, 7. Luke 3, 16. John 1, 27. Acts 13, 25; expressions implying inferiority, since this was usually done only by menial servants or slaves, for their masters. See Arr. Epict. 3. 26. 1. Luc. Herod. 5, quoted in σανδάλιον. Plut. Symp. 7. 8. 4 τοῖς τὰ ὑπόδηματα κομίζουσι παιδαρίοις. Diog. Laert. 6. 44 πρὸς τὸν ὑπὸ τοῦ οἰκέτον ὑποδύμενον. Terent. Heauton. 1. 1. 72 'domum revertor . . . accurrent servi, soccos detrahent.' Sueton. Vitell. 2. Comp. Talm. Babyl. Kiddushin f. 22. 2, 'Quomodo emitur servus? Solvit emitenti calceum, portat post eum quæ ei necessaria ad balneum, exiit eum, . . . induit calceos ac à terra levat.' Cetuboth f. 90. 1, 'Omnia opera quæ servus præstat hero, etiam discipulus præstat præceptor, præter solutionem calcei ejus.' See Wetstein N. T. I. p. 266. Lightfoot Hor. Heb. ad Matt. 3, 11. Dict. of Antt. art. *Cæna*.

ὑπόδικος, ου, ὁ, ἡ, adj. (δίκη), pr. 'under process;' hence, *liable to punishment, condemned, guilty*; Rom. 3, 19 ἵνα ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ, i. e. before or in the sight of God, comp. Matth. § 388. a.—Luc. Phalar. alt. 13. Dem. 518. 3 ὑπόδικος ἔστω τῷ παῖδοντι. Plato Legg. 846. b.

ὑποζύγιον, ου, τό, (υποζύγιος, ζυγός), a *beast for the yoke*, a draught-animal, *beast of burden*, genr. Jos. B. J. 3. 5. 2. Hdian. 1. 12. 2. Xen. An. 1. 3. 1.—In N. T. spec. an *ass*, Matt. 21, 5 quoted from Zech. 9, 9 where Sept. for רִכְבִּי. 2 Pet. 2, 16, in allusion to Num. 22, 28 sq. where Heb. רִכְבִּי, Sept. ἡ ὄνος. So Diod. Sic. 19. 20 ὑπόζυ-

γίων πληθός, opp. ἱππους. Plato Legg. 936. e, ὑποζύγιον ἢ ἱππος.

ὑποζώννυμι, f. ζώσω, (ζώννυμι,) to *undergird*, as of persons, to *gird* under the breast, ὑπὸ τοὺς μαστοὺς 2 Macc. 3, 19. Ael. V. H. 10. 22.—In N. T. of a ship, to *undergird*, i. e. to gird around the whole body of the ship horizontally from stem to stern with cables, in order to strengthen it against the waves, Acts 27, 17. Such cables, ὑποζώματα, made a part of the tackling of a Grecian vessel; see Bæckh Att. Seewesen p. 133–138. Dict. of Antt. art. *Navis* II. 1. p. 789. So genr. Pol. 27. 3. 3 καὶ μ' ναὺς . . . ὑποζώννυν. Comp. App. B. Civ. 5. 91 ἐκ τῶν δυνατῶν διαζώννυμένους τὰ σκάφη. Plato Rep. 616. c, τὰ ὑποζώματα τῶν τριήρων.

ὑποκάτω, adv. (κάτω,) Engl. *underneath*, i. e. *below*, *under*, spoken of place, c. gen. Mark 6, 11. 7, 28 ὑποκάτω τῆς τραπέζης. Luke 8, 16. John 1, 51 ὑποκάτω τῆς σκῆης. [Matt. 22, 24.] Rev. 5, 3. 13. 6, 9. 12, 1. Trop. ὑποτάσσειν ὑποκάτω τῶν ποδῶν τινος Heb. 2, 8, see in ποῦς b. Sept. for קַחֵז Ez. 24, 5; קַחֵז 1 K. 6, 6.—Pol. 3. 55. 2. Diod. Sic. 1. 72. Plato Conv. 222. e.

ὑποκρίνομαι, Mid. depon. (κρίνω,) pr. to *give judgment* under a cause or matter; hence genr. to *answer*, to *reply*, used by the earliest writers instead of the later Attic ἀποκρίνομαι, Hom. II. 7. 407. Hdt. 1. 78. Thuc. 7. 44. Xen. Mem. 1. 3. 1; to *interpret* dreams, in answer to inquiries, Hom. Od. 19. 535, 555. Artemid. 1. 9. Then in Attic usage, to *answer* upon the stage, to *speak* in dialogue, to *play*, to *act*, Luc. de Merc. cond. 30. Ael. V. H. 14. 40. Diod. Sic. 13. 97 ὑποκρίνεσθαι τραγῳδίαν Εὐριπίδου Φωνίσσας.—Hence genr. and in N. T. to *play a part*, to *act* the hypocrite, to *dissemble*, to *feign*, c. acc. et inf. Luke 20, 20 ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι. So 2 Macc. 6, 21. 24. Epict. Ench. 17. Pol. 2. 49. 7. Dem. 878. 3.

ὑπόκρισις, εως, ἡ, (ὑποκρίνομαι,) an *answer*, *response*, e. g. of an oracle Hdt. 1. 90, 116. Thom. Mag. p. 874 ὑποκρίνομαι καὶ τὸ ἀποκρίνομαι, καὶ ὑπόκρισις τὸ αὐτό. Genr. *stage-playing*, *acting*, the *histrionic art*, Luc. Piscat. 32. Artemid. 3. 13. Anth. Gr. IV. p. 284 ult. τραγικῆς εἶδος ὑποκρίσεως.—In N. T. *hypocrisy*, *dissimulation*, Matt. 23, 28. Mark 12, 15 ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν. Luke 12, 1. Gal. 2, 13. 1 Tim. 4, 2. 1 Pet. 2, 1. So 2 Macc. 6, 25. Jos. Ant. 2. 6. 10. Luc. Somn. 17. Pol. 35. 2. 13.

ὑποκριτής, οὗ, ὁ, (ὑποκρίνομαι,) a *stage-player*, *actor*, Luc. Piscat. 33. Ael. V. H. 3. 30. Xen. Mem. 2. 2. 9.—In N. T. a *hypocrite*, *dissembler*, in respect to religion, piety, Matt. 6, 2. 5. 16. 7, 5. 15, 7. 16, 3. 22, 18. 23, 13. 14. 15. 23. 25. 27. 29. 24, 51. Mark 7, 6. Luke 6, 42. [11, 44.] 12, 56. 13, 15. Sept. for קַחֵז Job 34, 30. 36, 13. So Aquil. et Theod. Job 15, 34. 20, 5.—Not found in this sense in classic writers; Eustath. in II. ἡ, p. 564. 8, ὑποκριτὴς παρὰ τοῖς ὑστερογενέσι ρητόρουσιν ὁ μὴ ἐκ ψυχῆς λέγων ἢ πράττων, μηδὲ ὅπερ φρονεῖ.

ὑπολαμβάνω, f. λήψομαι, (λαμβάνω,) to *take up* by getting under a person or thing, as the dolphin did Arion, c. acc. Hdt. 1. 24. Plato Rep. 453. d.—Hence in N. T. 1. to *take* or *receive up*, c. acc. Acts 1, 9 νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν.—Plut. Demost. 29. Plato Conv. 212. d. Comp. Jos. Ant. 4. 8. 48 fin.

2. to *take up*, to *receive*, under one's protection, 3 John 8 Lachm.—Xen. An. 1. 1. 7.

3. Trop. to *take up* the discourse, to *continue*; hence to *answer*, to *reply*; absol. Luke 10, 30 ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπε. Sept. for קַחֵז oft in Job, c. 2, 4. 1. 6, 1. Dan. 3, 9.—Ael. V. H. 14. 8 ὑπολαβὼν ἔφη. Pol. 15. 8. 1. Xen. Mem. 2. 1. 29.

4. Trop. to *take up* in thought, to *suppose*, to *think*; absol. Acts 2, 15 οὐ γάρ, ὡς ὑμεῖς ὑπολαμβάνετε κτλ. With ὅτι, Luke 7, 43.—Sept. Job 25, 3 c. ὅτι. Jos. Ant. 12. 2. 3 init. Dem. 623. 5. Xen. Mem. 2. 2. 4.

ὑπολείμμα, ατος, τό, (ὑπολείπω,) a *remnant*, *remainder*, Rom. 9, 27 Lachm. for Rec. κατέλειμμα.—Theophr. C. Pl. 1. 11. 3.

ὑπολείπω, f. ψω, (λείπω,) to *leave behind*, *remaining*, see in ὑπό note lett. c; Pass. to *be left behind*, to *remain*; Rom. 11, 3 γὰρ ὑπελείψην μόνος, quoted from 1 K. 19, 10. 14, where Sept. for יָרֵחַ יְהִי, יְהִי. Sept. for קַחֵז Ex. 10, 19. Judg. 7, 3.—Jos. Ant. 6. 4. 2. Luc. Mort. Peregr. 14. Xen. Cyr. 1. 4. 27.

ὑπολήνιον, ου, τό, (ληνός,) the *under-vat* of a wine-press, into which the juice of the grapes flowed; see in ληνός no. 2 Mark 12, 1. Sept. for קַחֵז Is. 16, 10. Joel 3, 13. Hagg. 2, 17.

ὑπολιμπάνω, a lengthened form for ὑπολείπω, found only in pres. and impf. Butt. § 112. 11; to *leave behind*, c. acc. 1 Pet. 2, 21 ὑπολιμπάνων ὑπογραμμών.—So 'to fail,' Dion. Hal. Ant. 1. 23. Act. Thom. § 43 καταλιμπάνω.

ὑπομένω, f. ενῶ, (μένω,) 1. Intrans. to *stay* or *remain behind*, after others are

gone; see in *ὑπό* note lett. c. Luke 2, 43 *ἵπμεινεν* Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ. Acts 17, 14 *ἐκεῖ*.—Jos. Ant. 6. 5. 2. *Æl.* V. H. 5. 5 αὐτὸς ἵπμενε οἴκοι. Dem. 671. 15 ἐν τοῖς τείχεσι. Xen. Conv. 9. 7.

2. Trans. *to remain under* the approach or presence of any person or thing, *to await*, Tob. 5, 7 *ὑπομένον με*. Jos. Ant. 5. 2. 2. Xen. An. 4. 1. 21; espec. a hostile attack, *to await, to sustain*, Jos. Ant. 7. 4. 1 *ὑπομένειν τῶν πολεμίων φάλαγγες*. Hdian. 5. 3. 26. Xen. An. 6. 5. 26.—Hence in N. T. trop. a) *to bear up under, to be patient under, to endure, to suffer*; c. acc. 1 Cor. 13, 7 πάντα ὑπομένει. 2 Tim. 2, 10. Heb. 10, 32 πολλὴν ἀσλῃσιν ὑπεμείνατε. 12, 2. 7. v. 3, comp. in *ὑπό* I. no. 2. James 1, 12. Sept. for *לְבַב* Mal. 3, 2. So Diod. Sic. 1. 3 τὸν πόνον. *Æl.* V. H. 1. 34. Xen. Mem. 2. 1. 17. b) Absol. or neut. *to endure, to be patient, to suffer*; e. g. πᾶς δὲ ὁ ὑπομείνας εἰς τέλος Matt. 10, 22. 24, 13. Mark 13, 13. 2 Tim. 2, 12. James 5, 11. 1 Pet. 2, 20 bis; also with dat. of condition, Rom. 12, 12 τῇ ἐλπίσει ὑπομένοντες. Sept. for *לְבַב* Dan. 12, 12. So Jos. Ant. 12. 3. 1 μέχρι δ' ἐσχάτου πολεμοῦντες ἵπμειναν. Luc. Prometh. 21 ὑπόμνε οὖν καρτερῶς. Thuc. 1. 76.

ὑπομνήσκω, f. ἵπομνήσω, (μυμήσκω,) *to remind, pr. privately, by hints or suggestions, to suggest*; hence genr.

1. Act. *to put in mind of, to bring to remembrance*, in various constructions; so with two acc. of pers. and thing, John 14, 26 ὑπομνήσει ὑμᾶς πάντα. Winer § 30. 7. Matth. § 347. n. 2; comp. Buttm. § 131. 5. (Thuc. 7. 64. Xen. Hi. 1. 3.) With acc. of pers. and *περὶ τούτων*, 2 Pet. 1, 12; comp. Matth. § 347. n. 1. With acc. of pers. c. inf. Tit. 3, 1; or c. *ἔτι* Jude 5. (So c. inf. Plut. Mor. T. II. p. 28; c. *ἔτι* *Æl.* V. H. 4. 17.) With acc. of thing, e. g. precepts, duties, 2 Tim. 2, 14 ταῦτα ὑπομύμνησκε. Also evil deeds, with the idea of censure, reprehension, 3 John 10 ὑπομνήσω αὐτοῦ τὰ ἔργα. Comp. Matth. § 347. n. 2. So Hdian. 6. 2. 11. Dem. 316. 10 ὑπομυμνήσκειν τὰς ἰδίας ἐνεργεσίας μικροῦ δεῖν ὁμοῖόν ἐστι τῷ ὀνειδίξειν.

2. Mid. *to call to mind, to recollect, to remember*, c. gen. Luke 22, 61 ὑπενμήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου. Comp. Matth. § 347. b Buttm. § 132. 10. d.—Luc. Catapl. 4. *Æl.* V. H. 5. 19. Plato Phil. 47. e.

ὑπόμνησις, εως, ἡ, (ὑπομνήσκω,) *a putting in mind, a reminding, remembrance*.

1. Trans ἐν ὑπομνήσει *by putting in*

mind, by way of remembrance, 2 Pet. 1, 13. 3, 1.—2 Macc. 6, 16. Thuc. 4. 95.

2. Intrans. *recollection, remembrance*, so ὑπόμνησιν λαμβάνειν, *to take remembrance of*, i. q. *to remember*, 2 Tim. 1, 5; comp. v. 4.—So ὑπόμνησιν ποιεῖσθαι Act. Thom. § 38. Genr. Wisd. 16, 11. Pol. 1. 1. 2. Plato Legg. 732. d.

ὑπομονή, ἡς, ἡ, (ὑπομένω,) *a remaining behind, abode*, Sept. 1 Chr. 29, 15. Dion. Hal. Ant. 1. 44.—In N. T. trop.

1. *a bearing up under, patient endurance*, comp. in ὑπομένω no. 2; so c. gen. of thing borne, as evils, persecutions, 2 Cor. 1, 6 ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων.—Jos. Ant. 2. 2. 1 πόνων ὑπομονή. Pol. 4. 51. 1 ὑπ. τοῦ πολέμου. Diod. Sic. 5. 34. Plato Def. 412. c.

2. Genr. *endurance, patience, constancy*, under suffering, in faith and duty; absol. Luke 8, 15 καρποφύουσιν ἐν ὑπομονῇ. Rom. 8, 25. 2 Cor. 6, 4. 12, 12. Col. 1, 11. Heb. 10, 36. 12, 1. James 1, 3. 4. 2 Pet. 1, 6 bis. Rev. 2, 3. With gen. of that *in* or *as* to which one perseveres, Rom. 2, 7 κατ' ὑπομονὴν ἔργον ἀγαθοῦ. 1 Thess. 1, 3 τῆς ὑπομονῆς τῆς ἐλπίδος. Winer § 30. 2. With gen. of pers. Luke 21, 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν. 2 Thess. 1, 4. 3, 5. James 5, 11. Rev. 1, 9. 2, 2. 19. 13. 10. 14, 12. 3, 10 τὸν λόγον τῆς ὑπομονῆς μου, i. e. the precept which requires constancy *for* and *in* Christ, that which belongs to Christians, comp. Rev. 1, 9. So genr. Psalt. Salom. 2, 40 χρηστὸς ὁ κύριος τοῖς ἐπικαλουμένοις αὐτὸν ἐν ὑπομονῇ. Diod. Sic. 11. 9 τὴν ἐν τοῖς κινδύνοις ὑπομονήν.—Spec. *patience* as a quality of mind, the bearing of evils and suffering with tranquil mind, Rom. 5, 3 ἡ ἐλπίς ὑπομονὴν κατεργάζεται. v. 4. Rom. 15, 4. 5 ὁ θεὸς τῆς ὑπομονῆς, i. e. who bestows patience. 1 Tim. 6, 11. 2 Tim. 3, 10. Tit. 2, 2. So Sept. *for patient hope*, Heb. *לְבַב* Ezra 10, 2; *לְבַב* Ps. 9, 19; comp. Eccclus. 2, 13. 16, 13.

ὑπονοέω, ὦ, f. ἦσω, (νοέω,) Lat. *suspicere, suspectare*, i. q. *to suspect, to surmise*, Hdot. 9. 99. Diod. Sic. 20. 42. Thuc. 7. 73.—In N. T. i. q. *to conjecture, to suppose, to deem*, c. acc. impl. Acts 25, 18 ὡν [τούτων δ'] ὑπενόουν ἐγώ. With acc. et inf. Acts 13, 25. 27, 27.—Judith 14, 14. Plut. de Garrul. c. 14 οὐχ ὑπονοούτος, ἀλλ' εἰδότης ἐφαίνετο. Xen. Cyr. 3. 3. 20.

ὑπονοία, ας, ἡ, (ὑπονοέω,) *suspicion, surmise*, 1 Tim. 6, 4 ὑπόνοιαι πομπαί.—Eccclus. 3, 24. Pol. 5. 15. 1. Dem. 1178. 2

υποπιάζω, Dor. for **υποπιέζω**, (πιέζω,) *to press under, to suppress, to oppress*, in Mss. for **υπωπιάζω**, Luke 18, 5. 1 Cor. 9, 27.—So **υποπιέζω** Clem. Alex. Pæd. 3. 16. Plut. de Fac. in orb. Lun. 5; alii **υπωπιέζω**.

υποπλέω, f. **εύσομαι** (πλέω,) *to sail under*, i. e. under the lee or shelter of an island or shore; c. acc. depending on **υπό** in composit. Acts 27, 4. 7 **υπεπλεύσαμεν τὴν Κρήτην**. Matth. § 426. 3. Buttm. § 147. n. 8, 9. Winer § 56. 2, 3.—Anthol. Pal. IX. 296.

υποπνέω, f. **εύσω**, (πνέω,) *to blow gently, softly*, of the wind, Acts 27, 13. Comp. in **υπό** note, lett. d.

υποπόδιον, ου, τό, (**υποπόδιος**, πούς,) *a footstool*; James 2, 3 **κάθου ὡς ἐπὶ τὸ ὑποπόδιόν μου**. Anthropopathically of God, whose footstool is said to be the earth, τὸ **υποπόδιον τῶν ποδῶν αὐτοῦ** Matt. 5, 35 et Acts 7, 49; comp. Is. 66, 1 where Sept. and **יְהוָה**. For the phrase **τιθέναι τοὺς ἑχθρούς ὑποπόδιον τῶν ποδῶν τιнос**, quoted from Ps. 110, 1 where Sept. for **יְהוָה**, see in πούς b. Matt. 22, 44. Mark 12, 36. Luke 20, 43. Acts 2, 35. Heb. 1, 13. 10, 13. Sept. genr. for **יְהוָה** Ps. 99, 5. Lam. 2, 1; **שָׁבַב** 2 Chr. 9, 18.—Sext. Empir. adv. Math. 1. 246. Chares ap. Athen. 12. 9. Athen. 5. p. 192. e. Luc. Hist. conscr. 27. A late word, found in no early writer; comp. Sturz de Dial. Alex. p. 199.

υπόστασις, εως, ἡ, (**υφίστημι**,) *any thing set under, a foundation, substructure*, Sept. Ez. 43, 11 **ὑπ. τοῦ οἴκου**. Diod. Sic. 1. 66 **ὑπ. τοῦ τάφου**. 13. 82. Then of any thing which subsides, sediment, Pol. 34. 9. 10; **αἷματος υπόστασις καὶ δῶς** Galen. de Temper. 2. 5. Tom. III. p. 66. f; also lees, dregs, excrement, **ἡ ἐν πίσει τοῦ οἴνου υπόστασις, ἐνέδρα**, Pacat. in Lob. ad Phryn. p. 73. Trop. *foundation, origin, beginning*, Jos. c. Ap. 1. 1. Diod. Sic. 1. 3 **ὑπ. τῆς ἐπιβολῆς**. ib. 15. 70; *purpose begun, undertaking*, Diod. Sic. 16. 32, 33.—In N. T.

1. Meton. *well-founded trust, firm expectation, confidence*, pr. the foundation or ground of trust and confidence. Heb. 3, 14 **τὴν ἀρχὴν τῆς υποστάσεως**, i. e. our first hope, trust, confidence, in Christ, i. q. **τὴν πρώτῃν πίστιν** 1 Tim. 5, 12; comp. Heb. 10, 35. So Heb. 11, 1 **ἔστι δὲ πίστις ἐπιζομένων υποστάσις**, *faith is confidence as to things hoped for*; so Engl. Vers. marg. comp. below in no. 3. 2 Cor. 9, 4 **κατασχυνθῶμεν ἡμεῖς ... ἐν τῇ υποστάσει ταύτῃ**,

in later edit. comp. in no. 2. So Sept. for **יְהוָה** Ps. 39, 8; **יְהוָה** Ruth 1, 12. Ez. 19, 5.

2. Meton. of that quality which leads one to stand under, endure, or undertake any thing, *firmness, boldness, confidence*; 2 Cor. 11, 17 **ἐν ταύτῃ τῇ υποστάσει τῆς καυχήσεως**, *in this boldness of boasting*, this confident boasting. So 2 Cor. 9, 4 Rec. comp. in no. 1.—Jos. Ant. 18. 1. 6. Diod. Sic. Tom. VI. p. 37 **ἡ δὲ ἐν βασάνοις υποστάσις τῆς ψυχῆς**. Pol. 4. 50. 10. ib. 6. 55. 2 **υπόστασις καὶ τόλμα**.

3. Trop. *hypostasis*, Lat. *substantia*, i. e. what really exists under any appearance, *substance, reality, essence, being*; Heb. 1, 3 **ἡ ἀκατάκλιτος υποστάσις αὐτοῦ (θεοῦ)**, i. e. the express image or counterpart of God's essence or being, of God himself. So Heb. 11, 1, according to Chrysostom and others; better as above in no. 1.—Wisd. 16, 21. Test. XII Patr. p. 633 **πάντα ἡ υποστάσις τῶν σπλαγχνῶν**. Artemid. 3. 14 **φαντασίαν μὲν ἔχειν πλούτου, ὑπόστασιν δὲ μὴ**. Aristot. de Mund. 4. 21. Luc. Parasit. 27. Diod. Sic. 1. 38 **νέφους υποστάσεις**, *real clouds*.

υποστέλλω, f. **ἐλῶ**, (στέλλω,) *to send or draw under, as a sail, to contract, to furl*, Pind. Isth. 2. 59.—In N. T. c. **ἐάντων** and Mid. *to draw oneself back*, pr. under cover, out of sight; hence genr. *to shrink or draw back, to withdraw oneself*, from timidity, not openly and boldly; Gal. 2, 12 **ὑπέστειλαν ἐάντων**. Heb. 10, 38 **ἐὰν υποστείλῃται**, quoted from Sept. Hab. 2, 4 where Heb. **יִשָּׁב**. (Pol. 1. 16. 10 **ὁ δὲ βασιλεὺς ὑπεστείλας ἐάντων ὑπὸ τὴν Ῥωμαίων σκέπη**. Mid. Jos. B. J. 3. 8. 1.) With acc. of thing, pr. *to draw back as to any thing*, i. q. *to keep back, to suppress*, from timidity, clandestinely; Acts 20, 20 **οὐδὲν ὑπεστείλαμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι κτλ.** With **οὐδέν** impl. v. 27. So Jos. B. J. 1. 20. 1 **μηδὲν τῆς ἀληθείας ὑπεστείλαμενος ἀντικρὺς εἶπε**. Diod. Sic. 13. 70. Dem. 54, ult. Plato Apol. Socr. 10. p. 24. a, **οὔτε μέγα οὔτε μικρὸν ἀποκρυψάμενος ἐγὼ λέγω, οὐδὲ ὑποστείλαμενος**.

υποστολή, ῆς, ἡ, (**υποστέλλω**,) *a shrinking or drawing back*, from timidity, clandestinely, Heb. 10, 39; comp. v. 38.—Meton. timidity, Jos. Ant. 2. 14. 12. Hesych. **υποστολή**· *δειλία, φηγή*.

υποστρέφω, f. **ψω**, (στρέφω,) *to turn behind, back, to turn about*, c. acc. e. g. **ἱππους** Hom. Il. 5. 581, comp. 505; see in **υπό** note, lett. c.—In N. T. intrans. or c. **ἐάντων** impl. *to turn back, to return*, either

from a short distance, or from a journey. Absol. Mark 14, 40 ὑποστρέψας εὗρεν αὐτοὺς κτλ. Luke 2, 43. 17, 18. 23, 48. 56. Acts 8, 28 ἦν δὲ ὑποστρέφων, *was returning*. Sept. for שׁוּב Josh. 2, 23. So Jos. Ant. 11. 2. 2. Palæph. 1. 6. Xen. An. 6. 6. 38. —With adjuncts of place, etc. εἰς c. acc. Luke 1, 56. 2, 39. 45. 4, 14. Gal. 1, 17; εἰς c. acc. of condition, εἰς διαφθοράν Acts 13, 34. (Sept. Gen. 50, 14. Æl. V. H. 3. 29; εἰς of condition ib. 3. 18.) ἀπό c. gen. Luke 4, 1. Heb. 7, 1; ἐκ c. gen. Acts 12, 25; διὰ c. gen. Acts 20, 3. So Sept. for שׁוּב, c. ἀπό Gen. 50, 14; ἐκ Ruth 1, 6. +

ὑποστρωννύω v. -ώννυμι, f. ὑποστρώσω, (στρωννύω,) *to strow underneath, to spread under*; c. acc. Luke 19, 36. Sept. for שׁוּב Is. 58, 5.—Hdian. 4. 2. 3. Xen. Cyr. 8. 8. 16.

ὑποταγή, ἡς, ἡ, (ὑποτάσσω,) *subordination, subjection, submission*; 2 Cor. 9, 13 see in ὁμολογία. Gal. 2, 5 οὐδὲ πρὸς ὥραν εἵξαμεν τῇ ὑποταγῇ, i. e. *by or as to subjection, so as to submit to them*. 1 Tim. 2, 11. 3, 4.—Ignat. ad Eph. § 2. In the Greek Grammarians ὑποταγή is the *subordinate mode*, or Subjunctive.

ὑποτάσσω v. -ττω, f. -ξω, (τάσσω.)

1. *to arrange or put under, to subordinate, to make subject*; also in Pass. *to be subjected, to be subject, subordinate*; construed c. acc. et dat. expr. or impl. Rom. 8, 20 bis, τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη . . . διὰ τὸν ὑποτάξαντα. 1 Cor. 14, 32, see in πνεῦμα III. D. 2. d. 1 Cor. 14, 34, comp. Eph. 5, 24. 1 Cor. 15, 27 ter. 28 ter, comp. in ποὺς. Eph. 1, 22. 5, 24. Phil. 3, 21. Heb. 2, 5. 8 ter. 1 Pet. 3, 22. Sept. for שׁוּב Ps. 8, 7, comp. in ποὺς; שׁוּב Dan. 11, 39.—2 Macc. 8, 9. 22. Hdian. 7. 2. 20. Pass. Jos. Ant. 1. 19. 8. So οἱ ὑποτασσόμενοι, soldiers Pol. 3. 13. 8; subjects ib. 3. 18. 3. Diod. Sic. 1. 55.

2. Mid. *to submit oneself, to be subject, to be obedient*, c. dat. Luke 2, 51 ἦν ὑποτασσόμενος αὐτοῖς. 10, 17. 20. Rom. 8, 7. 10, 3 τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν. 13, 1. 5. 1 Cor. 16, 16. Eph. 5, 21. 22 αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε. Col. 3, 18. Tit. 2, 5. 9. 3, 1. Heb. 12, 9. James 4, 7. 1 Pet. 2, 13. 18. 3, 1. 5. 5, 5 bis. Sept. for שׁוּב Ps. 62, 6, comp. v. 2.—Palæph. 2. 6. Arr. Epict. 4. 12. 11. Diod. Sic. 16. 46 ὁ Πρωταγόρας ἐκουσίως ὑποταγείς τοῖς Πέρσας.

ὑποτιθῆμι, f. θήσω, (τίθημι,) *to set or put under, to lay under*, e. g. a prop, support, Xen. Cyr. 7. 5. 12.—In N. T.

1. Pr. c. acc. τίθεμαι τὸν τράχηλον, *to lay down one's neck under the sword or axe of the executioner*, i. q. *to hazard one's life*, Rom. 16, 4.—Æl. V. H. 10. 16 ὑποθήσω τὴν κεφαλὴν, sc. *for one to strike*. Of those who place their necks under a yoke, Arr. Diss. Epict. 4. 1. 77; trop. Ecclus. 51, 26.

2. Mid. ὑποτίθεμαι, *to bring under the mind or notice of any one, to suggest, to put in mind of*, as a teacher or otherwise; c. acc. et dat. 1 Tim. 4, 6.—Jos. B. J. 2. 8. 7. Pol. 1. 22. 3. Plato Euthyphr. 11. p. 9. d. σκόπει, εἰ τοῦτο ὑποθέμενος, οὐτὼ ῥᾶστα με διδάξεις ὁ ἐπίσχοι.

ὑποτρέχω, aor. 2 ὑπέδραμον, (τρέχω,) *to run under*, e. g. under a tree, Plut. Mor. II. p. 37, ταῖς πλατανοῖς, αἷς ὑποτρέχουσι χεμαζόμενοι.—In N. T. of a ship, *to run under the lee or shelter of an island or coast*; c. acc. as in ὑποπλέω. Acts 27, 16 νησίον δέ τι ὑποδραμόντες. So c. dat. Plut. Mor. II. p. 191. Comp. Wetst. N. T. II. p. 642.

ὑποτύπωσις, εως, ἡ, (ὑποτυπώ,) *a form, sketch, outline, an imperfect delineation*, trop. 2 Tim. 1, 13 ἡ ὑγιαίνοντων λόγων. So Poll. On. 7. 128 ζωγράφων ἔργα . . . τὰ δὲ μέρη τῆς τέχνης ὑποτύπωσις . . . σκιὰν ὑποτυπώσασθαι. Plotin. Ennead. 6. 37. Strabo 2. p. 182. b, ἀναλαμβάνοντες ἀπὸ τῆς πρώτης ὑποτυπώσεως. Comp. Wetst. N. T. II. p. 320.—Meton. *a sketch, pattern*, for imitation, 1 Tim. 1, 16 πρὸς ὑποτύπωσιν. So Hesych. πρὸς ὑποτύπωσιν· πρὸς σημείον.

ὑποφέρω, aor. 1 ὑπήνεγκε, (φέρω,) *old Engl. to underbear*, i. e. *to bear up from underneath, to support, to sustain*; e. g. ὅπλα, heavy armour, Engl. 'to be under arms,' Xen. Cyr. 4. 5. 57.—In N. T. trop. *to bear up under, to endure*, e. g. evils, c. acc. πειρασμόν 1 Cor. 10, 13; διαγμούς 2 Tim. 3, 11; λύπας 1 Pet. 2, 19. Sept. for שׁוּב Ps. 69, 8. Prov. 18, 14. So 2 Macc. 2, 28. Pol. 1. 1. 2. Xen. Conv. 8. 40.

ὑποχωρέω, ὦ, f. ἦσω, (χωρέω,) *to give place covertly, to withdraw oneself under cover, without noise or notice*; intrans. c. eis local, Luke 9, 10 ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον. So c. ἐν Luke 5, 16, see in ἐν no. 4.—Sept. Judg. 20, 37. Jos. Vit. § 29 ὑπεχώρησαν εἰς τὴν οἰκίαν. Isæus 58. 19 εἰς Σικυώνα. Xen. Cyr. 3. 1. 2.

ὑπωπιάζω, f. ἄσω, (ὕπωπιον; ὑπό, ὤψ,) *to hit under the eye, to give a black eye, to beat black and blue*; Aristoph. Pac. 539 or 541, et ibi Schol. Plut. de Fac. in

Lun. 4 ἔλεγεν, ὑποπιάζειν [al. ὑποπίζειν] αὐτοὺς τὴν σελήνην, σπιλῶν καὶ μελασμῶν ἀναμπλάνας. Comp. Wetst. N. T. I. p. 779.—In N. T. genr. to maltreat, to discipline severely, to mortify, c. acc. τὸ σῶμά μου 1 Cor. 9, 27. Trop. to weary with prayers, entreaties, Engl. to beat out, c. acc. Luke 18, 5. Comp. Lat. *oblundo* Ter. Adelph. 1. 2. 33.—See ὑποπιάζω.

ὑς, ὅς, ὅ, ἡ, a swine, 2 Pet. 2, 22; see in βόρβορος. Sept. for יריח Deut. 14, 8.—Eli. V. H. 10. 5. Xen. Mem. 4. 3. 10.

ὑσσώπος, ου, ἡ, (Heb. זִיזִי) *hyssop*, a low plant or shrub, put in antith. with the cedar as growing out of the wall or rocks, 1 K. 5, 13 [4, 33.] Dioscor. 3. 30. Plin. H. N. 14. 16. The Hebrews, under the names זִיזִי and ὑσσώπος, appear to have comprised not only the common hyssop, *hyssopus officinalis*, but also other similar aromatic plants, as lavender and espec. *origanum* or wild marjoram, *Origanum cretense*, called by the Arabs *Za'ter* (*Ocimum zatarhendi* Forsk. p. 109, 110), and found in great abundance around Mount Sinai and on Mount St. Catharine; see Burckhardt's Travels in Syria p. 570. Bibl. Res. in Palest. I. p. 162, 314. According to R. Tanchum of Jerus. "זִיזִי nomen est organi (satureia, savory) et Kornith, i. e. stœchadis, quæ est species organi." See fully in Gesen. Thesaur. Ling. Heb. I. p. 57. Winer Realw. art. *Ysop*. Celsii Hierob. I. p. 407 sq. Dr. Royle supposes the Heb. זִיזִי to be the same with the Arabic *asuf*, a name still applied to the *caper* plant, Gr. κάππαρις, Lat. *capparis*, which is found in Egypt, Sinai, and Palestine, often growing on walls; Journ. of the R. Asiatic Soc. Nov. 1844. Hyssop was much used in the ritual purifications and sprinklings of the Hebrews, comp. זִיזִי Sept. ὑσσώπος Ex. 12, 22. Lev. 14, 4. 6. Num. 19, 18. Ps. 51, 8. Jos. Ant. 4. 4. 6.—In N. T. *hyssop*, spoken of as *stalk* or *stem* of hyssop, John 19, 29, i. q. κάλαμος in Matt. 27, 48 et Mark 15, 36. Also of a bunch of hyssop for sprinkling, Heb. 9, 19; comp. Sept. and זִיזִי Lev. 14, 4. 6. 49. 51. 52. So Jos. Ant. 2. 14. 6 ὑσσώπου κόμας.

ὑστερέω, ὦ, f. ἦσω, (ὑστερος,) to be behind, after, later; e. g. in place, ὑστέρησαν τῇ διώξει Thuc. 1. 134; in time, absol. Hdt. 1. 70; c. gen. Xen. An. 1. 7. 12.—In N. T. trop. of dignity, condition, strength, and the like, to be behind, inferior, to lack; in later usage also depon. Pass. ὑστεροῦ-

μαι id. On the construction see Lob. ad Phryn. p. 237.

1. Of dignity, etc. absol. i. q. to be behind, to be the worse; 1 Cor. 8, 8 οὐτε ἐὰν μὴ φάγομεν ὑστερούμεθα. With a genit. depending on the idea of comparison contained in the verb, comp. Matth. § 357. 2 Cor. 11, 5 λογίζομαι γὰρ μηδὲν ὑστερῆκεναι τῶν ὑπερλίαν ἀποστόλων. 12, 11.—So ὑστερίζει Xen. Mem. 3. 5. 13.

2. Genr. to lack, to fail, e. g. a) to fail of any thing, to come short of, to miss, not to reach, c. gen. expr. or impl. Rom. 3, 23 πάντες ὑστεροῦνται τῆς δόξης τοῦ θεοῦ, all have come short of the glory of God, that which God bestows. Heb. 4, 1 ὑστερηκέμεν sc. τῆς καταπαύσεως ταύτης. Once with ἀπό c. gen. prægn. Heb. 12, 15. So c. gen. Pol. 5. 101. 4. Thuc. 3. 31; c. ἀπό comp. Eccles. 7, 34. b) to lack, to want, to be without; c. gen. Luke 22, 35 μὴ τινας ὑστερήσατε; (Jos. Ant. 15. 6. 7 μηδὲ οἶνον μηδὲ ὕδατος ὑστερήσῃναι. Diof. Sic. 13. 110.) With ἐν c. dat. of that in which one is wanting, 1 Cor. 1, 7; comp. the usual Greek construction c. dat. of thing, Lob. ad Phryn. p. 237. Eccles. 11, 12. With acc. of thing as to which, Matt. 19, 20 τί ἐστὶ ὑστερῶ; what lack I yet? comp. Mark 10, 21 et Luke 18, 22. (Sept. τί ὑστερῶ ἐγώ, for לָךְ Ps. 39, 5; לָךְ Deut. 15, 8.) Absol. to be in want, to suffer need, Luke 15, 14. 2 Cor. 11, 8. Phil. 4, 12. Heb. 11, 37. So Eccles. 13, 4. c) Intrans. of things, to fail, to be lacking, wanting, absol. John 2, 3 ὑστερήσαντος οἶνου. With dat. Mark 10, 21 ἐν σοὶ ὑστερεῖ, comp. Luke 18, 22. Sept. for לָךְ Neh. 9, 21. Ps. 23, 1.—Dioscor. 5. 87 ὑστερούσης σποδοῦ.

ὑστέρημα, ατος, τό, (ὑστερέω,) 1. what is wanting, want, lack; c. gen. of thing, Phil. 2, 30 τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας, and so impl. 1 Cor. 16, 17. Col. 1, 24 τὰ ὑστερήματα τῶν θλίψεων τοῦ Χρ. i. e. what is yet lacking of afflictions for Christ. 1 Thess. 3, 10. Sept. for לָךְ Judg. 18, 10. 19, 19. 20; לָךְ Ps. 34, 9.

2. Absol. or c. gen. of pers. want, need, poverty, Luke 21, 4, comp. Mark 12, 44. 2 Cor. 8, 13. 14. 9. 12. 11, 9.

ὑστέρησις, εως, ἡ, (ὑστερέω,) the being in want, want, need, poverty, Mark 12, 44, comp. Luke 21, 4. Phil. 4, 11 οὐκ ὅτι κατ' ὑστέρησιν λέγω.

ὑστερος, α, ου, a defective comparative, Buttm. § 69. 2. Ausf. Sprachl. § 69. 2;

later, latter, hinder; e. g. in place Hom. II. 5. 17; comp. Xen. Cyr. 5. 3. 42.—In N. T. only of time:

1. Genr. *later, latter*; 1 Tim. 4. 1 *ἐν ὑστέροις καιροῖς*, in the latter times, in after times; comp. in *ἐσχάτος* no. 2. b. Sept. for *יְהִיחָא* 1 Chr. 29, 29.—Pol. 2. 41. 9. Xen. Hell. 7. 2. 10.

2. Neut. *υστερον* as adv. a) Before a gen. *later, after, last*; Matt. 22, 27 et Luke 20, 32 *υστερον δε παντων απεθανε και η γυνή*, last of all, after all. Sept. for *יְהִיחָא* Jer. 31, 19. So Xen. Hell. 3. 2. 22. b) Absol. *afterwards, at last*; Matt. 4, 2 *υστερον επειασε*. 21, 29. 32. 37. 25, 11. 26, 60. Mark 16, 14. Luke 4, 2. John 13, 36. Heb. 12, 11. Sept. for *יְהִיחָא* Prov. 5, 4. —Jos. Ant. 2. 15. 1. AEl. V. H. 5. 13. Xen. Conv. 1. 14.

ύφαντός, ή, όν, (ύφαινω) woven, John 19, 23 *χιτων ύφαντός δι' όλου*, see in *αἴραφος*. Sept. for *יְהִיחָא* Ex. 39, 21. 26; *יְהִיחָא* Ex. 26, 32. 28, 6.—Jos. Ant. 3. 2. 4. Thuc. 2. 97.

υψηλός, ή, όν, (ύψι, ύψος) 1. *high, lofty, elevated*; as *όρος ύψηλόν* Matt. 4, 8. 17, 1. Mark 9, 2. Luke 4, 5. Rev. 21, 10; *τείχος ύψ.* v. 12. Sept. for *יְהִיחָא* Is. 2, 15; *יְהִיחָא* Is. 2, 14. So Palaeoph. 29. 5. Hdian. 5. 6. 21. Xen. An. 3. 4. 25.—From the Heb. *תָּאֵלֶּה* *ύψηλά*, the high places, the heights, put for the highest heavens, Heb. 1, 3; comp. in *οὐρανός* no. 4. b. So Sept. for *יְהִיחָא* Ps. 93, 4. Is. 33, 5. In a like sense spoken of Christ, comparat. *ύψηλότερος των ουρανών γερόμενος*, being made higher than the heavens, i. e. exalted above the heavens, Heb. 7, 26; comp. Eph. 4, 10 *ἐπάνω πάντων ουρανών*.—Symbol. by Hebr. Acts 13, 17 *μετά βραχίονος ύψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ Αἰγύπτου*, with a high arm, with the arm up-lifted as if about to destroy the enemy, emblematic of threatening power. Sept. for Heb. *יְהִיחָא* Ex. 6, 6. Deut. 4, 34. Ez. 20, 33. 34. Comp. Sept. *χεῖρ ύψηλή* for *יְהִיחָא* Ex. 14, 8. Num. 33, 3. For the force of the figure, see Is. 5, 25. 9, 12. 14, 26.

2. Trop. *high, lofty*, i. e. *highly esteemed*, regarded with pride; Luke 16, 15 *τὸ ἐν ἀνθρώποις ύψηλόν, βδελυγμα ἐνώπιον τοῦ θεοῦ*. Rom. 12, 16 *μη τὰ ύψηλά φρονούετε*, high things, things highly prized by man, proud things, opp. *τὰ ταπεινά*; comp. in *συναπάγω*. Sept. *λαλεῖν ύψηλά*, Heb. *יְהִיחָא*, 1 Sam. 2, 3; comp. Ecc. 7, 8. Is. 9, 8.—Theocr. Id. 16. 98 *ύψηλὸν κλέος*. Dion.

Hal. Ant. 10. 49 *λόγον ύψηλόν*. Luc. Heilmot. 5 *ύψηλά φρονεῖν*.

ύψηλοφρονέω, ώ, f. ήσω, (ύψηλός, φρονέω), to be high-minded, to be proud, haughty, arrogant, absol. Rom. 11, 20 1 Tim. 6, 17. Comp. Rom. 12, 16.

ύψιστος, η, ον, (ύψι, ύψος), a defective superlative, Buttm. § 69. n. 1. Matth. § 133; the highest, most elevated, loftiest; as *ύψιστον όρος* Hdian. 3. 3. 2.—In N. T. only from the Heb.

1. Pr. *τὰ ύψιστα*, the highest places, the heights, put for the highest heavens, comp. in *οὐρανός* no. 4. b. Matt. 21, 9 *ώσανα ἐν τοῖς ύψίστοις*. Mark 11, 10. Luke 2, 14. 19, 38. So Sept. for *יְהִיחָא* Job 16, 19; for Sing. *יְהִיחָא* Ps. 71, 19.—Eccclus. 43, 9.

2. Trop. *ό ύψιστος*, the Most High, spoken of God as dwelling in the highest heavens, and as far exalted above all other beings; see in *οὐρανός* no. 4; Mark 5, 7. Luke 1, 32. 35. 76. 6, 35. 8, 28. Acts 7, 48. 16, 17. Heb. 7, 1. Sept. for Heb. *יְהִיחָא* Deut. 32, 8. Ps. 9, 3; Chald. *יְהִיחָא* Dan. 7, 25. So Eccclus. 41, 8. 2 Macc. 3, 31. Philo Leg. ad Cai. II. p. 569. 8. Diog. Laert. 8. 1. So of Jupiter, Pind. Nem. 1. 90. Theocr. Id. 25. 159.

ύψος, εος, ους, τό, (ύψι) 1. *height, elevation*; Eph. 3, 18 *καὶ βάσις, καὶ ύψος* Rev. 21, 16. Sept. for *יְהִיחָא* 1 Sam. 17, 4. *יְהִיחָא* Gen. 6, 15. So Hdian. 4. 2. 3. Xen. An. 3. 4. 7.—From the Heb. *הַיְחָא*, the height, on high, put for heaven, the highest heaven, the abode of God, comp. in *οὐρανός* no. 4. So *ἐξ ύψους*, from on high, from God, Luke 1, 78. 24, 49; *eis ύψος* to on high, to God, Eph. 4, 8, quoted from Ps. 68, 19 where Sept. for *יְהִיחָא*. Sept. *ἐξ ύψους*, Heb. *יְהִיחָא*, Ps. 18, 17. 144, 7. So genr. Eccclus. 17, 26. 43, 10. Act. Thom. § 10.

2. Trop. *elevation, dignity*, of a Christian, James 1, 9; see also in *ταπεινώσις*. Sept. for *יְהִיחָא* Job 5, 11; *יְהִיחָא* 2 Chr. 1, 1. 17, 12.—1 Macc. 1, 4. Luc. Tim. 5. Hdian. 1. 13. 12.

ύψώω, ώ, f. ώσω, (ύψος) 1. *to heighten*, i. e. *to raise high, to elevate, to lift up*, e. g. of the brazen serpent and also of Jesus on the cross, John 3, 14 bis, *καθὼς Μωϋσῆς ύψωσε τὸν ὄφιν, οὕτως ύψωθήναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου*. 8, 28. (So Test. XII Patr. p. 739 *ἐπὶ ἔξυλον ύψωθήσεται*. Genr. Sept. for *יְהִיחָא* Gen. 7, 17; *יְהִיחָא* 2 Chr. 33, 14. Anth. Gr. I. p. 241 *τάφον ύψώσαντο*. IV. p. 18 *εἰρόνους*.) Hence Jesus is further said *ύψωθήναι ἐκ τῆς γῆς*, to be lifted up

from the earth and exalted to heaven, with allusion to the death of the cross, John 12, 32, 34. Also, τῇ δεξιᾷ τοῦ θεοῦ ὑψώσεως, exalted to (at) the right hand of God, Acts 2, 33, 5, 31; comp. Heb. 7, 26 in ὑψηλός no. 1; and see Mark 16, 19. 1 Pet. 3, 22. Heb. 1, 3, 8, 1, 12, 2. For this dative of place whither, comp. ἔρχεσθαι τῇ πόλει Fabric. Pseudop. V. T. I. p. 594; ὑποδέχεσθαι τῇ οἰκίᾳ Luc. Asin. 39. Winer § 31. 2. p. 243.

2. Trop. to elevate, to exalt, i. e. a) Genr. to raise to a condition of prosperity, dignity, honour; Luke 1, 52 καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὑψώσε ταπεινοὺς. Acts 13, 17. 2 Cor. 11, 7. James 4, 10. 1 Pet. 5, 6. Pass. ὑψωθήσεται Matt. 23, 12. Luke 14, 11, 18, 14. Matt. 11, 23 et Luke 10, 15 Καπερναούμ, ἡ ὥς τοῦ οὐρανοῦ ὑψωθείσα, exalted to heaven, either in external prosperity, or more especially in respect to the privileges of the Gospel, as the abode of Jesus;

comp. in Καπερναοῦμ, also in οὐρανός no. 1. Sept. for מָבִיל Job 36, 7; מָבִיל Num. 24, 7; מָבִיל Josh. 3, 7. So Eccclus. 15, 5. Diog. Laert. 1. 3. 2. Pol. 5. 26. 12. b) Reflex. ὑψόω ἑμαυτόν, to exalt oneself, to be proud, haughty, arrogant, Matt. 23, 12. Luke 14, 11, 18, 14. So Sept. Pass. or Mid. for מָבִיל Is. 3, 16; comp. ὑψώθη ἡ καρδία τινός for מָבִיל Ps. 131, 1. Prov. 18, 12.

ὑψώμα, τος, τό, (ὑψόω,) a high place, height, elevation; Rom. 8, 39 οὐτε ὑψώμα, οὐτε βάθος, prob. put for heaven, comp. in ὕψος. (Epiph. adv. Hær. 1. 1. 1.) Trop. of a proud adversary, under the figure of a lofty tower or fortress built up proudly by the enemy, 2 Cor. 10, 5 πᾶν ὑψώμα ἐπαυρόμενον κατὰ τῆς γνωσέως τοῦ θεοῦ.—Plut. Sept. Sap. Conv. 3, τοὺς ἀστέρας ὑψώματα καὶ ταπεινώματα λαμβάνονται ἐν τοῖς τόποις οὗ διεξίστασι. Trop. exaltation, Judith 10, 8. 13, 6; pride Sept. Job 24, 24.

Φ.

φάγομαι, ἔφαγον, see in ἐσθίω.

φάγος, οὔ, ὁ, (φαγεῖν,) an eater, a glutton; Matt. 11, 19 ἄνθρωπος φάγος καὶ οἰνοπότης. Luke 7, 34.—Eustath. in Il. p. 1630. 15. ib. 1737. 50. Written also φαγός, see Lob. ad Phryn. p. 434. n.

φαιδώνης, ον, ὁ, by metath. for φαινόλης, Lat. *pænula*, a cloak, travelling-cloak, a thick upper garment, used chiefly in travelling instead of the toga, as a protection against the weather. It seems to have been a long cloak without sleeves, with only an opening for the head. 2 Tim. 4, 13 Erasm. See Dict. of Ant. art. *Pænula*. Adam's Rom. Ant. p. 419. Cic. pro Milon. 20. For the metathesis see Buttm. § 19. n. 2. Matth. § 16. 2. c. Written also in Mss. and edit. φαιδώνης, φελώνης, φελώνης.—Athen. 3. p. 97. e, οὐ σὺ εἰ, ὁ καὶ τὸν καινὸν φελόνην (εἰρηται γάρ, ὃ βέλτιστε, καὶ ὁ φανώλης) εἰπὼν· παῖ Δεῦκε, δός μοι τὸν ἀχρηστον φαινώλην, where comp. Schweigh. So φαινώλη Artemid. 2. 3. Arr. Epict. 4. 8.—Others less well suppose it to be a cloak-bag, port-manteau, with books; Hesych. φαιδώνης· εἰλητῆριον μεμβραῖνον, ἢ γλωσσόκομον.

φαίνω, f. φανῶ, (φάω, φάος, φῶς,) Pass. aor. 2 ἐφάνην, pr. to lighten, to illuminate.

1. Trans. to bring to light, to make to appear, to show, c. acc. τέρας Hom. Il. 2. 324; σήματα 2. 353. Xen. Cyr. 6. 4. 13 τὰ ἱερὰ

ἡμῶν οἱ θεοὶ φαίνουσιν.—Often in N. T. only Pass. or Mid. φαίνομαι, aor. 2 ἐφάνην, to come to light, to appear, to be or become visible.

a) Strictly, to shine forth, to shine; c. ἐν of place, Rev. 18, 23 φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι. Trop. Phil. 2, 15 ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ. Sept. for מָבִיל Is. 60, 2.—Pr. 2 Macc. 12, 9. Luc. D. Deor. 4. 3. Xen. Conv. 1. 9 ὅταν φέγγος τι ἐν νυκτὶ φανῇ.

b) Genr. to appear, to be seen, c. dat. of pers. expr. or impl. a) Of persons, Matt. 1, 20 ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ. 2, 13. 19. Mark 16, 9. Sept. for מָבִיל Num. 23, 3. (2 Macc. 3, 33. Luc. D. Deor. 20. 5. Xen. Cyr. 1. 6. 43.) With a particip. or adj. as predicate in nominat. comp. Matth. § 549. 5. p. 1078. Herm. ad Vig. p. 769. Matt. 6, 16 ὅπως φανῶσι ἄνθρωποι νοσηστεύοντες. v. 18. 23, 28 ὑμεῖς... φαίνεσθε τοῖς ἀνθρώποις [ὄντες] δίκαιοι. With dat. impl. 2 Cor. 13, 7; particip. impl. Matt. 6, 5 ὅπως ἂν φανῶσι τοῖς ἀνθρ. sc. προσεύχοντες. (So c. part. Luc. D. Deor. 4. 1. Xen. Cyr. 1. 3. 1; c. adj. Hlian. 3. 14. 15. Xen. Hell. 4. 3. 10 ὁ ἥλιος μηννοειδὴς ἔδοξε φανῆναι. Dat. impl. Ceb. Tab. 5. Xen. Cyr. 1. 4. 19.) Absol. to appear, to make his appearance, Luke 9, 8. 1 Pet. 4, 18. β) Of things, c. g. τὰ ζῆζυγια Matt. 13, 26.

(2 Macc. 1, 33.) Of an event, Matt. 9, 33 ἐν τῷ Ἰσραὴλ. So τὰ φαινόμενα, things visible, apparent to the senses, Heb. 11, 3. With a predicate, see above in α; Matt. 23, 27. Rom. 7, 13 ἵνα φανῇ ἁμαρτία...κατεργαζομένη θάνατον. Espec. of things, phenomena, appearing in the sky or air; Matt. 2, 7 τὸν χρόνον τοῦ φαινομένου ἀστέρος. 24, 27. 30. James 4, 14. So Hom. Il. 8. 556. Hdian. 2. 15. 11. Xen. Cyr. 1. 6. 1 ἀστραπαὶ καὶ βρονταί...τούτων δὲ φανέντων.

c) Trop. as referred to the mental eye, to appear, to seem, with dat. of pers. and predic. Mark 14, 64 τί ὑμῶν φαίνεται; with ἐνώπιόν τινος Luke 24, 11.—So c. dat. 1 Esdr. 2, 21. Hom. Od. 1. 318. Aristoph. Eccl. 870; c. inf. Xen. Cyr. 2. 2. 20.

2. Intrans. to give light, to shine forth, to shine as a luminary or light; absol. Rev. 1, 16 ὡς ὁ ἥλιος φαίνει. 8, 12. With ἐν c. dat. of place, 2 Pet. 1, 19 ὡς λύχνος φαίνοντι ἐν ἀσχυρῷ τόπῳ. Rev. 21, 23. Sept. for לָאֵר Gen. 1, 17. Ex. 13, 22. So Theocr. Id. 2. 11 Σελάνα, φαίνει καλόν. Anth. Gr. I. p. 183. 1. Hom. Il. 11. 64.—Trop. of spiritual light and truth, comp. in σκότος no. 2. John 1, 5 τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει. 5, 35. 1 John 2, 8.

Φάλεκ, ὁ, indec. Phalek, Heb. פֶּלֶק (part) Peleg, pr. n. m. the son of Eber, Luke 3, 35. Comp. Gen. 11, 16 sq.

φανερός, ὁ, ὄν, (φαίνω,) apparent, visible, conspicuous, Xen. Mem. 1. 1. 10 πληροῦσις ἀγορῆς ἐκεῖ φανερὸς ἦν sc. Socrates.—Usually and in N. T. apparent, manifest, known; e. g. φανερόν εἶναι, to be manifest, known, Acts 4, 16. Rom. 1, 19. Gal. 5, 19. 1 Tim. 4, 15. 1 John 3, 10. (Ecclus. 6, 24. 2 Macc. 6, 30. Diod. Sic. 1. 10. Xen. Mem. 3. 9. 2.) So φανερόν γίνεσθαι to be or become apparent, manifest, well known, Mark 6, 14. Luke 8, 17. Acts 7, 13. 1 Cor. 3, 13. 11, 19. 14, 25. Phil. 1, 13. (1 Macc. 15, 9. 2 Macc. 1, 33. Pol. 1. 18. 14.) Also φανερόν ποιεῖν τινα, to make one manifest, known, to disclose, Matt. 12, 16. Mark 3, 12. So 2 Macc. 12, 41. Jos. Ant. 3. 4. 2.—Neut. c. prep. εἰς φανερόν ἐλθεῖν, to become manifest, known, to be brought to light, Mark 4, 22. Luke 8, 17. (So εἰς τὸ φ. Luc. Calumn. 9.) Also ἐν τῷ φανερόῳ, adverbially, comp. in ἐν no. 3. α; manifestly, openly, Matt. 6, 4. 6. [18]; likewise externally, outwardly, Rom. 2, 28 bis. So Jos. Ant. 4. 2. 4. Xen. Cyr. 8. 1. 31.

φανερῶω, ὦ, f. ὥσω, (φανερός,) to make apparent, manifest, known; to manifest, to show openly.

1. Of persons: a) Reflex. c. εαυτόν, α Mid. φανεροῦμαι, Pass. aor. 1 ἐφανέρωσθαι as Mid. Buttm. § 136. 1, 2; to manifest oneself, to show oneself openly, to appear. So reflex. c. dat. John 7, 4 φανερώσον εαυτὸν τῷ κόσμῳ, show thyself to the world, appear publicly. Mid. with ἐμπροσθέν τινος, 2 Cor. 5, 10 πάντας ἡμᾶς φανερώσθῃνα δεῖ ἐμπροσθέν τοῦ βήματος τοῦ Χριστοῦ. Espec. of those appearing from heaven or from the dead; reflex. c. dat. John 21, 1 bis, ἐφανερώσεν εαυτὸν πάλιν ὁ Ἰ. τοῖς μαθηταῖς, κτλ. Mid. c. dat. John 21, 14 τοῦτο ἦδη τρίτον ἐφανέρωσθῃ ὁ Ἰ. τοῖς μαθ. αὐτοῦ. 1 John 1, 2 καὶ ἐφανέρωσθῃ ἡμῖν. Mark 16, 12, 14; absol. Col. 3, 4 bis, ὅταν ὁ Χρ. φανερώσῃ κτλ. 1 Tim. 3, 16. Heb. 9, 26. 1 Pet. 1, 20. 5. 4. 1 John 1, 2 καὶ ἡ ζωὴ ἐφανέρωσθῃ, i. e. Christ as the source of eternal life. 2, 28. 3, 2. 5. 8. b) Pass. to be manifested, to be made or become manifest, known, c. dat. John 1, 31 ἵνα φανερώσῃ τῷ Ἰσραὴλ. 2 Cor. 5, 11; ἐν c. dat. ib. 5, 11; ἐν παντὶ εἰς ὑμᾶς 11, 6; with ὅτι, 2 Cor. 3, 3. 1 John 2, 19.—In the sense 'to become known, conspicuous,' Hdot. 6. 122. Act. to make conspicuous, Dion. Hal. Ant. 10. 37.

2. Also in N. T. of things, Act. ε. acc. John 2, 11 ἐφανερώσε τὴν δόξαν αὐτοῦ. 1 Cor. 4, 5. 2 Cor. 2, 14 ἐν παντὶ τόπῳ. Col. 4, 4. Tit. 1, 3; c. acc. et dat. John 17, 6. Rom. 1, 19 ὁ γὰρ θεὸς αὐτοῖς [τοῦτο] ἐφανερώσε. Pass. Mark 4, 22 οὐ γὰρ ἐστὶ τι κρυπτόν ὃ ἐὰν μὴ φανερώσῃ. John 3, 21 ἵνα φανερώσῃ τὰ ἔργα. 9, 3. Rom. 3, 21. 16, 26. 2 Cor. 7, 12. Eph. 5, 13 bis, τὰ δὲ πάντα... φανεροῦνται· πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστί, whatever is made manifest, is itself light. 2 Tim. 1, 10. Heb. 9, 8. 1 John 3, 2 οὕτω ἐφανερώσῃ τί ἐσόμεθα. Rev. 3, 18. 15, 4; ἐν τοῦτῳ 1 John 4, 9; ἐν τῷ σώματι 2 Cor. 4, 10. 11; c. dat. Col. 1, 26. Sept. Act. for הִפָּחֵר Jer. 33, 6.—Suid. φανεροῦν· εἰς φῶς ἄγειν.

φανερῶς, adv. (φανερός,) manifestly, openly; i. e. clearly, evidently, Acts 10, 3; publicly, Mark 1, 45 φανερώς εἰς πόλιν εἰσελθεῖν. John 7, 10.—Jos. Ant. 5. 6. 2 Hdian. 7. 11. 7. Xen. An. 1. 9. 19.

φανέρωσις, εως, ἡ, (φανερῶω,) a making known, manifestation; ἡ φ. τῆς ἀληθείας 2 Cor. 4, 2; ἡ φ. τοῦ πνεύματος, i. e. in the charismata, 1 Cor. 12, 7.

φανός, οὔ, ὁ, (φαίνω,) a light, lantern, torch; John 18, 3 μετὰ φανῶν καὶ λαμπάδων.—Artemid. 5. 20. Dion. Hal. 11. 40 ἐξέτρεχον ἐκ τῶν σκηνῶν ἀπαυτὸν ἀσρόοι.

φανούς ἔχοντες καὶ λαμπάδας. Xen. Lac. 5. 7. Comp. Phryn. et Lob. p. 59 sq. Hesych. Ἀττικοὶ δὲ λυχνόουχον ἐκάλουν, ὃν ἡμεῖς φανόν.

Φανούηλ, ὁ, indec. *Phanuel*, Heb. פְּנֻיֵל (face of God) *Penuel*, pr. n. of the father of Anna, Luke 2, 36.

φαντάζω, f. σω, (φαίνω,) strictly a frequentative, implying repeated action, Buttm. § 119. 5. 2; to make appear, to make visible, to show; rare in the Act. Callistr. Stat. 14 φαντάζων τὴν αἰσθησιν. Alex. Aphrod. τοῦτο φαντάζοντα ὡς κατ' ἀλήθειαν.—Usually and in N. T. Pass. φαντάζομαι, to appear, to be seen, to be visible; hence Particip. neut. τὸ φανταζόμενον i. q. τὸ φαινόμενον, the phenomenon, appearance, sight, the spectacle, Heb. 12, 21; comp. Ex. 19, 16 sq. Buttm. § 128. 2. Winer § 46. 4. So Wisd. 6, 16. Hdian. 8. 3. 21. Diod. Sic. 1. 12 τοὺς θεοὺς φανταζομένους τοῖς ἀνθρώποις ἐν ἱερῶν ἑσών μορφαῖς. Plato Phil. 38. c.

φαντασία, as, ἡ, (φαντάζομαι) an appearing, appearance, Pol. 11. 27. 7. Diod. Sic. 20. 11. Plato Theat. 152. c.—In N. T. appearance, show, pomp, Acts 25, 23. Sept. for פְּרִיזֵי Zech. 10, 1. So Pol. 10. 40. 6. Athen. p. 212. c.

φάντασμα, atos, τό, (φαντάζομαι) a phantasm, phantom, apparition, spoken of a spirit, spectre, ghost, Matt. 14, 26. Mark 6, 49.—Jos. Ant. 1. 20. Artemid. 1. 2. Æschyl. Theb. 710. Of phantasms in dreams, Wisd. 17, 15. Jos. B. J. 3. 8. 3. Theocr. 21. 30.

φάραγξ, aggos, ἡ, (kindr. φάρυγξ,) a ravine, chasm, valley, a narrow and deep pass or valley with precipitous rocky sides; Luke 3, 5 πᾶσα φάραγξ πληρωθήσεται, quoted from Is. 40, 4 where Sept. for נִיזְ, as also 22, 1. Josh. 15, 8. Sept. for נִיזְ Gen. 26, 17. Deut. 2, 24.—Jos. B. J. 7. 6. 1. Pol. 3. 52. 8. Xen. Hell. 7. 2. 13.

Φαραώ, ὁ, indec. *Pharaoh*, Heb. פַּרְעֹה, pr. the king, the common title of the Egyptian kings down to the time of the Persian invasion; employed in the Scriptures as a proper name; Acts 7, 10 ἐναντίον Φαραώ βασιλέως Αἰγύπτου. v. 13. 21. Rom. 9, 17. Heb. 11, 24.—Jos. Ant. 8. 6. 2 ὁ Φαραὼν κατ' Αἰγυπτίους βασιλεία σημαίνει. The Heb. פַּרְעֹה is strictly a Coptic word signifying the king; but prob. was so inflected by the Hebrews as to appear in a Semitic form, i. q. פָּרֵץ a leader, prince; see Heb. Lex. in פָּרֵץ.

Φαρές, ὁ, indec. *Phares*, Heb. פָּרֵץ (a breach), pr. n. o. one of the sons of Ju-

dah by Tamar, Matt. 1, 3 bis. Luke 3, 33. See Gen. c. 38.

Φαρισαῖος, ου, ὁ, a *Pharisee*, one of the sect of the Pharisees, Heb. פְּרִישִׁי, פְּרִישִׁים, οἱ ἀφωρισμένοι, the Separated, see Buxtorf Lex. Chald. Rabb. 1851 sq. This was a powerful sect of the Jews, in general opposed to the Sadducees (Σαδδουκαῖοι q. v.) first mentioned by Josephus as existing under Hyrcanus about B. C. 130, and already in high repute; Jos. Ant. 13. 10. 5, 6. The Pharisees were rigid interpreters of the Mosaic law, and exceedingly strict in its ceremonial observances; but often violated the spirit of it by their traditional and strained expositions; comp. Matt. 5, 20 sq. 12, 2 sq. 19, 3 sq. 23, 13 sq. They also attributed equal authority to the traditional law, or unwritten precepts, relating chiefly to external rites, as ablutions, fastings, prayers, alms, and the avoiding of intercourse with Gentiles, publicans, and the like; Matt. 9, 11. 23, 2 sq. Mark 7, 3 sq. Luke 18, 11 sq. Jos. Ant. 17. 2. 4. Their professed sanctity and adherence to the external ascetic forms of piety, gave them great favour and influence with the people, and especially with females; Jos. Ant. 13. 10. 5, 6. ib. 17. 2. 4. B. J. 1. 5. 2. They believed, with the Stoics, that all events are controlled by fate; but yet did not wholly exclude the liberty of the human will. They held to the separate existence of spirits and of the soul, and believed in the resurrection of the body; both of which the Sadducees denied; Acts 23, 8. They are sometimes said to have admitted the transmigration of souls; but this was only partially the case; since they merely held that the souls of the just pass into other human bodies; Jos. B. J. 2. 8. 14. See genr. on their character and tenets, Jos. Ant. 18. 1. 2 sq. B. J. 2. 8. 14. Trigland de tribus Judæor. Sectis Syntagma, Delft. 1703; in Ugolini Thesaur. XXII. Winer Realw. art. *Pharisæer*.—In N. T. Jesus is often represented as denouncing the great body of the Pharisees for their hypocrisy and profligacy, e. g. Matt. 23, 13 sq. Luke 16, 14. al. Yet there were exceptions, and individuals among them appear to have been men of probity and even of a spirit of piety; e. g. Gamaliel Acts 5, 34; Simeon Luke 2, 25; Joseph of Arimathea Luke 23, 51; Nicodemus John 7, 50, comp. 19, 39. +

φαρμακεία, as, ἡ, (φαρμακείω, φάρμακον,) the preparing and using of medicine, pharmacy, Diod. Sic. 17. 31. Xen. Mem. 4.

2. 17; *a poisoning* Pol. 6. 13. 4.—In N. T. *magic art, sorcery, witchcraft*, Gal. 5, 20. Rev. 9, 21. 18, 23. Sept. for מַכְשֵׁפִים, מַכְשֵׁפִים, Ex. 7, 11. 22; מַכְשֵׁפִים Is. 47, 9. 12. So Wisd. 12, 4. Luc. Merc. cond. 40. Dem. 1012. 11; comp. Lat. *veneficium* Cic. Brut. 60. Plin. H. N. 18. 6.

φαρμακεύς, *εὖς, ὅς*, (*φαρμακεύς*), *a pharmacist, apothecary*, one who prepares and uses medicines, Luc. D. Deor. 13. 1; *a poisoner*, Jos. Vit. § 31. Plut. Artax. 19.—In N. T. *a magician, sorcerer, wizard*; *πόροις καὶ φαρμακεύσει* Acts 21, 8 Rec. Others *φαρμακός* q. v. So Luc. Merc. cond. 40 *μοιχὸν ἢ φαρμακεία σε*. See Lob. ad Phryn. p. 316.

φαρμακός, *οὗ, ὅς, ἦς*, (*φάρμακον*), i. q. *φαρμακεύς* Lob. ad Phryn. p. 316; *a poisoner*, Jos. Ant. 17. 4. 1. Dem. 794. 4.—In N. T. *a magician, sorcerer, wizard*, Rev. 21, 8 in later edit. 22, 15. Sept. for מַכְשֵׁפִים Ex. 9, 12; מַכְשֵׁפִים Ex. 7, 11. Deut. 18, 10. So Jos. Ant. 9. 6. 3 *τὴν μητέρα αὐτοῦ φαρμακὸν καὶ πόρνην ἀποκαλέσαι*. Hippon. 44. 6.

φάσις, *εὖς, ἦς*, (*φημί*), *a saying, word, report*, Acts 21, 31.—So of private report, information, Dem. 793. 16. Poll. On. 8. 6. 47 *κοινῶς δὲ φάσεις ἐκαλοῦντο πᾶσαι αἱ μηνύσεις τῶν λανθάνοντων ἀδικημάτων*.

φάσκω, impf. *ἔφασκον*, defect. *to say, to affirm*, i. q. *φημί*; so with inf. and acc. Acts 24, 9. 25, 19. Rev. 2, 2; inf. and nom. Rom. 1, 22; comp. Buttm. § 142. 2. a. Sept. for רָאָה Gen. 26, 20.—2 Macc. 14, 27. 32. Hdian. 3. 12. 21. Xen. Mem. 1. 2. 29. On *φάσκω* and *φημί* comp. Buttm. § 109. I. n. 2.

φάτινη, *ης, ἥ*, *a crib, manger*; Luke 2, 7. 12. 16. 13, 15 *οὐ λυεῖ . . . τὸν ὄνον ἀπὸ τῆς φάτινης*. Sept. for סִימָה Job 39, 9. Is. 1, 3.—Jos. Ant. 8. 2. 4. Luc. Tim. 14 *καθάπερ τὴν ἐν τῇ φάτινι κύνα*. Xen. Eq. 4. 1 *τοῦ ἵππου σίτον κλαπῆναι ἐκ τῆς φάτινης*.

φαῦλος, *ης, ὄν*, *bad, ill, worthless*, Germ. *faul, flau*; physically, as food, a garment, Hdian. 4. 12. 4. Xen. Mem. 1. 6. 2. ib. 3. 11. 13.—In N. T. morally, *bad, evil, wicked*; *πᾶν φαῦλον πρᾶγμα* James 3, 16. [Rom. 9, 11]; *τὰ φαῦλα evil deeds* Joh. 3, 20. 5, 29; *φαῦλον λέγειν* Tit. 2, 8. Sept. for רָעָה Prov. 22, 8. So Luc. Hermet. 82 *φαῦλον οὐδὲν ποιήσουσιν*. Pol. 4. 45. 1. Xen. Mem. 2. 3. 17.

φέγγος, *εὖς, οὖς, τό*, (kindr. *φάος*), *light, brightness, splendour*, espec. of the moon, see Passow s. v. whence in Mod. Gr. *φεγγάσιον* the moon. Matt. 24, 29 et Mark 13, 24

σελήνην οὐ δώσει τὸ φέγγος αὐτῆς, comp. Is. 13, 10. Of a lamp, Luke 11, 33. Sept. for כִּכְלִים of the stars Joel 2, 10; of the sun 2 Sam. 23, 4.—Of fire, 2 Macc. 12, 9; of the moon Xen. Venat. 5. 4. Genr. Jos. Ant. 2. 14. 5. Xen. Conv. 1. 9.

φεῖδομαι, f. *φεῖσθαι*, Mid. depon. *to spare*, e. g. *to abstain from using, to use sparingly*, to save, c. gen. Hes. Op. 603 or 606 *σίτῳ*. Xen. Mem. 1. 3. 22; *ἐξουσίας* Plut. Cato Maj. 8.—In N. T. also

1. *to spare, to abstain from doing any thing, to forbear*; absol. 2 Cor. 12, 6 *φεῖδομαι δὲ σε. τοῦ καυχᾶσθαι*. Sept. c. inf. for מִשְׁתַּחֲוֶה 2 Sam. 12, 4. 6.—So c. gen. of action, Hdian. 7. 9. 22; *τοῦτ' inf.* Xen. Hell. 7. 1. 24.

2. *to spare*, i. q. *to abstain from treating with severity, to treat with forbearance, tenderness*; c. gen. Buttm. § 132. 10. e. Acts 20, 29 *μη φειδόμενοι τοῦ ποιμνίου*. Rom. 8, 32 *ἰδίῳ υἱοῦ οὐκ ἐφείσατο*. 11, 21 bis. 1 Cor. 7, 28. 2 Cor. 1, 23. 2 Pet. 2, 4. 5; c. gen. impl. 2 Cor. 13, 2. Sept. for סָחַח 1 Sam. 24, 11. Neh. 13, 22; מִשְׁתַּחֲוֶה 2 Chr. 36, 15. 17; מִשְׁתַּחֲוֶה Gen. 22, 12. 16.—Wisd. 11, 26. Dion. Hal. Ant. 5. 10 *ἐγὼ τῶν ἐμῶν οὐ φεισάμενος τέκνων*. Hdian. 2. 13. 15. Xen. Cyr. 4. 2. 1.

φειδόμενος, adv. (*φεῖδομαι*) *sparingly*, i. e. *frugally, not bountifully*, 2 Cor. 9, 6 bis.—Plut. Alex. M. 25 *φειδόμενος χρῆσθαι τοῖς παροῦσι*.

φελώνης, *οὖς, ὅς, ἰ. q. φαλόνης* where see; so 2 Tim. 4, 13 Rec.

φέρω, f. *οἶσω*, aor. 1 *ἤνεγκα*, Pass. aor. 1 *ἠνέχην*; *to bear*, Lat. *fero*.

1. Pr. *to bear*, as a burden or the like, *to bear up, to have or take upon oneself*, c. acc. Luc. Contempl. 11 *τί καὶ ἐπὶ τῶν ὤμων φέρουσι*. Hdian. 2. 11. 18. Xen. Mem. 3. 13. 6 *φορτίον φέρειν . . . πύτερον κενός, ἢ φέρων τι*. ib. 2. 2. 5.—In N. T. only trop. a) *to bear up under, to bear with, to endure*, e. g. evils, c. acc. Rom. 9, 22 *εἰς ἣν ἤνεγκεν σκεὴ ὀργῆς*. Heb. 12, 20. 13, 13 *τὸν ὀνειδισμὸν αὐτοῦ φέροντες*. Sept. *ὀνειδισμὸν φ.* for אֲשֶׁר Ez. 34, 29. 36, 15; genr. Gen. 36, 7. Deut. 1, 12. So Æl. V. H. 9. 33 *ὀργήν*. Hdian. 4. 13. 4 *τὰς ὕβρεις*. Xen. Mem. 4. 8. 1. b) *to bear up any thing, to uphold, to sustain*, i. e. *to have in charge, to direct*; c. acc. Heb. 1, 3 *φέρων τε τὰ πάντα τῷ ῥήματι κτλ.* Sept. and אֲשֶׁר Num. 11, 14. Deut. 1, 9. Chrysost. ad h. l. *φέρων* *κυβερνῶν, διαπίπτοντα συγκρατῶν*. So Plut. Lucull. 6 *Κέζηγον ἀνθίσιντα τῇ δόξῃ τότε καὶ φέροντα τὴν πόλιν*. A late usage, comp. Passow *φέρω* no. 2.

2. *to bear*, with the idea of motion, *to bear along* or *about*, *to carry*; c. acc. Luke 23, 26 τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ. Sept. for אָבָה Is. 30, 6. 40, 11. So Ael. V. H. 3. 23 [Aiveias] τὸν πατέρα . . . τοῖς ὁμοῖς ἔφερεν 10. 21 τὸν Πιλατῶνα ἡ Περικτιόνη ἔφερεν ἐν ταῖς ἀγκάλαις. Hdian. 4. 15. 8. Xen. An. 3. 4. 32.—Pass. φέρομαι, *to be borne along*, e. g. as in a ship before the wind; *to be driven*, Acts 27, 15. 17. (Test. XII. Patr. p. 670 χεῖμαζόμενοι ἐπὶ τὸ πέλαιος ἐφερόμεθα. Diod. Sic. 20. 16.) Trop. i. q. *to be moved*, *incited*, 2 Pet. 1, 21 ὑπὸ πνεύματος ἁγίου φερόμενοι. So Sept. Job 17, 1 πνεύματι φερόμενος. Jos. B. J. 6. 5. 2 φερόμενοι τοῖς θυμοῖς. Plut. Alex. M. 4.—Mid. φέρομαι, *to bear oneself along*, *to move along*, *to rush*, as a wind; Acts 2, 2 ὥσπερ φερομένης πνοῆς. Trop. *to go on*, *to advance*, in teaching, ἐπὶ τὴν τελειότητα Heb. 6, 1. Sept. pr. ὕδωρ βιαίως ἄνω φερόμενον for הָיָה Jer. 18, 14; אָבָה Is. 28, 15. 18. So Diog. Laert. 10. 104. 25 διὰ τοῦ πνεύματος πολλοῦ φερομένου. Comp. Xen. Ven. 10. 21.

3. *to bear*, with the idea of motion *to a place*, *to bear hither*, *thither*, *to bring*. a) Of things, c. acc. expr. or impl. Mark 6, 28. Luke 24, 1 ἤλθον ἐπὶ τὸ μνημα, φέρονσαι ἃ ητοίμασαν ἄρώματα. John 19, 39. Acts 4, 34. 37. 5. 2. 2 Tim. 4, 13 φέρε καὶ τὰ βιβλία. With ἀπό partit. John 21, 10 ἐνέγκατε [τε] ἀπὸ τῶν ὀψαρίων. Pass. Matt. 14, 11. Mark 6, 27. Also with dat. of pers. τί τινα, Matt. 14, 11 καὶ ἤνεγκε [αὐτήν] τῇ μητρὶ αὐτῆς. Mark 12, 15 φέρετέ μοι δηνάριον. So impl. v. 16. John 2, 8. 4, 33 μή τις ἡνεγκεν αὐτῷ φαγεῖν; With ὡδε added, Matt. 14, 18; with εἰς c. acc. of place, Rev. 21, 24. 26. Spoken of the finger or hand, *to reach hither*, John 20, 27 bis. Sept. genr. for אָבָה Gen. 43, 2. Neh. 8, 3. 4; c. dat. Gen. 27, 14. 17; c. εἰς 1 Sam. 31, 12. (Hdian. 8. 1. 13 προσίσιν οἱ ἱππεῖς τὴν κεφαλὴν τοῦ Μαξιμίνου φέροντες. Xen. Cyr. 2. 2. 9; c. dat. Xen. Cyr. 2. 4. 1.) Trop. of a voice or declaration, Pass. *to be borne*, *brought*, *to come*, φωνῆς ἐνεχθείσης αὐτῷ . . . ἐξ οὐρανοῦ 2 Pet. 1, 17. 18. (Comp. Plut. J. Caes. 1 φωνῆς ἐνεχθείσης πρὸς Καίσαρα.) Of good brought to any one, bestowed on him, Pass. c. dat. 1 Pet. 1, 13 ἐπὶ τὴν φερομένην ὑμῖν χάριν. (Hdian. 5. 6. 22. Xen. An. 2. 1. 17.) Of accusations, charges, or the like, *to bring forward*, *to present*, with κατὰ τινος, John 18, 29 τίμα κατηγορίαν φέρετε κατὰ τοῦ ἀνδρ. τούτου; Acts 25, 7. [18.] 2 Pet. 2, 11, comp. Jude 9. (Comp. Ael. V. H. 3. 14.) Of a doctrine,

prophecy, i. q. *to announce*, *to make known*, τὴν διδασχὴν 2 John 10; προφητείαν 2 Pet. 1, 21. (Diod. Sic. 13. 97 fin. τῶν δ' ἱερέων φέροντων νίκην, i. e. announcing, portending. Dem. 72. 22.) Of a fact or event as reported or testified, *to adduce*, *to show*, *to prove*; Pass. Heb. 9, 16 ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου. So Diod. Sic. 1. 89, 90, 97 τῆς δ' Ὀμήρου παρουσίας ἄλλα σημεῖα φέρονσι, καὶ μάλιστα τὴν κτλ. b) Of persons, c. acc. *to bear*, *to bring*, e. g. the sick, Mark 2, 3 ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες. Luke 5, 18. Acts 5, 16; with dat. τίνα τινα, Matt. 17, 17 φέρετέ μοι αὐτὸν ὡδε. Mark 7, 32. 8, 22; πρὸς c. acc. Mark 1, 32. 9, 17. 19. 20. Spoken also of any motion to a place, not proceeding from the person himself, i. q. *to bring*, *to lead*, c. acc. et ἐπὶ, Mark 15, 22 καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον. John 21, 18 ὅπου. Of beasts, Luke 15, 23. Acts 14, 13. Sept. for אָבָה Neh. 12, 27. Ezra 8, 17; c. πρὸς 1 K. 1, 13.

4. Absol. of a way, path, gate, *to lead* to any place, εἰς τί, as τὴν πόλιν τὴν φέρονσαν εἰς τὴν πόλιν Acts 12, 10.—Jos. Ant. 5. 2. 1. Pol. 8. 32. 6 ἡ πόλις φέρονσα ἐπὶ τὸν λιμένα. Xen. Hell. 7. 2. 7.

5. *to bear*, as trees or fields their fruits, *to yield*, e. g. καρπὸν Mark 4, 8. John 12, 24. 15, 2 ter. 4. 5. 8. 16. Sept. for אָבָה Ez. 17, 8. Joel 2, 22.—Jos. Ant. 15. 4. 2. Hdian. 4. 2. 16. Xen. Mem. 2. 1. 28.

φεύγω, f. φομαι, aor. 2 ἔφυγον, *to flee*, *to fly*, *to betake oneself to flight*.

1. Pr. and absol. Matt. 8, 33 οἱ δὲ βόσκοντες ἔφυγον. 26, 56. Mark 5, 14. 14, 50. Luke 8, 34. John 10, 12. 13. Acts 7, 29. With ἀπό c. gen. Mark 16, 8 ἔφυγον ἀπὸ τοῦ μνημείου. 14, 52. John 10, 5. James 4, 7 φεύξεται ἀπ' ὑμῶν. With ἐκ out of, Acts 27, 30 ἐκ τοῦ πλοίου. With εἰς c. acc. Matt. 2, 13 φεύγε εἰς Αἴγυπτον. 10, 23 bis. Mark 13, 14 εἰς τὰ ὄρη. Luke 21, 21. Rev. 12, 6; ἐπὶ τὰ ὄρη Matt. 24, 16. Sept. for אָבָה Ex. 14, 5; וָסָה Gen. 39, 12; c. ἀπὸ Ex. 4, 3; ἐκ Jer. 51, 6; εἰς Gen. 14, 10. Jer. 50, 16. So Hdian. 3. 2. 20. Dem. 33. 7. Xen. An. 1. 10. 11; c. ἀπὸ Xen. Cyr. 7. 2. 4; ἐκ Palaeoph. 43. 3; εἰς Luc. Asin. 18. Xen. Mem. 1. 2. 24; ἐπὶ Hdian. 3. 4. 11. Xen. Ag. 2. 11.—Poetically of death as fleeing, ἀπὸ τινος Rev. 9, 6. Also of heaven and earth, *to flee away*, *to vanish suddenly*, ἀπὸ τινος Rev. 20, 11; absol. 16, 20. Comp. Ps. 114, 3. 5.

2. *to flee from*, *to escape*; with ἀπὸ c. gen. Matt. 3. 7 et Luke 3, 7 φυγεῖν ἀπὸ τῆς

μελλούσης ὁργῆς. Matt. 23, 33. So c. ἐκ Xen. Hell. 4. 4. 4.—With acc. Heb. 11, 34 ἔφυγον στόματα μαχαίρας. Absol. *to escape*, Heb. 12, 25. So Hom. Il. 2. 401 θάνατον. Hdian. 2. 1. 23 κίνδυνον.

3. Trop. *to flee, to avoid, to shun*, with ἀπό c. gen. 1 Cor. 10, 14 φ. ἀπὸ τῆς εἰδωλολατρίας. (Ecclus. 21, 2 φ. ἀπὸ τῆς ἀμαρτίας.) With acc. 1 Cor. 6, 18 φ. τὴν πορνείαν. 1 Tim. 6, 11. 2 Tim. 2, 22. So Ael. V. H. 13. 1 post init. τὰς τῶν ἀνδρῶν ὁμολίας ἔφευγε. Dem. 498. pen. Xen. Cyr. 8. 1. 31 τὰ αἰσχρὰ φεύγειν.

Φήλιξ, ἰκος, *Felix*, pr. n. of the eleventh Roman procurator of Judea, about A. D. 51–58, after Cumanus and before Festus. He was a freedman of the emperor Claudius, or perhaps also of the emperor's mother Antonia, and hence is called Claudius and also Antonius. He first married Drusilla, a grand-daughter of Antony and Cleopatra; and afterwards another Drusilla, the daughter of Herod Agrippa I (see Δρουσίλλα.), by whom he had a son who perished in an eruption of Vesuvius. Suetonius calls him the husband of three queens, *trium reginarum maritus*, Suet. Claud. 28. His administration in Judea was cruel and vindictive; and Tacitus says of him: *jus regium servili ingenio exercuit*, Hist. 5. 9. 6. He was recalled by Nero, and escaped punishment only through the influence of his brother Pallas, the emperor's favourite. See Tacit. et Sueton. ll. cc. Jos. Ant. 20. 7. 1 sq. ib. 20. 8. 5–9. B. J. 2. 13. 2, 7. Bibl. Repos. 1832. p. 382.—Paul was brought before Felix, and left by him in prison; Acts 23, 24. 26. 24, 3. 22. 24. 25. 27 bis. 25, 14.

φήμη, ης, ἡ, Dor. φάμα, (φημί,) whence Lat. *fama*, Engl. *fame*, i. e. common fame, word, report, rumour, Matt. 9, 26. Luke 4, 14. Sept. for φημὶ Prov. 16, 1.—Ael. V. H. 14. 30. Hdian. 1. 4. 19. Thuc. 1. 11.

φημί, enclit. and defect. (obs. φάω,) impf. ἔφην, pr. 'to bring to light' by speech, genr. *to say, to speak, to utter*; see fully in Buttm. § 109. I. The other tenses are supplied from εἶπον, where see.

1. Genr. *to say*, usually followed by the express words; Matt. 26, 34 ἔφη αὐτῷ ὁ Ἰησοῦς ἁμὴν, λέγω σοι κτλ. v. 61. Luke 7, 44. Acts 8, 36. 10, 28. 31; c. acc. 1 Cor. 10, 15 κρίνατε ὑμεῖς ὁ φημι. So Hdian. 5. 6. 9. Xen. Mem. 1. 2. 45.—Hence it is put in the middle of a clause quoted, like Engl. *said I, said he*, Lat. *inquam*; Matt. 14, 8 δὸς μοι, φησίν, ὅδε ἐπὶ πίνυκι

κτλ. Acts 23, 35. 25, 5. 22. 1 Cor. 6, 16. 2 Cor. 10, 10. Heb. 8, 5. So Hdian. 2. 1. 16. Xen. Eccl. 9. 14. Mem. 3. 11. 15. See Sturz Lex. Xenoph. s. v. φάναι no. 16.

2. As modified by the context, where the sense often lies not so much in φημί as in the adjuncts; e. g. a) Before interrogations, *to say, to ask, to inquire*; Matt. 27, 23 ὁ δὲ ἡγεμὼν ἔφη· τί γὰρ κακὸν ἐποίησεν; Acts 16, 30. 21, 37. So Xen. Mem. 1. 2. 41 sq. b) Before replies, *to say, to answer, to reply*; Matt. 4, 7 ἔφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται κτλ. 13, 29. John 1, 23. Acts 2, 38. al. With ἀποκριθεὶς added, Matt. 8, 8. Luke 23, 3. So Xen. Mem. 1. 2. 41 sq. c) Emphat. i. q. *to affirm, to assert, to declare*, Rom. 3, 8. 1 Cor. 7, 29. 10, 19. 15, 50. So Hdian. 2. 8. 8. Diod. Sic. 1. 90. Xen. Cyr. 4. 4. 2. +

Φῆστος, ου, ὁ, *Festus*, i. e. Porcius Festus, the twelfth Roman procurator of Judea, about A. D. 58–62; sent by Nero to supersede Felix; comp. Jos. Ant. 20. 8. 9 sq. B. J. 2. 13. 7. ib. 2. 14. 1. Bibl. Repos. 1832. p. 382.—Festus sent Paul to Rome as a prisoner, on his own appeal; Acts 24, 27. 25, 1. 4. 9. 12. 13. 14. 22. 23. 24. 26. 24. 25. 32.

φθάνω, f. άσω, aor. 1 ἔφθασα, *to go or come before* another, in being or doing any thing, *to be beforehand with*.

1. Pr. c. acc. i. q. *to precede, to anticipate*, Lat. *prævenire*, old Engl. *to prevent, to come before*; 1 Thess. 4, 15 οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας, i. e. in being admitted into the divine kingdom. For the accus. see Matth. § 412. 4.—Plut. Pyrrh. 3. Hdot. 7. 161. Thuc. 3. 5 φθάσαι δὲ οὐ δυνάμενοι τὸν τῶν Ἀθηναίων ἐπιπλοῦν. In Greek writers φθάνω with the participle of another verb may often be rendered adverbially, *before, sooner than*; Buttm. § 144. n. 6. On the construction of φθάνω generally, see Buttm. § 150. m. 37. Matth. § 533. Herm. ad Vig. p. 761 sq.

2. Aor. 1 ἔφθασα, *to have come first, already*, by anticipation; with ἄχρι c. gen. 2 Cor. 10, 14 ἄχρι γὰρ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ, for even as far as to you have we already come in preaching the Gospel, comp. v. 16. With εἰς τι, trop. i. q. *to have already attained unto*, Rom. 9, 31. Phil. 3, 16. With ἐπὶ τινα, *to have already come to or upon any one*, Matt. 12, 28 et Luke 11, 20 ἄρα ἔφθασαν ἐφ' ὑμᾶς ἡ βασις τοῦ θεοῦ. 1 Thess. 2, 16 ἡ ὁργή. Sept. for Chald. נִשְׁחָ, c. ἔως Dan. 4, 8. 7, 13; εἰς Dan. 4, 18. 19; ἐπὶ Dan. 4, 21; 22;

Ecc. 8, 14.—So with *θως* c. gen. Test. XII Patr. p. 530; *eis* pr. Xen. Cyr. 5. 4. 9.

φθαρτός, ἡ, ὄν, (φθίρω, φθαρμαι,) *corruptible, perishable, mortal*; Rom. 1, 23 φ. ἀνθρώπος. 1 Cor. 9, 25 φ. στέφανος. 15, 53. 54. 1 Pet. 1, 18. 23.—2 Macc. 7, 16. Philo de Cherub. p. 516. Plut. Consol. ad Apoll. 10 τί θανατοῦν...εἰ τὸ φθαρτὸν φθαρταί.

φθέγγομαι, f. γέμοι, Mid. depon. (kindr. φέγγος,) *to sound, pr. to emit a clear or brilliant sound, clang, tone, as a trumpet*, Xen. An. 7. 4. 19; of thunder, Cyr. 7. 1. 3; of the voice, Sept. for *ἡ* Am. 1, 2. Xen. An. 1. 8. 18.—In N. T. of the voice, *to utter a sound, to speak*, absol. Acts 4, 18. ἰπολύγιον...ἐν ἀνθρώπων φωνῇ φθεγγόμενον 2 Pet. 2, 16; c. acc. ὑπέρσγκα 2 Pet. 2, 18. So Hdian. 4. 6. 12. Xen. Conv. 2. 7; c. acc. Eccclus. 13, 22. Xen. Mem. 4. 2. 6.

φθίρω, f. ἐρῶ, Pass. aor. 1 ἐφάρην, *to spoil, to corrupt, to destroy*, genr. to bring into a worse state; c. acc. 1 Cor. 3, 17 bis, εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός. 2 Cor. 7, 2. [2 Pet. 2, 12.] Mid. Jude 10. Sept. for *ἡ* Gen. 6, 11. Is. 54, 16. Jer. 13, 9. So Wisd. 16, 27. Plut. Consol. ad Apoll. 10, see in φθαρτός. Xen. Hell. 5. 3. 3; of a virgin dishonoured, Dion. Hal. Ant. 2. 67.—Trop. in a moral sense, *to corrupt, to deprave*; c. acc. 1 Cor. 15, 33 φθεύουσιν ἡμῶν χρηστὰ ὁμιλία κακαί, from Menander, see below. Eph. 4, 22. Rev. 19, 2. Prægn. 2 Cor. 11, 3 μήπως...οὕτως φθαρή τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος κτλ. So Menand. in Poet. Gnom. ed. Tauchn. p. 187, φθεύουσιν ἡμῶν χρηστὰ ὁμιλία κακαί. Xen. Mem. 1. 5. 3.

φθινοπωρινός, ἡ, ὄν, (φθινοπώρινον; φθίνω, ὅπώρα,) *autumnal*; Jude 12 δένδρα φθιν. *trees of autumn*, stripped of their fruits and leaves.—Plut. Symp. 8. 10. 2. Arist. H. An. 5. 11. 1; φ. ἰσημερία, the autumnal equinox, Pol. 4. 37. 2.

φθόγγος, ου, ὁ, (φθεγγόμεν,) *a sound*, espec. of a musical instrument, 1 Cor. 14, 7. Poet. for the voice, Rom. 10, 18, quoted from Ps. 19, 5 where Sept. for *ἡ*.—Wisd. 19, 18. Arr. Epict. 3. 6. Plut. Conjug. Præc. 11 φθόγγοι δύο σύμφωνοι.

φθονέω, ὦ, f. ἔσω, (φθόνος,) *to envy*, c. dat. Gal. 5, 26 ἀλλήλοις φθονοῦντες. James 4, 2 in some edit. for φθονεύω.—Jos. Ant. 4. 8. 21. Hdian. 3. 2. 6. Xen. Mem. 5. 3. 16.

φθόνος, ου, ὁ, *envy*, Matt. 27, 18. Mark 15, 10. Rom. 1, 29. Phil. 1, 15. 1 Tim. 6,

4. Tit. 3, 3. James 4, 5. Plur. φθόνοι, *enviousness, bursts of envy*, Gal. 5, 21. 1 Pet. 2, 1.—1 Macc. 8, 16. Pol. 6. 9. 11. Xen. Mem. 3. 9. 8.

φθορά, ἀς, ἡ, (φθίρω,) *a spoiling, corruption, destruction*, genr. the bringing or being brought into a worse state; e. g. of the air, τοῦ ἀέρος Hdian. 1. 12. 3; of a female dishonoured, Jos. c. Apion. 2. 24. Dion. Hal. Ant. 2. 25 φθ. τοῦ σώματος.—In N. T.

1. *corruption, destruction*, of things which are consumed and so perish; Col. 2, 22 εἰς φθοράν, *for perishing*, to perish; see in ἀπόχρησις. Put for death, slaughter; 2 Pet. 2, 12 ζῶα...εἰς ἀλῶσιν καὶ φθοράν. Also of mortality, mortal nature, a dying away; Rom. 8, 21 ἀπὸ τῆς δουλείας τῆς φθορᾶς. 1 Cor. 15, 42. 50. Sept. for *ἡ* Ps. 103. 4. Jon. 2, 7. So Jos. Ant. 7. 13. 3. Diod. Sic. 1. 10. Thuc. 2. 47. Xen. Cyr. 7. 5. 64.—Trop. of spiritual death, condemnation, misery, *corruption, perdition*, Gal. 6, 8.

2. Trop. in a moral sense, *corruptness, depravity, wickedness*, 2 Pet. 1, 4. 2, 12 ἐν τῇ φθορᾷ αὐτῶν. v. 19.—Wisd. 14, 12. 25.

φιάλη, ης, ἡ, *a bowl, goblet*, broad and shallow, Lat. *patera*; see Diet. of Antt. art. *Patara*. Rev. 5, 8 φιάλας χρυσᾶς γεμούσας θυμμάτων. 15, 7. 16, 1. 2. 3. 4. 8. 10. 12. 17. 17, 1. 21, 9. Sept. for *ἡ* a bowl for sprinkling, Ex. 27, 3. Num. 7. 13 sq.—Jos. Ant. 3. 6. 6. Luc. Tox. 25. Xen. Conv. 2. 23.

φιλάγαθος, ου, ὁ, ἡ, adj. (φίλος, ἀγαθός,) *loving goodness, a lover of good, upright*, Tit. 1, 8.—Wisd. 7, 22. Plut. Præc. conjug. 17. Aristot. M. Mor. 2. 14. 3.

Φιλαδέλφεια, ἀς, ἡ, *Philadelphia*, anciently the second city of Lydia, situated near the foot of Mount Tmolus, about 27 miles S. E. from Sardis; so called from its founder, Attalus Philadelphus king of Pergamus; with whose kingdom it came under the power of the Romans. It was subject to earthquakes; and was thus destroyed, with the adjacent cities, in the reign of Tiberius, A. D. 17; Strabo 13. p. 628. Tac. Ann. 2. 47. It is still a considerable town; called by the Turks *Allah Sheher*; see Rosenm. Bibl. Geogr. I. ii. p. 181, 223. Arundel's Visit to the Seven Churches, p. 167. Hamilton's Res. in Asia Minor II. p. 375.—Rev. 1, 11. 3, 7.

φιλαδελφία, ἀς, ἡ, (φιλᾶδελφος,) *brotherly love*, in N. T. only in the Christian sense, the mutual love of Christian brethren,

Rom. 12, 10. 1 Thess. 4, 9. Heb. 13, 1. 1 Pet. 1, 22. 2 Pet. 1, 7 bis.—Pr. Jos. Ant. 4. 2. 4. Luc. D. Deor. 26. 2.

φιλᾶδελφος, ου, ὁ, ἡ, adj. (φίλος, ἀδελφός,) *loving one's brethren*, in N. T. only in the Christian sense, loving each other as Christian brethren, 1 Pet. 3, 8.—Pr. 2 Macc. 15, 14. Plut. Solon 27. Xen. Mem. 2. 3. 17.

φιλανδρος, ου, ἡ, adj. (φίλος, ἀνὴρ,) *loving one's husband, conjugal*, spoken of a wife, Tit. 2, 4.—Luc. Halcy. 8. Plut. Brut. 13. Plut. Amator. 23 **φιλότεκνοι** καὶ **φιλανδροί**.

φιλανθρωπία, as, ἡ, (φιλάνθρωπος,) *philanthropy, love of mankind, humanity, benevolence*, Acts 28, 2. Tit. 3, 4.—2 Macc. 6, 22. Hdian. 2. 3. 16. Xen. Cyr. 1. 4. 1.

φιλανθρώπως, adv. (φιλάνθρωπος,) *philanthropically, humanely, with kindness*, Acts 27, 3.—2 Macc. 9, 27. Pol. 1. 68. 13. Dem. 411. 10.

φιλαργυρία, as, ἡ, (φιλάργυρος,) *love of money, covetousness*, 1 Tim. 6, 10. Sept. for פֶּזֶז Jer. 8, 10.—Ceb. Tab. 23. Hdian. 6. 9. 17. Diod. Sic. 5. 26.

φιλάργυρος, ου, ὁ, ἡ, adj. (φίλος, ἄργυρος,) *money-loving, covetous*, Luke 16, 14. 2 Tim. 3, 2.—Jos. de Macc. 3. Ael. V. H. 9. 1. Xen. Mem. 3. 1. 10.

φιλαντος, ου, ὁ, ἡ, adj. (φίλος, αὐτοῦ,) *loving oneself, selfish*, 2 Tim. 3, 2.—Jos. Ant. 3. 8. 1. Aristot. M. Mor. 2. 14. 3. Plut. Arat. 1.

φιλέω, ὦ, f. ἤσω, (φίλος,) *to love*, implying *affection generally*; more rarely used of sexual love, as Hom. Il. 9. 40. Hdot. 4. 176. Aristoph. Ran. 541. Comp. in ἀγαπάω.

1. Pr. *to love, to have affection for*; c. acc. of pers. Matt. 10, 37 bis, ὁ **φιλῶν** πατέρα ἢ μητέρα κτλ. John 5, 20 ὁ **πατὴρ φιλεῖ** τὸν υἱόν. 11, 3. 36. 15, 19. 16, 27 bis. 20, 2. 21, 15. 16. 17 ter. 1 Cor. 16, 22. Tit. 3, 15 ἐν **πίστει**, i. e. with Christian love. Rev. 3, 19. Sept. for חָבַב Gen. 37, 3. Prov. 8, 17. So Hdian. 1. 5. 12. Dem. 1161. 18. Xen. Mem. 2. 7. 9.—Of things, *to be fond of, to like*, c. acc. Matt. 23, 6 **φιλοῦσιν** τε τὴν πρωτοκλισίαν. Luke 20, 46. Rev. 22, 15. With the idea of overweening fondness, ὁ **φιλῶν** τὴν ψυχὴν αὐτοῦ John 12, 25. Sept. for חָבַב Gen. 27, 4. 9. Prov. 29, 3. So Wisd. 8, 2. Ael. V. H. 12. 15 init. Xen. Cœc. 20, 27, 29.

2. Spec. to show one's love by a kiss;

hence, *to kiss*, c. acc. Matt. 26, 48 ὃν **ἀν** **φιλήσω**, αὐτός ἐστι. Mark 14, 44. Luke 22, 47. Sept. for רָצַב Gen. 27, 26. 27. Ex. 18, 7.—Tob. 10, 13. Ael. V. H. 9. 26. Xen. Mem. 3. 11. 10. Fully, with **στόματι** added, Luc. Ver. Hist. 1. 8 καὶ ἐφίλον δὲ ἡμᾶς τοῖς **στόμασιν**.

3. Before an infin. *to love to do* any thing, i. e. to do willingly, gladly, and so *to be wont to do, solere*. Matt. 6, 5 **φιλοῦσιν ἐν ταῖς συναγωγαῖς προσεύχεσθαι**, they love to pray in public, are wont to do it. Winer § 58. 4. So Sept. for חָבַב c. inf. Is. 56, 10.—Ael. V. H. 14. 37 **φιλῶ** δὲ **μηδὲ** τὰ ἀγάλματα . . . ἀργῶς ὀράν. Hdian. 1. 2. 8. Xen. Mag. Eq. 7. 9.

φίλη, ης, ἡ, (fem. of φίλος,) *a female friend*, Luke 15, 9.—Aquil. for חָבַב Cant. 1, 15. 2, 2. Xen. Mem. 3. 11. 16.

φιλήδονος, ου, ὁ, ἡ, adj. (φίλος, ἡδονή,) *pleasure-loving*; Subst. *a lover of pleasure*, 2 Tim. 3, 4.—Pol. 40. 6. 11. Plut. Cato Maj. 9.

φίλημα, ατος, τό, (φιλέω,) *a kiss*, pr. a love-token, given in salutation, comp. Ex. 18, 7; also in προσκυνέω. Luke 7, 45 **φίλημά** μοι οὐκ ἔδωκας. 22, 48. Sept. for חָבַב Prov. 27, 6. Cant. 1, 2. So Luc. Asin. 17 **φιλήμασιν** ἡσπάζοντο ἀλλήλους. Ael. V. H. 1. 15. Xen. Mem. 1. 3. 8 sq.—Spec. the sacred kiss given by Christians to each other as the token of mutual love, **φίλημα** ἁγίον Rom. 16, 16. 1 Cor. 16, 20. 2 Cor. 13, 12. 1 Thess. 5, 26; **φίλημα** ἀγάπης 1 Pet. 5, 14.

Φιλήμων, ονος, ὁ, *Philemon*, pr. n. of a Christian of Colosse, Philem. 1; comp. v. 10 and Col. 4, 9. He was converted under the preaching of Paul, and a church met in his house, v. 2. 19. Paul sent back to him his slave Onesimus from Rome, with an epistle.

Φιλητός, ου, ὁ, **Φίλητος**, ου, ὁ, *Philetus*, pr. n. of an opposer of Paul, 2 Tim. 2, 17.

φιλία, as, ἡ, (φίλος,) *love, friendship, fondness*, c. gen. of object, James 4, 4 ἡ **φιλία** τοῦ κόσμου. Sept. for חָבַב Prov. 10, 12. 15, 17.—Jos. Ant. 11. 3. 1. Dem. 19 pen. Xen. Mem. 2. 3. 4. Hi. 3. 3.

Φιλιππίσιος, ου, ὁ, *a Philippian*, Phil. 4, 15.

Φίλιπποι, ων, οί, *Philippi*, a city of proconsular Macedonia, situated eastward of Amphipolis within the limits of ancient Thrace, Acts 16, 12. 20, 6. Phil. 1, 1

1 Thess. 2, 2.—It was anciently called *Κρήνηδες*, from its many fountains; but having been taken and fortified by Philip of Macedon, he named it after himself, *Philippi*. In its vicinity were gold and silver mines; and it became afterwards celebrated for the defeat of Brutus and Cassius. In Acts 16, 12 it is called a colony, see in *κολωνία*. Plin. H. N. 4. 11 *intus Philippi colonia*. It is there said also to be *πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις*, i. e. *A chief city of this part of Macedonia*; not the capital, for this was Amphipolis, Liv. 45. 29. Others explain *πρώτη* of its geographical position, *the first city* as one comes from the east; but Paul had just landed at Neapolis, still farther east. See Diod. Sic. 16. 8. Strabo 7. p. 330. Dion Cass. 47. p. 232. See also Rosenm. Bibl. Geogr. III. p. 393. For its site and the present state of its ruins, see W. G. Schauffler in Miss. Herald, 1836. p. 334 sq. Leake's Trav. in North. Greece III. p. 214 sq.

Φίλιππος, ου, ό, *Philip*, pr. n. of several persons.

1. *Philip*, one of the twelve apostles, a native of Bethsaida, John 1, 44. 45. 46. 47. 49. 6. 5. 7. 12, 21. 22 bis. 13. 8. 9. Matt. 10, 3. Mark 3, 18. Luke 6, 14. Acts 1, 13.

2. *Philip the Evangelist*, ό *εὐαγγελιστής*, one of the seven primitive deacons at Jerusalem, but residing afterwards at Caesarea, Acts 6, 5. 21, 8. After the death of Stephen he preached the gospel at Samaria, Acts 8, 5. 6. 12. 13; comp. v. 14. It was he also who baptized the Ethiopian treasurer, Acts 8, 26. 29. 30. 31. 34. 35. 37. 38. 39. 40; comp. v. 5 sq.

3. *Philip*, tetrarch of Batanea, Trachonitis, and Auranitis, Luke 3, 1. He was a son of Herod the Great, by his wife Cleopatra, and own brother of Herod Antipas; at his death, his tetrarchy was annexed to Syria. From him the city Paneas took the name of Caesarea Philippi, Matt. 16, 13. Mark 8, 27; see in *Καϊσάρεια* no. 1. Comp. in *Ἡρώδης* no. 1 fin. Jos. Ant. 17. 1. 3. ib. 17. 11. 4. ib. 18. 4. 6. B. J. 1. 28. 4. ib. 2. 6. 1, 3.

4. *Philip Herod*, called by Josephus only *Ἡρώδης*, also a son of Herod the Great, by Mariamne the daughter of Simon the High Priest. He was the first husband of Herodias, see in *Ἡρώδιας* and lived a private life, having been disinherited by his father; Matt. 14, 3. Mark 6, 17. Luke 3, 19.—See Jos. B. J. 1. 28. 4, comp. Ant. 17. 1. 2. Also Ant. 17. 4. 2, comp. B. J. 1. 30. 7. Ant. 18. 5. 1.

φιλόθεος, ου, ό, ή, adj. (*φίλος, θεός*), *loving God, pious*; Subst. *a lover of God*, 2 Tim. 3, 4.—Poll. On. 1. 20. Luc. Calumn. 14 *πρός τὸν εὐσεβῆ καὶ φιλόθεον*.

Φιλόλογος, ου, ό, *Philologus*, pr. n. of a Christian at Rome, Rom. 16, 15.

φιλονεικία, as, ή, (*φιλονεικός*), *love of strife, contentiousness*, Dem. 1440. 22. Thuc. 1. 41; *emulation, ardour*, Pol. 4. 49. 2. Xen. Cyr. 7. 1. 18.—In N. T. *quarrel, contention, strife*, Luke 22, 24. So 2 Mace. 4, 4. Pol. 5. 93. 9. Plato Rep. 555. a.

φιλονεικός, ου, ό, ή, adj. (*φίλος, νείκος*), *loving strife, contentious, quarrelsome*, 1 Cor. 11, 16.—Jos. Ant. 15. 6. 2. Plut. Agesi. 2. Xen. Eq. 9. 8.

φιλοξενία, as, ή, (*φιλόξενος*), *love to strangers, hospitality*, Rom. 12, 13. Heb. 13, 2.—Plut. Thes. 14, 23. Pol. 4. 20. 1. Plato Legg. 953. a.

φιλόξενος, ου, ό, ή, adj. (*φίλος, ξένος*), *loving strangers, hospitable*, 1 Tim. 3, 2. Tit. 1, 8. 1 Pet. 4, 9.—Palæph. 5. 1. Plut. Cimon 10. Xen. Hell. 6. 1. 3.

φιλοπρωτεύω, f. *εὔσω*, (*φιλόπρωτος*), *to love to be first, to strive for pre-eminence*, 3 John 9.—Only in N. T. Comp. *φιλόπρωτος* Artemid. 2. 33. Plut. Solon 29.

φίλος, η, ου, pr. Pass. *loved, dear, befriended*, Hom. Od. 2. 363 *φιλε τέκνον*. Jos. Ant. 4. 3. 3 *παντ' ὅσα φίλα τούτοις ἦν*. Hdian. 7. 9. 14. Also Act. *loving, friendly, kind*, Jos. Ant. 6. 2. 1 *θεός εὐμενὴς ἀρχεταὶ γίνεσθαι καὶ φίλος*. Dem. 480. 9. Thuc. 7. 1.—In N. T. Subst. *φίλος*, *a friend*, Buttm. § 123. 5. Luke 7, 6 *ἐπεμψε πρὸς αὐτὸν . . . φίλους*. 11, 5 bis. 6. 8. 12, 4. 14, 12. 15, 6. 29. 16, 9. 21. 16. 23, 12. John 11, 11. 15, 13. 14. 15. 19, 12 *φίλος τοῦ Καίσαρος*, a favourer of Caesar, loyal to him. Acts 10, 24. 19, 31 *ὄντες αὐτῷ φίλοι*, friends to him. 27, 3. James 2, 23 *φίλος θεοῦ*. 4, 4 *φ. τοῦ κόσμου*. 3 John 15 bis. In the sense of *companion, associate*, Matt. 11, 19 *φ. τελωνῶν κατλ.* Luke 7, 34. John 3, 29 *φ. τοῦ νυμφίου*, a bride-man, see in *νυμφών*. As a word of courteous address, Luke 14, 10. Sept. for *בֶּחָבֵד* Esth. 5, 10; *בֶּחָבֵד* Ex. 33, 11. Job 2, 11; *בֶּחָבֵד* companion Dan. 2, 13. 17. 18. So Pol. 9. 24. 2. Dem. 113. 27. Xen. Mem. 2. 4. 1; 'c. dat. Xen. Mem. 2. 1. 33.—For *ή φίλη* *a female friend* Luke 15, 9, see art. *φίλη*.

φιλοσοφία, as, ή, (*φιλοσοφείω, φιλόσοφος*), pr. *love of wisdom*, Hdian. 1. 2. 6; then, *philosophy, knowledge natural and moral, knowledge of things human and di-*

vine, comp. in σοφία no. 2. Æschin. Dial. Socr. 2. 22. Hdian. 4. 5. 13. Xen. Conv. 1. 5; spoken of the wisdom and learning of the Chaldeans, Diod. Sic. 2. 29.—In N. T. *philosophy*, i. e. the Jewish theology or theological learning, pertaining to the interpretation of the law and other scriptures, and to the traditional law of ceremonial observances, Col. 2, 8; comp. v. 16 et 1 Tim. 6, 20. So Philo, πάτριος φιλοσοφία, i. e. Jewish theology, Leg. ad Cai. p. 1014. d; de Somn. p. 1125. d; also Josephus, c. Ap. 2. 4. Ant. 18. 1. 2.

φιλόσοφος, ου, ὁ, ἡ, adj. (φίλος, σοφία,) pr. *loving wisdom*; then as Subst. a *philosopher*, an inquirer after knowledge natural and moral, in things human and divine; spoken in N. T. of Greek philosophers, Epicureans and Stoics, who spent their time in inquiries and disputations respecting moral science, Acts 17, 18.—Arr. Epict. 3. 23. 30. Hdian. 1. 9. 7. Xen. Veet. 5. 4 σοφισταὶ καὶ φιλόσοφοι.

φιλόστοργος, ου, ὁ, ἡ, adj. (φίλος, στοργή,) *loving tenderly, kindly affectioned*, pr. towards one's kindred; in N. T. towards Christian brethren, Rom. 12, 10.—Pr. Jos. Ant. 7. 10. 5. Plut. Cleomen. 1. Xen. Cyr. 1. 3. 2.

φιλότεκνος, ου, ὁ, ἡ, adj. (φίλος, τέκνον,) *loving one's children*, Tit. 2, 4.—Luc. Tyrann. 4. Plut. Amator. 23, see in φίλανδρος.

φιλοτιμέομαι, οὔμαι, f. ἵσομαι, Mid. depon. (φιλότιμος; φίλος, τιμῇ,) *to love honour, to be ambitious*, Luc. Icarom. 17. Dem. 1046. 7.—In N. T. with an infin. *to be ambitious of doing any thing, to exert oneself, to strive*, pr. from a love and sense of honour; as in Engl. *to make it a point of honour to do so and so*. Rom. 15, 20 οὕτω δὲ φιλοτιμούμενον εὐαγγελίζεσθαι κτλ. 2 Cor. 5, 9. 1 Thess. 4, 11 παρακαλοῦμεν ὑμᾶς ... φιλοτιμεῖσθαι ἡσυχάζειν κτλ. So Jos. Ant. 15. 9. 5. Æl. V. H. 9. 29. Diod. Sic. 1. 1 init. Xen. Mem. 2. 9. 3.

φιλοφρόνως, adv. (φιλόφρων,) *in a friendly-minded manner, kindly, courteously*, Acts 28, 7.—2 Macc. 3, 9. Plut. Solon 5. Xen. Mem. 3. 10. 4.

φιλόφρων, ονος, ὁ, ἡ, adj. (φίλος, φρήν,) *friendly-minded, kind, courteous*, 1 Pet. 3, 8 Rec. where later edit. ταπεινόφρων.—Plut. Amator. 19. Xen. Mem. 3. 1. 6.

φιμόω, ᾠ, f. ὠσω, (φιμός,) 1. *to muzzle*, as oxen treading out grain; c. acc. 1 Cor. 9, 9 et 1 Tim. 5, 18 οὐ φιμώσεις βοῦν ἄλωῶντα, quoted from Deut. 25, 4 where Sept. for פִּיִּי; see in art. ἰλοῶω.

2. Trop. *to muzzle, to stop the mouth, to put to silence*; Pass. *to be silenced, silent, to hold one's peace*. a) Spoken of persons, Matt. 23, 34 ὅτι ἐφίμωσε τοὺς Σαδδουκαίους. 1 Pet. 2, 15. Pass. Matt. 22, 12. Mark 1, 25 et Luke 4, 35 φιμώσῃτι. So Jos. B. J. 1. 22. 3. Luc. Mort. Peregr. 15. Sext. Empir. adv. Logic. II. 275. b) Of winds and waves, Pass. *to be still, hushed*; Mark 4, 39 πεφίμωτο. On this Perf. imperat. comp. Buttm. § 137. n. 13. So Jos. de Macc. § 2 fin.

Φλέγων, ονος, ὁ, Phlegon, pr. n. of a Christian at Rome, Rom. 16, 14.

φλογίζω, f. ἴσω, (φλόξ,) *to set on fire, to burn up*, pr. Sept. for φῆξ Ps. 97, 3. Ecclus. 3, 30. Soph. Philoct. 1199.—In N. T. trop. *to inflame, to fire with passion, discord, hatred*; spoken of the tongue, c. acc. James 3, 6 bis.

φλόξ, γός, ἡ, (φλέγω,) *a flame*, Luke 16, 24 ἐν τῇ φλογὶ ταύτῃ. So φλόξ πυρός, *a flame of fire, flaming fire*, Acts 7, 30. Rev. 1, 14. 2, 18. 19, 12; ἐν πυρὶ φλογός id. 2 Thess. 1, 8; comp. in πῦρ no. 1. Sept. for φῆξ Is. 29, 6; פֶּה־לֵשׁ Joel 1, 19; פֶּה־לֵשׁ Ex. 3, 2. So Ecclus. 8, 13 ἐν πυρὶ φλογός. Æl. V. H. 5. 6. Xen. Conv. 2. 24.—Of lightning, Heb. 1, 7 πυρὸς φλόγα, quoted from Ps. 104, 4 where Heb. שֶׁן־שֶׁן, Sept. Vatic. πῦρ φλέγων. Sept. for φῆξ Is. 30, 30.

φλυαρέω, ᾠ, f. ἴσω, (φλύαρος,) *to talk nonsense, to prate, to trifle*, intrans. Æschin. Dial. Socr. 2. 16. Xen. An. 3. 1. 26.—In N. T. c. acc. *to prate about or against*; 3 John 10 λόγοις πονηροῖς φλυαρῶν ὑμᾶς.

φλύαρος, ου, ὁ, ἡ, adj. (φλύω, Lat. fluo,) pr. *overflowing with talk*; hence Subst. *a silly talker, prater, trifler*, 1 Tim. 5, 13.—Arr. Epict. 3. 25. 8. Luc. Asin. 10. Plato Ax. 369. b.

φοβερός, ᾠ, ὁ, ἡ, (φοβέω,) *fearful, terrible, frightful*; Heb. 10, 27 φοβερά δέ τις ἐκδοχή κρισέως. v. 31. 12, 21. Sept. for נִרְיָ Gen. 28, 17. Deut. 10, 17.—Dem. 505. 12. Xen. An. 5. 2. 23.

φοβέω, ᾠ, f. ἴσω, (φόβος,) *to put in fear, to terrify, to frighten*, Hdian. 1. 8. 4. Xen. Cyr. 7. 1. 48 αἱ κάμηλοι ἐφόβουν τοὺς ἵππους.—Often and in N. T. only Mid. φοβέομαι, οὔμαι, Pass. aor. 1 ἐφοβήσῃν and fut. 1 φοβηθήσομαι often in Mid. sense; pr. *to put oneself in fear*; i. e.

1. *to fear, to be afraid, to be terrified, frightened*, either from fear simply or from astonishment; see Buttm. § 135. 3, 4, 5.

§ 136. 1, 2. In various constructions: a) Intrans. and absol. Rom. 13, 4 *ἐὰν δὲ κακὸν ποιῇς, φοβοῦ*. So *μὴ φοβοῦ* *fear not* Mark 5, 36. Luke 1, 13, 30; *μὴ φοβεῖσθε* Matt. 14, 27. Mark 6, 50; *ἐφοβοῦντο* Mark 10, 32, 16, 8; *ἐφοβήθη* Matt. 14, 30. Acts 22, 29; *ἐφοβήθησαν σφόδρα* Matt. 17, 6, 27, 54. etc. Heb. 13, 6 *κύριος ἐμὸς βοηθὸς καὶ οὐ φοβηθήσομαι*, quoted from Ps. 118, 6 where Sept. for *ἔλτ*; as also Gen. 15, 1, 50, 19. Ex. 2, 14. (Palæph. 32. 2. *Æl. V. H. 3. 43. Xen. Cyr. 3. 3. 30.*) With accus. of a kindred noun; comp. Butt. § 131. 4. Winer § 32. 2; so 1 Pet. 3, 14 *τὸν δὲ φόβον αὐτῶν μὴ φοβηθήτε, fear not their fear*, i. e. which they would inspire. v. 6 *μὴ φοβ. μηδεμίαν πτόησιν*. Emphat. Mark 4, 41 *et Luke 2, 9 ἐφοβήθησαν φόβον μέγαν*. b) Trans. c. acc. comp. Butt. § 135. 3, 4, 5. Winer § 39. 2. So c. acc. of person, Matt. 10, 26 *μὴ οὖν φοβηθήτε αὐτοὺς*. 14, 5 *ἐφοβήθη τὸν ὄχλον*. Mark 12, 12. Luke 20, 19. John 9, 22. Acts 9, 26. Rom. 13, 3 *τὴν ἐξουσίαν coner.* Gal. 2, 12. al. Sept. for *ἔλτ* Num. 21, 34. Deut. 3, 2. (Luc. D. Deor. 16. 3. Xen. Hi. 2. 18.) With acc. of thing, *τὸ διάταγμα* Heb. 11, 23; *τὸν θυμὸν τοῦ βασιλέως* v. 27; *μηδέν* Rev. 2, 10. So Luc. D. Deor. 19. 2. Plut. Galba 22. Xen. Hell. 4. 4. 8; *τί* Xen. Cyr. 2. 4. 22. c) With *ἀπὸ* c. gen. *to fear from, to be afraid of* any one; Matt. 10, 28 *μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτερόντων τὸ σῶμα*. Luke 12, 4. Sept. for *ἔλτ* Deut. 1, 29. Lev. 26, 2. Ps. 3, 5; *ἔλτ* Jer. 10, 2. d) With *μή*, *lest*; Acts 27, 17 *φοβούμενοι τε, μὴ εἰς τὴν σύρτην ἐκπίσωσι*. Also c. *μήπως* id. v. 29. 2 Cor. 11, 3. 12, 20. Gal. 4, 11 *φοβοῦμαι υἱάς, μήπως κτλ.* i. e. *as to you*; c. *μήποτε* id. Heb. 4, 1. So c. *μή* Hdi. 1. 14. 27. Thuc. 1. 36. Xen. Cyr. 1. 6. 10; *μήποτε* Sept. Gen. 32, 11. e) With an infin. *to fear to do any thing, to scruple, to hesitate*; Matt. 1, 20 *μὴ φοβηθῇς παραλαβεῖν Μαρίαν τὴν γυναῖκα σου*. 2, 22. Mark 9, 32. Luke 9, 45. Sept. for *ἔλτ* Gen. 19, 30. 46, 3. Ex. 34, 30. So Plut. Galba 27. Xen. An. 1. 3. 17.

2. Morally, *to fear, to reverence, to honour*, c. accus. a) Genr. Mark 6, 20 *ἐφοβεῖτο τὸν Ἰωάννην*. Eph. 5, 33 *ὅνα φοβῆται τὸν ἄνδρα*. Sept. and *ἔλτ* Lev. 19, 3. Josh. 4, 14. So Plut. Galba 3. Hdi. 3. 13. 6. b) Spec. *τὸν Θεὸν* v. *τὸν κύριον φοβεῖσθαι, to fear God, to reverence*, e. g. *to stand in awe of God, the punisher of wrong, so as not to do evil*; Luke 18, 2 *τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντροπόμενος*. v. 4. 23, 40. Col. 3. 22. 1 Pet. 2, 17. (Sept.

Ex. 1, 17. 21. Lev. 19, 14.) Also by Hebr. in the sense of religious awe, piety, i. q. *to worship, to adore God*; Luke 1, 50 *καὶ τὸ ἔλεος αὐτοῦ ... τοῖς φοβουμένοις αὐτόν*. Acts 10, 2. 22. 35. Rev. 11, 18. 14, 7. 15, 4. 19, 5. So *οἱ φοβούμενοι τὸν Θεόν*, i. q. *proselytes*, Acts 13, 16. 26; comp. in *σέβω*. Sept. and *ἔλτ* Deut. 4, 10. 29. 1 Sam. 12, 14. etc. +

φόβητρον, *ον, τό, (φοβέω,)* *something fearful, a fearful sight, terrible portent*; Luke 21, 11 *φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ*. Sept. for *ἔλτ* Is. 19, 17.—Anth. Gr. III. p. 45. Luc. Philopat. 9. Plato Ax. 367. a.

φόβος, *ον, ὁ, (φέβομαι,)* *1. fear, terror, affright*; Matt. 14, 26 *ἀπὸ τοῦ φόβου ἔκραξαν*. Luke 1, 12 *φόβος ἐπέτεσεν ἐπ' αὐτόν*. 2, 9 *ἐφοβήθησαν φόβον μέγαν*, see in *φοβέω* 1. a. 8, 37. 21, 26. Rom. 8, 15. 2 Cor. 7, 5 *φόβοι, fears*. v. 11. 1 Tim. 5, 20. 1 John 4, 18 *ter.* With gen. of pers. or thing feared, i. e. which inspires fear; Matt. 28, 4 *ἀπὸ δὲ τοῦ φόβου αὐτοῦ sc. τοῦ ἀγγέλου*. John 7, 13. 19, 38. 20, 19. 1 Pet. 3, 14 comp. in *φοβέω* no. 1. a. Heb. 2, 15 *φ. τοῦ θανάτου*. Rev. 18, 10. 15. Meton. *a terror*, an object of fear, Rom. 13, 3. Sept. for *ἔλτ* Gen. 9, 2. Jon. 1, 10. 15; *פחד* Deut. 11, 25; *φόβοι* for *אֱיָרִים* Job 20, 25. So Hdi. 1. 14. 19. Dem. 798. 3. Xen. An. 2. 2. 19, 21.—Spec. with the idea of *astonishment, amazement*; Matt. 28, 8 *μετὰ φόβον καὶ χαρὰς μεγάλης*. Mark 4, 41. Luke 1, 65. 5, 26. 7, 16. Acts 2, 43. 5, 5. 11. 19, 17. Rev. 11, 11.

2. In a moral sense, *fear, reverence, respect, honour*; e. g. towards persons, Rom. 13, 7 *bis, ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς ... τῷ τὸν φόβον, φόβον*. Elsewhere of God or Christ, *φόβος τοῦ Θεοῦ* v. *κύριου*, i. e. a deep and reverential feeling of accountability to God or Christ; 2 Cor. 5, 11 *εἰδότες οὖν τὸν φόβον τοῦ κυρίου κτλ.* 7, 1. Eph. 5, 21 *ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ*. Simply, with *τοῦ Θεοῦ* or the like impl. 1 Pet. 2, 18 comp. Eph. 5, 21. Jude 23. Intens. *ἐν φόβῳ καὶ ἐν τρόμῳ*, 1 Cor. 2, 3. 2 Cor. 7, 15. Phil. 2, 12. Eph. 6, 5. (Sept. for *ἔλτ* 2 Chr. 19, 9. Ps. 2, 11; *פחד* Ps. 36, 1.) By Hebr. i. q. *religion, piety, φ. τοῦ κύριου* Acts 9, 31; *φ. τοῦ Θεοῦ* Rom. 3, 18; simpl. 1 Pet. 1, 17. 3, 2. 15. Sept. for *יהוה יראת* Ps. 19, 10. Prov. 1, 7. 29, 8, 13. So Eccles. 1, 12. 18. 40, 26.

Φοίβη, *ης, ἡ, Phœbe*, pr. n. of a Christian female, an almoner (ἡ διάκονος) in the church at Cenchrea, (wh. Paul, writing the

from Corinth, commends to the church at Rome, Rom. 16, 1.

Φοινίκη, ης, ἡ, (φοίνιξ,) *Phœnicia*, *Phenice*, a narrow tract of country on the eastern shore of the Mediterranean, north of Palestine; according to Greek and Roman writers, terminating on the north at the river Eleutherus, nearly opposite the little island Aradus; and extending on the south as far as Dora, or even to Pelusium; though according to the Scriptures all the country south of Tyre belonged to the Hebrew jurisdiction; comp. in *Τύρος*. The Phœnicians were the most celebrated commercial nation of antiquity; their chief cities were Tyre and Sidon; and they planted many colonies, among others Carthage. Other cities were Byblus, Orthosias, Berytus now Beirût. See Rosenm. Bibl. Geogr. II. i. p. 1 sq. Winer Realw. art. *Phœnicien*.—Acts 11, 19, 15, 3, 21, 2.

φοίνιξ, ἰκος, ὁ, (sometimes φοίνιξ,) a palm-tree, the date-palm, *Phoenix dactylifera* of Linnæus, one of the princes of the vegetable kingdom. The palm is a lofty tree, consisting of a straight scaly trunk, crowned with a spreading evergreen tuft of long narrow leaves. It was anciently very abundant in Palestine, particularly around Jericho, which was thence called the City of Palms, עִיר הַתְּמָרִים, Sept. πόλις φοινίκων, Deut. 34, 3. Judg. 1, 16. 2 Chr. 28, 15; comp. Jos. Ant. 4. 6. 1. ib. 15. 4. 2. al. Hence on Jewish and Roman coins, the palm sometimes appears as the emblem of Palestine. Its fruit is the date, a great article of food in oriental countries. The boughs, called also *palms*, were borne in the hands or strewed in the way on seasons of rejoicing; so John 12, 13. Rev. 7, 9; comp. 1 Macc. 13, 51. Sept. for תְּמָרִים ll. cē. Neh. 8, 17.—2 Macc. 10, 7. Jos. B. J. 4. 8. 3. Diod. Sic. 2. 53. Xen. Cyr. 6. 2. 22.

Φοίνιξ, ἰκος, ἡ, *Phœnix*, a city on the S. E. coast of Crete, with a harbour, Acts 27, 12.

φονεύς, ἑως, ὁ, (φονεύω,) a manslayer, murderer, Matt. 22, 7. Acts 3, 14. 7, 52. 28, 4. 1 Pet. 4, 15. Rev. 21, 8. 22, 15.—Wisd. 12, 5. Hdian. 3. 12. 4. Xen. Cyr. 4. 6. 6.

φονεύω, f. εὖσω, (φόνος,) to kill a person, to slay, to murder; absol. οὐ φονεύσεις Matt. 5, 21. 19, 18. Rom. 13, 9; μὴ φονεύσης Mark 10, 19. Luke 18, 20. James 2, 11. (Sept. for רָצַח Ex. 20, 13. Deut. 5, 17.) Genr. Matt. 5, 21. James 2, 11. 4, 2 see in

ζηλώω no. 3. With an accus. Matt. 23, 31 τῶν φονευσάντων τοὺς προφῆτας. v. 35. James 5, 6. Sept. for רָצַח Deut. 4, 42. Josh. 20, 5, 6; רָצַח Neh. 4, 11.—Hdian. 1. 17. 25. Diod. Sic. 20. 22. Xen. Mem. 1. 2. 11.

φόνος, ου, ὁ, (obs. φένω,) a killing of men, murder, slaughter; Mark 15, 7 φόνον πεποιήκεισαν. Luke 23, 19. 25 στάσιν καὶ φόνον. Acts 9, 1. Rom. 1, 29. Heb. 11, 37 ἐν φόνῳ μαχαίρας. Plur. φόνοι, murders Matt. 15, 19. Mark 7, 21. Gal. 5, 21. Rev. 9, 21. Sept. for שָׁךְ bloodshed Ex. 22, 2. Prov. 1, 18; φ. ποιεῖν Deut. 22, 8; φ. μαχαίρας for שָׁחַת Ex. 17, 13. Deut. 13, 15.—2 Macc. 4, 35. Æl. V. H. 2. 17. Xen. Cyr. 3. 3. 65.

φορέω, ὦ, f. ἴρω, (φέρω,) pr. frequentative, implying the repetition or continuance of the simple action expressed by φέρω, Passow s., v. Lob. ad Phryn. p. 585; to bear about with or on oneself, to wear, c. acc. Matt. 11, 8 τὰ μαλακὰ φοροῦντες. John 19, 5 στέφανον. Rom. 13, 4 τὴν μάχαιραν. 1 Cor. 15, 49 bis. James 2, 3 τὴν ἐσθῆτα. —Ecclus. 11, 3. Pol. 6. 22. 1. Xen. Œc. 17. 3.

φόρον, ου, τό, Lat. *forum*, only in pr. n. Φόρον Ἀππίου, *Forum Appii*, a small town on the Appian way, Acts 28, 15; see fully in Ἀππίος.

φόρος, ου, ὁ, (φέρω,) pr. 'what is borne, brought in;' hence, a tax, tribute, laid upon persons and their property annually, in distinction from τέλος toll, which was more usually levied on merchandise and travellers; Luke 20, 22 φόρον δοῦναι. 23, 2. Rom. 13, 6 φόρους τελεῖτε. v. 7 bis. Sept. for שָׂךְ Judg. 1, 30. 2 Sam. 20, 24; שָׂךְ Ezra 4, 20.—1 Macc. 3, 31 φ. τῶν χωρῶν. Jos. Ant. 17. 11. 2 φόρους ἐπιβαλλομένους ἐκάστοις τὸ ἐπ' ἔτος Hdian. 6. 2. 3. Xen. Conv. 4. 32.

φορτίζω, f. ἴσω, (φόρος,) to burden, to load, to lay a burden upon any one, pr. Anthol. Gr. IV. p. 289. ult.—In N. T. trop. of the burden of the Jewish ritual, with two acc. Luke 11, 46 φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, comp. Buttm. § 131. 5. Winer § 32. 4. Pass. Part. Matt. 11, 28 οἱ κοπιῶντες καὶ πεφορτισμένοι, ye weary and heavy laden, sc. with the burden of sin and suffering.

φορτίον, ου, τό, (φόρος,) a burden, load; a dimin. in form but not in sense, comp. Buttm. § 119. n. 15.

1. Spoken of a ship, the lading, freight, cargo, Acts 27, 10 in later edit. for φόρτοι

in Rec.—Jos. Ant. 14. 14. 3. Xen. Cēc. 3. 13. Genr. Sept. Is. 46, 1. Ael. V. H. 9. 14. Xen. Mem. 3. 13. 6.

2. Trop. a) Of the Jewish ceremonial law as a *burden* upon its followers, Matt. 23, 4. Luke 11, 46 bis; comp. in φορτίσω. Of the precepts and requisitions of Christ, in antithesis, Matt. 11, 30; comp. in *συγός*. So Act. Thom. § 28. Diog. Laert. 7. 5. 4 αὐτὸς μόνος δύνασθαι βασιτάσαι Σήνωρος φορτίον. b) Of the burden of one's faults, sins, Gal. 6, 5. Comp. Sept. and נשׂא Ps. 38, 5.

φόρτος, ου, ὁ, (φέρω,) pr. 'what is borne,' a *burden, load*; e. g. of a ship, *lading, freight, cargo*, Acts 27, 10 Rec. see in φορτίον no. 1.—Luc. Navig. 18 τὸ πλοῖον...καὶ ὁ φόρτος. Soph. Trach. 537.

Φορτουνάτος, ου, ὁ, *Fortunatus*, pr. n. of a Christian, 1 Cor. 16, 17.

φραγέλλιον, ου, τό, Lat. *flagellum*, a *whip, scourge*, John 2, 15. See in ἱμάς no. 2.—Schol. in Aristoph. Acharn. 724, ἱμα-τάλαι δέ, λώρους, φραγέλλια. Hesyech, σκυτάλαι τῶν ὄψεων φραγέλλια, λώροι.

φραγελλώω, ᾶ, f. ὥσω, (φραγέλλιον,) Lat. *flagello*, to *flagellate, to scourge*, c. acc. Matt. 27, 26. Mark 15, 15. See in ἱμάς no. 2.—Test. XII Patr. p. 728 φραγελλώσας με.

φραγμός, ου, ὁ, (φράσσω,) a *fence, a hedge*, as inclosing any thing; e. g. a *thorn-hedge* around a vineyard, besides which there was usually a wall; Matt. 21, 33 φραγμὸν αὐτῷ περιέθηκε. Mark 12, 1; comp. Is. 5, 2, 5 where Sept. for פֶּרֶץ and פֶּרֶץ. Luke 14, 23 εἰς τὰς ὁδοὺς καὶ φραγμούς, into the *highways and hedges*, i. e. the narrow ways among the vineyards. Trop. Eph. 2, 14, see in μεσότηιχον. Sept. also for פֶּרֶץ Num. 22, 24. Ecc. 10, 8.—Plut. Cimōn 10 τῶν ἀγῶν τοὺς φραγμούς ἀφεῖλεν. Xen. Venat. 11. 4.

φράζω, f. ᾶω, to *say, to speak, to tell, to declare* in words, c. acc. Luc. D. Deor. 6. 2. Plut. Theseus 12. Xen. Mem. 1. 4. 15.—In N. T. to *tell, to explain, to interpret*, c. acc. τὴν παραβολήν Matt. 13, 36. 15, 15; Sept. for פֶּרֶץ Job 6, 24; פֶּרֶץ Job 12, 8.—Jos. Vit. § 59. Ceb. Tab. 33. Xen. Cyr. 4. 3. 11.

φράσσω v. -ττω, f. ξω, to *inclose* with a fence, hedge, wall, for protection, to *fence around, to hedge in*, c. acc. Sept. for פֶּרֶץ Hos. 2, 6. Xen. Cyr. 2. 4. 25; a city with walls, to *fortify* Hdtan. 8. 2. 13; a defile with troops, to *shut up*, Plut. Cato Maj. 13.

So the ears with wax, to *stop*, τὰ ὦτα, Sept. for שָׁם Prov. 21, 13. Luc. Nigr. 19.—In N. T. only in reference to the mouth, φράσσειν τὸ στόμα, to *stop the mouth*, viz.

1. Pr. as of wild beasts, Heb. 11, 33 ἔφραξαν στόματα λεόντων, i. e. rendered them harmless, powerless; comp. Dan. 6, 22.—M. Antonin. 12. 1, ὁ δὲ Φύλιος περιβαλὼν τὸν βραχίονα τῇ ἐσθῇτι, ἢ ἐφόρει, ἔφραξέ τε τὸ στόμα τοῦ λέοντος. Diog. Laert. 5. 5.

2. Trop. i. q. to *silence, to put to silence*; Rom. 3, 19 ἵνα πᾶν στόμα φραγῇ. So 2 Cor. 11, 10 ἡ καύχησις αὐτῇ οὐ φραγίσσεται.—2 Macc. 14, 36. So ἐμφράσσειν τὸ στόμα Dem. 406. 5.

φρέαρ, ατος, τό, a *well, pit, cistern*, for water, dug in the earth, and thus strictly distinguished from πηγή a fountain; though a *well* may also be called a *fountain*; comp. in πηγή no. 2, and Heb. Lex. art. רֵבֶב. Luke 14, 5. John 4, 11 τὸ φρέαρ ἐστὶ βαθύ. v. 12. Sept. for רֵבֶב Gen. 16, 14. 26, 15. 18 sq. So Jos. Ant. 7. 9. 7. Luc. Demon. 22. Xen. An. 4. 2. 25.—Trop. of any *pit, abyss*, e. g. in Hades, the bottomless pit, Rev. 9, 1. 2 ter. Sept. φρέαρ διαφθορᾶς for רֵבֶב רֵבֶב Ps. 55, 24.

φρεναπατάω, ᾶ, f. ἥσω, (φρήν, ἀπατάω,) to *deceive the mind* of any one; genr. to *deceive*, c. acc. Gal. 6, 3 ἐαυτὸν φ.—Hesyech. φρεναπατᾶ χλευάσει. Not found in classic writers.

φρεναπάτης, ου, ὁ, (φρεναπατάω,) a *mind-deceiver*; genr. a *deceiver, seducer*, Tit. 1, 10.—Etymol. Mag. 811. 3. Not found in classic writers.

φρήν, ἐνός, ἡ, the *diaphragm, midriff*, separating the heart and lungs from the abdomen, Aeschyl. Prom. 881; Plur. Plato Tim. 70. n. Meton. the heart and parts about the heart, the breast, Lat. *præcordia*, Hom. Il. 10. 10. ib. 13. 493.—Hence, as the supposed seat of all mental emotions and faculties, usually and in N. T. meton. the *mind, the soul*, including the intellect, disposition, feelings; 1 Cor. 14, 20 bis, μὴ παιδία γίνεσθε ταῖς φρεσίν...ταῖς δὲ φρεσὶ τέλειοι γίνεσθε. Sept. for שֵׁן Prov. 7, 7. 9, 4.—Hdtan. 3. 11. 17. Dem. 780. 21 νοῦ καὶ φρενῶν ἀγαθῶν καὶ προνοίας πολλῆς. Xen. Conv. 8. 30.

φρίσσω v. -ττω, f. ξω, (φρίξ,) to be *rough, ruffled, uneven*, with bristling points, to *bristle*; e. g. a field with ears of grain, Hom. Il. 23. 599; an army with spears, Il. 13. 339. Spec. of the hair, to *bristle*.

to stand on end, Hes. Op. 538 or 542; also of animals, to bristle up the hair or mane, Hes. Scut. 391. Plut. Aristid. 18. —In N. T. of persons, to shudder, to quake, from fear or aversion, in which the skin becomes rough and pimpled, and the hair stands on end; absol. James 2, 19 τὰ δαιμόνια... φρίσσουσιν. So Sept. Dan. 7, 15. Judith 16, 8. Plut. de Puer. educ. 12. Dem. 332. 11 πεφρικῶς ἀκούω.

φρονέω, ὦ, f. ἴσω, (φρήν,) expressing the action of the φρήν, φρένες, i. e. of the mind, heart, will; so to have mind, intellect, to think, to be compos mentis, Hom. Il. 6. 79. Ael. V. H. 14. 29. Xen. Mem. 1. 3. 12. —In N. T. and usually, to mind, to be minded, to have in mind, to be disposed or inclined in any way; spoken generally of any act or emotion of the mind.

1. Genr. to think, to mean, to be of opinion; with acc. of thing implying manner of thinking, Acts 28, 22 ἀκούσαι ἃ φρονεῖς. Rom. 12, 3 παρ' ὃ δεῖ φρονεῖν. 1 Cor. 4, 6. Gal. 5, 10. Phil. 1, 7 τοῦτο φρονεῖν ὑπὲρ ὑμῶν. With an adv. or the like, 1 Cor. 13, 11 ὡς νήπιος ἐφρονούν. Rom. 12, 3 φρονεῖν εἰς τὸ σωφρονεῖν.—Wisd. 14, 30. Jos. B. J. 5. 7. 4 οὐδὲν ὑγιὲς φρονεῖν. Hdian. 4. 4. 1 τὰ ἐναντία. Dem. 319. 27. Thuc. 6. 36 κακῶς. Xen. Cyr. 4. 6. 8.

2. As including the affections, emotions, to be minded, to think, to be disposed in mind, c. accus. a) Genr. Phil. 2, 5 τοῦτο γὰρ φρονεῖσθω ἐν ὑμῖν ὃ ἐν Χριστῷ, i. e. let the same mind be in you as in Christ. Phil. 3, 15 bis. Rom. [11, 20.] 12, 16 τὰ ὑψηλὰ φρονεῖν, see in ὑψηλός no. 2. (So μέγα φρονεῖν Luc. D. Deor. 15. 1. Xen. Cyr. 3. 1. 26.) In the phrase τὸ αὐτὸ v. τὸ ἐν φρονεῖν, to be of one mind, one accord, to think the same thing, Rom. 12, 16. 15, 5. 2 Cor. 13, 11. Phil. 2, 2 bis. 3, 16; 4, 2. So τὰ αὐτὰ Jos. B. J. 5. 7. 4; τὸ αὐτὸ Dion. Hal. Ant. 4. 20. Hdot. 1. 60. b) Spec. to think, to mind, to favour, pr. to set the mind and affections upon; c. acc. Matt. 16, 23 et Mark 8, 33 οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλ' τὰ τῶν ἀνθρώπων. Rom. 8, 5 φ. τὰ τῆς σαρκός. Phil. 3, 19 τὰ ἐπίγεια. Col. 3, 2 τὰ ἄνω. So 1 Macc. 10, 20 φ. τὰ ἡμῶν. Jos. B. J. 5. 13. 1. Hdian. 8. 6. 13. Xen. Hell. 4. 8. 24.

3. to mind, to regard, to care for; with ὑπὲρ τινος Phil. 4, 10 bis. So 2 Macc. 14, 8.—Spec. of time, to regard, to keep, τὴν ἡμέραν Rom. 14, 6 quater; comp. Gal. 4, 10.

φρόνημα, ατος, τό, (φρονέω,) pr. 'what one has in mind, what one thinks, feels,

wills;' hence, mind, thought, will; Rom. 8, 27 οἶδε τί τὸ φρόνημα τοῦ πνεύματος. v. 6 bis. 7 τὸ φρόνημα τῆς σαρκός κτλ.—Jos. B. J. 4. 6. 1. Diod. Sic. 20. 13. Dem. 173. 23. Xen. Cyr. 2. 1. 13.

φρόνησις; εως, ἡ, (φρονέω,) a minding, thinking, intention to do so or so, Soph. Œd. T. 664.—In N. T.

1. mind, disposition, intention, i. e. the mode of thinking and feeling; Luke 1, 17 ἐν φρονήσει δικαίων.—Luc. Amor. 47 ἡ Ζεοῖς γείτων ἡρώϊκῃ φρόνησις.

2. understanding, insight, prudence; Eph. 1, 8 ἐν πάσῃ σοφίᾳ καὶ φρονήσει. Sept. for חכמה Prov. 1, 2. 7, 4; חכמה Prov. 3, 13. 8, 1; חכמה 1 K. 3, 28. 4, 29.—Jos. Ant. 8. 7. 5. Luc. Halc. 6. Xen. Mem. 1. 2. 10. Cic. de Off. 1. 43 "prudentia enim, quam Græci φρόνησιν dicunt, est rerum expetendarum fugiendarumque scientia."

φρόνιμος, ἡ, ὄν, (φρονέω,) having mind, thinking, prudent, wise; Matt. 7, 24 ὁμοῶσα αὐτὸν ἀνδρὶ φρονίμῳ. 10, 16. 24, 45. 25, 2. 4. 8. 9. Luke 12, 42. 1 Cor. 4, 10. 10, 15. Comparat. φρονιμώτερος Luke 16, 8. Also παρ' ἑαυτοῖς φρόνιμοι, wise in their own conceit, Rom. 11, 25. 12, 16; impl. 2 Cor. 11, 19. Sept. for חכם 1 K. 3, 12; παρ' ἑαυτῷ Prov. 3, 7; חכם Prov. 14, 6. 18, 15.—Ceb. Tab. 3. Plut. Cato Maj. 9. Xen. Mem. 2. 3. 1. ib. 4. 8. 11.

φρονίμως, adv. (φρόνιμος,) with mind, thinkingly, prudently, wisely, Luke 16, 8.—Xen. Ag. 1. 17.

φροντίζω, f. ἴσω, (φροντίς, φρονέω, φρήν,) to take thought, to be thoughtful, provident; to take care, to be watchful; c. inf. Tit. 3, 8 ἵνα φροντίζωσι καλῶν ἔργων προϊστάσθαι. Sept. c. gen. for שׂוּחֵי Ps. 40, 18.—2 Macc. 2, 26. Xen. Mem. 3. 11. 12; c. ἵνα Pol. 2. 8. 8.

φρουρέω, ὦ, f. ἴσω, (φρουρός, προ-οράω,) to watch, to keep watch, absol. Thuc. 8. 35.—In N. T. and genr.

1. to watch, to guard, to keep; e. g. of a military watch, c. acc. 2 Cor. 11, 32 ὁ ἐσνάρχης... ἐφρούρησε τὴν πόλιν. Trop. as of a prisoner, Gal. 3, 23.—Judith 3, 6. Jos. B. J. 3. 8. 1. Hdian. 2. 13. 8. Xen. Cyr. 1. 2. 12.

2. Trop. to keep, to preserve in any state; Phil. 4, 7 τὰς καρδίας ὑμῶν ἐν Χριστῷ. Pass. 1 Pet. 1, 5 τοὺς φρορούμενους εἰς σωτηρίαν.—Pr. Eurip. Ion 98.

φρυάσσω v. -ττώ, f. ξω, (kindr. βρύω, βρνάω,) in classic writers only Mid. depon

φρούσσομαι v. -ττομαι, *to rage, to be fierce*, pr. of animals, as of horses high-spirited and fierce, Callim. Hymn. in Lav. Pall. 2. Plut. Lycurg. 22 ὥσπερ ἵπποις γαυριῶσι καὶ φρουαττομένοις πρὸς τοὺς ἄνους. Of persons acting with pride and insolence, 2 Macc. 7, 34. 3 Macc. 2, 2. Diod. Sic. 4. 74.—In N. T. once in the Active voice, aor. 1, *to rage*, to make a noise and tumult, intrans. Acts 4, 25 ἵνα ἰ ἐφρύαξαν ἔθνη, quoted from Ps. 2, 1 where Sept. for פָּרַח.

φρύγανον, ου, τό, (φρύγω, φρύσσω,) *a dry stick or twig*; Plur. *dry sticks, brushwood*; Acts 28, 3 φρυγῶνων πλεῖστος. Sept. for פָּרַח Is. 40, 24. 47, 14.—Theophr. H. Plant. 1. 5. Hdian. 4. 2. 21. Xen. An. 4. 3. 11 φρυγῶνα συλλέγοντες ὡς ἐπὶ πῦρ.

φρυγία, ας, ἡ, *Phrygia*, an inland province of Asia Minor, bounded N. by Bithynia and Galatia; E. by Cappadocia and Lycaonia; S. by Lycia, Pisidia and Isauria; and W. by Caria, Lydia and Mysia. Acts 2, 10. 16, 6. 18, 23. [1 Tim. 6, 23.] In early times, Phrygia was divided into Phrygia Major on the South, and Phrygia Minor on the Northwest. The Romans divided it into three parts; Phrygia Salutaris on the East; Phrygia Pacatiana on the West; and Phrygia Katakekaumene in the Middle. The cities of Phrygia mentioned in N. T. are Laodicea, Hierapolis, and Colossæ; Antioch of Pisidia was also within its limits. Hdian. 1. 11. 3. Xen. An. 1. 2. 6 sq. See Strabo 12. p. 571, 575. Cellar. Not. Orb. II. p. 123 sq. 144–149. Rosenm. Bibl. Geogr. I. ii. p. 202 sq.

φύγελλος, ου, ὁ, *Phygellus*, pr. n. of a man who deserted Paul, 2 Tim. 1, 15.

φυγή, ἡς, ἡ, (φεύγω,) *a fleeing, flight*, Matt. 24, 20. Mark 13, 18. Sept. for פָּרַח Jer. 49, 23; פָּרַח Jer. 25, 35.—2 Macc. 12, 22. Hdian. 7. 12. 10. Xen. Cyr. 4. 2. 28.

φυλακή, ἡς, ἡ, (φυλάσσω,) *watch, guard*, i. e.

1. Pr. the act of keeping watch, guarding; Luke 2, 8 φυλάσσοντες φυλακάς, *watching watches*, i. e. *keeping watch or guard, excubias agentes*; see Buttm. § 131.

4. Sept. for פָּרַח פָּרַח Num. 1, 53. 3, 7. 29 sq.—So φυλακάς φυλάττειν Xen. An. 2. 6. 10. Cyr. 8. 6. 14. Plato Phædr. 240. e; and genr. Pol. 6. 35. 1. Xen. Cyr. 8. 2. 3.

2. Meton. of persons set to watch, *a watch, guard, collect. guards*; Acts 12, 10 διελεύοντες δὲ πρῶτην φυλακὴν καὶ δευτέραν.—Jos. B. J. 6. 2. 5. Dion. Hal. Ant. 1. 86. Xen. Cyr. 3. 3. 33.

3. Meton. the place where watch is kept, e. g. a) *a watch-post, station*, pr. Sept. for פָּרַח Hab. 2, 1. Xen. Hell. 5. 4. 49. Comp. Bar. 3, 34. In N. T. trop. of Babylon as the *watch-post, station, haunt* of demons and unclean birds, where they resort and hold their vigils, Rev. 18, 2 bis. Comp. Is. 34, 11 sq. Jer. 50, 39. 51, 37. Others i. q. *hold, den, cage*, in which they are imprisoned, as in lett. b; but less well. b) Of the place where any one is watched, guarded, *ward, custody, a prison*, genr. Matt. 5, 25 εἰς φυλακὴν βληθήσῃ. 14, 3 ἔξετο ἐν φυλακῇ. v. 10 ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. 18, 30. 25, 36. 39. 43. 44. Mark 6, 17. 28. Luke 3, 20. 12, 58. 21, 12. 22, 33. 23, 19. 25. John 3, 24. Acts 5, 19 τὰς θυράς τῆς φυλακῆς. v. 22. 25. 8, 3. 12, 4. 5. 6. 17. 16, 23. 24. 27. 37. 40. 22, 4. 26, 10. Rev. 2, 10. Spec. for imprisonment, 2 Cor. 6, 5. 11, 23. Heb. 11, 36. Sept. genr. for פָּרַח Gen. 40, 3 sq. Lev. 24, 12; פָּרַח Neh. 3, 25; נָחַח פָּרַח 1 K. 22, 27. So Arr. Epict. 1. 29 εἰς φυλακὴν σε βαλῶ. Diod. Sic. 4. 46 αὐτὴν ἐκ τῆς φυλακῆς ἀφίεισαν.—Poet. of the bottomless pit, abyss, Tartarus, as the prison of demons and the souls of wicked men, 1 Pet. 3, 19. Rev. 20, 7; comp. 2 Pet. 2, 4 and Jude 6. See in ταρταρώω, and comp. Act. Thom. § 10.

4. Meton. of time, *a watch* of the night, a division of the night during which one watch of soldiers kept guard, and were then relieved; Luke 12, 38 bis, ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ. Matt. 14, 25 τετάρτῃ δὲ φυλακῇ τῆς νυκτός. 24, 43. Mark 6, 48. The ancient Hebrews, and probably the Greeks, divided the night into three watches of four hours each, Heb. פָּרַח, Sept. φυλακή, Judg. 7, 19. Ps. 90, 6; see Heb. Lex. art. פָּרַח. Buxtorf Lex. Chald. 2454. Sturz Lex. Xenoph. art. φυλακή no. 4. Potter's Gr. Ant. II. p. 74. Wetst. N. T. ad Matt. 14, 25. But after the Jews came under the dominion of the Romans, they made like them four watches of about three hours each. These were either numbered first, second, third, fourth, as above; or were also called ὀψέ, μεσονύκτιον, ἀλεκτοροφωνία, πρωΐ; see Mark 13, 35, and these articles respectively. See Adam's Rom. Ant. p. 333. Dict. of Ant. art. *Castra* p. 250. Veget. R. M. 3. 8, "in quatuor partes ad clepeydram sunt divisæ vigiliæ, ut non amplius quam tribus horis nocturnis necesse sit vigilare." Censorin. de Die natal. 23. Jerome ad Matt. 14, "Stationes et vigiliæ in terna horarum

spatia dividuntur." See in art. τετράδιον. —Jos. Ant. 18. 9. 6 περί φ. τετάρτην. Agr. Expr. Al. M. 5. 24. 2. Diod. Sic. 18. 40 περί τὴν δευτέραν φ. Xen. An. 4. 1. 5.

φυλακίζω, f. ἴσω, (φυλακή,) *to put in ward, to imprison*, c. acc. Acts 22, 19.—Wisdom 18, 4. Act. Thom. § 45 ὁ φυλακίζόμενος ἐν δεσμοτηρίῳ. Not found in classic writers.

φυλακτήριον, ου, τό, (φυλακτήρ, φυλάσσω,) *a watch-post, guarded place*, Hdut. 5. 52. Pol. 8. 17. 1. Xen. Cyr. 7. 5. 12. Trop. *protection, safe-guard*, Dem. 71. 24. Plut. Arat. 25; hence, *an amulet*, Plut. de Is. et Osir. 65, 68. Horapoll. 1. 24.—In N. T. Plur. τὰ φυλακτήρια, *phylacteries*, Heb. תפילין prayer-fillets, later Heb. תפילין prayers, i. e. strips of parchment on which are written various sentences of the Mosaic law, (as Ex. 13, 1–10. 11–16. Deut. 6, 4–9. 11, 13–21,) and which the Jews since the exile are accustomed to bind in different ways around the forehead and left arm while at prayer, following a literal interpretation of Ex. 13, 16. Deut. 6, 8. 11, 18. The Rabbins have many minute precepts respecting them. See Heb. Lex. art. תפילין. Buxtorf Lex. Chald. 1743. West. N. T. I. p. 481. Jos. Ant. 4. 8. 13.—Matt. 23, 5 πλατύνουσι δὲ τὰ φυλακτήρια, see Lightf. Hor. Heb. in loc.

φύλαξ, ακος, ὁ, (φυλάσσω,) *a watcher, keeper, guard*; Acts 5, 23, 12, 6. 19. Sept. for φυλῶ Gen. 4, 9. Is. 62, 6.—Hdian. 3. 3. 12. Xen. Ath. 3. 4.

φυλάσσω v. -ττω, f. ξω, *to watch*, not to sleep, Hom. Od. 20. 53; *to keep watch by night*, Hom. Od. 5. 466. ib. 22. 195.—In N. T.

1. Intrans. *to watch, to keep watch*, c. acc. of the kindred noun; Luke 2, 8 φυλάσσοντες φυλακάς. See fully in φυλακή no. 1.

2. Trans. c. acc. *to watch, to guard, to keep*, e. g. a) Persons or things from escape or violence; persons, Luke 8, 29 ἔδεσμεύτο . . . φυλάσσομένους. Acts 12, 4 φ. αὐτὸν sc. τὸν Πέτρον. 28, 16; ἐν τῷ πραιτωρίῳ 23, 35. Acc. τί, Luke 11, 21. Acts 22, 20 τὰ ἱμάτια. Sept. for φυλῶ 1 Sam. 19, 11. Gen. 2, 15. 3. 24. So τινά Hdian. 1. 17. 3. Xen. Cyr. 4. 2. 40; τί, Palæph. 19. 1. Æl. V. H. 2. 4. Xen. Ag. 4. 1. b) Of persons or things kept in safety, *to keep, to preserve*, e. g. persons, John 17, 12 οὓς δέδωκάς μοι ἐφύλαξα. 2 Pet. 2, 5; ἡμᾶς ἀπαιτούσης Jude 24; ἀπὸ τοῦ πονηροῦ 2 Thess. 3, 3. Acc. τί, 1 Tim. 6, 20. 2 Tim. 1, 14; c. εἰς ἡμέραν 2 Tim. 1, 12; εἰς ζωὴν John 12, 25. Sept. for φυλῶ

Prov. 6, 22. Ex. 23, 20; c. ἀπὸ for φυλῶ Ps. 141, 9. So τινά Wisd. 19, 6. Hdian. 4. 4. 9; c. ἀπὸ Xen. Cyr. 1. 4. 7; τί Dem. 25. 23; c. εἰς καιρὸν Æl. V. H. 9. 21. c) Mid. and once Reflex. *to keep oneself from or as to any thing, to be on one's guard, to beware of, to avoid*; e. g. with ἀπὸ τινος, once reflex. 1 John 5, 21 φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. Mid. Luke 12, 15. (Reflex. Test. XII Patr. p. 648. Mid. Ecclus. 22, 26. Xen. Cyr. 2. 3. 9.) Mid. c. accus. *to guard against, to beware of*, Acts 21, 25, 2 Tim. 4, 15 ἐν καὶ σὺ φυλάσσου. Winer § 32. p. 255. (Jos. B. J. 4. 9. 11. Hdian. 3. 5. 9. Xen. Mem. 2. 2. 14.) With ἵνα μή, 2 Pet. 3, 17 φυλάσσεσθε, ἵνα μὴ . . . ἐκπέσχητε κτλ. So ὅπως μή Xen. Mem. 1. 2. 37; μή Epict. Ench. 34.

3. Trop. *to keep, to observe*, not to violate, e. g. precepts, laws, c. acc. Luke 11, 28 τὸν λόγον τοῦ θεοῦ. Acts 7, 53. 16, 4 τὰ δόγματα. 21, 24 τὸν νόμον. Rom. 2, 26. Gal. 6, 13. 1 Tim. 5, 21. [John 12, 47.] Mid. πάντα ταῦτα ἐφυλαξάμην, *all these have I kept of my self*, Matt. 19, 20. Mark 10, 20. Luke 18, 21. Sept. for φυλῶ Ps. 105, 45. Prov. 4, 4. sarp. φυλῶ Prov. 6, 20; φυλῶ 1 K. 11, 38; φυλῶ Deut. 5, 15.—Ecclus. 21, 11. Hdian. 1. 7. 12. Xen. Hell. 1. 7. 30.

φυλή, ἡς, ἡ, (φύλον, φύω,) *a kindred, race, tribe*, descended from a common ancestor, i. q. φύλον.

1. *a race, people, nation*; Matt. 24, 30 πᾶσαι φυλαὶ τῆς γῆς *all the tribes (nations) of the earth*. Rev. 1, 7. Pleonast. 5, 9 ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους. 7. 9. 11, 9. 13, 7. 14, 6. Sept. for πληθύνει Gen. 12, 3. Am. 3, 2. Mic. 2, 3; εὐλῶ Prov. 14, 34.—Sept. Dan. 3, 4. 30. Xen. Cyr. 8. 3. 25 κατὰ φυλάς, *others* κατὰ φύλα. ib. 8. 5. 7. Comp. Sturz Lex. Xen. φυλή no. 4.

2. Spec. *a tribe, clan*, spoken of the tribes of Israel, as subdivisions of a whole nation; Matt. 19, 28 et Luke 22, 30 κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ. Luke 2, 36 ἐκ φυλῆς Ἀσὴρ. Acts 13, 21. Rom. 11, 1. Phil. 3, 5. Heb. 7, 13. 14. James 1, 1. Rev. 5, 5. 7. 4. 5 ter. 6 ter. 7 ter. 8 ter. 21, 12. Sept. for πληθύνει Ex. 31, 2. 6. sarp. εὐλῶ Ex. 24, 4. Deut. 1, 13. sarp.—Jos. Ant. 7. 2. 2 ἐκ τῆς Ἰουδα φυλῆς. ib. 10. 1. 1. So of tribes, classes, orders in a state, Plut. Romul. 20. Dem. 556. 5. Xen. Mem. 3. 4. 5. Vect. 4. 30.

φύλλον, ου, τό, (φύω,) *a leaf*; Plur. τὰ φύλλα *leaves, foliage*; Matt. 21, 19. 24, 32. Mark 11, 13 bis. 13, 28. Rev. 22, 2. Sept.

for $\pi\eta\zeta$ Gen. 3, 7, 8, 11. Neh. 8, 17.—Æl. V. H. 9, 24. Diod. Sic. 2, 49. Dem. 615, 10.

φύραμα, $\alpha\tau\omicron\varsigma$, τό, (φυράω, φύρω,) a kneaded mass, *genr. a mass, lump*; e. g. of potter's clay prepared for moulding, Rom. 9, 21. (Geoponic. 15, 2, 8.) Of a mass of dough, proverbially, 1 Cor. 5, 6 et Gal. 5, 9; see in ζύμη. Trop. Rom. 11, 16 see in ἀπαρχή no. 2. 1 Cor. 5, 7. Sept. for $\pi\eta\zeta$ Num. 15, 20, 21; $\pi\eta\zeta$ Ex. 8, 3, 12, 34.—M. Antonin. 7, 68; a kind of cake Athen. 9, p. 402.

φυσικός, ἡ, ὄν, (φύσις,) *physical, natural*, from or by nature, Test. XII Patr. p. 648 τυφλοὶ τοὺς φυσικοὺς ὀφθαλμοὺς αὐτοῦ. Arr. Epict. 3, 24, 91. Xen. Mem. 3, 9, 1.—In N. T. *natural*, according to nature, φυσικὴ χρῆσις Rom. 1, 26, 27. Of beasts, ἄλογα ζῶα, φυσικά, i. e. following their natural bent, sensual, brutish, 2 Pet. 2, 12. So Arr. Epict. 2, 20, 6 φυσικὴ κοινωνία ἀνθρώπων πρὸς ἀλλήλους. Luc. Somn. s. Gall. 27. Diod. Sic. 3, 61 or 62.

φυσικῶς, adv. (φυσικός,) *physically, naturally*, from or by nature; Jude 10 ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, naturally, by the natural senses, sensually.—Diog. Laert. 10, 137 φυσικῶς καὶ χωρὶς λόγου. Diod. Sic. 20, 5.

φυσιώω, ὦ, f. ὥσω, in N. T. i. q. φυσιάω, (φυσάω, φύσα, φύω,) *pr. to blow, to puff, to pant*; so φυσιάω intrans. of horses, Hom. Il. 4, 227. ib. 16, 506.—In N. T. φυσιώω trop. *to puff up, to inflate with pride and vanity*, absol. 1 Cor. 8, 1 ἡ γνώσις φυσιοῖ. Pass. or Mid. 1 Cor. 4, 18, 19, 5, 2, 13, 4; ὑπὲρ τινος 1 Cor. 4, 6; ὑπὸ τινος Col. 2, 18. So Test. XII Patr. p. 579 κατὰ τῶν ἐντολῶν τοῦ Θεοῦ φυσιοῦμενοι. Ignat. ad Magnes. § 12 οἶδα ὅτι οὐ φυσιοῦσθε μὴ προσέχειν τοῖς φυσιοῦσιν με. Hesych. φυσιοῦμεθα· ἐπαιρούμεθα, τυφοῦμεθα.—In classic writers φυσιώω comes from φύσις, and signifies *to make natural*, Simplic. in Epict. p. 219; see Passow s. v.

φύσις, $\epsilon\omega\varsigma$, ἡ, (φύω,) *physis, nature*, *pr. viz genitrix*, generative and productive power; like Lat. *natura* from *nascor*. Hence,

1. *nature*, i. e. natural source or origin, *generation, birth, descent*; Gal. 2, 15 ἡμεῖς φύσις Ἰουδαίου. Rom. 2, 27 ἡ ἐκ φύσεως ἀκροβυστία.—Pol. 3, 12, 3 τὸν αὐτοῦ κατὰ φύσιν νῖόν. Luc. de Merc. cond. 24 εἰ φύσει δοῦλος ἦσα. Plato Menex. 245, d, φύσει μὲν βάρβαροι ὄντες, νόμῳ δὲ Ἕλληνες.

2. *a nature*, as generated, produced, naturally existing, *a being, genus, kind*; James

3, 7 bis, *pāsa* γὰρ φύσις θηρίων . . . δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ. Gal. 4, 8 τοῖς μὴ φύσει ὀδοι θεοῖς, i. q. οἱ λεγόμενοι θεοὶ in 1 Cor. 8, 5.—3 Macc. 3, 29 *pāsa* θνητὴ φύσις. Epict. Ench. 27 οὐδὲ κακοῦ φύσις ἐν κόσμῳ γίνεται. Soph. Œd. R. 869 θνατὰ φύσις ἀνθρώπων. Xen. Venat. 3, 1.

3. *the nature* of any person or thing, the natural constitution, the innate disposition and qualities. a) Of persons, in a moral sense, the native mode of thinking, feeling, acting, as unenlightened by the influence of divine truth; Eph. 2, 3 τέκνα φύσει ὀργῆς. Rom. 2, 14 φύσει τὰ τοῦ νόμου ποιῇ. By analogy, once of the divine moral nature, 2 Pet. 1, 4 *θείας κοινωνοὶ φύσεως*, partakers of the divine (moral) nature, i. e. regenerated in heart and disposition. So Wisd. 7, 20. Jos. Ant. 3, 8, 1 φύσει πάντας εἶναι φιλαύτους. Dem. 774, 8, 11 ἡ μὲν φύσις ἂν ᾗ ποιητὰς, πολλάκις φαῦλα βουλευτάς. Xen. Mem. 2, 1, 27. So in a physical sense, Jos. B. J. 7, 6, 1 ἡ τοῦ χωρίου φύσις. Xen. Œc. 16, 2 τὴν φ. τῆς γῆς.—Spec. *a natural feeling* of decorum, *a native sense* of propriety, e. g. in respect to national customs in which one is born and brought up; 1 Cor. 11, 14 οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾷ ἀτιμία αὐτῷ ἐστί; *doth not your own natural feeling teach you?* It was the national custom among both the Hebrews and Greeks, for men to wear the hair short, and women to wear it long. Among the Hebrews, comp. the law of the Nazarite Num. 6, 1 sq. Judg. 13, 5, 1 Sam. 1, 11; *genr.* Ez. 44, 20; for women, Is. 3, 24. Judith 10, 3. Luke 7, 38. For the Greek custom, see espec. Plut. Quæst. Rom. 14. Hdot. 1, 82. Phocylid. 199 sq. Dict. of Antt. art. *Coma*. b) *Genr. the nature of things*, the order and constitution of nature; e. g. κατὰ φύσιν, *according to nature*, natural, Rom. 11, 21, 24 bis. Also παρὰ φύσιν, *contrary to nature*, unnatural, Rom. 1, 26, 11, 24. Comp. Wetst. N. T. II. p. 24 sq. So κατὰ φ. Luc. Vit. Auct. 23. Xen. Mem. 3, 11, 11; παρὰ φ. Athen. 13, p. 605, d, οἱ παρὰ φύσιν τῇ Ἀφροδίτῃ χρώμενοι. Philo Leg. Spec. II. p. 306, 17 ὁ δὲ παιδευαστὴς . . . τὴν παρὰ φύσιν ἡδονὴν διώκει. Xen. Hi. 1, 22.

φυσιώωσις, $\epsilon\omega\varsigma$, ἡ, (φυσιώω,) *a puffing up, inflation*, trop. with pride and vanity, 2 Cor. 12, 20.—Hesych. φυσιώωσις· ἔπαρσις, ὑψηλοφροσύνη.

φύτεια, $\alpha\varsigma$, ἡ, (φυτεύω,) *a planting*, the act of planting, τῆς ἀμπελόν Sept. Mic. 1, 6. Jos. Ant. 12, 3, 4. Xen. Œc. 19, 12.—In N. T. *a plantation, plant*, i. q. φύτευμα, trop. Matt. 15, 13 *pāsa* φύτεια κτλ. referring to

the teaching and traditions of the Pharisees.

—Psalt. Salom. 14, 3 ἡ φυτεία αὐτῶν ἐρρί-
ζομένη εἰς τὸν αἰῶνα. Pr. Athen. 5. p. 207. e.

φυτεύω, f. εὔσω, (φυτόν, φύω,) to plant;
c. acc. Matt. 21, 33 ἐφύτευον ἀμπελῶνα.
Mark 12, 1. Luke 20, 9. 1 Cor. 9, 7. Luke
13, 6 συκῆν. Absol. 17, 28. Pass. Luke 17,
6. Sept. for שָׁחַט Gen. 9, 20. Deut. 6, 11;
לִשְׁחַט Ps. 1, 3. (Diod. Sic. 3. 62. Dem. 1275.
9. Xen. CEC. 4. 21.) Trop. Matt. 15, 13,
see in φυτεία. Of a teacher planting the
word of divine truth, absol. 1 Cor. 3, 6. 7. 8.

φύω, f. φύσω, to generate, to produce, to
bring forth, to let grow, e. g. plants, Hom.
Il. 1. 235. Luc. Epist. Sat. 20. Diod. Sic. 1.
10; καρπὸν Jos. Ant. 3. 1. 1. Hdot. 9. 122;
persons, ἀνδρας φύειν, to beget, to bear,
Hdot. 9. 122. Eurip. Phoen. 34. Pass. φύο-
μαι, also Act. aor. 2 ἔφυν (as if from a
pres. φύμι) and perf. πέφυκα as intrans. to
be generated, produced, to spring up, to grow,
e. g. plants, Sept. Prov. 26, 9. Xen. Mem.
4. 3. 10; ἔφυν Xen. CEC. 19. 8; πέφυκα
Xen. Cyr. 7. 5. 11; of persons, to be born,
to grow up, to be by nature, Plut. conjugal.
Præc. 42; ἔφυν Luc. Gymnas. 20. Xen.
Mem. 2. 3. 4; πέφυκα Hdtian. 4. 9. 4. Xen.
Cyr. 5. 1. 7. Trop. Xen. Mem. 1. 1. 11
σκοπῶν, ὅπως ὁ κόσμος ἔφυν. See Buttm.
§ 114. Kühner § 192. 11. Matth. § 254.—In
N. T.

1. Pass. aor. 2 ἐφύην, part. φυείς, to
spring up, to grow; e. g. a plant, see above;
Luke 8, 6 καὶ φυνὲν ἐξηράνθη, sc. τὸ σπέρμα
v. τὸ φυτόν. v. 8 φυνὲν ἐποίησε καρπόν.
This form of the Aor. is used only by late
writers, instead of the earlier ἔφυν, see
above; Buttm. l. c. Winer § 15.—Schol. in
Apoll. Rhod. 2. 354 ἐξ ἧς [χολῆς] φυῆναι
τὸ καλούμενον ἀκόντιον φάρμακον. So συμ-
φυείς Philo de Vit. Mos. II. p. 174. 12;
comp. in συμφύω.

2. Act. intrans. to spring up, to grow up;
Heb. 12, 15 ῥίζα πικρίας ἄνω φύουσα,
quoted from Deut. 29, 17 where Sept. for
Heb. נָחַץ.—Eccles. 14, 18.

φωλεός, οὔ, ὁ, a hole, burrow, lurking-
place of animals, Matt. 8, 20. Luke 9, 58.
—Æl. H. An. 6. 3. Plut. T. Gracch. 9.

φωνέω, ὦ, f. ἤσω, (φωνή,) to sound, to
utter a sound, voice, cry.

1. Intrans. and absol. a) Of animals,
e. g. a cock, to crow, Matt. 26, 34. 74. 75.
Mark 14, 30. 68. 72 bis. Luke 22, 34. 60.
1. John 13, 38. 18, 27. So Æsop. Fab.
119; of other birds, Sept. Jer. 17, 11. Is.
38, 14; of beasts, to cry, Zeph. 2, 14; of
a trumpet, Sept. for שָׁחַט Am. 3, 6. 1 Macc.

9, 12. b) Of persons, to cry out, to ex-
claim, to call out; Luke 8, 8 ἐφώνει· ὁ
ἔχων ὅτα κτλ. v. 54 ἐφώνησε λέγων, 16,
24. Acts 10, 18. So with dat. of kindred
noun, Luke 23, 46 φωνήσας φωνῇ μεγάλῃ.
Acts 16, 28. With dat. of pers. to whom
Rev. 14, 18. Sept. for שָׁחַט Dan. 4, 11;
שָׁחַט 1 Chr. 15, 16. So Esdr. 8, 92.
Luc. Jup. Trag. 17. Xen. Conv. 3. 13.

2. Trans. to cry or call to any one, to
speak to, to address, to call, c. acc. a)
Genr. with the words spoken, as a title or
the like; to call one so or so, to name; John
13, 13 ὑμεῖς φωνεῖτε με· ὁ διδάσκαλος καὶ
ὁ κύριος. Comp. Hom. Od. 4. 77. b)
As implying invitation to come near or to
the speaker; Matt. 20, 32 ἐφώνησε αὐτοὺς.
Mark 3, 31. 9, 35 ἐφώνησε τοὺς δώδεκα.
10, 49 ter. Luke 16, 2. John 1, 49. 2, 9.
4, 16. 9, 18. 24. [10, 3.] 11, 28 bis. 18, 33.
Acts 9, 41. 10, 7; c. dat. αὐτῷ Luke 19, 15,
i. q. πρὸς αὐτόν, comp. Winer § 31. 2. Matth.
§ 401. 3. (So c. πρὸς Tob. 5, 8.) With ἐκ,
to call one out of any place, John 12, 17;
comp. 11, 43. Also, to invite to a feast,
Luke 14, 12; to call out to any one for
help, Matt. 27, 47 et Mark 15, 35 ἡλιαὶ
φωνεῖ. So Soph. Aj. 73 Αἰάντα φωνῶ,
comp. v. 89. ib. 543. Theocr. Id. 2. 109.

φωνή, ἦς, ἡ, (obs. φάω, kindr. φημί)
a sound, tone, as given forth or uttered.

1. Genr. and spoken of things, a sound,
e. g. of a trumpet or other instrument,
Matt. 24, 31. 1 Cor. 14, 7. 8. (Sept. for
שָׁחַט Ez. 2, 6. 13. Dan. 3, 5. 7. 10.) Of
the wind, John 3, 8. Acts 2, 6 comp. v. 2.
Sept. 1 Sam. 12, 18. Of rushing wings,
chariots, waters, Rev. 9, 9. 14, 2. 18, 22.
19, 6. (Sept. and שָׁחַט Ez. 1, 24. 3, 13.
26, 10. Nah. 3, 2.) Of thunder, φωνή
βροντῆς Rev. 6, 1. 14, 2. 19, 6; φωναὶ καὶ
βρονταὶ Rev. 4, 5. 8, 5. 11, 19. al. (Sept.
and שָׁחַט Ex. 19, 16. 20, 18. 1 Sam. 7, 10.
Eccles. 43, 17.) So φωνή ῥημάτων, the
sound (resounding) of the words, the thun-
ders in which the words of the law were
proclaimed, Heb. 12, 19; comp. Ex. 19, 19.
—Poll. On. 4. 11. p. 397 εἴποις δ' ἂν τὸ
φθέγμα τῆς σάλπιγγος φωνήν. Jos. Ant. 12.
2. 1 τῶν Σύρων γραμμάτων χαρακτήρ καὶ
φωνή. Xen. Mem. 1. 4. 6 τὴν ἀκοὴν δέχε-
σθαι πάσας φωνάς.

2. Spec. a voice, cry, spoken of persons.

a) Pr. and genr. as in phrases, with verbs
of speaking, calling, crying out, φωνῇ με-
γάλῃ Matt. 27, 46. 50. Mark 5, 7. 15. 34.
Luke 8, 28. John 11, 43. Acts 8, 7. Rev.
6, 10; ἐν μεγάλῃ φωνῇ Rev. 14, 15; μετὰ

μεγάλης φωνῆς Luke 17, 15. Sept. for bip Neh. 9, 4. Job 2, 12; c. en 2 Sam. 19, 4. (Hdian. 1. 8. 12. Luc. Nigr. 14. Xen. Cyr. 3. 3. 58.) So ἀφίεναι φ. μεγάλην, to utter a loud cry, to cry with a loud voice, Mark 15, 37; αἶρειν v. ἐπαίρειν φωνήν, to lift up the voice, i. q. to cry or call aloud, Luke 11, 27, 17, 13. Acts 2, 14, 4, 24, 14, 11, 22, 22; see in αἶρω, ἐπαίρω, (Dem. 301. 10.) Luke 23, 23 ἐπέκειντο μεγάλας φωναῖς. So where the voice of one speaking, crying out, wailing, is, said to be, to come, or the like; as φωνή ἐγένετο Luke 9, 36. Acts 7, 31; πρὸς τινα Acts 10, 13; φ. φέρεται τινι 2 Pet. 1, 17, comp. in φέρω no. 3; with ek c. gen. as φωνή ἐγένετο v. ἔρχεται v. ἐξέρχεται ek τινος, e. g. ἐξ οὐρανοῦ v. ἐκ τῶν οὐρανῶν, Matt. 3, 17. Luke 3, 22. John 12, 28; ἐκ τῆς νεφέλης Mark 9, 7. Luke 9, 35; ἐκ πάντων Acts 19, 34; with ἀπό c. gen. id. Rev. 16, 17. (Sept. c. ek Is. 66, 6; c. ἀπό Zeph. 1, 11.) Also ἀκούειν φωνήν v. φωνῆς, to hear a voice, Matt. 2, 18. Acts 9, 4. 7. Rev. 6, 6; with ek c. gen. as ἐξ οὐρανοῦ 2 Pet. 1, 18; ἐκ τῶν τεσσ. κερ. Rev. 9, 13; ἐκ τοῦ στόματος Acts 22, 14. Rev. 1, 10 ἤκουσα ὀπίσω μου φωνήν μεγ. v. 12 βλέπειν τὴν φωνήν, see in βλέπω no. 2. a. Sept. Gen. 3, 8. 10. 4, 22. (Dem. 240. 12.) With gen. of pers. Matt. 3, 3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ. 12, 19. Mark 1, 3. John 5, 25 φ. τοῦ υἱοῦ τοῦ Θεοῦ. v. 28. 37. Acts 12, 14 φ. τοῦ Πέτρου. v. 22. 1 Thess. 4, 16. Heb. 12, 26. Rev. 5, 11. 19, 1 φ. ὄχλου. 19, 6. (Sept. Gen. 27, 22. 1 Sam. 24, 17. Palaph. 7. 1. Xen. Apol. 12.) Also of song, c. gen. φωνή κιθαρωδῶν Rev. 18, 22; φ. νυμφίου καὶ νύμφης v. 23. Sept. Jer. 16, 8. 25, 10. Of salutation, ἡ φ. τοῦ ἀσπασμοῦ σου, i. q. thy saluting voice, Luke 1, 44.—To the voice as the instrument of speech, is sometimes ascribed that which strictly applies only to the person; comp. in ὀφθαλμός no. 2. Thus, ἀκούειν τῆς φωνῆς τινος, to hear [and obey] one's voice, i. e. to obey the person himself, John 10, 16. 27. Heb. 3, 7. 15. 4, 7. So Sept. Gen. 3, 17. 16, 3. 27, 13.—Trop. Gal. 4, 20 ἀλλάξαι τὴν φωνήν μου, to change my voice, as in Engl. to change one's tone, to speak in a different manner and spirit. Comp. Xen. Conv. 1. 10.

b) Meton. what is uttered by the voice, a word, saying; Acts 13, 27 τὰς φωνὰς τῶν προφητῶν. 24, 21.—So Ael. V. H. 4. 8. Plut. Timol. 5. Diod. Sic. 20. 30. Xen. Ven. 13. 16.

c) Meton. of a manner of speaking, speech, language, dialect; 1 Cor. 14, 10 τοιαῦτα γένη φωνῶν ἐν τῇ κόσμῳ. v. 11. Sept. and

רצו Gen. 11, 1.—Jos. Ant. 8. 5. 3 ἡ φωνὴ Ἑλληνική. Ceb. Tab. 33. Hdian. 5. 3. 8. Xen. An. 4. 8. 4. +

φῶς, φωτός, τό, (φάω, contr. for φάος,) light, pr. with the idea of shining, brightness, splendour.

1. Pr. and genr. a) Of light in itself, 2 Cor. 4, 6 ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι. Matt. 17, 2 λευκὰ ὡς τὸ φῶς. v. 5 νεφέλη φωτός, i. e. a bright cloud; Rec. νεφ. φωτεινῇ. Sept. and רצו Gen. 1, 3. 4. 18. So Luc. Philopat. 13. Xen. Conv. 6. 7. b) As emitted from a luminous body; e. g. a lamp. φ. λύχνου Luke 8, 16. Rev. 18, 23; of the sun, φ. τοῦ ἡλίου Rev. 22, 5. Sept. for רצו Is. 30, 26. Jer. 25, 10; פאז Is. 4, 5. So Andoc. 9. 38 φ. τοῦ ἡλίου. Diod. Sic. 3. 48. Xen. Conv. 7. 4 λύχνος φῶς παρέχει. c) Of day-light, day, John 11, 9. 10, opp. ἡ νύξ. John 3, 20 bis, ὁ φαῦλα πράσσει, μισεῖ τὸ φῶς κτλ. v. 21; ἐν τῷ φωτί, in the light, openly, publicly, opp. ἐν τῇ σκοτίᾳ, Matt. 10, 27. Luke 12, 3. So Eph. 5, 13 bis, opp. σκότος in v. 11; comp. in φανερώω. Sept. and רצו 1 Sam. 25, 34. 36. Job 3, 16. So Ael. V. H. 10. 3. Pol. 1. 45. 6. Xen. An. 6. 3. 2. d) Of the dazzling light, splendour, glory, which surrounds the throne of God, in which God dwells; 1 Tim. 6, 16 φῶς οὐκ ὠκνῶν ἀπρόσιτον sc. ὁ Θεός. Rev. 21, 24. Comp. Ps. 104, 2. Is. 60, 1. 19. 20. Wisd. 7, 26; see in δόξα no. 3. b. (Comp. Plut. Pericl. 39 τὸν μὲν τόπον ἐν ᾧ τοὺς Θεοὺς κατοικεῖν λέγουσιν... φωτὶ καθαρῷ τὸν ἅπαντα χρόνον ὁμαλῶς περιλαμπόμενον.) Hence also as surrounding those who dwell with or come from God; e. g. the Lord Jesus Christ, as appearing in glory after his ascension, Acts 9, 3 φῶς ἀπὸ τοῦ οὐρανοῦ, comp. v. 5. 23, 6. 9. 11. 26, 13; of angels Acts 12, 7. 2 Cor. 11, 14; of glorified saints, Col. 1, 12 κληρος τῶν ἁγίων ἐν τῷ φωτί. Comp. Xen. Cyr. 4. 2. 15.

2. Meton. a light, a luminous body, e. g. a) a lamp or torch, Acts 16, 29 αἰτήσας δὲ φῶτα. Sept. and רצו Ps. 119, 105. So Xen. Hell. 5. 1. 8. b) a fire, Mark 14, 54 θερμαινόμενος πρὸς τὸ φῶς. Luke 22, 56. So 1 Macc. 12, 29. Xen. Cyr. 7. 5. 27. c) Of the heavenly luminaries, the sun, moon, and stars; James 1, 17 ἀπὸ πατρὸς τῶν φώτων, see in πατήρ fin. Sept. and רצו Jer. 4, 23. So of the sun, Dem. 1396. 15. d) Trop. of intellectual light, τὸ φῶς τὸ ἐν σοί, i. e. the mind, reason, judgment, ὁ νοῦς, corresponding to ὁ λύχνος et ὁ ὀφθαλμός, Matt. 6, 23. Luke 11, 35. Comp.

Philo de cond. Mundi I. p. 12 ὅπερ νοῦς ἐν ψυχῇ, τοῦτο ὀφθαλμός ἐν σώματι.

3. Trop. *light*, i. e. moral and spiritual light and knowledge, which enlightens the mind, soul, conscience; including also the idea of moral goodness, purity, and holiness, and of consequent reward and happiness; opp. σκοτία v. σκότος where see. a) Genr. *light*, i. e. the true knowledge of God and spiritual things, Christian piety; John 3, 19 bis, ἡγάπησαν μᾶλλον τὸ σκότος ἢ τὸ φῶς. 8, 12 τὸ φῶς τῆς ζωῆς. Acts 26, 18 τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς. Rom. 13, 12. 2 Cor. 6, 14. Eph. 5, 9. 1 John 2, 8; υἱοὶ τοῦ φωτός, i. e. Christians, Luke 16, 8. John 12, 36. 1 Thess. 5, 5; τέκνα φωτός id. Eph. 5, 8; ib. ἡτέποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ, i. q. φωτιζόμενοι. So ἐν τῷ φωτὶ εἶναι, μένειν, 1 John 2, 9. 10. As exhibited in the life and teaching of any one; Matt. 5, 16 λαμψάτω τὸ φῶς ὑμῶν ἔμπρ. τῶν ἀνθρ. John 5, 35. (Sept. πορευθῶμεν ἐν τῷ φωτὶ κυρίου, for ἡμεῖς Is. 2, 5.) So where the idea of holiness predominates; as of God and those conformed to him, 1 John 1, 5 ὁ θεὸς φῶς ἐστίν. v. 7 bis. Where the idea of peace and happiness predominates; 1 Pet. 2, 9 τοῦ ἐκ σκότους ὑμῶν καλέσαντος εἰς τὸ θαυμ. αὐτοῦ φῶς. Matt. 4, 16 bis, ὁ λαὸς ὁ καθήμενος ἐν σκότει, εἶδε φῶς μέγα, κτλ. quoted from Is. 9, 1 where Sept. for ἡμεῖς. Acts 26, 23. Sept. and ἡμεῖς Ps. 36, 10. Is. 58, 8. 10. So i. q. welfare, deliverance, Anth. Gr. I. p. 63. b) Meton. *a light*, i. q. the author or dispenser of moral and spiritual light, a moral teacher; genr. Rom. 2, 19 φῶς τῶν ἐν σκότει. Of apostles, Matt. 5, 14 ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Acts 13, 47 τέθεικά σε εἰς φῶς ἐθνῶν, quoted from Is. 49, 6 where Sept. and ἡμεῖς; also 42, 6. Espec. of Jesus as the great Teacher and Saviour of the world, who brought life and immortality to light in his Gospel (2 Tim. 1, 10); Luke 2, 32 φῶς εἰς ἀποκάλυψιν ἐθνῶν. John 1, 4. 5. 7. 8 bis. 9. 8, 12 φ. τοῦ κόσμου. 9, 5. 12, 35 bis. 36 bis. 46. So Test. XII Patr. p. 578 τὸ φῶς τοῦ κόσμου sc. the Messiah. p. 644 ἀνατελεῖ ὑμῖν αὐτὸς κύριος, φῶς δικαιοσύνης. p. 746 sq.

φωστήρ, ἦρος, ὁ, (φῶς, φῶσκω,) pr. *a light*, light-giver, in classic writers, i. q. *a window*, Hesych. φωστήρ· θυρίς.—In N. T. *a light*, *luminary*; Phil. 2, 15 φαίνετε ὡς φωστῆρες ἐν κόσμῳ. Sept. of the heavenly luminaries, for ἡμέρη, Gen. 1, 14. 16. (Wisd. 13, 2 φ. οὐρανοῦ. Psalt. Sal. 18, 12. Theoph. ad Autol. 2. p. 94.) Meton. *bright-*

ness, *shining*, spoken of the divine glory, δόξα, Rev. 21, 11; comp. in φῶς no. 1. d.

φωσφόρος, ου, ὁ, ἡ, adj. (φῶς, φέρω,) *light-bearing*, *light-giving*, *shining*, *radiant*; e. g. ἄμματα φωσφόρα, Plut. de Fortun. 3; ἄστρον αἰθέριον καὶ φωσφόρον, i. e. the moon, Plut. de Fac. in Orbe Lun. 4.—In N. T. Subst. ὁ φωσφόρος, *Phosphorus*, Lat. *Lucifer*, as pr. name of the morning star, the *day-star*; put as emblematic of the dawn of spiritual light and happiness upon the benighted mind, 2 Pet. 1, 19; comp. in φῶς no. 3. So pr. Plut. de Placit. Philos. 2. 15. Plato Tim. Loer. 96. e.

φωτεινός, ἡ, ὄν, (φῶς,) *light*, *shining*, *bright*; Matt. 17, 5 Rec. νεφέλη φωτεινή. Others νεφ. φωτός. So Eccclus. 17, 31. Xen. Mem. 4. 3. 4.—Trop. of the body, *full of light*, all light, Matt. 6, 22. Luke 11, 34. 36 bis. Comp. Act. Thom. § 6.

φωτίζω, f. ἰσω, (φῶς,) *to light*, *to lighten*, i. e.

1. Intrans. *to give light*, *to shine*, c. ἐπὶ τινα, Rev. 22, 5 κύριος ὁ θεὸς φωτίζει ἐπ' αὐτούς, where for the Attic fut. see Buttm. § 95. 7. 9. Rec. has φωτίζει αὐτούς, as in no. 2. Sept. for ἡμεῖς, ἡμεῖς, Num. 8, 2. Prov. 4, 18.—Eccclus. 43, 9. Theophr. Fr. de Lap. 3. 30 ὁ ἀνδραξ οὐ φωτίζει ὥσπερ ἡ φλόξ.

2 Trans. *to give light to*, *to shine upon*, *to enlighten*, e. g.

a) Pr. and c. acc. Luke 11, 36 ὡς ὅταν ὁ λύχνος τῇ ἀστραπὴ φωτίζει σε. Rev. 21, 23. Pass. Rev. 18, 1. Sept. for ἡμεῖς Is. 60, 19.—Diod. Sic. 3. 48 ὁ ἥλιος ... φωτίζει τὸν κόσμον.

b) Trop. c. acc. of pers. *to light*, *to enlighten*, to impart moral and spiritual light, to enlighten the mind or mental eyes of any one; comp. in φῶς no. 3. John 1, 9 ὁ [φῶς] φωτίζει πάντα ἄνθρωπον. Pass. Eph. 1, 18 πεφωτισμένους τοὺς ὀφθαλμούς τῆς διανοίας. Heb. 6, 4. 10, 32. Sept. and ἡμεῖς Ps. 119, 130. Bar. 1, 8.—Hence, *to teach*, *to instruct*; Eph. 3, 9 φωτίσαι πάντας, τίς ἡ οἰκονομία κτλ. Sept. for ἡμεῖς Judg. 13, 8. 2 K. 12, 2. 17, 27. So Diod. Laert. 1. 57. ib. 4. 67. Hesych. ἐφώτισεν· ἐδίδαξεν.

c) With acc. of thing, *to bring to light*, *to make known*; 1 Cor. 4, 5 ὅς καὶ φωτίζει τὰ κρυπτά τοῦ σκότους. 2 Tim. 1, 10 φωτίσαντος δὲ ζωὴν κτλ.—Arr. Epict. 1. 4. 31 τὴν ἀλήθειαν. Pol. 23. 3. 10.

φωτισμός, ου, ὁ, (φωτίζω,) *a lighting*, *giving light*, *shining*, pr. Sept. for ἡμεῖς ἐν

φωτισμῷ πυρός Ps. 78, 14, 44, 3. Job 3, 9. Hesych. φωτισμός· αὐγή, τηλαυγές, καταναγάζων.—In N. T. trop. of moral and spiritual light, illumination, comp. in φῶς no. 3. E. g. with gen. of that which illumines, 2 Cor. 4, 4 εἰς τὸ μὴ αὐγάζαι τὸν φωτισμὸν τοῦ εὐαγγελίου. 2 Cor. 4, 6 πρὸς φωτισμὸν

τῆς γνώσεως, i. q. πρὸς τὸ φωτίζειν τὴν γνώσιν, i. e. in order to make luminous the knowledge, to impart it to others; comp. Eph. 3, 9. So Sept. for רָאָה Ps. 27, 1. Test. XII Patr. p. 578 τὸ φῶς τοῦ κόσμου, τὸ δοξεῖν ἐν ὑμῖν πρὸς φωτισμὸν πάντος ἀνθρώπου.

X.

χαίρω, f. χαίρήσω, later and in N. T. fut. χαρήσομαι Luke 1, 14. John 16, 20. 23. Phil. 1, 18. Sept. Hab. 1, 15. Zeph. 10, 7; aor. 2 ἐχάρην from the Passive; see genr. Buttm. § 114. Matth. § 225. Winer § 15.

1. *to joy, to rejoice, to be glad*, intrans. in various constructions: a) Absol. Matt. 5, 12 χαίrete καὶ ἀγαλλιᾶσθε. Luke 6, 23. 15, 32. 22, 5. 23, 8 ἐχάρησαν. John 4, 36. 8, 56 καὶ εἶδε, καὶ ἐχάρη. 16, 20. 22. Acts 11, 23. 13, 48. Rom. 12, 15 bis, χαίρειν μετὰ χαίροντων. 1 Cor. 7, 30 bis. 2 Cor. 7, 7. 13, 9. 11. Phil. 2, 17. 1 Thess. 5, 16. 3 John 3. Rev. 19, 7. Once with ἵνα, *to the end that*, 1 Pet. 4, 13. Part. χαίρων, *joying, rejoicing*, 2 Cor. 6, 10 αἰεὶ δὲ χαίροντες. (Sept. for רָאָה 1 K. 4, 20. 8, 67.) Joined with another verb or participle, Part. χαίρων may often be rendered *joyfully, gladly*; as Col. 2, 5 χαίρων καὶ βλέπων, i. q. *joyfully beholding*, by Hendiadys. Luke 15, 5. 19, 6 ὑπεδέξατο αὐτὸν χαίρων. v. 37. Acts 5, 41. 8, 39. See Buttm. § 144. n. 6. Sept. for רָאָה Joel 2, 21. Hab. 1, 15; רָאָה 1 Sam. 19, 5. Zech. 4, 10. So Ceb. Tab. 8. Luc. Philopat. 24 bis. Dem. 437. 7; χαίρων adv. Luc. Tim. 34. Xen. An. 5. 6. 32. b) With the kindred noun χαρά, e. g. in acc. intens. Matt. 2, 10 ἐχάρησαν χαρὰν μεγάλην. (Sept. for רָאָה רָאָה רָאָה Jon. 4, 6, comp. 1 K. 1, 40. See Buttm. § 131. 4.) In the dat. John 3, 29 χαρὰ χαίρει, intens. *he rejoiceth greatly*; and so without emphasis 1 Thess. 3, 9. See Winer § 58. 3. Matth. § 408. n. c) With dat. of cause, i. e. of that in or over which one rejoices; Rom. 12, 12 τῇ ἐλπίδι χαίροντες. Buttm. § 133. 4. c. Matth. § 399. c. This is the usual Greek construction. So Sept. Prov. 17, 19. Ael. V. H. 9. 4. Hdian. 1. 17. 5. Xen. Mem. 1. 5. 4. d) With acc. of cause; Phil. 2, 18 τὸ δ' αὐτὸ καὶ ὑμεῖς χαίrete, *for the same cause also do ye joy*. Rom. 16, 19 χαίρω τὸ ἐφ' ὑμῖν. Comp. Matth. § 414. Passow in χαίρω no. 3. So Hom.

Il. 21. 347. Dem. 323. 6 τὸ ταῦτά λυπεῖσθαι καὶ ταῦτά χαίρειν. e) With a particip. in nominat. expressing the occasion of joy; also a freq. construction in Greek writers; comp. Buttm. § 144. 6. a. Matth. § 555. Herm. ad Vig. p. 775. Mark 14, 11 ἀκούσαντες ἐχάρησαν. John 20, 20 ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. Phil. 2, 28. (Hom. Il. 19. 185 χαίρω ἀκούσας. Luc. D. Mort. 2. 1. Hdian. 1. 5. 8. Xen. Cyr. 1. 5. 12.) Once c. part. of a kindred verb intens. imitating the Heb. infin. absol. 1 Pet. 4, 13 ἵνα ... χαρήτε ἀγαλλιώμενοι. Comp. Winer § 46. 7. f) With εἴτι, marking cause or occasion, *that, because*; Luke 10, 20 χαίrete δὲ, ὅτι τὰ δόγματα κτλ. John 14, 28. Acts 5, 41. 2 Cor. 7, 9 νῦν χαίρω, οὐχ ὅτι ... ἀλλ' ὅτι κτλ. v. 16. 2 John 4. (Sept. Ex. 4, 31.) So ἐν τοῦτω ὅτι Luke 10, 20; ἐν κυρίῳ ὅτι Phil. 4, 10; δι' ὑμᾶς ὅτι John 11, 15. Comp. below in lett. g. g) With prepositions expressing the cause or occasion of joy; e. g. ἐπὶ c. dat. Matt. 18, 13 χαίρει ἐπ' αὐτῷ μάλλον ἢ κτλ. Luke 9, 14, 17. Acts 15, 31. 1 Cor. 13, 6. 16, 17. 2 Cor. 7, 13. Rev. 11, 10. (Sept. Prov. 2, 14. Hab. 3, 17. Diod. Sic. 1. 25. Xen. Mem. 2. 6. 35.) ἐν c. dat. *to rejoice in*; Phil. 1, 18 bis, ἐν τοῦτω χαίρω καὶ χαρήσομαι. Col. 1, 24; ἐν τοῦτω ὅτι Luke 10, 20, comp. above in lett. f. (Sept. Zech. 10, 7, Jacobs Epigr. Gr. I. 60, ἐν δὲ γάλακτι χαίρων.) Also ἐν κυρίῳ χαίρειν, *to rejoice in the Lord*, i. e. in union and communion with him, Phil. 3, 1. 4, 4 bis; ἐν κυρίῳ ὅτι 4, 10; διὰ c. acc. John 3, 29 χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. 1 Thess. 3, 9; δι' ὑμᾶς ὅτι John 11, 15. With ἀπό c. gen. 2 Cor. 2, 3 ἵνα μὴ λύπῃ ἔχω ἀφ' ὧν ἔδει με χαίρειν, where it is strictly for χαρὰν ἔχειν corresponding to λύπην ἔχω, comp. 3 John 4.

2. Imperat. and Infin. as a word of salutation or greeting. a) Imper. χαίρε, χαίrete, in a personal salutation, *pr. joy to thee! joy to you! hail! Lat. salve! Matt. 26, 49 χαίρε Παῖσι. 27, 29 χαίρε ὁ βασι-*

λαίς. 28, 9. Mark 15, 18. Luke 1, 28. John 19, 3. So Luc. D. Deor. 22. 1. Ael. V. H. 4. 17. Xen. Cyr. 5. 3. 18. b) Infin. **χαίρειν**, pr. fully λέγω χαίρειν, to wish well, to bid hail! to salute, 2 John v. 10. 11. Absol. χαίρειν, like Engl. *greeting!* to send greeting, at the beginning of an epistle, Acts 15, 23. 23, 26. James 1, 1. Sept. absol. for **חַיְיִשׁ** Is. 48, 22. 57, 21. So εἰπὼν χαίρειν Anthol. Gr. II. p. 182; **αἰδῶ χαίρειν** ib. IV. p. 279; absol. 2 Macc. 1, 10 χαίρειν καὶ ἡγιαίνειν. Ael. V. H. 1. 25. Xen. Cyr. 4. 5. 27. Comp. Artemid. 3. 44 ἴδιον πάσης ἐπιστολῆς τὸ χαίρει καὶ ἔρρωσο λέγειν.

χάλαζα, as, ἡ, (χαλάω,) hail, sleet; pr. 'something let go, let fall;' Rev. 8, 7. 11, 19. 16, 21 bis. Sept. for **חַרָּב** Ex. 9, 18. 19 sq.—Jos. Ant. 6. 5. 6. Plut. Timol. 28. Xen. Cœc. 5. 18.

χαλάω, f. άσω, (obs. χάω,) Pass. aor. 1 ἐχάλασθην, to let go, to slacken, to loosen, c. acc. τὰ ἴστια Sept. for **חַרָּב** Is. 33, 23; τὰ δεσμά Xen. Eq. 5. 4.—In N. T. to let down, to lower, c. acc. Mark 2, 4 χαλῶσι τὸν κράββατον. Luke 5, 4 τὰ δίκτυα. v. 5. Acts 9, 25. 27, 17. 30. Pass. 2 Cor. 11, 33. Sept. for **חַלַּשׁ** Jer. 38, 6. So Test. XII Patr. p. 578. Aleiphr. Ep. I. 1. Pind. Pyth. 1. 12.

Χαλδαίος, ου, ό, a Chaldean, Plur. οι Χαλδαῖοι, the Chaldeans, Chaldees, inhabiting Babylonia, including also in a wider sense Mesopotamia, comp. Ez. 1, 3. 11, 24. Hence Abraham in removing from Ur in Mesopotamia, is said to come ἐκ γῆς Χαλδαίων, Acts 7, 4. So **חֲבִיבִי**, Heb. ἐν τῇ χώρᾳ τῶν Χαλδαίων, Gen. 11, 28. Sept. γῆ Χαλδαίων for **בְּגָרְאֵי** Jer. 24, 5. 25, 12.—On the origin of the Chaldeans, see Heb. Lex. art. **חֲבִיבִי**.

χαλεπός, ἡ, όν, difficult, hard, Lat. difficilis, i. e.

1. Of things, hard, burdensome, perilous, connected with toil, suffering, peril; 2 Tim. 3, 1 καιροὶ χαλεποί.—Wisd. 3, 19. Jos. Ant. 13. 16. 5 νόσον χαλεπὴν. Dem. 127. 26. Xen. An. 3. 2. 2 χαλεπὰ μὲν τὰ παρόντα.

2. Of persons, hard, harsh, stern, cruel, Hdian. 3. 8. 6 ἐχθρὸς χαλ. Xen. An. 2. 6. 9.—Hence in N. T. of demoniacs, fierce, furious, raving, Matt. 8, 28. So of dogs and wild swine, Xen. An. 5. 8. 24. Venat. 10. 23.

χαλιναγωγέω, ῶ, f. ἡσω, (χαλινός, άγω,) pr. 'to lead or guide with a bit;' hence to rein in, to bridle, i. q. to check, to moderate, to restrain, c. acc. James 1, 26 μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ. 3, 2 ὅλον σῶμα.—Luc Tyrann. 4 τὰς ἡδονῶν ὀρέξεις

χαλιναγωγεῖν. id. de Saltat. 70. Comp. Kypke Obs. II. p. 421. Læsner Obs. e Phil. p. 459.

χαλινός, οὔ, ό, (χαλάω,) a bit, curb; James 3, 3 τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν. Rev. 14, 20. Sept. for **חַרָּב** 2 K. 19, 28. Is. 37, 29.—2 Macc. 10, 29. Ael. V. H. 9. 16. Xen. Eq. 10. 6–13.

χάλκεος, έα, εον, contr. χαλκοῦς, ἡ, οὔν, (χαλκός,) of copper or brass, brazen, Rev. 9, 20. Sept. for **חַרָּב** Ex. 26, 11. 37; **חַרָּב** 2 Sam. 22, 35.—Hdian. 6. 4. 6. Xen. An. 5. 2. 29.

χαλκεύς, έως, ό, (χαλκός,) pr. a brasier, copper-smith; Hom. II. 12. 295. Aristoph. Av. 490.—In N. T. of any worker in metals, a smith, 2 Tim. 4, 14. Sept. χαλκεὺς χαλκοῦ καὶ σιδήρου, for **חַרָּב** Gen. 4, 22; **חַרָּב** 2 Chr. 24, 12. So Arr. Epict. 4. 11. 13 ὁ μὲν χαλκεὺς ἐξίψει τὸ σιδήριον. Luc. D. Deor. 17. 2, of Vulcan. Xen. Hell. 3. 4. 17 χαλκεῖς, comp. Ag. 1. 26 where it is σιδηρεῖς.

χαλκηδών, όνος, ό, chalcedony, a gem including several varieties, one of which is the modern *carnelian*, Rev. 21, 19; later edit. καρχηδών carbuncle.—Eriphan. *ἀνθραξ* ... γίνεται δὲ ἐν Καρχηδόνι τῆς Λιβύης· ἔστι δὲ ὁ χαλκηδόνας καλούμενος λίθος παραπλήσιος τούτῳ. Plin. H. N. 37. 18. See Rosenm. Bibl. Alterthk. IV. i. p. 31.

χαλκίον, ου, τό, (χαλκός,) i. q. χαλκεῖον, a copper or brazen vessel, Mark 7, 4.—Poll. On. 6. 109. Xen. Cœc. 8. 19.

χαλκολίβανον, ου, τό, Rev. 1, 15. 2, 18, lit. smooth or burnished brass, Vulg. aurichalcum, a factitious metal, prob. the ἤλεκτρον, electrum, of the ancients; not amber, but a mixed metal composed of some four parts gold and one part silver, and distinguished for its brilliancy; see Pausan. 5. 12. 6. Plin. H. N. 33. 4 or 23. Buttman über das Elektion, in his Mythol. II. p. 337 sq. Passow art. ἤλεκτρον. Suid. χαλκολίβανον. . . εἶδος ἤλεκτρον τιμιώτερον χρυσοῦ· ἔστι δὲ τὸ ἤλεκτρον ἀλλότῳ πῦν χρυσίον μεμιγμένον ὑέλῳ καὶ λιθείᾳ.—In a similar connection Ez. 1, 4. 27, and espec. Ez. 8, 2, stands Heb. **בְּרָצֵה**, burnished brass, Sept. and Vulg. ἤλεκτρον, electrum; but in Ez. 1, 7 it is **בְּרָצֵה** id. Sept. *ἐξαστράπτων χαλκός*. Hence Gesenius suggests, that χαλκολίβανον may be a corrupted form for χαλκὸν λιπαρόν, i. q. **בְּרָצֵה**; Heb. Lex. s. v. Se De Wette Handb. in Apoc. I. c. Rosenm. Bibl. Alterthk. IV. i. p. 58, 60.

χαλκος, οὐ, ὁ, pr. ore, metal, of any kind, Hesych. χαλκός· ὁ σιδήρος. Id. χαλκοῦς· τοῦτο ἐπὶ τοῦ χρυσοῦ καὶ ἀργύρου ἔλεγεν. Comp. Passow s. v.—Genr. and in N. T. copper, brass, espec. as wrought and tempered for arms, utensils, and the like.

1. Pr. brass, Rev. 18, 12 πᾶν σκεῦος ἐκ... χαλκοῦ καὶ σιδήρου. Sept. for חָזָק Gen. 4, 22. Ezra 8, 26.—Palæph. 10. 2. Xen. Cyr. 6. 4. 1.

2. Meton. brass, for any thing made of copper or brass; e. g. 1 Cor. 13, 1 χαλκός ἡχῶν, *sounding brass*, i. e. a trumpet or cymbal. Also brass or copper coin, money, Matt. 10, 9. Mark 6, 8. 12, 41.—Liban. Ep. 1211. Luc. Contempl. 11 οἶδα γὰρ τὸν χαλκόν, ὁβολὸν ἐκλέγων. So χαλκοῦς Pol. 5. 26. 23. Dem. 1283. 4.

χαλκοῦς, see χαλκεός.

χαμαί, adv. Lat. *humi*, to or upon the ground; John 9, 6 ἔπτυνε χαμαί. 18, 6 ἔπесον χαμαί. Sept. for חָזָק Job 1, 20.—Judith 12, 14. Luc. D. Morf. 20. 2. Xen. Ag. 2. 14.

Χαναάν, ὁ, indec. Canaan, Heb. חֲנָנִי, the ancient name of Judea or Palestine, pr. 'the low lands,' in distinction from the highlands of Libanus and Syria; comp. the like distinction in Scotland. Spoken genr. of the country on this side Jordan, in antith. to Gilead, Num. 33, 51. Josh. 22, 9. Jos. Ant. 2. 15. 3. Also spec. of Phenicia, the northern part of Canaan at the foot of Mount Lebanon, whose inhabitants call themselves חֲנָנִי on coins, Is. 23, 11 in Heb. and Sept. So too the Carthaginians, as a colony of the Phenicians, called themselves *Chanani*, August. in Expro. Ep. ad Rom. § 13. See Heb. Lex. art. חֲנָנִי. Rosenm. Bibl. Geogr. II. i. p. 69.—In N. T. genr. Acts 7, 11, 13, 19 ἐβήθη ἐπὶ τὴν γῆν Χαναάν, see in Deut. 7, 1. Comp. Jos. Ant. 1. 6. 2 Χαναανίαν τὴν νῦν Ἰουδαίαν καλουμένην.

Χαναανίος, α, ον, (Χαναάν,) *Canaanitish*; Plur. of Χαναανίος, the *Canaanites*, Heb. חֲנָנִי collect. pr. 'the lowlanders,' as inhabiting the lowlands or plains, opp. to the inhabitants of the highlands, Num. 13, 29. Josh. 11, 3; see in Χαναάν. Then, as a general name for the inhabitants of Canaan or Palestine, Gen. 12, 6. 24, 3. 34, 30. Josh. 17, 12. Judg. 1, 27 sq. Also spec. of the Phenicians, Judg. 1, 32, comp. v. 31; see in Χαναάν. See Heb. Lex. art. חֲנָנִי no. 1. Rosenm. Bibl. Geogr. II. i. p. 251 sq.—In N. T. of a Phenician woman, γυνὴ Χαναανίτις Matt. 15, 23; comp. Mark 7, 26

where it is Συροφοινίκισσα q. v. Sept. ἄνθρ. Χαναανίος for חֲנָנִי Gen. 38, 2.

χαρά, ἄς, ἡ, (χαίρω,) 1. joy, rejoicing, gladness; Matt. 2, 10 ἐχάρησαν χαρὰν μεγάλην, see in χαίρω no. 1. b. Luke 1, 14 ἔσται χαρὰ σοὶ καὶ ἀγαλλίασις. 15, 7. 10. John 3, 29 bis, χαρὰ χαίρει κτλ. see in χαίρω no. 1. b. John 15, 11 bis. 16, 20. 21. 22. 24. 17, 13. Acts 8, 8. 13, 52. 15, 3. Rom. 14, 17 χαρὰ ἐν πνεύματι ἁγίῳ, joy in the Holy Ghost, the joy which the Holy Spirit imparts by his influences; and so 15, 13. 2 Cor. 1, 24. 2, 3. 7, 4. 13. 8, 2. Gal. 5, 22. Phil. 1, 25 χαρὰ τῆς πίστεως, joy of faith, i. e. in and arising from the faith of the Gospel. 2, 2. 29. 1 Thess. 1, 6 μετὰ χαρᾶς τοῦ πνεύματος, comp. Rom. 14, 17 above. 1 Thess. 3, 9. 2 Tim. 1, 4. [Philem. 7.] James 4, 9. 1 Pet. 1, 8. 1 John 1, 4. 2 John 12. So ἀπὸ χαρᾶς, from or for joy Matt. 13, 44. Luke 24, 41. Acts 12, 14; μετὰ χαρᾶς, with joy, joyfully, rejoicingly, Matt. 13, 20. 28, 8. Mark 4, 16. Luke 8, 13. 10. 17. 24, 52. Acts 20, 24. Phil. 1, 4. Col. 1, 11. Heb. 10, 34. 12, 11. 13, 17; ἐν χαρᾷ in joy, joyfully, Rom. 15, 32. Sept. for חֲנָנִי Jer. 15, 16. Jon. 4, 7; c. μετὰ 1 Chr. 29, 22; חֲנָנִי Zech. 8, 19.—Pol. 11. 33. 7. Diod. Sic. 3. 17. Xen. Cyr. 7. 5. 32; μετὰ χαρᾶς Xen. Hi. 1. 25.

2. Meton. cause, ground, occasion of joy, Luke 2, 10. Phil. 4, 1 χαρὰ καὶ στέφανος μου. 1 Thess. 2, 19. 20. James 1, 2. 3 John 4.

3. Meton. enjoyment, fruition of joy, bliss; Heb. 12, 2 ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς. Matt. 25, 21. 23 εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου, into the rejoicing of thy Lord, here put for the bliss of the kingdom of heaven, represented under the figure of a banquet; comp. v. 30 and Matt. 8, 11. 12.—Act. Thom. § 53 ἐν τῇ ἀναπαύσει αὐτοῦ [τοῦ θεοῦ] ἀναπαύση, καὶ εἰς τὴν χαρὰν αὐτοῦ ἔση. ib. § 7.

χάραγμα, ατος, τό, (χαράσσω,) pr. 'something graven, sculptured,' e. g.

1. a graving, sculpture, sculptured work, as images, idols, Acts 17, 29.—Anthol. Gr. IV. p. 33.

2. a mark cut in or stamped, a stamp, sign, Rev. 13, 16. 17. 14, 9. 11. 15, 2. 16, 2. 19, 20. 20, 4.—Anacr. 55. 2 πρὸς χάραγμα. So of the stamp on coin, Plut. Agesi. 15 τοῦ δὲ Περσικοῦ νομίσματος χάραγμα τοξότην ἔχοντος.

χαρακτήρ, ἦρος, ὁ, (χαράσσω,) pr. a graver, graving tool, Lat. *cælum*, Steph. Byzant. in Λακεδαιμόν 413; also of a person, an engraver, Euryph. ap. Stob. p.

556. 8. Usually, something graven, cut in, stamped, a character, e. g. a letter, mark, sign, Jos. Ant. 12. 2. 1. Luc. Hermot. 44. Diod. Sic. 3. 67; the stamp on coin, Arr. Epict. 4. 2. 17. Diod. Sic. 17. 66.—In N. T. *impress, image, form*; Heb. 1, 3 *χαράκτηρ ὑποστάσεως τοῦ πατρὸς, the express image or counterpart of God's essence or being*; comp. in *ὑπόστασις* no. 3. So Hesych. *χαράκτηρ · ὁμοίωσις*. Philo Quod det. potior. p. 170 *τύπον τινὰ καὶ χαρακτήρα θείας δυνάμεως*. Id. de Plant. Noë p. 217. Luc. Amor. 38, 44 *οὐδὲ ἔσπιντρα τῶν ἀντιυόρων χαρακτήρων ἀγράφους εἰκόνας*. Sext. Empir. adv. Log. I. 251. Plato Phædr. 263. b. Trop. Plut. Thes. 7 *ἐμφανὴ χαρακτήρα τῆς εὐγενείας*. Arr. Epict. 3. 22. 80. Comp. Wetst. N. T. II. p. 387. Elsner Obs. in N. T. II. p. 333 sq.

χάραξ, akos, ó, (χαράσσω,) a pointed stake, pale, e. g. for vines Geopon. 4. 12. 289; in which sense it is oftener fem. Lob. ad Phryn. p. 61; a pale, palisade, Lat. *val-lus*, in fortification, Pol. 18. 1. 1. Thuc. 3. 70.—In N. T. a rampart, mound, Lat. *val-lum*, Luke 19, 43; i. e. a military rampart around a camp or a besieged city, formed of the earth thrown out of a trench and stuck with sharp stakes or palisades; comp. Adam's Rom. Ant. p. 373. Dict. of Antt. art. *Vallum*. Sept. for *חָרָץ* Is. 37, 33. Ez. 4, 2. So Jos. Vit. § 43 *βαλλόμενος χά-οακα πρὸς τῆς Πτολεμαίων πόλεως*. Arr. Exp. Alex. M. 2. 19. 9. Pol. 1. 29. 3.

χαρίζομαι, f. ἵσθαι, Mid. depon. (χάρις,) Pass. aor. 1 *ἐχαρίστην* in Pass. see in Acts 3, 14. 1 Cor. 2, 12. Phil. 1, 29; also Pass. fut. 1 *χαρισθήσομαι* Philem. 22; see Buttm. § 113. n. 6. Pr. *to gratify*, to do what is grateful and pleasing to any one, c. dat. of pers. Æl. V. H. 14. 45. Hdian. 7. 1. 23. Xen. Cyr. 1. 1. 5.—In N. T.

1. *to gratify one with any thing, c. acc. et dat. of pers. i. e. to give, to grant, to be-stow*, as a matter of gratification, favour. Luke 7, 21 *τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν, unto many blind he granted to see*, i. e. he gave them sight. Rom. 8, 32. 1 Cor. 2, 12. Gal. 3, 18. Phil. 1, 29. 2, 9.—2 Macc. 7, 22. Hdian. 1. 17. 3. Pol. 16. 24. 9.

2. *to give up any thing to any one.* a) Persons, i. q. *to deliver up or over*, in answer to the demand or prayer of any one; Acts 3, 14 *ᾗτησαντε ἄνδρα φονέα χαρισθῆ-ναι ὑμῖν*. 27, 24. Philem. 22. Also to the power and malice of any one for harm or destruction, Acts 25, 11. 16, *εἰς ἀπώλειαν*. So Jos. B. J. 1. 27. 5. Dion. Hal. Ant. 10.

6 init. b) Things, e. g. a debt, *to remit, to forgive*, not to exact; Luke 7, 42. 43 *ᾧ δὲ πλείον ἐχαρίσατο*. Genr. of wrong, sin, *to forgive*, not to punish, 2 Cor. 2, 7. 10 ter. 12, 13 *χαρίσασθε μοι τὴν ἀδικίαν ταύτην*. Eph. 4, 32 bis. Col. 2, 13. 3, 13 bis. So Dion. Hal. Ant. 5. 4 *φρονιμῶν μὲν ἀνθρώ-πων ἔργον ἐστὶ ταῖς φιλείας χαρίζεσθαι τὰς ἑχθρας*.

χάριν, adv. see in χάρις no. 5.

χάρις, ιτος, ῆ, acc. χάριν, (χαίρω,) grace, Lat. *gratia*, pr. what causes joy, pleasure, gratification.

1. *grace* of external form or manner; pr. of person, *gracefulness, elegance*, Ecclus. 26, 15. Hom. Od. 2. 12. , Æl. V. H. 12. 1 post init. Ἀσπασία... *χαρίτων μὲν ἀφθονίαν εἶχεν*.—In N. T. only of words, discourse, *grace, gratefulness, acceptableness*; Luke 4, 22 *ἐπὶ τοῖς λόγοις τῆς χάρι-τος, the words of grace, gracious words*. Eph. 4, 29 *ἵνα δὲ χάριν τοῖς ἀκούουσιν, i. e. that it may minister what is acceptable unto the hearers, δοῦναι χάριν i. q. χαρίεντα εἶναι*. Col. 4, 6 *λόγος ἐν χάριτι, i. q. λόγος χαρίεις*. Sept. and ᾤ Ps. 45, 3. So Ecclus. 21, 16. Hom. Od. 8. 175. Dem. 51. 9.

2. *grace* in disposition, feeling, towards any one, i. q. *favour, kindness, good-will, benevolence.* a) Genr. Luke 2, 40. 52

προέκοπτε χάριτι παρὰ θεοῦ καὶ ἀνθρώποις. (Sept. Ex. 33, 12.) Acts 2, 47 *ἔχοντες χά-ριν πρὸς ὅλον τὸν λαόν, having favour with all the people*. 4, 33. 7, 10 *ἔδωκεν αὐτῷ χάριν ἐναντίον Φαραῶ*. (Sept. Gen. 39, 21.) So *εὕρισκειν χάριν, to find grace or favour, παρὰ θεοῦ* Luke 1, 30; *ἐνώπιον τοῦ θεοῦ* Acts 7, 46; impl. Heb. 4, 16. (Sept. Gen. 6, 18. 18. 3. Esth. 2, 16. al.) Also *κατα-τίθεσθαι χάριν τινί, to lay down* [Engl. to lay up] *favour with any one, to gain favour*, Acts 25, 9. 24, 27 *χαρίτας κατατίθεσθαι τοῖς Ἰουδαίοις*, where for the plur. comp. the Engl. phrase, 'to be in one's good graces.' Meton. *an object of favour*, something acceptable, 1 Pet. 2, 19. 20 *τοῦτο χάρις παρὰ θεοῦ*, i. e. this is something well-pleasing to God; comp. for the sense 1 Tim. 2, 3. 5, 4. Col. 3, 20. So genr. Hdian. 2. 15. 9. Diod. Sic. 13. 101. Xen. Hi. 8. 2, 3, 5; *καταθ. χάριν* Hdian. 2. 3. 15. Xen. Cyr. 8. 3. 26. b) Of the grace, favour, good-will of God and Christ as exercised towards men; e. g. where χάρις is joined with *εἰρήνη, ελεος*, and the like, in salutations, including the idea of every kind of favour, blessing, good, as proceeding ἀπὸ τοῦ θεοῦ πατρὸς καὶ κυρίου ἱ. Xp. Rom. 1, 7. 1 Cor. 1, 3. 2 Cor. 1, 2.

Gal. 1, 3; and so in the introduction to most of the epistles. Rev. 1, 4. Also ἡ χάρις τοῦ κυρίου Ἰ. X. in the benedictions at the close of most of the epistles, Rom. 16, 20, 24. 1 Cor. 16, 23. 2 Cor. 13, 13. Gal. 6, 18. al. Simpl. ἡ χάρις in a like sense, Eph. 6, 24. Col. 4, 18. 1 Tim. 6, 21. 2 Tim. 4, 22. Tit. 3, 15. Heb. 13, 25.—Of Christ, genr. Acts 15, 11 διὰ τῆς χάριτος τοῦ κ. Ἰ. Xp. πιστεύομεν σωθῆναι. 2 Cor. 8, 9. 1 Tim. 1, 14.—Of God, genr. the gracious feeling of approbation, benignity, love, which God exercises toward any of the human race; so χ. τοῦ Θεοῦ or the like, Acts 14, 3 τῷ λόγῳ τῆς χάριτος αὐτοῦ, *the word of his grace*, the gospel, i. q. τὸ εὐαγγέλιον τῆς χ. τοῦ Θεοῦ 20, 24. Acts 14, 26 et 15, 40 παραδοθεὶς τῇ χάριτι τοῦ Θεοῦ. Rom. 3, 24 δικαιοῦμενοι δωρεὰν τῇ αὐτοῦ χάριτι. 1 Cor. 15, 10 ter. 2 Cor. 1, 12, 9, 14. 12, 9 ἀρκεῖ σοι ἡ χάρις μου. Gal. 1, 15. Eph. 1, 6. Heb. 2, 9. 1 Pet. 4, 10. al. With τοῦ Θεοῦ or the like implied, Acts 18, 27 τοῖς πεπιστευέασιν διὰ τῆς χάριτος. Rom. 4, 16. 11, 5 comp. in ἐκλογῇ. 11, 6 quater. 12, 6. 2 Thess. 2, 16. Heb. 2, 9 χάριτι Θεοῦ i. e. through the gracious counsel of God. 4, 16. al. Here too belong the phrases ἐν χάριτι τῇ τοῦ Ἰ. Xp. Rom. 5, 15, ἐν χάριτι Xp. Gal. 1, 6, i. e. *the grace of God through Christ*; also Heb. 10, 29 τὸ πνεῦμα τῆς χάριτος, *the Spirit of grace*, the gift and earnest of the divine favour. c) Spec. of the divine grace and favour as exercised in conferring gifts, graces, benefits on man; 2 Cor. 4, 15 ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ. 8, 1 τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Max. James 4, 6 bis. 1 Pet. 5, 5.—Particularly as manifested in the benefits bestowed in and through Christ and his Gospel, Eph. 4, 7. 1 Pet. 1, 10 οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες. v. 13. Or as exhibited in the pardon of sins and admission to the divine kingdom, i. e. saving grace; χ. τοῦ Θεοῦ, Rom. 5, 15 ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεά. Gal. 2, 21. Tit. 2, 11. 3, 7. 1 Pet. 5, 12; χάρις ζωῆς 1 Pet. 3, 7. Simpl. id. Rom. 1, 5, 5, 2, 17. 20. 21. 6, 1. 14. 15 οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν. Gal. 5, 4. Eph. 2, 5. 8 χαριτί ἐστε σεσωσμένοι. 1 Pet. 1, 13. al.

3. *grace* in act and deed, an act of grace, a favour conferred, a kindness, benefit, benefaction. a) Genr. Rom. 4, 4 ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα. Acts 25, 3 αἰτούμενοι χάριν κατ' αὐτοῦ, i. e. asking a favour against Paul, to his preju-

dice, viz. that he might be sent for to Jerusalem. Also a gift, alms, 1 Cor. 16, 3 ἀπενεγκέν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ. 2 Cor. 8, 4. 6. 7. 19. So Dion. Hal. Ant. 2. 15 fin. Hdian. 2. 3. 19. Pol. 1. 31. 6. Xen. Ag. 4. 3, 4. b) Of the divine favours, benefits, blessings, gifts conferred on man through Christ and his Gospel; espec. the manifestation of the divine love, John 1, 14 πλήρης χάριτος καὶ ἀληθείας. v. 16 bis, χάριν ἀντὶ χάριτος, see in ἀντὶ no. 2. b. v. 17; comp. 3, 16. 17, 23. Genr. Acts 11, 23 ἰδὼν τὴν χάριν τοῦ Θεοῦ. 1 Cor. 1, 4. 2 Cor. 9, 8. Col. 1, 6. 1 Pet. 4, 10 ὡς καλοὶ οἰκονόμοι τῆς ποικίλης χάριτος Θεοῦ. Jude 4. So particularly the gift of the Gospel, salvation by grace in Christ; Acts 13, 43 προσμένειν τῇ χάριτι τοῦ Θεοῦ. 2 Cor. 6, 1. Phil. 1, 7 συγκοινωνοὺς μου τῆς χάριτος, i. e. fellow-partakers with me in the grace of the Gospel. Heb. 12, 15. 13, 9 καλὸν γὰρ χάριτι βεβαιώσασθαι τὴν καρδίαν, οὐ βρώμασιν, *it is good that the heart be made steadfast in grace, not in meats*, i. e. in the grace of the Gospel, the Gospel doctrines; comp. for the sense, Rom. 14, 15 17. Spec. of the grace or gift of the apostleship, the apostolic office, Rom. 12, 3 λέγω γάρ, διὰ τῆς χάριτος τῆς δοθείσης μοι. 15, 15. 1 Cor. 3, 10. Gal. 2, 9. Eph. 3, 2. 8. 2 Tim. 2, 1. c) Meton. gratification, pleasure, joy, as arising from a favour or benefit received; 2 Cor. 1, 15 ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα δευτέραν χάριν ἔχετε, where some Mss. read χαράν. Philem. 7 in some edit. χάριν γὰρ ἔχομεν πολλὴν καὶ παράκλησιν, where also others read χαράν.—Opp. λύπη Tob. 7, 18. Eurip. Helen. 661 or 665 ἐμὰ δὲ δάκρυα... πλέον ἔχει χάριτος ἢ λύπας.

4. *grace* in return for favours, benefits, Lat. *gratia*, Fr. *grâces*, i. e. *gratitude*, thanks; e. g. ποία ὑμῖν χάρις ἐστί; *what thank have ye? what thanks do ye deserve?* Luke 6, 32. 33. 34; χάριν ἔχειν τινί, Lat. *gratias habere*, *to be thankful*, Luke 17, 9. 1 Tim. 1, 12. 2 Tim. 1, 3. Heb. 12, 28; comp. in ἔχω no. 2. d. β. (2 Macc. 3, 33. Jos. Ant. 7. 9. 4. Pol. 5. 104. 1. Xen. Mem. 3. 11. 2.) So χάρις τῷ Θεῷ Rom. 6, 17. 1 Cor. 15, 57. 2 Cor. 2, 14. 8, 16. 9, 15. Dat. χάριτι, *with thanks*, thankfully, 1 Cor. 10, 30; ἐν χάριτι id. Col. 3, 16. So genr. Diocl. Sic. 1. 90 τὴν ἀμοιβὴν τῆς πρὸς τοὺς εὐεργέτας χάριτος. Luc. Tim. 36 σοὶ μὲν καὶ τῷ Διὶ πλείστη χάρις. Hdian. 5. 1. 13. Xen. Mem. 4. 3. 3.

5. Accus. χάριν as adv. or prep. before a genit. Butt. δ 146. n. 2. δ 115. 4; Lat.

gratia; pr. in favour of, in behalf of; hence on account of, because of, usually put like *gratia* after the case it governs, Butt. l. c. Luke 7, 47 οὗ χάριν, on which account, wherefore. Eph. 3, 1 et 14 τοῦτον χάριν, on this account, for this cause. Gal. 3, 19 τῶν παραβάσεων χάριν. 1 Tim. 5, 14. Tit. 1, 5, 11. Jude 16. Once before its case in an interrogation, 1 John 3, 12 καὶ χάριν τίνος ἔσφαξεν αὐτόν; comp. Herm. ad Vig. p. 700. Non al. in N. T.—Ecclus. 35 [32], 2. Hdian. 3. 2. 61. Xen. Mem. 1. 2. 54. Before its gen. Ecclus. 37, 5. Pol. 1. 64. 3. +

χάρισμα, ατος, τό, (χαρίζομαι) a gift, grant, benefit, a good conferred, Hesych. χάρισμα· δῶρον.—In N. T. only of gifts and graces imparted from God, e. g. deliverance from peril, 2 Cor. 1, 11; a gift or quality of the mind, 1 Cor. 7, 7; gifts of Christian knowledge, consolation, confidence, Rom. 1, 11. 1 Cor. 1, 7; redemption, salvation through Christ, Rom. 5, 15. 16. 6, 23. 11, 29. Spec. of the *Charismata* or miraculous gifts imparted to the early Christians and particularly to Christian teachers by the Holy Spirit, Rom. 12, 6. 1 Cor. 12, 4. 9 *χαρίσματα ἱαμάτων*. v. 28. 30. 31. 1 Pet. 4, 10. As communicated with the laying on of hands, 1 Tim. 4, 14. 2 Tim. 1, 6. Comp. in πνεῦμα D. 2. d.

χαριτώω, ὦ, f. ὥσω, (χάρις,) to grace, i. e. to cause to be gracious, acceptable; Pass. to be gracious, acceptable, Ecclus. 18, 17. Liban. 4. p. 1071.—In N. T. to grace, to favour, spoken only of the divine favour; Luke 1, 28 χαῖρε, κεχαριτωμένη, hail, thou favoured sc. of God. Also of spiritual graces; Eph. 1, 6 ἐν ᾗ [χαρίτι] ἐχαρίτωσεν ἡμᾶς with which [grace] he hath graced us, in which he hath richly imparted grace unto us, i. e. in the forgiveness of our sins, comp. v. 7. So Test. XII Patr. p. 698 ἐν φυλακῇ ἤμην, καὶ ὁ σωτὴρ ἐχαρίτωσέ με ἐν δεσμοῖς, καὶ ἔλυσέ με.

Χαῤῥάν, ἡ, indec. Charran, Heb. חָרָן *Haran*, also Χάρραν Jos. Ant. 1. 16. 1; pr. n. of a city in the northern part of Mesopotamia, where Abraham sojourned for a time on his way to the land of Canaan, Acts 7, 2. 4. Comp. Gen. 11, 31. 12, 5. Jos. Ant. l. c. et 1. 19. 4. It was afterwards called by the Greeks and Romans Κάρραι, *Carrae*; was a place of considerable importance; and became celebrated by the defeat and death of Crassus. See Rosenm. Bibl. Geogr. l. ii. p. 149. Ritter Erdk. X. p. 243 sq. XI. p. 291 sq.

χάρτης, ου, ὁ, (χαράσσω,) Lat. *charta*, paper, a leaf of paper, made of the layers of the papyrus, 2 John 12.—Ceb. Tab. 4. Dioscor. I. 116. See Adam's Rom. Ant. p. 506. Diet. of Antt. art. *Liber*.

χάσμα, ατος, τό, (χαῖνω, χάσσω,) a chasm, gulf, Luke 16, 26. Sept. for ϣηφ 2 Sam. 18, 17.—Palaeoph. 29. 5. Luc. D. Mort. 21. 1. Plato Rep. 359. d.

χείλος, εος, ους, τό, 1. a lip; Plur. τὰ χεῖλη, the lips; Rom. 3, 13 ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν. Heb. 13, 15 καρπὸν χειλέων, see in καρπός no. 2. d. 1 Pet. 3, 10. As the outward instrument of speech, the lips, Matt. 15, 8 et Mark 7, 6 ὁ λαὸς οὗτος τοῖς χειλεσὶ με τιμᾷ, i. e. only with their lips, in words only, quoted from Is. 29, 13 where Sept. for ϣηψ; as also Job 2, 10. Prov. 17, 4. sarp. So Palaeoph. 48. 2. Luc. D. Deor. 5. 2. Xen. Conv. 5. 7.—Meton. from the Heb. a language, dialect, like tongue; 1 Cor. 14, 21 ἐν χεῖλεσιν ἑτέροις, in allusion to Is. 28, 11 where Sept. and ϣηψ. So also Sept. and ϣηψ Gen. 11, 1. 6. 9; Heb. ϣηψ, Sept. γλώσσα, Is. 19, 18.

2. Trop. τὸ χεῖλος τῆς θαλάσσης, the lip of the sea, the shore, Heb. 11, 12. Sept. and ϣηψ Gen. 22, 17. Ex. 14, 31; χ. τοῦ ποταμοῦ Ex. 7, 15.—So of a river, Jos. B. J. 3. 10. 7. Diod. Sic. 3. 10. Hdot. 4. 141; χ. τῆς τάφου Thuc. 3. 23.

χειμάζω, f. ἄσω, (χείμα, kindr. χιών,) to storm, to raise a storm, Xen. Oec. 8. 16; also to winter, to pass the winter, Diod. Sic. 19. 37. Xen. Hell. 1. 2. 15.—In N. T. Pass. *χειμάζομαι*, to be storm-beaten, tempest-tossed at sea; Acts 27, 18 σφοδρῶς δὲ χειμαζομένων ἡμῶν. So Jos. Ant. 12. 3. 3 *χειμαζομένης νέως*. Luc. D. Deor. 26. 2 ναῦται χ. Plato Ion 540. b.

χειμαῤῥος, ου, ὁ, ἡ, adj. (χείμα, ῥέω,) winter-flowing, wintry, as χ. ποταμός Hom. Il. 5. 88. Soph. Antig. 712. Epict. Fragm. 1. ed. Schweigh.—In N. T. Subst. ὁ χειμαῤῥος, a storm-brook, winter-torrent, which flows in the rainy season or winter, but is dry in summer; spoken of the Kidron John 18, 1; see art. Κεδρὼν. Sept. and ϣηψ of the Kidron, 2 Sam. 15, 23. 1 K. 2, 38. 15, 13. So genr. Luc. Hermot. 86. Xen. Hell. 4. 4. 7. Strictly poet. for χεῖμαῤῥοος, Lob. ad Phryn. p. 234, 669.

χειμών, ὠνος, ὁ, (χείμα, kindr. χιών,) pr. stormy or rainy weather, e. g.

1. Genr. storm, tempest, foul weather; Matt. 16, 3 καὶ πρωτὶ· σήμερον χειμὼν. Acts 27, 20 *χειμῶνός τε οὐκ ὀλίγον ἐπικειμένου*.

Sept. for עֲזָרָה Ezra 10, 9. Job 37, 6.—Jos. Ant. 6. 5. 6. Ael. V. H. 8. 5. Plut. Timol. 19. 28 τοῦ χειμῶνος ἐπικειμένον. Xen. Mem. 3. 5. 6.

2. Meton. the season of rains and storms, the rainy season, winter; for the winter of Palestine, see Bibl. Res. in Palest. II. p. 96 sq. John 10, 22 καὶ χειμῶν ἦν. 2 Tim. 4, 21. Genit. as time when, χειμῶνος, in winter, Matt. 24, 20. Mark 13, 18. Sept. for יָרֵיחַ Cant. 2, 11.—Diod. Sic. 1. 41 init. Dem. 124. 3. Xen. Mem. 1. 2. 1. Genit. Xen. Conv. 2. 18.

χείρ, ρός, ἥ. 1. the hand, the human hand; Plur. αἱ χεῖρες, the hands; Matt. 3, 12 οὐ τὸ πύλον ἐν τῇ χειρὶ αὐτοῦ. 5, 30 εἰ ἡ δεξιὰ σου χεῖρ σκανδαλίζει σε. 8, 15; τὴν χεῖρα ἔχων ἔηράν. ἐξηραμμένην 12, 10. Mark 3, 1. 3. Matt. 15, 20 ἀνίπτοις χερσὶν φαγεῖν. 26, 23 ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, in allusion to the oriental manner of eating. Matt. 27, 24. Mark 3, 5. Luke 6, 1. 24, 39. John 20, 25. 27. Acts 3, 7. 17, 25. 28, 3. 4. 1 Cor. 4, 12 et 1 Thess. 4, 11 ἐργάζεσθαι ταῖς ἰδίαις χερσὶ. Gal. 6, 11 et Philem. 19 ἔγραψα τῇ ἐμῇ χειρὶ. Col. 4, 18 ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ. Heb. 12, 12. James 4, 8. 1 John 1, 1. al. ssep. So of angels, Matt. 4, 6 ἐπὶ χειρῶν ἀρουσὶ σε. Luke 4, 11. Rev. 1, 16. 17. 6, 5. 8, 4. al. Sept. very often for יָד, as Gen. 22, 6. 24, 2. Prov. 26, 15. Is. 6, 6. (Luc. D. Deor. 26. 1. Hdian. 1. 9. 7. Xen. An. 6. 1. 9. ib. 1. 10. 1.) In phrases; e. g. ἔργα χειρῶν τινός, the works of one's hands, idols, Acts 7, 41; evil deeds or conduct, Rev. 9, 20; of God, the works of creation, Heb. 1, 10. 2, 7; comp. below in no. 2, and also in ἔργον no. 3. For αἶρεν τὴν χεῖρα Rev. 10, 5, see in αἶρω no. 1. For other frequent phrases and constructions, see the following articles: δέξιος no. 2. a; ἐκτείνω no. 1; ἐπαίρω no. 1; ἐπιβάλλω no. 1; ἐπίσεις, ἐπιτίσῃμι no. 1. b; ἐπιλαμβάνω no. 1. a; κατασείω; κρατέω no. 1. b; νίπτω.

2. Of God, anthropopathically, i. q. the powerful hand of God; e. g. Acts 4, 30 ἐν τῷ τῇν χεῖρά σου ἐκτείνω σε εἰς ἡσιν, comp. in ἐκτείνω no. 1.—Elsewhere to the hand of God as the instrument of action and of power, is ascribed that which strictly belongs to God himself; comp. in ὁψθαλμός no. 2. Acts 4, 28 ὅσα ἡ χεῖρ σου καὶ ἡ βουλὴ σου προώρῃσε γενέσθαι. 7, 50 οὐχ ἡ χεῖρ μου ἐποίησε ταῦτα πάντα; 1 Pet. 5, 6. So τὰ ἔργα τῶν χειρῶν τοῦ θεοῦ, see above in no. 1, and in ἔργον no. 3. Comp. Sept. and יָד Is. 66, 2. Ps. 103, 22. 8. 6. Also ἡ χεῖρ κυρίου ἦν μετ' αὐτοῦ, the hand of the

Lord was with him, for help, aid, i. q. the Lord was with him, Luke 1, 66. Acts 11, 21. Sept. and יָד יְהוָה עִמָּךְ 1 Sam. 22, 17. 2 Sam. 3, 12.—Further, Acts 13, 11 ἰδοὺ, χεῖρ κυρίου ἐπὶ σέ, lo! the hand of the Lord is upon thee, for punishment. Sept. for יָד יְהוָה Am. 1, 8; אֵל יְהוָה Ez. 13, 9; יָד יְהוָה 1 Sam. 7, 13. 12; 15; comp. Heb. Lex. יָד no. 1. b, c. Non al.

3. With Prepositions, mostly by Hebraism, where to χεῖρ as the instrument of action and power, is often ascribed what strictly belongs to the person himself or to his power; comp. above in no. 2. E. g. a) διὰ χειρός v. χειρῶν τινος, by the hand or hands of any one, by his intervention, i. q. διὰ τινος. Mark 6, 2 δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται, i. e. are done by him. Acts 2, 23. 5, 12 διὰ τῶν χειρῶν τῶν ἀπ. ἐγένετο σημεῖα καὶ τέρατα. 7, 25. 11, 30. 14, 3. 15, 23. 19, 11. non al. Sept. and בְּיָד Lev. 10, 11. 2 Chr. 34, 14. Sept. often ἐν χειρὶ, 1 K. 2, 25. 12, 15; see below in lett. c. Heb. Lex. יָד aa. b) εἰς χεῖράς τινος, into the hands of any one, i. e. into his power; so chiefly παραδίδοναι εἰς χ. Matt. 17, 22. 26, 45. Mark 9, 31. 14, 41. Luke 9, 44. 24, 7. Acts 21, 18. 27, 11. non al. Comp. in παραδίδωμι no. 1. Sept. for בְּיָד יְהוָה 1 Sam. 23, 4. 12. 14. Job 16, 11. al. Sept. oftener ἐν χειρὶ, Judg. 2, 14. 6, 1. al. Also with verbs of committing, δίδοναι τι εἰς χ. John 13, 3; παρατίσῃμι εἰς χ. Luke 23, 46. Sept. and Heb. Gen. 42, 37. (Pol. 3. 52. 7. Dem. 32. 1.) Once ἐμπήτεον εἰς χεῖράς τινος, to fall into the hands of any one, into his power, for punishment, Heb. 10, 31. Sept. for בְּיָד יְהוָה 2 Sam. 24, 14. 1 Chr. 21, 13. So Ecclus. 2, 18. 38, 15. Comp. ἄλσειν εἰς χεῖρας, Luc. Gymnas. 25. Xen. Cyr. 2. 4. 15. c) ἐν χειρὶ τινος, once i. q. εἰς χεῖράς τινος, comp. ἐν no. 4. John 3, 35 πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. (Sept. for בְּיָד יְהוָה Josh. 2, 24. Judg. 1, 2.) Elsewhere i. q. διὰ χειρός τινος, see above in lett. a, i. e. by or through the intervention of any one, Acts 7, 35 ἐν χ. ἀγγέλου. Gal. 3, 19 ἐν χ. μεσίτου. Sept. for בְּיָד Num. 15, 23. Jer. 37, 2. So Ecclus. 48, 20. 49, 6. d) ἐκ χειρός τινος, out of the hand of any one, out of his power, after verbs of freeing, delivering, and the like; Luke 1, 71 σωτηρίαν ἐκ χειρός πάντων κτλ. v. 74. John 10, 28. 29. 39. Acts 12, 11. 24, 7 Ἀνσίας . . . (αὐτὸν) ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε. Sept. for בְּיָד Gen. 32, 11. Ex. 18, 9. 10. So Jos. Vit. § 15 Σεδι

ῥύσασθαι με ἐκ τῆς ἐκείνων χειρός. Comp. Luc. D. Deor. 11. 2. +

χειραγωγέω, ᾧ, f. ἦσω, (χειραγωγός,) to lead by the hand, c. acc. Acts 9, 8. 22, 11.—Artemid. 5. 20. Luc. Tim. 30, 32. Diod. Sic. 13. 20.

χειραγωγός, οὗ, ὁ, ἡ, adj. (χείρ, ἄγω, ἀγωγή,) leading by the hand, a hand-leader, Acts 13, 11.—Artemid. 1. 50 τυφλοὺς ἐποίησεν, ἵνα χειραγωγοῖς χρῆσονται. Plut. de Fortun. 2 fin.

χειρόγραφον, ου, τό, (χειρόγραφος; χείρ, γράφω,) chirography, hand-writing, Dion. Hal. Ant. 5. 8. Pol. 30. 8. 4.—In N. T. meton. a hand-writing, manuscript, something written by hand, e. g. the Mosaic law, the letter in antith. to the spirit, Col. 2, 14; comp. Eph. 2, 15. So gent. Pol. 30. 8. 4; and of a written obligation, bond, Tob. 5, 3. 9, 5. Artemid. 3. 40.

χειροποίητος, ου, ὁ, ἡ, adj. (χείρ, ποίεω,) made with hands, artificial, external, e. g. ναὸς χειροποίητος Mark 14, 58. Acts 7, 48. 17, 24. Eph. 2, 11 περιτομή χ. Heb. 9, 11. 24.—Judith 8, 18. Hdian. 8. 1. 14. Xen. An. 4. 3. 5.

χειροτονέω, ᾧ, f. ἦσω, (χειροτόνος; χείρ, τείνω,) to stretch out the hand, to hold up the hand, as in voting; hence to vote, to give one's vote, by holding up the hand, intrans. Pol. 9. 30. 5.—In N. T. trans. to choose by vote, to appoint; c. acc. et dat. Acts 14, 23 χειροτονήσαντες αὐτοῖς πρεσβυτέρους. Pass. 2 Cor. 8, 19. [2 Tim. 4, 23. Tit. 3, 16.] So Jos. Ant. 13. 2. 2 χειροτονοῦμεν δέ σε σήμερον ἀρχιερέα. Hdian. 7. 10. 3. Xen. Hell. 6. 2. 11.

χείρων, ονος, ὁ, ἡ, worse, irreg. Comparat. to adj. κακός, from an obsol. posit. χέρης, see Buttm. § 68. 2; spoken of state, condition, quality, Matt. 9, 16 et Mark 2, 21 σχίσμα χείρων γίνεται. Matt. 12, 45 τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου γίνεται χείρονα τῶν πρώτων. 27, 64. Mark 5, 26. Luke 11, 26. John 5, 14. 2 Pet. 2, 20. Of punishment, worse, more severe, Heb. 10, 29. So Wisd. 15, 18. Hdian. 3. 13. 14. Diod. Sic. 20. 57. Xen. Mem. 4. 5. 6.—Trop. of persons, in a moral sense; 1 Tim. 5, 8 ἀπίστου χείρων. 2 Tim. 3, 13. So Æschin. 60. 15. Xen. Mem. 1. 2. 32.

χερουβίμ, Heb. Plur. כְּרֻבִּים, cherubim, from Sing. כְּרֻב, Sept. χερούβ Ex. 41, 18, a cherub; in N. T. spoken of the golden figures representing the cherubim and placed on or over the ark, Heb. 9, 5; comp. Sept. and Heb. Ex. 25, 18 sq.—The cheru-

bim, in the theology of the Hebrews, are beings of a celestial nature, having a form composed from the figures of a man, eagle, ox, and lion, as the emblems of wisdom and strength, with four wings; comp. Ez. c. 1. 10. As to their office, they are first mentioned as guarding the gate of Paradise, Gen. 3, 24; then, as bearing the throne of God upon their wings swiftly through the clouds, 2 Sam. 22, 11. Ps. 18, 12. Ez. l. c. Golden figures of cherubim were placed on or over the ark, so as to cover it, Ex. 25, 18 sq. and as the ark was the seat of God's visible presence, he is hence said to dwell between the cherubim, 1 Sam. 4, 4. 2 Sam. 6, 2. Ps. 80, 2. 99, 1. When the temple was built, other like images were placed over the ark and around the holy of holies, 1 K. 6, 23 sq. 8, 6 sq. See espec. Heb. Lex. art. כְּרֻבִּים.—Jos. Ant. 3. 6. 5 τῷ δ' ἐπιτέματι αὐτῆς (τῆς κιβωτοῦ) ἦσαν προστυπεῖς δύο· χερουβεῖς μὲν αὐτοὺς Ἑβραῖοι καλοῦσι. ib. 8. 3. 3.

χῆρα, as, ἡ, (χῆρος,) a widow, one bereaved of a husband; Matt. 23, 13 [14] οἰκίας τῶν χηρῶν. Mark 12, 40. 42 μία χῆρα πτωχή. v. 43. Luke 2, 37. 4, 25. 7, 12. 18, 3. 5. 20, 47. 21, 2. 3. Acts 6, 1. 9, 39. 41. 1 Cor. 7, 8. 1 Tim. 5, 3. 4. 5. 9. 11. 16 bis. James 1, 27. Sept. for חֵרֶבָה Gen. 38, 11. Ex. 22, 22. 24. al. (2 Macc. 3, 10. Soph. Aj. 653. Luc. de Mort. Peregr. 12.) With γυνή added; Luke 4, 26 πρὸς γυναῖκα χήραν to a widow woman. Sept. γυνή χῆρα for חֵרֶבָה 2 Sam. 14, 5. 1 K. 7, 14. So Jos. Ant. 8. 13. 2. Plut. Mor. II. p. 28. Æsop. Fab. 24.—Poet. of a city left desolate, Rev. 18, 7; comp. Is. 47, 8. Lam. 1, 1.

χθές, adv. yesterday, John 4, 52. Acts 7, 28. Heb. 13, 8. Sept. for חֵרֶבָה Gen. 31, 2. 2 Sam. 3, 17.—Hdian. 8. 6. 3. Luc. D. Deor. 7. 3. Xen. An. 6. 4. 18. The Attics wrote also ἐχθές, comp. Lob. ad Phryn. p. 323.

χιλιάρχος, ου, ὁ, (χίλιοι, ἄρχω,) a chiliarch, captain of a thousand, Sept. for חִלְיָרְחָא Deut. 1, 15. 2 Sam. 18, 1. Xen. Cyr. 3. 3. 11 συνεκάλεσε μυριάρχους καὶ χιλιάρχους καὶ ταξιάρχους καὶ λοχαγούς.—In N. T. a chiliarch, put for a commander, captain, a military chief, viz.

1. Genr. Mark 6, 21. Acts 25, 23. Rev. 6, 15. 19, 18.—Jos. Ant. 7. 2. 2.

2. Spec. a tribune, a military tribune, an officer of the Roman armies, six of whom were attached to each legion and were its chief officers. In battle each tribune seems to have had charge of ten centuries; whence

prob. the Greek name *χιλίαρχος*; see Adam's Rom. Ant. p. 369, comp. p. 193. Dict. of Antt. art. *Exercitus*, p. 503.—In N. T. spoken of the tribune Claudius Lysias, who commanded the garrison in the fortress Antonia at Jerusalem, Acts 21, 31. 32. 33. 37. 22. 24. 26. 27. 28. 29. 23, 10. 15. 17. 18. 19. 23. 24, 7. 22. So Hdian. 3. 12. 18. Dion. Hal. Ant. 6. 4.

3. Spoken of the captain or prefect of the temple, John 18, 12; see fully in *στρατηγός* no. 2, and *σπείρα* no. 2.

χιλιάς, ἄδος, ἡ, (χιλίοι,) a *chiliad*, a thousand, the noun of number, Luke 14, 31 bis. Acts 4, 4. 1 Cor. 10, 8. Rev. 5, 11. 7, 4. 5 ter. 6 ter. 7 ter. 8 ter. 11, 13. 14, 1. 3. 21, 16. Sept. for *χιλῆς* Gen. 24, 60. Ex. 12, 37.—Luc. Hermot. 56. Plato Phædr. 256. e. Comp. Buttm. § 70.

χιλίοι, αι, α, adj. numeral, a thousand, 2 Pet. 3, 8 bis. Rev. 11, 3. 12, 6. 14, 20. 20, 2. 3. 4. 5. 6. 7. Sept. for *χιλῆς* Gen. 20, 16. Ex. 38, 25.—Hdian. 1. 15. 19. Xen. Hell. 1. 4. 21. Comp. Buttm. § 70.

Χίος, ου, ἡ, Chios, now Scio, one of the larger Greek islands, lying near the coast of Asia Minor, between Samos and Lesbos, and celebrated for its mastix and wine. Acts 20, 15.—Diod. Sic. 5. 81. Comp. Hor. Od. 3. 19. 5. Pococke Descr. of the East; II. 1. p. 1.

χιτών, ὄνος, ὁ, (Heb. *תָּיִת*;) a *tunic*, the inner garment, worn next the skin, mostly with sleeves, and reaching usually to the knees, rarely to the ankles; see Heb. Lex. art. *תָּיִת*. Adam's Rom. Ant. p. 416. Dict. of Antt. art. *Tunica*. So Matt. 5, 40 καὶ τὸν χιτῶνά σου λαβεῖν. Luke 6, 29. John 19, 23 bis. Acts 9, 39. Jude 23. Sometimes two tunics seem to have been worn, prob. of different stuffs, for ornament or luxury; Matt. 10, 10. Mark 6, 9. Luke 3, 11. 9, 3. Hence is said of the high priest, διαρρήξας τοὺς χιτῶνας αὐτοῦ Mark 14, 63; comp. 2 Macc. 4, 38. Jos. Ant. 3. 7. 4, where *χιτών* is the *צִיִּת* or outer tunic. Sept. genr. for *תָּיִת* Gen. 37, 3. 2 Sam. 15, 32. Cant. 5, 4.—Æl. V. H. 1. 16 ἐνδύοντα αὐτὸν τὸν χιτῶνα, καὶ ζοιμάτιον περιβαλόμενον. Luc. D. Deor. 13. 2. Diod. Sic. 4. 38. Xen. Cyr. 6. 4. 1, 2.

χιών, ὄνος, ἡ, *snow*, Matt. 28, 3. Mark 9, 3. Rev. 1, 14. Sept. for *χὺς* Job 37, 6. Is. 1, 18.—Æl. V. H. 7. 6. Hdian. 3. 3. 9. Xen. Mem. 2. 1. 30.

χλαμῖς, ὄδος, ἡ, *chlamys*, a wide cloak worn sometimes by kings, Jos. Ant. 5. 1.

10. Hdian. 7. 5. 7; by military officers, 2 Macc. 12, 35. Æl. V. H. 14. 10; by soldiers and others Plaut. Rud. 2. 2. 9. Xen. Mem. 2. 7. 5; also by a hunter, Luc. D. Deor. 11. 2.—In N. T. prob. the Roman *paludamentum*, officer's cloak, usually of purple, Matt. 27, 28. 31; see in *πορφύρα* fin. The *paludamentum* was hung loosely over the shoulders, being fastened across the breast by a clasp; and reached below the knees; see Adam's Ant. p. 371. Dict. of Antt. art. *Paludamentum*, *Chlamys*.

χλευάζω, f. ἄσω, (χλευή,) to jest, to deride, to scoff, absol. Acts 17, 32; also Acts 2, 13 Rec. where others *διαχλευάζω* q. v.—Wisd. 11, 14. Pol. 4. 3. 13. Aristoph. Ran. 376; c. acc. Plut. Timol. 15. Dem. 78. 12.

χλιαρός, ἁ, ὢν, (χλιαίω, χλίω,) warm, lukewarm, Rev. 3, 16.—Athen. 3. p. 123. e, ὕδωρ χλ. Plut. de Fluv. 25. 3.

Χλόη, ης, ἡ, *Chloe*, pr. n. of a female Christian at Corinth, 1 Cor. 1, 11.

χλωρός, ἁ, ὢν, (χλόη, χλός,) pr. pale-green, yellowish-green, the colour of the first shoots of grass and herbage, Hom. Od. 16. 17.—In N. T.

1. Genr. green, verdant, like young herbage; Mark 6, 39 ἐπὶ τῷ χλωρῷ χόρτῳ. Rev. 8, 7. 9, 4. Sept. for *πῦρ* Gen. 1, 30. Is. 15, 6; *πῦρ* 2 K. 19, 26.—Æl. V. H. 13. 16. Plut. Romul. 20. Thuc. 4. 6.

2. pale, dun, of a horse, Rev. 6, 8 ἵππος χλωρός.—Artemid. 1. 77 or 79 χλωρός γὰρ ὁ χρυσός. Anthol. Gr. III. p. 11 χλωρὴν σάρκα. Hes. Scut. 231 χλ. ἀδάμας.

χξς, six hundred and sixty-six, the number for which these letters stand, viz. χ' 600, ξ' 60, ς' 6; see Buttm. § 2. n. 3. Rev. 13, 18.

χοϊκός, ἡ, ὢν, (χός, χούς,) of earth, earthy, terrene, 1 Cor. 15, 47. 48 bis. 49.—Only in N. T.

χοῖνιξ, ικος, ἡ, a *chænix*, an Attic measure for grain and things dry, equal to the 48th part of the Attic medimnus, or to the eighth part of a Roman modius, and consequently nearly equivalent to one quart English; see in art. *μόδιος*. A *chænix* of grain was the daily allowance for one man, whether soldier or slave, Hdot. 7. 187; see Bæckh Staatsh. der. Ath. I. p. 99 sq. So Rev. 6, 6 bis, *χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοῖνικες κριθῶν δηναρίου*, implying excessive dearth, since the ordinary price of a medimnus of wheat in Attica and Sicily did not exceed five or six drachmæ or denarii; see Bæckh l. c. p. 102 sq.—Sept. Ez. 45. 10.

11. Ael. V. H. 1. 26. Diod. Sic. 19. 49. Xen. An. 1. 5. 6.

χοῖρος, οὐ, ὁ, ἡ, *a swine*; Matt. 7, 6, comp. in κύων. Matt. 8, 30. 31. 32 bis. Mark 5, 11. 12. 13. [14.] 16. Luke 8, 32. 33. 15, 15. 16.—Ael. V. H. 2. 11. Hdian. 5. 6. 21. Xen. An. 7. 8. 5.

χολάω, ᾧ, f. ἦσω, (χολή,) *to be bilious, melancholy, mad*, i. q. μελαγχολάω, Aristoph. Nub. 833.—Later and in N. T. i. q. χολοῦμαι, *to be full of gall, to be angry, enraged*, c. dat. pers. John 7, 23 ἐμοὶ χολᾷτε. So 3 Macc. 3, 1. Mosch. 1. 10. Artemid. 1. 4. Diog. Laert. 9. 66. Schol. in Aristoph. Plut. 12, χολᾶν· παρὰ τοῖς Ἀττικοῖς, τὸ μαίνεσθαι· παρὰ τοῖς κοινοῖς, τὸ θυμοῦσθαι.

χολή, ἥς, ἡ, *the bile, gall*, Palaph. 27. 2. Plato Rep. 564. b; then as the seat of *anger, choler, wrath*, Luc. Fugit. 19. Dem. 778. 8.—In N. T. *gall, bitterness*, viz.

1. *poison, venom*, trop. Acts 8, 23 εἰς γὰρ χολὴν πικρίας... ὁρῶ σε θῆνα, i. q. εἰς χολὴν πικράν, *bitter gall, venom*; see in πικρία and σύνδεσμος. Sept. pr. for חֲמָר poppy, poison, Deut. 29, 17. 32, 32.—Plut. Romul. 17 ὥσπερ τοῦ καὶ χολῆς ἐνὶναι θηρίων.

2. From the Heb. *bitter herbs*, e. g. wormwood, poppy, myrrh, and the like; Matt. 27, 34 ἔδωκαν αὐτῷ πικρὴν ὄξος μετὰ χολῆς μεμιγμένον, comp. Mark 15, 23; see fully in ὄξος.—Sept. for חֲמָר wormwood, Prov. 5, 4. Lam. 3, 15; and for חֲמָר poppy, Ps. 69, 22. Jer. 8, 14.

χόος, ὁ, (χέω, χόω,) contr. nominat. χόους, gen. χόος, dat. χοῖ, acc. χοῦν, comp. Passow s. v. Buttm. § 58 pen. *earth*, as dug out and thrown up, *a heap of earth, mound*, Hdot. 1. 150 ὁ χόος ὁ ἐξορυχθεὶς. Pol. 4. 40. 7. Thuc. 2. 76.—In N. T. genr. *loose earth, dirt, dust*; Mark 6, 11 ἐκτινάξατε τὸν χοῦν κτλ. i. q. κοινότροπος in Matt. 10, 14; see in ἐκτινάσσω. (Sept. for חֲמָר Is. 52, 2.) Rev. 18, 19 ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, in token of grief, mourning; see in σποδός, and so Sept. for חֲמָר Josh. 7, 6. Sept. genr. for חֲמָר Gen. 2, 7. 2 Chr. 1, 9. So Hdian. 8. 4. 11.

Χοραζίν, ἡ, indec. Chorazin, written also in Mss. Χοραζαῖν, Χοραζίν, or χώρα Ζίν, a place of Galilee mentioned in connection with Bethsaida and Capernaum, and probably near them, Matt. 11, 21. Luke 10, 13. According to Eusebius and Jerome in Onomast. Chorazin was a village (κώμη) of Galilee, two Roman miles from Capernaum, already deserted in their day; see Rosenm. Bibl. Geogr. II. ii. p. 72. Reland Palæst. p. 721 sq. Bibl. Res. in Palest. III. p. 294.

χορηγέω, ω, f. ἦσω, (χορηγός; χορός, ᾄγω,) *to be chorus-leader, to lead a chorus of singers and dancers*, Anthol. Gr. I. 73; trop. Luc. Necyom. 16. Plato Theæt. 27. p. 179. d. Then, *to lead out or furnish a chorus on public occasions at one's own expense, for which purpose at Athens persons called χορηγοὶ were appointed from each tribe*, Dem. 565. 11. Xen. Mem. 3. 4. 3, 6. Xen. Ath. 1. 13 χορηγοῦσι οἱ πλοῦσιοι. Sturz Lex. Xen. art. χορηγός. Potter's Gr. Ant. I. p. 86. Dict. of Antt. art. Choregus.—Hence genr. and in N. T. *to furnish, to supply, to give*, c. acc. 1 Pet. 4, 11 ἐξ ἰσχύος ἡς [ἡν] χορηγεῖ ὁ θεός. 2 Cor. 9, 10 ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι... χορηγήσαι καὶ πληθύναι τὸν σπόρον ὑμῶν, where for the Opt. see Matth. § 513. Buttm. § 139. m. 7. Winer § 42. 5. So Ecclus. 1, 10. 25. Ael. V. H. 4. 19. Hdian. 1. 6. 9. Diod. Sic. 2. 35 χορηγοῦσα τὰς τροφὰς ἀφθόνως.

χορός, οῦ, ὁ, ἡ, *a dance, ring-dance*, and in general, dancing as connected with music and song, espec. on festive occasions; Luke 15, 25 ἤκουσε συμφωνίας καὶ χορῶν. Sept. for חֲמָר Ex. 15, 20. Judg. 11, 34.—Hom. Il. 16. 18. Luc. D. Deor. 22. 3. Dem. 530. 23. Xen. Hi. 6. 2. Meton. a chorus, troop of dancers and singers, Jos. Ant. 7. 4. 2. Hdian. 4. 2. 9. Xen. Mem. 3. 2. 12.

χορτάζω, f. ἄσω, (χόρτος,) *to feed with grass, hay; to fodder*; pr. beasts, c. acc. Hes. Op. 450 or 454. Plato Rep. 372. d.—In N. T. genr. *to feed, to fill with food, to satisfy, to satiate*; spoken

1. Of birds of prey; Pass. c. ἔκ τινος, Rev. 19, 21 τὰ θῆρτα ἐχορτάσθη ἐκ τῶν σαρκῶν.

2. Of persons, in the usage of the later Greek, Sturz de Dial. Alex. p. 200. Lob. ad Phryn. p. 64; so c. accus. expr. or impl. Matt. 15, 33 ὥστε χορτάσαι ὄχλον τοσούτων. Pass. Matt. 14, 20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν. 15, 37. Mark 6, 42. 7, 27. 8, 8. Luke 9, 17. John 6, 26. Phil. 4, 12. James 2, 16. Sept. for חֲמָר Jer. 5, 7. Ps. 37, 19. (Arr. Epict. 1. 9. 19. Athen. 3. p. 99. f. Plut. Symp. 1. 2. 2.) With a further adjunct of the material, c. gen. Mark 8, 4 τοὺτους... χορτάσαι ἄρτων. Matth. § 353. With ἀπό τινος, Luke 16, 21 ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψυχίων. Sept. c. gen. for חֲמָר Lam. 3, 15. 30; c. ἀπὸ for חֲמָר Ps. 104, 13. So c. gen. Anthol. Gr. III. p. 22.—Trop. *to satisfy the desire of any one, to fill*; Pass. Matt. 5, 6. Luke 6, 21.

χορτασμα, ατος, τό, (χορτάζω,) *fodder, forage, green or dry, for animals*, Sept. for

αἰσθησις Gen. 24, 25. 32. Pol. 9. 4. 3. Diod. Sic. 20. 76.—In N. T. genr. *food, sustenance*, for persons, Acts 7, 11. So *χόρτος* Anth. Gr. I. p. 119.

χόρτος, ου, ό, (kindr. Lat. *hortus*.) pr. an inclosure, yard, court, Hom. II. 11. 773 or 774; espec. for cattle, ib. 24. 640; then of a place or range of pasturage, a pasture, range, Eurip. Iph. Taur. 134 *χόρτοι εὔδειθοι*. ib. Cyclop. 504 or 507. Pind. Ol. 13. 62 *χόρτοι λέοντος*. Meton. fodder for animals, green or dry, grass, hay, Hes. Op. 604 or 608. Luc. Asin. 15. Xen. Cyr. 8. 6. 12. An. 1. 5. 10 *χόρτον κοῦφον*.—Hence genr. and in N. T. grass, herbage; Matt. 6, 30 *τὸν χόρτον τοῦ ἀγροῦ*. 14, 19. Mark 6, 39 *ἐπὶ τῷ χλωρῷ χόρτῳ*. Luke 12, 28. John 6, 10. 1 Cor. 3, 12. James 1, 10. 11. 1 Pet. 1, 24 ter. Rev. 8, 7, 9, 4. Also of grain as growing, Matt. 13, 26. Mark 4, 28. Sept. for *חֲצִיר* Ps. 38, 2. Is. 40, 7, 8; *חֲצִיר* Gen. 2, 5. Prov. 19, 12. So Plut. Romul. 8. Xen. An. 1. 5. 5 *οὐ γὰρ ἦν χόρτος, οὐδὲ ἄλλο δένδρον οὐδέν, ἀλλὰ ψυλὴ ἦν ἅπαντα ἡ χώρα*.

Χουζας, α, ό, *Chuzas*, pr. n. of the steward of Herod Antipas, Luke 8, 3. See in *ἐπίτροπος* no. 1.

χούς, see in *χόος*.

χράω, ω, f. *ήσω*, contracted in *η* instead of *α*, like *ζάω*, Butt. *ή* 105. n. 5. The root *χράω* under different forms, has in prose four different significations, viz. *χράω* to utter an oracle, not found in N. T.; *κίχρημι* to supply with, to lend; *χράομαι* to use; *χρή* impers. *it needs, behooves*; see in Butt. *ή* 114. Passow in *χράω*.—In N. T.

I. *κίχρημι*, to lend, see in its order.

II. *χράομαι*, f. *ήσομαι*, Mid. depon. aor. 1 *ήχρησάμην*, Imperat. *χρήσαι* 1 Cor. 7, 21; to use, to make use of, c. dat. Butt. *ή* 133. 4. a. Matth. *ή* 396. 1. a) Of things, Acts 27, 17 *βοηθείας ήχρώτο*. 1 Cor. 7, 21. 31. 9, 12. 15. 2 Cor. 1, 17. 3. 12. 1 Tim. 1, 8. 5, 23 *οὕτω δλίγω χρώ*. So Wisd. 2, 6. *Æl.* V. H. 5. 1. Xen. Cyr. 1. 4. 4. b) Of persons, to use well or ill, to treat, c. dat. et adv. Acts 27, 3 *φιλανθρώπως τε ό' Ιούλιος τῷ Παύλῳ χησάμενος*. With adv. simpl. 2 Cor. 13, 10 *ἵνα παρὼν μὴ ἀποτόμως (ὑμῖν) χηρώμαι*, lest I treat you sharply, use sharpness, comp. Sept. Esth. 1, 19. 9, 27. Sept. for *לְהַחֲזִיק* Gen. 16, 6. 19, 8. So Jos. Ant. 2. 15. 1 *χαλεπῶς*. Hdian. 3. 13. 8. Xen. Mem. 4. 6. 5.

III. Impers. *χρή*, impf. *ήχρην*, inf. *χρήναι*, Butt. *ή* 114; pr. 'there is use for,' hence,

it needs, it behooves, it ought, Germ. *es braucht*; c. inf. James 3, 10 *οὐ χρή... ταῦτα οὕτω γίνεσθαι*, these things ought not so to be. Butt. *ή* 129. 18.—Jos. Ant. 14. 13. 7 *τί χρή ποιεῖν*. *Æl.* V. H. 2. 12. Hdian. 1. 6. 18. Xen. Cyr. 1. 4. 19, 24.

χρεία, as, ή, (*χρεός, χράομαι*.) 1. use, usage, employment, the act of using, Xen. Mem. 4. 2. 25 *πρὸς τὴν τοῦ ἵππου χρείαν*. ib. 2. 4. 1.—In N. T. meton. that in which one is employed, an employment, affair, business; Acts 6, 3 *οὗς καταστήσομεν ἐπὶ τῆς χρείας ταύτης*. So 2 Macc. 7, 24. Jos. B. J. 2. 20. 3 *οὐκ ἐπέστησαν [αὐτὸν] ταῖς χρείαις*. Pol. 3. 45. 2 *τοῖς ἐπὶ τὴν αὐτὴν χρείαν ἐξαπεσταλμένοις*. Dion. Hal. Ant. 5. 7 fin.

2. need, necessity, want. a) Genr. Eph. 4, 29 *εἴ τις [λόγος] ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας*, genit. of qual. for needful edification; comp. Winer. *ή* 34. 2. So *χρεία ἐστὶ*, there is need, opus est, c. gen. Luke 10, 42 *ἐνὸς δέ ἐστι χρεία, one thing is needful*; also c. infin. Heb. 7, 11.—Diod. Sic. 1. 19. Plut. Pericl. 8; c. gen. Eccclus. 3, 23. Pol. 3. 111. 10 *οὐκ ἔτι λόγων, ἀλλ' ἔργων ἐστὶν ἡ χρεία*. Xen. Mem. 3. 3. 3.

b) Of personal need, necessity, want; Acts 20, 34 *ταῖς χρείαις μου... ὑπηρετήσαν αἱ χεῖρες αὐταί*. Rom. 12, 13. Phil. 2, 25. 4, 19; *εἰς τὴν χρείαν* for one's need or wants, Phil. 4, 16; *εἰς τὰς χρείας* id. Tit. 3, 14; *τὰ πρὸς χρείαν*, things for need, such things as were necessary to us, Acts 28, 10.—Eccclus. 29, 2. Plut. Cato Maj. 3. Luc. de Merc. cond. 7. Xen. Cyr. 1. 6. 10.

c) Elsewhere only in the phrase *χρείας ἔχω*, to have need, to need, to want, e. g.

a) Genr. and c. genit. to have need of; Matt. 9, 12 *οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ*. 21, 3. 26, 65 *τί ἔτι χρείαν ἔχομεν μαρτύρων*; Mark 2, 17. 11. 3. 14, 63. Luke 5, 31. 9, 11 *τοὺς χρείαν ἔχοντας θεραπεύεις*. 15, 7. 19, 31. 34. 22, 71. John 13, 29. 1 Cor. 12, 21 bis. 24 *οὐ χρείαν ἔχει* sc. *ἐν σχημοσύνης*. Heb. 5, 12 bis. 10, 36. Rev. 21, 23, 22, 5. With infin. Act. Matt. 14, 16 *οὐ χρείαν ἔχουσιν ἀπελθεῖν*. John 13, 10. 1 Thess. 1, 8. 4, 9; also inf. Pass. Matt. 3, 14. 1 Thess. 5, 1. Comp. Butt. *ή* 140. 2. Matth. *ή* 535. n. Winer *ή* 45. n. 1. With ἵνα, John 2, 25. 16, 30. 1 John 2, 27. Sept. c. gen. for *גָּזַח* Prov. 18, 2. Is. 13, 17. So c. gen. Eccclus. 13, 6. Pol. 9. 12. 1. Diod. Sic. 18. 42. β) Of personal need, want; c. gen. Matt. 6, 8 *οἷδε γὰρ ό πατήρ ὑμῶν, ὃν χρείαν ἔχετε*. 1 Thess. 4, 12. Rev. 3, 17. Absol. to have need, to be in need, to be in want; Mark 2, 25 *τί ἐποίησε Δαβὶδ, ὅτε χρείαν ἔσχε*. Acts 2, 45. 4, 35. Eph.

4, 28 μεταδίδοναι τῷ χρεῖαν ἔχοντι. 1 John 3, 17.

χρεωφειλέτης, ου, ὁ, (χρέος, Att. χρέως, ὀφείλω,) a debt-ower, debtor, Luke 7, 41. 16, 5.—Sept. Prov. 29, 13. Dion. Hal. Ant. 6. 22. Plut. J. Caes. 5. Comp. Lob. ad Phryn. p. 691.

χρή, impers. verb, see in χράω III.

χρήζω, f. ἥσω, (χρή, χρεία,) to need, to have need of, to want, to desire; c. gen. Matt. 6, 32 et Luke 12, 30 οἶδε γὰρ ὁ πατήρ ὑμῶν... ὅτι χρήσετε τούτων πάντων. Luke 11, 8. Rom. 16, 2. 2 Cor. 3, 1.—Symm. for γρη Job 22, 3. Hdian. 4. 11. 10. Xen. Cyr. 4. 5. 22.

χρήμα, ατος, τό, (χράομαι,) pr. something for use, useful, what one can use, what one needs, Xen. Œc. 1. 7 sq.—Hence genr. and in N. T. profit, riches, wealth, usually Plur. τὰ χρήματα, Matt. 10, 23 οἱ τὰ χρήματα ἔχοντες, i. e. the rich. v. 24 πεποιθότας ἐπὶ τοῖς χρήμασιν. Luke 18, 24. Sept. for חֶסֶד Josh. 22, 8. 2 Chr. 1, 11. 12. (Hdian. 3. 13. 11. Plut. Theusens 3. Thuc. 1. 8. Xen. Mem. 1. 2. 45 τῶν τὰ χρήματα ἐχόντων.) Spec. money; once Sing. Acts 4, 37 ἤνεγκε τὸ χρήμα, the money, the price, i. q. τιμή in 5, 2. Plur. Acts 8, 18. 20. 24, 26. Sept. for חֶסֶד Job 27, 17. So 1 Macc. 14, 32. Hdian. 5. 4. 4. Diod. Sic. 13. 106.—In Greek writers also i. q. a thing, matter, business, πρᾶγμα, Palæph. 31. 8. Pol. 12. 15. 8. Xen. Cyr. 5. 2. 34.

χρηματίζω, f. ἴσω, (χρήμα,) to do business, to be engaged in business, either private or public, Sept. 1 K. 18, 27. Æl. V. H. 3. 4 χρηματίζων ὑπὲρ τινων δημοσίων καὶ κοινῶν πραγμάτων. Thuc. 1. 87; espec. in trade and money affairs, Mid. to do good business, to make profit, to gain, Æl. V. H. 4. 12. Xen. Lac. 7. 1, 5. Of kings and magistrates, to do business publicly, to give audience and answer as to ambassadors or petitioners, to give response or decision, Jos. Ant. 11. 3. 2 ὁ βασιλεὺς... καίσας ἐν ᾧ χρηματίζειν εἰδὼν τότῃ. Pol. 4. 27. 9 ὁ δὲ βασιλεὺς Φίλιππος, χρηματίσας τοῖς Ἀχαιοῖς. Dem. 250. 10. Xen. Ath. 3. 2.—Hence in N. T.

1. Spoken in respect to a divine response, oracle, declaration, to give response, to speak as an oracle, to warn from God; absol. Heb. 12, 25 τὸν ἐπὶ γῆς παραιτησάμενοι χρηματίζοντα, i. e. Moses, who consulted God and delivered to the people the divine responses, precepts, warnings, and the like. So Sept. of a prophet, for נָבִיא Jer. 26, 2;

of God, 30, 2. 36, 4. (Jos. Ant. 10. 1. 3 ὁ δὲ προφήτης... χρηματίσας αὐτῷ τοῦ θεοῦ. ib. 11. 8. 4 ἐχρημάτισεν αὐτῷ κατὰ τοὺς ὑπνοὺς ὁ θεός. Diod. Sic. 3. 6 τοὺς θεοὺς αὐτοῖς ταῦτα κεχρηματικέναι.) Pass. of persons, to receive a divine response, warning; to be warned or admonished of God; absol. Heb. 8, 5 ὡς κεχρημάτισται Μωϋσῆς. So c. inf. Matt. 2, 12. Acts 10, 22 ὑπὸ ἀγγέλου. With περί τινος Heb. 11, 7; κατ' ὄναρ Matt. 2, 12. 22. Of things, to be given in response, to be revealed; Luke 2, 26 ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος ἁγίου. So Jos. Ant. 11. 8. 4 τὸ χρηματισθέν, a divine oracle.

2. In the later Greek usage, i. q. 'to do business as any one, under any name;' hence genr. to take or bear a name, to be named, called; constr. with the name in apposit. Acts 11, 26 χρηματῖσαι τε πρώτων ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. Rom. 7, 3 μοιχαλὶς χρηματίζει.—Jos. Ant. 13. 11. 3 Ἀριστόβουλος... χρηματίσας μὲν Φιλέλλην. Plut. M. Anton. 54 fin. Κλεοπάτρα... νέα Ἴσις, ἐχρημάτιζε. Diod. Sic. 1. 44. Pol. 5. 57. 2.

χρηματισμός, ου, ὁ, (χρηματίζω,) pr. 'the doing of business;' hence, business, profit, gain, Plut. Philopem. 4. Dem. 568. 18; the giving audience, response, decision, Æl. V. H. 9. 13. Pol. 28. 14. 10.—In N. T. a response from God, an oracle, answer, Rom. 11, 4. So 2 Macc. 2, 4.

χρήσιμος, η, ου, (χράομαι,) good for use, useful, profitable; 2 Tim. 2, 14 εἰς οὐδὲν χρήσιμον. Sept. for מְשֻׁבָּח Gen. 37, 26; מְשֻׁבָּח Ez. 15, 4.—Wisd. 8, 7. Plut. de Ira cohib. 6 ἐπ' οὐδενὶ χρήσιμῳ. Xen. Mem. 2. 7. 7.

χρήσις, εως, ἡ, (χράομαι,) use, a using, Jos. Ant. 4. 8. 5. Hdian. 3. 14. 13. Xen. Lac. 7. 6.—In N. T. spec. the use of the body in sexual intercourse, Rom. 1, 26. 27. So Ocell. Lucan. 4 πρὸς τὴν τῶν ἀφροδισίων χρήσιν. Luc. Amor. 25 χρήσις παιδική, comp. 19. Isocr. 386. c.

χρηστεύομαι, Mid. depon. (χρηστός,) to show oneself χρηστός, to be good-natured, gentle, kind; 1 Cor. 13, 4 ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται.—Only in N. T.

χρηστολογία, as, ἡ, (χρηστός, λόγος,) good-natured discourse, good words, fair speaking; Rom. 16, 18 διὰ τῆς χρηστολογίας καὶ εὐλογίας.—Theophyl. ad h. l. χρηστολογία· κολακεία, ὅταν τὰ μὲν ῥήματα φιλίας ᾖ, ἡ δὲ διάνοια δόλου γέμουσα. Eustath. in Il. ψ, p. 1437. 55. Comp. χρηστοὶ λόγοι Hdian. 8. 3. 10.

χρηστός, ἡ, ὄν, (χράομαι,) *useful, profitable, serviceable, good for any use*, e. g.

1. Of things; Luke 5, 39 ὁ παλαῖος [οἶνος] *χρηστότερός ἐστι*, is better for drinking; comp. Wetst. N. T. I. p. 689 sq. Sept. of figs, for בִּיב, Jer. 24, 2. 5. So Athen. 13. p. 585. e, οἶνον *χρηστὸν μὲν, ὀλίγον δέ*. Theophr. Char. 2. 4; genr. Hdian. 3. 13. 3. Dem. 183. 22.—Trop. *good, gentle, easy* to use or bear; Matt. 11, 30 ὁ γὰρ *ζυγὸς μου χρηστός*. Also morally *useful, good, virtuous*, in the proverb 1 Cor. 15, 33 φθειρούσιν ἡβη *χρηστά* ὀμιλίαι *κακαί*, quoted from Menand. in Poet. Gnom. p. 187. Tauchn. So ἡβη χρ. Aristoph. Nub. 956 or 959; ἡβος χρ. Luc. Phalar. pr. 7; ἔργα χρ. Hdian. 2. 4. 11. Xen. Ath. 1. 5 ἀκρίβεια *πλείστη εἰς τὰ χρηστά*.

2. Of persons, *useful towards others*; hence *good-natured, good, gentle, kind*; Luke 6, 35 αὐτὸς [ὁ θεός] *χρηστός ἐστι ἐπὶ τοὺς ἀγαριστοὺς καὶ πονηροὺς*. Eph. 4, 32. 1 Pet. 2, 3. Neut. τὸ *χρηστόν*, *goodness, kindness*, i. q. ἡ *χρηστότης*, Rom. 2, 4. Sept. genr. for בִּיב Ps. 34, 9. 86, 5.—1 Macc. 6, 11. Hdian. 2. 6. 3. Dem. 1345. 10. Xen. Mem. 1. 2. 20.

χρηστότης, ης, ἡ, (χρηστός,) pr. *usefulness* of persons towards others, i. e.

1. *goodness, gentleness, kindness*; Rom. 2, 4 ἡ τοῦ πλουτοῦ τῆς *χρηστότητος* αὐτοῦ. . . *καταφρονεῖς*; 11, 22 *τερ, ἰδὲ οὖν χρηστ. θεοῦ . . . ἐπὶ δὲ σε χρηστότητα, ἐὰν ἐπιμείνης τῇ χρηστότητι*, i. e. *if thou continue in his goodness*, if thou fall not away. 2 Cor. 6, 6. Gal. 5, 22. Eph. 2, 7. Col. 3, 12. Tit. 3, 4. Sept. for בִּיב Ps. 25, 7. 31, 20. 145, 7.—Æl. V. H. 1. 30. Hdian. 1. 4. 11. Plut. Aristid. 27 fin.

2. Trop. in a moral sense, *goodness, righteousness, uprightness*, comp. in *χρηστός* no. 1 fin. Rom. 3, 12 οὐκ ἐστι ποιών *χρηστότητα*, quoted from Ps. 14, 1. 3, where Sept. for בִּיב.—Hdian. 2. 10. 7. Plato Def. 412. e.

χρίσμα, ατος, τό, (χρίω,) pr. 'something rubbed or smeared on,' e. g. *oil* for anointing, *ointment, unguent*, Jos. Ant. 3. 8. 3. Æl. V. H. 3. 13. Xen. Anab. 4. 4. 13. Meton. *chrisin*, an anointing, unction, Sept. for חֲמִשָּׁה Ex. 29, 7. 30, 25.—In N. T. trop. as to Christians, *an anointing, unction* from God, in the gifts and graces of the Holy Spirit imparted to them; 1 John 2, 20 ὑμεῖς *χρίσμα* ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἶδατε πάντα. v. 27 bis. The allusion is to the anointing and consecration of kings and priests, 1 Sam. 10, 1. 16, 13. 1 K. 1, 39.

Ex. 28, 41. 40, 15. Jos. Ant. 6. 8. 1. This was emblematic of a divine spirit descending and abiding upon them from God; as was afterwards the laying on of hands; Dent. 34, 9. Joel 3, 1 [2, 28]. Jos. Ant. 6. 8. 2; comp. Matt. 3, 16. 17. Acts 2, 1 sq. 8, 15. 17. 1 Cor. c. 12.

Χριστιανός, οὔ, (Χριστός,) a *Christian*, Acts 11, 26. 26, 28. 1 Pet. 4, 16.—Act. Thom. 22. Luc. de Mort. Peregr. 12.

χριστός, ἡ, ὄν, (χρίω,) *anointed*, as Sept. ὁ *ἱερεὺς ὁ χριστός* for הַיֵּשׁבֵּת הַגָּדֹל the high-priest, Lev. 4, 3. 5. 16; also 2 Macc. 1, 10; comp. Ex. 28, 41. 40, 15. Subst. ὁ *χριστός* sc. τοῦ κυρίου, the *anointed of the Lord*, spoken of the Hebrew kings, comp. in *χρίσμα* fin. 1 Sam. 12, 3. 5. 16, 6. 2 Sam. 1, 14. Ps. 18, 51. 28, 8; once of Cyrus, Is. 45, 1.

In N. T. ὁ **Χριστός**, the *Christ*, the *Anointed*, i. q. הַמָּשִׁיחַ, the *Messiah*, the king constituted of God; pr. an appellative of Jesus the Saviour, but often passing over into a proper name or cognomen. On the character of the Messiah and his kingdom, see fully in βασιλεία no. 3.

a) Pr. as an appellative: a) Absol. ὁ *Χριστός*, the *Christ*, the *Messiah*; Mark 15, 32 ὁ *Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ*. John 1, 42 τὸν *Μεσσίαν* ὃ ἐστὶ *μεθερμηνεύμενον ὁ Χριστός*. 4, 42 ὁ *σωτὴρ τοῦ κόσμου, ὁ Χριστός*. Acts 2, 36 ὅτι καὶ *κύριον αὐτὸν καὶ Χριστὸν ὁ θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν*. 9, 22. 18, 28. So Matt. 1, 17. 2, 4. 16, 16. Mark 12, 35. 13, 21. Luke 2, 11. 26 τὸν *Χρ. κυρίου*. 4, 41. 23, 2. John 1, 20. 25. Acts 2, 30. 3, 18. Rom. 8, 11. 1 John 2, 22. 5, 1. 6. Rev. 11, 15. 12, 10. al. sæpiss. Sept. and חֲמִשָּׁה Dan. 9, 25. Ps. 2, 2, comp. 4, 13. So Psalt. Salom. 18, 6 ὁ *Χρ. τοῦ κυρίου*. 17, 35. 18, 8 ὁ *Χρ. κύριος*.

β) Joined with Ἰησοῦς, e. g. Ἰησοῦς ὁ *Χριστός* Acts 5, 42. 9, 34. 1 Cor. 3, 11. al. Ἰησοῦς *Χριστός*, John 17, 3 ὃν ἀπέστειλας Ἰ. *Χριστόν*. Acts 2, 38. 3, 20. 1 John 4, 2. 3. 2 John 7. al. ὁ *Χριστὸς Ἰησοῦς* Acts 17, 3. 18, 5. 28. 19, 4.

b) As pr. name or cognomen, *Christ*: a) Absol. *Χριστός* or ὁ *Χριστός*, chiefly in the Epistles; Rom. 5, 6. 8. 8, 10 ὁ *ἐγγείρας τὸν Χρ. ἐκ νεκρῶν*. 1 Cor. 1, 12. 3, 23. Gal. 1, 6. 7 τὸ *εὐαγγ. τοῦ Χριστοῦ*. 2, 20 *Χριστῷ συνεσταύρωμαι*. Eph. 4, 12. Heb. 3, 6. 5, 5. 1 Pet. 1, 11. 4, 14. al. sæp. β) Oftener joined with Ἰησοῦς, as Matt. 1, 16 Ἰησοῦς ὁ *λεγομένος Χριστός*. So Ἰησοῦς *Χριστός*, in the Gospels Matt. 1, 1. 18. Mark 1, 1. John 1, 17; elsewhere often, Acts 3, 6 εἰ

ῥῶ ὀνόματι Ἰ. Χρ. 4, 10, 8, 12, 10, 36, 28, 31. Rom. 1, 1. 6. 8. 1 Cor. 1, 1. 5, 4. al. sæpius. Χριστός Ἰησοῦς, only in the Epistles ascribed to Paul, 1 Cor. 1, 30. Gal. 3, 14, 26, 4, 14. Phil. 2, 5, 3, 3, 8. Col. 1, 4, al. and so Heb. 3, 1 Rec.—For the use of ὁ κύριος in connection with the names Ἰησοῦς and Χριστός, see in κύριος II. 2. b.

c) Meton. α) For ὁ λόγος τοῦ Χρ. the word or doctrine of Christ, the Gospel, 2 Cor. 1, 19, 21. Eph. 4, 20. β) For τὸ σῶμα τοῦ Χρ. Christ's body, i. e. the church, 1 Cor. 12, 12. γ) For the salvation of Christ, obtained through him, Gal. 3, 27 Χρ. ἐνεδύσασθε. Phil. 3, 8 ἵνα Χρ. κερδήσω. δ) ἐν Χριστῷ, see fully in ἐν no. 1. c. α; comp. ἐν κυρίῳ in κύριος II. 2. b. +

χρίω, f. ἴσω, pr. to touch gently the surface of a body; hence, to rub over, to oint, to anoint with oil, ointment, as a shield, armour, Sept. for חָשַׁב 2 Sam. 1, 21. Diod. Sic. 4, 36. Xen. Cyr. 7, 1, 2; the body, after bathing, exercise, Plut. Agesi. 34. Xen. Conv. 1, 7. In Sept. also to anoint, as a sacred rite, to consecrate by unction to any office, comp. in χρίσμα fin. Sept. for Heb. חָשַׁב of a priest, Ex. 28, 41, 40, 15; of a prophet, 1 K. 19, 16. Is. 61, 1; espec. a king, 1 Sam. 10, 1, 15, 1. 2 Sam. 2, 4, 1 K. 1, 34. Eccclus. 46, 13, 48, 8.—Hence in N. T. to anoint, to consecrate as by unction, to set apart to a sacred work, c. acc. e. g. α) Jesus, as the Messiah, the anointed King, comp. in Χριστός, Acts 4, 27 ὃν ἔχρισας. As a prophet, c. infin. Luke 4, 18 ἔχρισέ με εὐαγγελίσσασθαι πτωχοῖς, from Is. 61, 1 where Sept. for חָשַׁב; see above. So genr. c. dat. πνεύματι ἁγίῳ Acts 10, 38; c. dupl. acc. Heb. 1, 9 ἔρχισέ σε ὁ θεός . . . ἔλαιον ἀγαλλιάσεως, quoted from Ps. 45, 8 where Sept. so for חָשַׁב; comp. Buttm. § 131. 5 and n. 12. Gesen. Lehrp. p. 812. b) Of Christians, as anointed, consecrated, set apart to the service and ministry of Christ and his gospel by the gift of the Holy Spirit; comp. in χρίσμα. 2 Cor. 1, 21 ὁ δὲ βεβαίωσεν ἡμᾶς . . . καὶ χρίσας ἡμᾶς; θεός· ὁ καὶ . . . δοὺς τὸν ἄρραβῶνα τοῦ πνεύματος κτλ.

χρονίζω, f. ἴσω, (χρόνος,) Att. fut. χρονιῶ Heb. 10, 37, comp. Buttm. § 95. 7, 9; to spend or while away time, to linger, to delay, to be long in coming or doing; intrans. and absol. Matt. 25, 5 χρονίζοντος δὲ τοῦ νυμφίου. Heb. 10, 37. (Sept. Hab. 2, 3.) So c. ἐν, Luke 1, 21 ἐν τῷ ναῷ. With. inf. ἔρχισθαι Luke 12, 45, ἐλθεῖν Matt. 24, 48. Sept. for חָשַׁב Judg. 5, 28; c. inf. Gen. 34,

19.—Theophr. Caus. Pl. 4, 10 fin. Diod. Sic. 2, 27. Thuc. 6, 49; ἐν τῇ Ῥώμῃ, Pol. 33, 16, 6.

χρόνος, ου, ὁ, time, in the abstract, as perceived and measured by the succession of objects and events; see Tittm. de Syn. N. T. p. 39 sq.

1. time, pr. and genr. α) Mark 9, 21 πόσος χρόνος ἐστίν; Luke 4, 5 ἐν στιγμῇ χρόνου. Acts 7, 23 τεσσαρακονταετῆς χρόνος. 27, 9. Gal. 4, 4, comp. in πληρῶμαι no. 5. Heb. 11, 32. Rev. 2, 21 ἔδωκα αὐτῇ χρόνον, see in δίδωμι no. 1. c. β. Rev. 10, 6. So διατρίβειν τὸν χρόνον, see in διατρίβω, Acts 14, 3, 28; ποιῆσαι τὸν χρόνον Acts 15, 33, 18, 23, see in ποίω no. 2. e. (Hdian. 8, 5, 1. Pol. 6, 17, 5 χρόνον δοῦναι. Dem. 178, 9. Xen. An. 7, 7, 47.) With prepositions: διὰ τὸν χρόνον Heb. 5, 12; ἐκ χρόνων ἱκανῶν, of or from long times, Luke 8, 27, [23, 7]; ἐν παντὶ χρόνῳ Acts 1, 21. (Sept. Josh. 4, 24.) ἐπὶ χρόνον, for a time, Luke 18, 4. Acts 18, 20; ἐφ' ὅσον χρόνον Rom. 7, 1. 1 Cor. 7, 39. Gal. 4, 1; μετὰ χρόνον πολύν, after long time, Matt. 25, 19. Heb. 4, 7. So c. διά Dem. 615, 10; c. ἐκ, Diod. Sic. 1, 4; c. ἐν, Hdian. 1, 1, 4. Xen. Vect. 4, 25 ἐν τῷ παντὶ χρόνῳ. c. ἐπὶ Xen. Venat. 5, 7; c. μετὰ Hdian. 5, 6, 2. Xen. Venat. 1, 2. b) Accus. χρόνον, χρόνους, marking duration, time how long, Buttm. § 131. 9. Mark 2, 19 ὅσον χρόνον . . . ἔχουσι τὸν νυμφίον. Luke 20, 9 ἀπεδήμησε χρόνους ἱκανούς. John 5, 6 πολλὸν χρόνον. 7, 33 μικρὸν χρόνον. 12, 35, 14, 9. Acts 13, 18, 19, 22, 20, 18, 1 Cor. 16, 7. Rev. 6, 11, 20, 3. Sept. for חָשַׁב Deut. 12, 19, 22, 19. Josh. 4, 14; χρ. μικρὸν for חָשַׁב Is. 54, 7. So Ceb. Tab. 2. Diod. Sic. 1, 4 πλείω χρόνον. Pol. 3, 64, 4 τοσοῦτους χρόνους. Xen. Mem. 3, 6, 13. c) Dat. χρόνῳ, χρόνοις, marking time when, in or during which, comp. Matth. § 406. a. Winer § 31. 5. Buttm. § 133. 4. e. Luke 8, 29 πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, i. e. in, during, since long time. Acts 8, 11. Rom. 16, 25 χρόνοις αἰώνιοις, comp. below in no. 2. So Hdian. 5, 3, 5 μακρῷ χρόνῳ. Soph. Trach. 599.

2. Spec. by the force of adjuncts, χρόνος stands for a time, period, season, like καιρός, comp. Tittm. l. c. E. g. Plur. joined with καιροί, Acts 1, 7 γνώων χρόνους ἢ καιρούς. 1 Thess. 5, 1. With a genit. of event or the like; Matt. 2, 7 τὸν χρόνον τοῦ φαινομένου ἀστέρος. Luke 1, 57 ὁ χρ. τοῦ τεκεῖν. Acts 3, 21, 7, 17, 17, 30. 1 Pet. 1, 17, 4, 3 ὁ παρεληλυθὼς χρόνος τοῦ βίου. With an adject-

tive, pronoun, or the like; Matt. 2, 16 κατὰ τὸν χρόνον ὃν ἠκρίβωσε. Acts 1, 6 ἐν χρόνῳ τούτῳ. Jude 18 ἐσχάτῳ χρόνῳ, and 1 Pet. 1, 20 ἐπ' ἐσχάτων χρόνων, see in ἐσχάτος no. 2. b. 2 Tim. 1, 9 et Tit. 1, 2 πρὸ χρόνων αἰωνίων, see in αἰώνιος no. 1. 1 Pet. 4, 2 τὸν ἐπιλοιπον ἐν σαρκὶ χρόνον. So Sept. for יְהִי Ecc. 3, 1.—Palaeoph. 52. 1. Ael. V. H. 11. 3. Dem. 399. 9. Xen. Mem. 1. 4. 12. τοῦ ἔτους χρόνον. ib. 2. 1. 34 τὸν μέλλοντα χρόνον τοῦ βίου.

χρονοτριβέω, ὦ, f. ἴσω, (χρόνος, τρίβω,) to wear away time, to spend or waste time, to delay, intrans. Acts 20, 16.—Aristot. Rhet. 3. 3. 3. Eustath. in Il. ψ. 1447. 11. ib. 1450. 38.

χρύσεις, ἐη, εον, contr. χρυσοῦς, ἦ, οὖν, (χρυσός,) golden, of gold; 2 Tim. 2, 20 σκεῦη χρυσᾶ. Heb. 9, 4 bis, στάμνος χρυσῇ. Rev. 1, 12. 13. 20. 2, 1. 4. 4. 5, 8. 8, 3 bis. 9, [7.] 13. 20. 14, 14. 15, 6. 7. 17, 4. 21, 15. Sept. for כֶּהֱנִי Gen. 41, 42. Ex. 3, 22.—Hdian. 5. 5. 20. Xen. Mem. 3. 8. 6.

χρυσίον, ου, τό, (dim. of χρυσός,) gold, pr. in small pieces or quantity, espec. as wrought.

1. Genr. Heb. 9, 4 τὴν κιβωτὸν ... περιεκαλυμμένην πάντοθεν χρυσίῳ. 1 Pet. 1, 7. Rev. 3, 18. 21, 18. 21. Sept. for כֶּהֱנִי Ex. 37, 2. 4. 6.—Luc. Tim. 56. Arr. Epict. 1. 1. 5. Hdot. 3. 97.

2. Meton. a) a golden ornament; 1 Pet. 3, 3 περιβέσεις χρυσίων. Rev. 17, 4 et 18, 16 in later edit. So Sept. Job 27, 16. Dem. 1182. 26 χρυσία πολλὰ ἔχουσιν αἱ ἱμάτια καλά. Thuc. 2. 13 τοῖς περικειμένοις χρυσίοις. b) gold coin, money, Acts 3, 6. 20, 33. 1 Pet. 1, 18. So Ecclus. 40, 27. Hdian. 6. 7. 22. Xen. An. 1. 1. 9.

χρυσοδακτύλιος, ου, ὁ, ἦ, adj. (χρυσός, δακτύλιος,) gold-ringed, having a gold ring upon the hand, James 2, 2.—So Arr. Epict. 1. 22. 18 χρυσοῦς δακτυλίους ἔχων πολλούς. Comp. Luc. Tim. 20 χρυσόχειρες.

χρυσόλιθος, ου, ὁ, (χρυσός, λίθος,) chrysolite, pr. golden stone, a name applied by the ancients to all gems of a golden or yellow colour; but prob. designating particularly the topaz of the moderns. Rev. 21, 20. Sept. for יָשָׁרִי topaz Ex. 28, 20. 39, 11.—Jos. Ant. 3. 7. 5. Diod. Sic. 2. 52. Comp. Plin. H. N. 37. 42, 43, 73. Rosenm. Alterthk. IV. i. p. 40.

χρυσόπρασος, ου, ὁ, (χρυσός, πράσινον,) chrysoprase, a precious stone of a greenish golden colour, like a leek; Rev. 21, 20. Comp. Plin. H. N. 37. 20, 32, 34,

73. Many suppose the beryl to be meant; see Winer Realw. art. Edelsteine no. 11.

χρυσός, οὔ, ὁ, 1. gold, Matt. 2, 11 χρυσὸν καὶ λίβανον. 23, 16. 17 bis. Acts 17, 29. 1 Cor. 3, 12. Rev. 18, 12. 9, 7 Rec. Sept. for כֶּהֱנִי 2 Chr. 3, 7. Ezra. 1, 6. Prov. 17, 3.—Luc. Contempl. 4. Hdian. 8. 7. 4. Xen. Cyr. 8. 4. 27.

2. Meton. a) golden ornaments, 1 Tim. 2, 9 ἢ χρυσῶ ἢ μαργαρίταις. Rev. 17, 4 et 18, 16 Rec. So Luc. de Dom. 8 τῶ χρυσῶ ἐς τοσοῦτον κεκόσμηται. Dinarch. 95. 40. b) gold coin, money, treasure, Matt. 10, 9. James 5, 3. So Hdian. 2. 6. 11. Dem. 122. 2. Xen. Mem. 3. 1. 13.

χρυσοῦς, see χρύσεις.

χρυσῶ, ὦ, f. ὥσω, (χρυσός,) to deck with gold, to gild, Pass. Rev. 17, 4 κεχρυσωμένη χρυσῶ v. χρυσίῳ, comp. Engl. 'to gild with gold.' 18, 16. Sept. χρυσῶ χρυσίῳ for כֶּהֱנִי כֶּהֱנִי Ex. 26, 32. 37. 36, 34; simpl. 2 K. 18, 16.—Luc. Philops. 19. Plut. Philopœm. 9. Diod. Sic. 4. 47.

χρώς, χρωτός, ὁ, (kindr. χροά, χροία, χρώμα,) pr. the surface of a body, espec. of the human body, the skin, Sept. for כֶּהֱנִי Ex. 34, 29. 30. Xen. Cœc. 10. 5; also colour, complexion, taint of the skin, Diod. Sic. 2. 6.—Genr. and in N. T. the body; Acts 19, 12 ἀπὸ τοῦ χρωτός σουδάρια, i. e. which had been on his body. Sept. for כֶּהֱנִי Lev. 13, 2 sq. So Dion. Hal. Ant. 9. 50. Xen. Conv. 4. 54.

χωλός, ὅ, ὢν, (kindr. Lat. claudus,) lame, halt, crippled in the feet, of persons; Matt. 11, 5 καὶ χωλοὶ περιπατοῦσι. 15, 30. 31. 18, 8. 21, 14. Luke 7, 22. 14, 13. 21. John 5, 3. Acts 3, 2. [11]. 8, 7. 14, 8. Trop. Heb. 12, 13, see in ἐκτρέπω no. 1. Once, lame from the loss of a foot, for ἀνάπηρος, maimed, Mark 9, 45; comp. Lob. ad Phryn. p. 474 marg. Sept. for כֶּהֱנִי Lev. 21, 17. Deut. 15, 21.—Ael. V. H. 11. 9 δέξας χωλὸν τινα καὶ ἀνάπηρον. Luc. D. Deor. 15. 1. Xen. Cyr. 1. 4. 11.

χώρα, ας, ἡ, (obs. χάω,) pr. space, which receives, contains, surrounds any thing; and so, place, spot, in which one is, where any thing is or takes place, Luc. D. Deor. 28. 1. Dem. 701. 16. Xen. Mem. 3. 8. 10. Hell. 4. 2. 20.—Hence genr. and in N. T.

1. a country, land, region, province; a) Genr. Luke 3, 1 τῆς Ἰουδαίας καὶ Τραπεζοῦντος χώρας. 15, 13. 14. 15. 19, 12. John 11, 54. 55. Acts 8, 1 τὰς χώρας Ἰουδαίας καὶ Σαμαρείας. 10, 39. 13, 49. 16, 6 et 18, 23 τὴν Γαλατικὴν χώραν, the Galatian country, the region or province of Galatia.

26, 20; c. gen. αὐτῶν Matt. 2, 12. So genr. Matt. 4, 16 ἐν χώρα καὶ σκιᾷ θανάτου, comp. in θάνατος no. 4. (Is. 9, 1.) Opp. the sea, Acts 27, 27. Sept. for חָרָץ Gen. 42, 9. Job 1, 1. Jon. 1, 8; חָרָץ 1 K. 20, 14 sq. So Jos. Ant. 11. 1. 1 ἐν τῇ Ἰουδαίᾳ χώρα. Hdian. 6. 7. 10 τὴν Ἰταλῶν χώραν. Xen. An. 5. 6. 25. Vect. 1. 3 ὥσπερ δὲ ἡ γῆ οὕτω καὶ ἡ περὶ τὴν χώραν βάλαντα παμφορωτάτη ἐστί. b) Meton. for the inhabitants of a country or region; Mark 1, 5 ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα. Acts 12, 20. So Ecclus. 47, 18.

2. Put with the name of a town, city, or people, a *district, territory*, around and belonging to that city; Matt. 8, 23 εἰς τὴν χώραν τῶν Γεργεσηνῶν. Mark 5, 1. Luke 8, 26; impl. Mark 5, 10. Luke 2, 8.—Hdian. 3. 9. 5, 6. Diod. Sic. 1. 56. Xen. Hell. 6. 2. 7.

3. Spec. *the country*, the open country, *fields*; as opp. the city, Luke 21, 21 οἱ ἐν ταῖς χώραις, opp. ἡ Ἱερουσαλήμ in v. 20. (Dem. 255. ult. Xen. Cyr. 7. 1. 43.) As sown, tilled, harvested, Luke 12, 16. John 4, 35 θεάσαθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμόν. James 5, 4. So Ecclus. 43, 3. Jos. Ant. 7. 8. 5. Hdian. 6. 4. 11. Xen. Mem. 3. 6. 11.

Χωραζίν, see Χοραζίν.

χωρέω, ᾠ, f. ἦσω, (χώρα, χῶρος,) *to make space, place, room, for another; to give way, to yield*, Hom. Il. 16. 592; c. gen. *to retire or retreat from*, ib. 15. 655.—Hence in N. T.

1. *to make room for oneself, to go forward, to go or come on*, i. e. a) Genr. *to go or come, to pass*; c. eis, Matt. 15, 17 εἰς τὴν κοιλίαν χωρεῖ. Trop. 2 Pet. 3, 9 πάντας εἰς μετόπισθε χωρῆσαι. So Aeschyl. Pers. 379 or 385 πᾶς ἀνὴρ... ἐς ναῦν ἐχώρει. Xen. Ag. 1. 29; c. ἐπὶ Hdian. 8. 5. 13. Hesych. χώρει πορεύου. b) Trop. *to have place or entrance, to be received*, trop. John 8, 37 ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν, i. e. *among you*. So Wisd. 7, 23. Jos. Ant. 6. 3. 1. Hdian. 5. 3. 21. Others, *to have success, progress*; as 2 Macc. 15, 37. Pol. 10. 15. 4.

2. Trans. of capacity, *to make place or room for, to take in or receive, to hold, to contain*. a) Pr. as a vessel, c. acc. of measure, John 2, 6 ὑδρία... χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. Genr. of a place, c. acc. of thing, Mark 2, 2 ὥστε μηκέτι χωρεῖν ἐ. αὐτοῦ. John 21, 25 οὐ... τὸν κόσμον χωρῆσαι τὰ γραφ. βιβλία. Sept. of a vessel, for חֲבִיט 1 K. 7, 25. 2 Chr. 4, 5; genr. for חֲבִיט Gen. 13, 6. So a vessel, Luc. Tim. 57. Xen. An. 1. 5. 6; genr.

Jos. B. J. 6. 2. 5 τὴν δυν. μὴ χωρομένην τῷ τόπῳ. Ael. V. H. 1. 3. Thuc. 2. 17. b) Trop. *to receive*, e. g. a doctrine, matter, *to admit, to assent to*, c. acc. Matt. 19, 11 οὐ πάντες χωροῦσι τὸν λόγον τούτου. Acc impl. v. 12 bis. (Act. Thom. § 50. Plut. Cato Min. 64 οὐδὲ τὸ Κάτωνος φρόνημα χωροῦσι.) Also persons, *to receive to one's heart, affection*; 2 Cor. 7, 2 χαρήσατε ἡμᾶς, in allusion to c. 6, 11. 12. 13. So Chrysost. ad h. l. φιλήσατέ με.

χωρίζω, f. ἴσω, (χωρίς,) 1. *to put apart, to separate, to sunder*, c. acc. Matt. 19, 6 et Mark 10, 9 ἀὶ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρίζεω. With ἀπό c. gen. from any thing, Rom. 8, 35 τίς ἡμᾶς χωρήσει ἀπὸ τῆς ἀγάπης τοῦ Χρ. v. 39. Pass. Heb. 7, 26.—Pol. 6. 31. 4. Plut. Cato Maj. 2. Pass. Hdot. 1. 4; c. ἀπὸ Wisd. 1, 3; χωρισμὸς ἀπὸ Plato Phaedo 12.

2. Mid. χωρίζομαι, and Pass. aor. 1 ἐχωρίσθην as Mid. *to separate oneself, to depart*, e. g. from a person; c. ἀπὸ, 1 Cor. 7, 10 γυναικα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι. Absol. v. 11. 15 bis. Philem. 15. (Of a wife, Isæus 73. 2; genr. Sept. for בְּרִיךְ Neh. 9, 2. Xen. Cyr. 6. 1. 8.) From a place, i. q. *to go away, to depart*, c. ἀπὸ, Acts 1, 4 ἀπὸ Ἱερουσ. μὴ χωρίζεσθαι. Also c. ἐκ, Acts 18, 1 χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν. v. 2. So c. ἐκ, Pol. 3. 90. 2; c. eis, 2 Macc. 5, 21. Pol. 5. 2. 8. Diod. Sic. 19. 65

χωρίον, ου, τό, (χῶρος, χώρα,) dimin. in form but not in sense, comp. Butt. § 119. n. 15; a *place, spot*, Hdian. 2. 9. 8. Xen. Mem. 3. 5. 26; a *country, region*, Luc. D. Deor. 20. 5. Xen. Hell. 5. 1. 7.—In N. T. like Engl. *place*, i. q. a *field, farm, possession*; Matt. 26, 36 et Mark 14, 32 εἰς χωρίον λεγόμενον Γεθσημανῆ, comp. John 18, 1 where it is κῆπος. John 4, 5. Acts 1, 18 ἐκτίσαστο χωρίον. v. 19 bis. 5, 3. 8. Plur. τὰ χωρία, *possessions, estates*, Acts 4, 34. 28, 7. Sept. for עֲרֵב 1 Chr. 27, 27.—Jos. Ant. 5. 2. 12. Ael. V. H. 14. 44. Thuc. 1. 106. Xen. Hell. 2. 4. 1.

χωρίς, adv. and prep. (obs. χάω, kindr. χῶρος, χώρα,) *apart, separately, asunder*; Butt. § 146. 3. Winer § 58. 6.

1. Adv. John 20, 7 χωρίς ἐντετυλιγμένον.—Jos. Ant. 17. 11. 2. Pol. 6. 26. 3. Xen. An. 6. 6. 2.

2. Prep. c. gen. see Butt. and Winer l. c. *apart from, without*. a) Genr. Matt. 13, 34 et Mark 4, 34 χωρίς παραβολῆς, *without a parable*. Luke 6, 49 χωρίς θεμελίου. John 1, 3 χωρίς αὐτοῦ ἐγένετο οὐδὲ ἓν. 15, 5. Rom. 3, 21 χωρίς νόμου. v. 28. 4, 6. 7, 8. 9.

10, 14. 1 Cor. 4, 8. 11, 11 bis. [2 Cor. 12, 3.] Eph. 2, 12. Phil. 2, 14. 1 Tim. 2, 8. 5, 21. Philem. 14. Heb. 4, 15 χωρίς ἀμαρτίας, yet without sin. 7, 7. 20. 21. 9, 7. 18. 22. 28. 10, 28. 11, 6. 40. 12, 8. 14. James 2, 18. 20. 26 bis. So Luc. Parasit. 17 οὗτε ἰππεύειν χωρὶς ἵππων. Diod. Sic. 3. 34 bis, χωρίς ὑποδέσεως... χωρίς πυρός. Xen. An. 1. 4. 13. b) without, besides, exclusive of; Matt. 14, 21 et 15, 38 χωρίς γυναικῶν καὶ παιδίων.

2 Cor. 11, 28. Sept. for חַבְבָּה Gen. 46, 26. Num. 16, 49; חַבְבָּה 1 K. 5, 16. So Pol. 6. 56. 13. Diod. Sic. 2. 9. Xen. Cyr. 1. 5. 5.

Χῶρος, ου, ὁ, Lat. *Corus, Caurus*, the Latin name of the north-west wind; Virg. Georg. 3. 278, 356. Cæs. B. G. 5. 7. See Adam's Rom. Ant. p. 548.—In N. T. meton. the north-west, the quarter whence *Corus* blows, Acts 27, 12.

ψ.

ψάλλω, f. ψαλῶ, (ψάω,) to touch, to twich, to pluck, e. g. the hair or beard, ψάλλ' Ἔσκειαν Æschyl. Pers. 1062; also a string, to twang, e. g. the string of a bow, τόξου νευρὰν ψάλλειν Eurip. Bacch. 784; and so βέλος ἐκ κέραος ψάλλειν Anthol. Gr. II. p. 240; espec. of a stringed instrument of music, Aristot. Probl. χορδὴν ψάλλειν to touch or strike the chords; Anacr. Fr. 16. 3. ed. Fisch. ψάλλω πηκτίδα. Hence oftenest absol. ψάλλειν, to touch the lyre or other stringed instrument, to strike up, to play, Jos. Ant. 11. 3. 9. Plut. Pericl. 1. Luc. Parasit. 17 οὗτε γὰρ αὐλεῖν ἐνὶ χωρὶς αὐλῶν, οὗτε ψάλλειν ἀνευ λύρας. Plato Lys. 209. b. More general than κισαρίζειν and distinguished from it, Hdot. 1. 155. Dion. Halic. de Comp. Verbor. 25 pen. p. 30. 43. ed. Sylburg. So Sept. ψάλλειν ἐν χειρὶ for חָבַב 1 Sam. 16, 23. 18, 10. 19, 9.—In Sept. and N. T. to sing, to chant, pr. as accompanying stringed instruments; absol. James 5, 13; c. dat. pers. to or in honour of whom, Rom. 15, 9 τῷ δόμοι σου ψαλῶ. Eph. 5, 19 ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ. So c. dat. of manner, 1 Cor. 14, 15 bis, ψαλῶ τῷ πνεύματι... τῷ νοῦ. Sept. often c. dat. pers. for חָבַב Judg. 5, 3. 2 Sam. 22, 50. Ps. 9, 3. So Psalt. Sal. 3, 2 ὑμνον ψάλλειν τῷ Θεῷ.

ψαλμός, ου, ὁ, (ψάλλω,) a touching, twang, e. g. of a bowstring, τοξοῦ Eurip. Ion 173 or 175; of stringed instruments, a playing, music, Anthol. Gr. II. p. 73, 74. IV. p. 257; tone, melody, measure, as played, ψαλμὸν Λυδίων Pind. Fr. epinic. 4. T. III. p. 17. Heyne. In later usage, song, pr. as accompanying stringed instruments, Jos. Ant. 6. 11. 3 τῷ ψαλμῷ καὶ τοῖς ὕμνοις ἐξάδειν αὐτόν. Plut. Alex. M. 67 μούσα συρίγγων καὶ αὐλῶν, ᾠδῆς τε καὶ ψαλμοῦ. ib. Pomp. 24.—In N. T.

1. a psalm, a song, in praise of God;

1 Cor. 14, 26 ἕκαστος ὑμῶν ψαλμὸν ἔχει. Eph. 5, 19 ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς. Col. 3, 16. So Sept. for חָבַב Ps. 95, 2; חָבַב in superscript. Ps. 3. 4. 5sq.—Psalt. Sal. 15, 5 ψαλμὸν καὶ αἶνον.

2. Spec. Plur. the Psalms, the book of Psalms, as a part of the O. T. Luke 20, 42 ἐν βίβλῳ ψαλμῶν. 24, 44. Acts 1, 20. Once Sing. Acts 13, 33 ἐν τῷ ψαλμῷ τῷ δευτέρῳ. Comp. in προφήτης no. 1. b, and νόμος no. 2. c.

ψευδαδελφός, ου, ὁ, (ψευδής, ἀδελφός,) a false brother, i. e. a false Christian, a hypocrite, spoken apparently of Judaizing professors of Christianity, 2 Cor. 11, 26 Gal. 2, 4.

ψευδαπόστολος, ου, ὁ, (ψευδής, ἀπόστολος,) a false apostle, a pretended minister of Christ, 2 Cor. 11, 13.

ψευδής, έος, ους, ὁ, ἡ, adj. (ψεύδομαι,) false, lying, deceiving; Acts 6, 13 μάρτυρας ψευδεῖς. Rev. 2, 2. Sept. for חָבַב 1 K. 22, 23. Prov. 12, 23. 19, 5. 9. So Arr. Epict. 3. 7. 15. Plut. de Adul. et Amic. 24. Thuc. 4. 27.—Spec. false towards God, wicked, ungodly, Rev. 21, 8 εἰδωλολάτραις καὶ πᾶσι τοῖς ψευδέσι. Sept. for חָבַב Prov. 28, 6; חָבַב Prov. 8, 7.

ψευδοδιδάσκαλος, ου, ὁ, (ψευδής, διδάσκαλος,) a false teacher, one who teaches false doctrines, 2 Pet. 2, 1.

ψευδολόγος, ου, ὁ, ἡ, adj. (ψευδής, λέγω,) speaking falsely, lying, spoken of false teachers, 1 Tim. 4, 2.—Genr. Luc. de Electr. 3 ψ. ἄνεσρος. Pol. 32. 8. 9.

ψεύδομαι, see ψεύδω.

ψευδομάρτυρ, υρος, ὁ, ἡ, (ψευδής, μάρτυρ,) a false witness, Matt. 26, 60 bis. 1 Cor. 15, 15.—Plut. Rep. ger. Præc. 29. Plato Gorg. 472. b.

ψευδομαρτυρέω, ῶ, f. ἦσω, (ψευδομάρτυρ,) to bear false witness, e. g. καὶ

αὐτοῦ Mark 14, 56. 57. Absol. μὴ ψευδομαρτυρήσῃς, *bear not false witness*; Mark 10, 19. Luke 18, 20; also οὐ ψευδομαρτυρήσεις, *thou shalt not bear false witness*, Matt. 19, 18. Rom. 13, 9; all quoted from Ex. 20, 16 et Deut. 5, 18 where Sept. for לֹא תִשָּׁרֵךְ הָרֵגָהּ בְּרֵךְ הָרֵגָהּ. For the difference, comp. in μὴ I. 6. c; espec. οὐ no. 1. b.—Jos. Ant. 3. 5. 5. Dem. 851. 13. Xen. Mem. 4. 4. 11.

ψευδομαρτυρία, *as, ἡ, (ψευδομαρτυρέω,) false witness*, Matt. 15, 19, 26, 59.—Dem. 846. ult. Andocid. 10. 22. Plato Legg. 937. b.

ψευδοπροφήτης, *ου, ό, (ψευδής, προφήτης,) a false prophet*, i. e. one falsely professing to come as a prophet and ambassador from God, a false teacher; comp. in προφήτης no. 2. Matt. 7, 15. 24, 11. 24. Mark 13, 22. Luke 6, 26. Acts 13, 6. 2 Pet. 2, 1. 1 John 4, 1. Rev. 16, 13, 19, 20. 20, 10. Sept. for נָבִיא Jer. 6, 13. Zecl. 13, 2. al.—Test. XII Patr. p. 614. Jos. Ant. 8. 13. 1. ib. 10. 7. 3. B. J. 6. 5. 2.

ψεύδος, *eos, ους, τό, (kindr. ψύζος, ψύξης,) falsehood, lying, a lie*; John 8, 44 ὅταν λάλῃ τὸ ψεύδος. Eph. 4, 25 comp. Col. 3, 9. 2 Thess. 2, 9 σ. καὶ τέρασι ψεύδους, *genit. of qual. false, deceiving*. v. 11. 1 John 2, 21. 27. Sept. for כֶּזֶב Ps. 7, 7; רָקָה Is. 44, 20. Jer. 5, 2. So Ael. V. H. 5. 21. Pol. 12. 7. 4. Xen. Mem. 4. 2. 17.—Spec. *falsehood, toward God, wickedness, ungodliness*; so ποιεῖν ψεύδος, *to do falsehood, to commit wickedness*, Rev. 21, 27 ποιεῖν βδελύγμα καὶ ψεύδος. 22, 15; comp. in ποίεω no. 2. a. δ. Rev. 14, 5 in later edit. for δόλος. Sept. and חָזַק Hos. 7, 3. 12, 1 [11, 12].—Meton. of *false religion, idolatry*; Rom. 1, 25 μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει. Comp. in ἀδικία no. 2. So Sept. of false gods, for רָקָה, Jer. 3, 10. 13, 25.

ψευδόχριστος, *ου, ό, (ψευδής, Χριστός,) a false Christ, a pretended Messiah*, Matt. 24, 24. Mark 13, 22.

ψεύδω, *f. σω, (ψεύδος,) to speak falsely, to lie to any one, to deceive*, τινά Soph. Oed. Col. 628, 1512. Xen. Cyr. 1. 5. 13. Pass. *to be deceived, disappointed*, c. gen. Thuc. 4. 108.—Usually and in N. T. only Mid. depon. ψεύδομαι, *f. εὔσομαι, to speak falsely, to lie, to deceive*; absol. Matt. 5, 11. Rom. 9, 1 ἀλήθειαν λέγων, ἐν Χριστῷ οὐ ψεύδομαι. 2 Cor. 11, 31. Gal. 1, 20. 1 Tim. 2, 7. Heb. 6, 18. James 3, 14 κατὰ τῆς ἀληθείας. 1 John 1, 6. Rev. 3, 9. Also c. acc. pers. Acts 5, 3 ψεύσασθαί σε τὸ

πνεῦμα τὸ ἅγιον. With εἰς τινα *towards any one*, Col. 3, 9. Sept. for כֶּזֶב absol. Prov. 14, 5; c. acc. Is. 57, 11; שָׁרָה absol. Lev. 19, 11; c. acc. Deut. 33, 29. So absol. Hdian. 1. 4. 21. Xen. Mem. 2. 6. 36; c. acc. Hdian. 2. 11. 12. Xen. An. 1. 3. 10; πρὸς τινα Xen. An. 1. 3. 5.—Also in N. T. and Sept. c. dat. of pers. *to lie to any one*, Acts 5, 4 οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ. So Sept. for לִי כֶזֶב Ps. 78, 36. 89, 36; לִי שָׁרָה Ps. 18, 45. Comp. Winer § 31. 2.

ψευδώνυμος, *ου, ό, ἡ, adj. (ψευδής, ὄνομα,) falsely named, falsely so called*, 1 Tim. 6, 20.—Philo de Vit. Mos. II. p. 161. 6 τοὺς ψευδωνύμους sc. θεούς. Plut. Rep. ger. Etac. 14. Aeschyl. Prom. vinct. 716.

ψεύσμα, *ατος, τό, (ψεύδομαι,) a being false, falsehood*, Symm. for שָׁרָה Job 13, 4; כֶּזֶב Ps. 61, 3. Luc. Tim. 55. Plut. Artax. 13. Plato Men. 71. d.—In N. T. spec. *falsehood toward God, wickedness, ungodliness*; Rom. 3, 7 εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν, comp. v. 3. 4. 5. Comp. in ψεύδος, ἀδικία no. 2.

ψεύστης, *ου, ό, (ψεύδω,) one false, a liar, deceiver*, John 8, 44. 45. 1 Tim. 1, 10. Tit. 1, 12. 1 John 1, 10. 2, 4. 4, 20. 5, 10; also of a false teacher, impostor, 1 John 2, 22, comp. v. 18. So Ecclus. 25, 2. Diod. Sic. 1. 76. Dem. 404. 5.—Spec. *one false towards God, an apostate, wicked person*, Rom. 3, 4; comp. in ψεύσμα. Sept. for כֶּזֶב Prov. 19, 22, opp. δίκαιος. So Ecclus. 15, 8 ἄνδρες ψεύσται, parall. ἄνδρες ἁμαρτωλοί v. 7.

ψηλαφάω, *ω, f. ἦσω, (ψάω, ψάλλω, ψαλάσσω,) to touch, to feel, to handle*, c. acc. Luke 24, 39 ψηλαφῆσατέ με. Heb. 12, 18. 1 John 1, 1. Trop. *to feel after*, c. acc. Acts 17, 27 εἰ ἄραγε ψηλαφήσειαν αὐτὸν καὶ εὐροῖεν. Sept. pr. for שָׁמַע Gen. 27, 12. 21. 22. Judg. 16, 27.—Aristoph. Eccl. 315 ὅτε δ' ἦδ' ἐκεῖνο ψηλαφῶν οὐκ ἐδυνάμην εὑρεῖν. Pol. 8. 31. 8. Xen. Eq. 2. 4.

ψηφίζω, *f. ἴσω, (ψηφός,) pr. to count or reckon with pebbles or counters, ψηφοί, upon the abacus*, Pol. 5. 26, 13; see Dict. of Antt. art. Abacus.—In N. T. genr. *to count up, to reckon*, c. acc. Luke 14, 28 ψηφίζει τὴν δαπάνην. Rev. 13, 18. So Aquil. for פָּסַח Ps. 48, 14. Anthol. Gr. III. p. 49, ψηφίζων δ' ἀνέκειτο πόσον δώσει διεγερθεῖς ἡτροῖς μισθόν, καὶ τί νοσῶν δαπανᾷ.—In the classics also Mid. 'to give one's vote, to vote for, to decree,' Jos. Ant. 17. 2. 4. Hdian. 5. 2. 1. Xen. Hell. 1. 5. 18.

ψῆφος, οὐ, ἡ, (ψάω, ψάω,) a small stone, pr. as worn smooth by water, a pebble, Lat. *calculus*, genr. Sept. Ex. 4, 25. Lam. 3, 16. Eccles. 18, 9. Pind. Ol. 10, 13. ib. 13, 66; any polished stone, Pind. Ol. 7, 159; the stone or gem of a ring, Artem. 2, 5. Trop. in various senses according to the uses to which the Greeks applied such pebble-stones; e. g. of the stones or counters for reckoning on an abacus, Pol. 5, 26, 13. Aristoph. Vesp. 656. Diod. Sic. 12, 13; see Dict. of Antt. art. *Abacus*. Also of dice, lots, used in a kind of divination, ἡ διὰ τῶν ψήφων μαντική, Heyne Apollodor. 3, 10, 2, 9, p. 274. Most freq. a vote, spoken of the black and white pebbles used in voting, viz. the white for approval or acquittal and the black for condemnation; Ael. V. H. 13, 37 or 38 εἶτα τὴν μέλαιναν ἐμβάλη ἀντὶ τῆς λευκῆς ψήφον. Luc. Harmonid. 3 τῶν ἄλλων ἐκάστου μίαν ψήφον φερόντων, ἐκείνοι μόνον ἐκάτερος αὐτῶν δύο ἔφερον ... σύ γε καὶ μάλιστα ὅσῳ τὴν λευκὴν αἰεὶ καὶ σώζουσιν φέρεις. Aeschin. 57, 10. See Potter's Gr. Ant. I, p. 119. Dict. of Antt. art. *Psephus*.—Hence in N. T.

1. Meton. a vote, voice, suffrage; Acts 26, 10 κατήνεγκα ψήφον, I gave my vote, sc. with alacrity, zeal; see in καταφέρω no. 2.—Jos. Ant. 10, 4, 2 τὸ μὲν ζείον ἦδη κατ' αὐτῶν ψήφον ἤνεγκε. Ael. V. H. 1, 34 τὴν καταδικάζουσιν ἀγαγεῖν ψήφον. Dem. 362, 1. Xen. Mem. 1, 1, 18.

2. Perh. i. q. *tessera*, a die, token; Rev. 2, 17 bis, τῷ νικῶντι ... δώσω αὐτῷ ψήφον λευκὴν καὶ ἐπὶ τὴν ψήφον ὄνομα καινὸν γεγραμμένον. This some refer to a custom of the Roman emperors, who in the public spectacles are said to have thrown among the populace dice or tokens inscribed with the words 'frumentum, discus, servi, vestes,' and the like, and whoever obtained one of these tokens received whatever was thus marked upon it; see Xiphil. de sumt. Titi ludis, p. 228 sq. So Eichhorn Comm. in loc. comp. Aretas in Eichhorn l. c. But this accounts neither for the white stone nor the mystic name.—Others suppose allusion to be made to the mode of casting lots, in which sometimes *tesserae* or dice, tokens, with names inscribed upon them were used, and the lot fell to him whose token first came out; comp. Elsner Obs. in N. T. II, p. 442. Potter's Gr. Ant. I, p. 333. Adam's Rom. Ant. p. 302. But the idea of lot or choice has here no place.—In any case, the λευκή ψῆφος was a symbol of good-fortune and prosperity; Hesych. λευκή ψῆφος· παροιμία ἐπὶ τῶν εὐδαιμονῶς ... ζώντων.

In Greek writers also persons of distinguished virtue are said to receive a ψῆφος from the gods, i. e. an approving testimonial to their virtue; Plut. Compar. Cimon et Lucull. fin. ὥστε καὶ τὴν παρὰ τῶν θεῶν ψήφον αὐτοῖς ὑπάρχειν, ὡς ἀγαθοῖς καὶ θεοῖς τὴν φύσιν ἀμφοτέροισι. See further in Elsner l. c. p. 443. Wetst. N. T. II, p. 758. De Wette in loc.

ψιθυρισμός, οὐ, ὁ, (ψιθυρίζω,) a whispering, Plut. de rect. Rat. audiendi 13 fin. Luc. Amor. 15.—In N. T. whispering, secret slander, detraction, 2 Cor. 12, 20. So Plut. Conj. Præc. 40.

ψιθυριστής, οὐ, ὁ, (ψιθυρίζω,) a whisperer, a secret slanderer, detractor, Rom. 1, 30.—Dem. 1358, 6 παρὰ τὸν ψιθυριστὴν Ἑρμῆν.

ψυχίον, ου, τό, (dim. of ψίξ; ψάω,) a little bit, crumb, of bread, meat, food, Matt. 15, 27. Mark 7, 28. Luke 16, 21.—Only in N. T.

ψυχή, ἡς, ἡ, (ψύχω,) pr. the breath, Sept. for שָׁרָא Job 41, 13. Gen. 1, 30.—Usually and in N. T. the vital breath, Lat. *anima*, *life*, through which the body lives and feels, i. e. the principle of life manifested in the breath, Heb. שָׁרָא.

1. Pr. the soul, as the vital principle, Lat. *anima*, i. e. the animal soul, the vital spirit, *life*. a) Genr. Luke 12, 20 ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ. Acts 20, 10 ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἔστι. Of beasts, Rev. 8, 9 τὰ [κτίσματα] ἔχοντα ψυχάς. Sept. and שָׁרָא Gen. 35, 18, 1 K. 17, 21. So Hdan. 2, 13, 16. Plut. Romul. 28. Xen. Cyr. 8, 7, 19 sq. Mem. 1, 2, 53 τῆς ψυχῆς ἐξελεύσεως sc. τοῦ σώματος. b) Meton. and genr. *life*; Matt. 6, 25 bis, μὴ μεριμνᾶτε τῇ ψυχῇ ... οὐχὶ ἡ ψυχὴ πλείον ἔστι τῆς τροφῆς; Luke 12, 22, 23. Matt. 20, 28 et Mark 10, 45 δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον. Mark 3, 4 et Luke 6, 9 σώσαι τὴν ψυχὴν. Luke 14, 26, 21, 19 see in κτάσμαι. Acts 15, 26, 20, 24, 27, 10, 22. Rom. 16, 4. Phil. 2, 30, 1 Thess. 2, 8. Rev. 12, 11. So τιθέναι τὴν ψυχὴν, to lay down one's life, John 10, 11, 15, 17, 13, 37, 38, 15, 13, 1 John 3, 16 bis; comp. in τίσημι no. 2, d. Also ζητεῖν τὴν ψυχὴν τινος, to seek one's life, Matt. 2, 20. Rom. 11, 3; so Sept. and שָׁרָא שָׁרָא Ex. 4, 19, 1 Sam. 20, 1. Sept. genr. for שָׁרָא Gen. 19, 17, 19, 44, 30. Ex. 21, 23. (Ael. V. H. 13, 20. Pol. 28, 9, 4. Eurip. Heracl. 551 τὴν ἐμὴν ψυχὴν ἐγὼ δίδωμι ἑκούσα. Xen. An. 4, 6, 4. ib. 3, 3, 44.) In some antithetic declara

tions of Jesus, ψυχή refers not only to natural life, but also to life as continued beyond the grave; John 12, 25 bis, ὁ φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν, where αὐτήν (for τὴν ψυχὴν) refers to eternal life; so Matt. 10, 39 bis. 16, 25 bis. Mark 8, 35 bis. Luke 9, 24 bis. 17, 33. Also as including the idea of life or the spirit both natural and eternal, Matt. 16, 26 bis. Mark 8, 36. 37; comp. Luke 9, 25. c) Of a departed soul, ghost, shade, separate from the body; spoken in Greek mythology of the shades, manes, ghosts, inhabiting Hades; Passow no. 2. Rev. 6, 9 τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ. 20, 4. Acts 2, 27. 31, οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾄδου, quoted from Ps. 16, 10 where Sept. for שָׁרֵי. So Wisd. 3, 1 δικαίων δὲ ψυχαὶ ἐν χειρὶ θεοῦ. Jos. Ant. 6. 14. 2 γυναικίον... τὰς τῶν τεθνηκότων ψυχὰς ἐκκαλούμενον. ib. κελύει τὴν Σαμουήλον ψυχὴν ἀναγαγεῖν. Hom. Il. 1. 3. Luc. de Mort. 16. 4. ib. 17. 1.

2. Spec. the soul as the sentient principle, Lat. animus. a) As the seat of the senses, desires, affections, appetites, passions, i. e. the lower and animal nature common to man with the beasts; distinguished in the Pythagorean and Platonic philosophy from the higher rational nature, ὁ νοῦς, τὸ πνεῦμα, belonging to man alone; see espec. Laesner Obs. e Philon. p. 381, 503. This distinction is also followed by the LXX, and sometimes in N. T. see in πνεῦμα no. II. 2. So 1 Thess. 5, 23 τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, i. e. the whole man. Heb. 4, 12 ἄκρι μερισμοῦ ψυχῆς τε καὶ πνεύματος. Luke 1, 46 μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, καὶ ἀγαλλίασε τὸ πνεῦμά μου. As distinguished from διάνοια, Matt. 22, 37. Mark 12, 30. Luke 10, 27; from σύνεσις Mark 12, 33. (So Wisd. 15, 11. Jos. Ant. 1. 1. 2 ἐπλάσεν ὁ θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς λαβῶν, καὶ πνεῦμα ἐνέθηκεν αὐτῷ καὶ ψυχὴν. ib. 3. 11. 2.) Simpl. the soul, i. q. the mind, feelings; Matt. 11, 29 εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Luke 2, 35 σοὺ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται βρομφαία. John 10, 24. Acts 14, 2. 22. 15, 24. Heb. 12, 3. 1 Pet. 1, 22. 2 Pet. 2, 8. 14. Sept. for שָׁרֵי Ex. 23, 9. 1 Sam. 1, 15; 1 K. 11, 2. Is. 44, 19. al. (Arr. Epict. 4. 11. 6 ἔργα ψυχῆς, ὁρίαν, ἀφορμῶν, ὁρέγεσθαι, κτλ. Hdian. 2. 1. 15. Xen. Mem. 1. 2. 4.) So ἐν ὅλῃ τῇ ψυχῇ with all the soul Matt. 22, 37, and ἐξ ὅλης τῆς

ψυχῆς id. Mark 12, 30. 33. Luke 10, 27; so Sept. and שָׁרֵי Deut. 26, 16. 30, 2. 6. 10; שָׁרֵי 2 Chr. 15, 15. 31, 21. (So ἐξ ὅλης ψυχῆς M. Antonin. 3. 4. ib. 4. 31; ὅλη τῇ ψυχῇ Epict. Ench. 29. 3. Xen. Mem. 3. 11. 10.) Also ἐκ ψυχῆς, from the soul, heartily, Eph. 6, 6. Col. 3, 23. (Theocr. 8. 35. Xen. An. 7. 7. 43.) Spec. μία ψυχὴ εἶναι, to be of one soul, unanimous, united in affection and will, Acts 4, 32. Phil. 1, 27. So Diog. Laert. 5. 11 ἐρωτηθεὶς τί ἐστι φίλος; ἔφη, μία ψυχὴ δύο σώμασιν ἐνοικοῦσα. —To the soul, ψυχῇ, as the seat of the desires, affections, appetites, is often ascribed that which strictly belongs to the person himself; Matt. 12, 18 εἰς ὃν εὐδόκησα ἡ ψυχὴ μου. 26, 38 et Mark 14, 34 περίλυπός ἐστιν ἡ ψυχὴ μου. Luke 1, 46. 12, 19 bis. John 12, 27. Heb. 10, 38. 3 John 2. Rev. 18, 14. Sept. and שָׁרֵי Gen. 27, 4. 19. Is. 1, 14; שָׁרֵי Is. 33, 18. So Ecclus. 7, 21. Jos. Ant. 11. 1. 1. Xen. Cyr. 5. 1. 27. ib. 7. 3. 8. b) Genr. the soul of man, his spiritual and immortal nature, with all its higher and lower powers, its rational and animal faculties; Matt. 10, 28 bis, μὴ φοβείσθε ἀπὸ τῶν... τὴν ψυχὴν μὴ δυναμένων ἀποκτείνει· φοβήσητε μᾶλλον τὸν δυν. ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γένει. 2 Cor. 1, 23. 12, 15. Heb. 6, 19. 10, 39 εἰς περιποίησιν ψυχῆς, opp. ἀπώλεια. 13, 17. James 1, 21 τὸν λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν. 5, 20. 1 Pet. 1, 9 σωτηρίαν ψυχῶν. 2, 11. 25. 4, 19. So Wisd. 1, 4. 11 στόμα καταψευδόμενον ἀναιρεῖ ψυχὴν. Jos. Ant. 18. 1. 3 ἀθάνατον ἰσχὺν ταῖς ψυχαῖς εἶναι. Hdian. 3. 14. 5. Diod. Sic. 16. 20. Plato Phaedo 28. p. 80. a, ἐν τῷ αὐτῷ ὄσι ψυχὴ καὶ σῶμα... τῇ δὲ, ἄρχειν καὶ δεσπόζειν... ἡ μὲν ψυχὴ τῷ θεῷ εὖκε κτλ. Xen. Mem. 4. 3. 14 ἀνθρώπου γε ψυχὴ τοῦ θεοῦ μετέχει κτλ.

3. Concr. a soul, a living thing, animal, in which is ἡ ψυχὴ life; like Heb. שָׁרֵי. a) Genr. and from the Heb. 1 Cor. 15, 45 ἐγένετο ὁ πρῶτος ἄνθρ. εἰς ψυχὴν ζῶσαν, i. e. a living soul or creature, in allusion to Gen. 2, 7 where Sept. for הָיָה שָׁרֵי. Rev. 16, 3 καὶ πᾶσα ψυχὴ ζωῆς (for ζῶσα) ἐπέθανεν ἐν τῇ θάλασσῃ. So Sept. and הָיָה שָׁרֵי Gen. 1, 24. 2, 19. 9, 10. 12. 15. See Heb. Lex. art. שָׁרֵי no. 4. b) Oftener of man, a soul, a living person, man, πᾶσα ψυχὴ, every soul, every person, every one, Acts 2, 43. 3, 23. Rom. 13, 1. So in a periphrasis, πᾶσα ψ. ἀνθρώπου, every soul of man, every man, Rev. 2, 9; ψυχὰς ἀνθρώπων, men, Luke 9, 56 Rec. Sept. and שָׁרֵי

genr. Gen. 17, 14. Deut. 24, 7. Lev. 5, 1. 2; ψυχή ἀνθρώπου for עֲרֹסָה Num. 19, 11. 13. (Eurip. Phœn. 1314 φόνια ψυχαί.) Also in enumerations; Acts 2, 41 ψυχαὶ ὡσεὶ τρισχίλια. 7, 14. 27, 37. 1 Pet. 3, 20. Sept. and עֲרֹסָה Gen. 46, 15. 18. 26. 27. Ex. 1, 5. Deut. 10, 22. So 1 Macc. 2, 38. Pol. 8. 5. 3 μία ψυχή. Eurip. Hel. 52 ψυχαὶ δὲ πολλαί. Comp. Plut. Symp. 6. 7. 1 ψυχὴν καὶ κεφαλὴν τὸν ἀνθρώπου εἰώθαμεν ἀπὸ τῶν κυριοτάτων ὑποκορίζεσθαι. c) Spec. for a *servant, slave*; Rev. 18, 13 ψυχὰς ἀνθρώπων, *men's souls*, human persons, slaves, perh. more emphatic than the preced. σώματα; in allusion to Ez. 27, 13 where Sept. for עֲרֹסָה id. see in ἀνθρώπος no. 2. e. Simpl. Sept. ψυχή and עֲרֹסָה Gen. 12, 5. So 1 Macc. 10, 33. Test. XII Patr. p. 715 κλέπτεις ψυχὰς ἐκ γῆς Ἑβραίων. Epict. Fragm. 33. ed. Schweigh. III. p. 77, πολλὰς δουλεύει ψυχὰς.

ψυχικός, ἡ, ὄν, (ψυχή.) 1. *breathing, living, animal*, possessing animal life; so of the body, σῶμα ψυχικόν, *an animal body*, having breath and animal life, physical, natural; 1 Cor. 15, 44 bis. 46; opp. τὸ σῶμα πνευματικόν, see in πνευματικός no. 1.—Diod. Sic. 1. 12 αἴτιος τοῦ ψυχικοῦ τοῖς ζώοις.

2. Spec. of the soul, mind, *animal, natural*, i. e. pertaining to the animal or natural mind and affections, swayed by the affections and passions of human nature, not under the influences of the Holy Spirit, opp. πνευματικός; comp. in ψυχή no. 2. a, and πνευματικός no. 2. 1 Cor. 2, 14 ψυχικός ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ. Jude 19 ψυχικοί, πνεῦμα μὴ ἔχοντες. So James 3, 15 ἡ σοφία ψυχική.—Comp. ψυχή Ecclus. 5, 2; comp. also ψυχικός as distinguished from σωματικός, Jos. de Macc. 2. Pol. 6. 5. 7. Arr. Epict. 3. 7. 5 ἡ ἡδονὴ ἡ ψυχική. Plut. Consol. ad Apoll. 2.

ψύχος, eos, ous, τό, (ψύχω,) *cold, frigus*, John 18, 18 ἐν ψύχῳ ἦν. Acts 28, 2. 2 Cor. 11, 27. Sept. for קָר Gen. 8, 22;

הָרָק Ps. 147, 17.—Song of 3 Childr. 40 Pol. 5. 56. 10. Xen. Mem. 4. 3. 8, 9.

ψυχρός, á, óν, (ψύχω,) *cold, cool, fresh, refreshing*, e. g. ποτήριον ψυχροῦ (ὑδατος) Matt. 10, 42. So Plut. de Garrul. 17 ὡς Ἡράκλειτος. . λαβὼν ψυχροῦ κύλικα. Epict. Ench. 29. 2 μὴ ψυχρὸν πίνειν. Fully, ψυχρὸν ὑδωρ Theocr. 11. 47. Ael. V. H. 13. 1. Xen. Mem. 3. 13. 3.—Trop. *cold, cold-hearted, indifferent*, spoken of a person without decision or firmness of Christian character, οὔτε ψυχρός, οὔτε ζεστός, Rev. 3, 16 bis. 16. So Plato Euthyd. 284. e. Xen. Cyr. 8. 4. 22, 23.

ψύχω, f. ἴξω, Pass. aor. 2 ἐψύγην Buttm. § 100. n. 8; *to breathe, to blow*, Hom. Il. 20. 440; c. acc. *to blow upon*, and hence *to cool*, Sept. Jer. 6, 7. Plut. Symp. 6. 6. 2. Plato Tim. 46. d.—In N. T. Pass. ψύχομαι, fut. 2 ψυγήσομαι, *to be cooled, to grow cold*, trop. of affection, Matt 24, 12 ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. So pr. Jos. Ant. 7. 14. 3. Plut. de Sanit. tuend. 2. Plato Phædo 71. b.

ψωμίζω, f. ἴσω, (ψωμός, ψάω, ψάω,) *to feed by bits, morsels*, as one does children or sick persons, Aristoph. Thesm. 692. Plut. Quæst. Rom. 21.—In N. T. genr. *to feed*, to supply with food, c. acc. pers. Rom. 12, 20. With acc. of thing, *to feed out*; 1 Cor. 13, 3 ἐὰν ψωμίσω πάντα τὰ ὑπαρχούτά μου. So fully with two acc. of pers. and thing, Sept. τίς ἡμᾶς ψωμίει κρέα, for לִיכְרֵם Num. 11, 4. Ecclus. 15, 3. Winei § 32. 4. Buttm. § 131. 5; with acc. of pers. or animal, Porph. de Abstin. 3. 23 ψωμί ζουσι τὰ νεόττια. Plut. Symp. 5. proem

ψωμίον, on, τό, (dim. ψωμός,) *a bit, morsel, mouthful*, John 13, 26 bis. 27. 30.—Diog. Laert. 6. 37.

ψύχω, f. ξω, (ψάω, ψάω,) *to rub in pieces*, e. g. ears of grain, c. acc. Luke 6, 1.—Nicand. Th. 629. Etym. Mag. ψάχοντες· σπύπτοντες, λεπτύνοντες. Comp. the Ionic κατασάχω Hdot. 4. 75.

Ω.

Ω, *o mega*, the last letter of the Greek alphabet; hence poet. for the last, i. q. ὁ ἔσχατος and τέλος, Rev. 1, 8. [11]. 21, 6. 22, 13. See in lett. A.

ὦ, interj. *O!* before the Voc. in a direct address; Matt. 15, 23 ὦ γύναι. 17, 17. Mark 9, 19. Luke 9, 41. 24, 45. Acts 1, 1

ὦ Θεόφιλε. 13, 10. 18, 14. 27, 21. Rom. 2, 1. 3. 9, 20. Gal. 3, 1. 1 Tim. 6, 20. James 2, 20. So Sept. Jer. 4, 10. Ceb. Tab. 2, 3, 4. Xen. Hell. 1. 7. 16.—Once in admiration, Rom. 11, 33 ὦ βάθος κτλ. *O the depth!* in this sense sometimes written ω, Buttm. § 117. n. 5. Sept. for וְיֵא Is. 6,

5; נָח Nah. 3, 1. Zeph. 3, 3. So Soph. Ajax 372.

Ωβήδ, *o*, indec. *Obed*, Heb. עֹבֵד (serving sc. God), pr. n. of the son of Boaz and Ruth, Matt. 1, 5 bis. Luke 3, 32. Comp. Ruth 4, 13 sq.

ὧδε, demonstr. adv. (ὧδε, see Buttm. § 116. 7, and n. 7,) pr. *thus, so*, in this way or manner, Hom. Il. 1. 181. Palæph. 1. 3. Luc. D. Mort. 16. 5. Xen. Mem. 1. 7. 1. —In poetic and later usage and in N. T. also adv. of place, *hither, here*, i. e. *to or in this place*, viz.

1. *hither, to this place*, after verbs of motion; Matt. 8, 29 ἤλας ὧδε. 14, 18 et 17, 17 φέρετέ μοι αὐτοὺς ὧδε. 22, 12. Mark 11, 3. Luke 9, 41. 14, 21. 19, 27. John 6, 25. 20, 27. Acts 9, 21. Rev. 4, 1. 11, 12; ὧς ὧδε Luke 23, 5. Sept. for עָדָה Ex. 3, 5. Ruth 2, 14.—Ceb. Tab. 14, 22. Theocr. Id. 25. 35. Plato Prot. 328. d.

2. *here, in this place*, after verbs implying rest and the like: a) Pr. Matt. 12, 6 εἶτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε. v. 41. 42 πλείων Σολομώνος ὧδε. 14, 8. 17. 16, 28. 17, 4 bis. 20, 6 τί ὧδε ἐστήκατε ἄργοι; 24, 2. 26, 38. 28, 6. Mark 6, 3 ὧδε πρὸς ἡμᾶς, *here in our city*. 8, 4. 9, 1. 5. 14, 32. 34. 16, 6. Luke 4, 23. 9, 12 ὧδε ἐν ἐρήμῳ τόπῳ. v. 27. 33. 11, 31. 32. [15, 17. 16, 25.] 22, 38. 24, 6. John 6, 9. 11, 21. 32. Acts 9, 14 ὧδε, *here in this city*. Heb. 7, 8 et 13, 14 ὧδε, *here on earth*. James 2, 3 κάθου ὧδε, and so Sept. for עָדָה Ruth 4, 1. 2. 2 K. 7, 3. Opp. to ἐκεῖ, Mark 13, 21. Luke 17, 21. 23. James 2, 3; or repeated, ὧδε... ὧδε id. Matt. 24, 23; τὰ ὧδε *the things done here* Col. 4, 9. Sept. genr. for עָדָה Gen. 19, 12. Num. 32, 16. Judg. 19, 9. So Ceb. Tab. 9, 10. Theocr. Id. 25. 11, 14. Hdot. 1. 111, 115 fin. b) Trop. *herein*, in this thing, Rev. 13, 10. 18. 14, 12 bis. 17, 9.

ὦδή, ἦς, ἦ, (contr. for αἰδή; αἰδῶ, αἰδῶ), *an ode, song*, e. g. in praise of God, Eph. 5, 19. Col. 3, 16. Rev. 5, 9. 14, 3 bis. 15, 3 bis. Sept. for עָדָה Judg. 5, 12. 1 K. 4, 32. Ps. 42, 9.—Eccles. 39, 19. Jos. Ant. 7. 12. 3 φῶδᾶς εἰς Ξενὸν καὶ ὕμνους. Genr. Luc. Bis. Acc. 16. Diod. Sic. 3. 17. Xen. Conv. 6. 4.

ὠδίν, ἦς, ἦ, (kindr. ὀδύνῃ) a very late form of the nominative, 1 Thess. 5, 3. Sept. Is. 37, 3; instead of the usual ἦ ὠδὶς, ἦς, see Winer § 9. 2. 1; comp. Buttm. § 41. 4. marg. Ausführl. Sprachl. § 41. n. 4.

1. *a throe, pain, pang* of a woman in travail; 1 Thess. 5, 3 ὡς περὶ ἡ ὠδίν τῇ ἐν γαστρὶ ἐχούσῃ. Sept. for עָדָה

Jer. 22, 23. Hos. 13, 3.—Æl. V. H. 2. 7. Plut. Thes. 20. Plato Theæt. 6. p. 149. d.

2. Trop. *pain, sorrow, calamity*, of the severest kind; Matt. 24, 8 et Mark 13, 9 ταῦτα ἀρχὴ ὠδίνων. (Sept. and עָדָה Job 21, 17; עָדָה Ex. 15, 14; עָדָה Nah. 2, 11.) So Acts 2, 24 λύσας τὰς ὠδίνας τοῦ θανάτου, *having loosed the pains of death*, in allusion to Ps. 18, 5 where Sept. ὠδίνες θανάτου for Heb. עָדָה מָוֶת, which the LXX refer to עָדָה a throe, pain, instead of עָדָה a band, snare, comp. v. 6. The phrase λύειν ὠδίνας occurs also in Greek writers, e. g. Lycophr. Cass. 1198 σφέ ὠδίνας ἐξέλυσε λαβραίας γονῆς. Æl. H. An. 12. 5 τοὺς τῶν ὠδίνων λύσαι δεσμούς. ib. 7. 12 Αἰγυπτίῳ αἱ γυναῖκες... τὴν ὠδίναν ἀπολύσασαι καὶ ἐξαναστῆσαι κτλ. Strabo 16. p. 763 λύει δὲ κεφαλalγίας θανάτου, sc. the balsam of Jericho. Comp. Sept. Job 39, 3.

ὠδίνω; f. ὠδῶ, (ὠδὶς), *to be in the throes, to travail* in childbirth, absol. Rev. 12, 2 ἐν γαστρὶ ἔχουσα κράζει, ὠδίνουσα, *being in travail*. Gal. 4, 27 ἡ οὐκ ὠδίνουσα, *thou that travailest not*, who art barren, i. q. ἡ στείρα. Sept. for עָדָה Is. 23, 4. 26, 18. 66, 7. 8; עָדָה Cant. 8, 5. So Hom. Il. 11. 269. Luc. Somn. s. Gall. 19. Plut. Thes. 20.—Trop. of a Christian teacher, c. acc. *to travail with any one*, in spiritual birth, Gal. 4, 19. Comp. γεννάω no. 1. b.

ὤμος, οὐ, ὀ, (kindr. Lat. *humerus*), *a shoulder*, Matt. 23, 4. Luke 15, 5. Sept. for עָדָה Gen. 21, 14. Is. 9, 6; עָדָה Num. 7, 9. Is. 49, 22.—Jos. Ant. 3. 8. 9. Hdian. 7. 10. 15. Xen. Mem. 3. 10. 13.

ὠνέομαι, οὔμαι, f. ἥσομαι, Mid. depon. with aor. 1 ὠνήσαμην a form condemned by the Atticists, instead of which Attic writers used ἐπιράμην, comp. Phryn. et Lob. p. 137 sq. Buttm. § 114 fin. *To buy, to purchase*; c. acc. et gen. of price, Acts 7, 16 δ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου.—Luc. D. Mort. 4. 1 τῶν πέντε [δραχμῶν] ὠνήσαμην, καὶ τροπωτήρα δύο ὀβολῶν. ib. Hermot. 81; c. acc. Æl. V. H. 3. 27. Hdian. 2. 10. 8. Pres. Dem. 123. 21. Xen. An. 3. 1. 20.

ῶόν, οὔ, τό, *an egg*, Lat. *ovum*, Iuke 11, 12. Sept. for עָדָה Deut. 22, 6. Job 39, 14.—Æsop. Fab. 47. Tauchn. Luc. D. Deor. 20. 14. Diod. Sic. 1. 87. Plato Conv. 190. e.

ῶρα, as, ἡ, Lat. *hora*, Engl. *hour*, pr. *limited time, season*, a definite space or division of time recurring at fixed intervals, as marked by natural or conventional limits; e. g. a season of the year, ῶρα τοῦ ξέρους

Æl. V. H. 3. 1. Xen. Venat. 9. 20; ώρα χειμῶνος Æl. V. H. 7. 13. Thuc. 4. 6; ἡ τοῦ ἔτους ώρα Hdian. 8. 4. 3. Æl. V. H. 1. 15; αἱ κατ' ἐνιαυτὸν ὥραι Diod. Sic. 1. 16. Plato Legg. 906. d. Trop. of a season of life, the fresh full bloom and beauty of youth, the ripeness and vigour of manhood, *bloom, beauty, vigour*; Jos. Ant. 4. 6. 8 ὥρα τοῦ σώματος. Plut. Marcell. 2. Æschin. 19. 4 κάλλει καὶ ὥρᾳ. Thuc. 6. 54 ὥρα ἡλικίας. Xen. Mem. 2. 1. 22 ἐσθῆτα, ἐξ ἧς ἂν μάλιστα ὥρα διαλάμποι.—In N. T. of shorter intervals, a time, season, hour, viz.

1. Of the day generally, *day-time, day*; Matt. 14, 15 ἡ ώρα ἥδη παρήλθε. Mark 6, 35 bis, ἥδη ὥρας πολλὰς γενομένης, κτλ. 11, 11 ὀψίας ἥδη ὄσης τῆς ὥρας.—Pol. 5. 8. 3 πολλὰς ὥρας. Dion. Hal. Ant. 2. 54 ἄχρι πολλὰς ὥρας. Dem. p. 541 pen. Xen. Hell. 7. 2. 22 ἦν μὲν τῆς ὥρας μικρὸν πρὸ δύντος ἡλίου.

2. Of a definite part or division of the day; in earlier writers used only of the greater divisions, as morning, noon, evening, night, *ἔως, μεσημβρία, ἑσπέρα, νύξ*, as *νυκτὸς ἐν ὥρῃ* Hom. H. in Merc. 155; or also morning, noon and evening, *ἄρῃος, καὶρὸς μεσημβρινός, κ. δειλινός, κ. ἑσπερος*, Sturz Lex. Xen. ὥρα no. 3. So Xen. Mem. 4. 3. 4 bis, ὁ ἥλιος φωτεινὸς ὦν τὰς τε ὥρας τῆς ἡμέρας ... σαφινίζει ... ἄστρα, ἃ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει. Dion. Hal. de Comp. Verb. 3 ὥρα ἐωσινή.—In N. T. an hour, one of the twelve equal parts into which the natural day and also the night were divided, and which of course were of different lengths at different seasons of the year; prob. introduced by astronomers, and first so used by Hipparchus about B. C. 140; see Ideler's Chronol. I. p. 239. Adam's Rom. Ant. p. 333 sq. Dict. of Antt. art. *Hora*.

a) Pr. and genr. Matt. 24, 36 περὶ δὲ ἡμέρας καὶ ὥρας οὐδεὶς οἶδεν. 25, 13. Mark 13, 32. Luke 22, 59. John 4, 52 ἐπύθετο παρ' αὐτῶν τὴν ὥραν. 11, 9 οὐχὶ δώδεκά εἰσι ὥραι ἡμέρας. Acts 5, 7 ὡς ὥρων τριῶν διάστημα. 10, 30 μέχρι ταύτης τῆς ὥρας. Rev. 9, 15. Dat. c. ἐν, of time when; Matt. 8, 13. 24, 50 ἐν ἡμέρᾳ ... καὶ ἐν ὥρᾳ ἣ οὐ γνώσκει. Luke 12, 46. John 4, 53. Accus. of time how long; Matt. 20, 12 μίαν ὥραν ἐποίησαν, see in ποιῶ no. 2. b. 26, 40 μίαν ὥραν γρηγορήσαι. Mark 14, 37. Acts 19, 34 ὡς ἐπὶ ὥρας δύο. With a numeral marking the hour of the day, as counted from sunrise; Matt. 20, 3 περὶ τὴν τρίτην ὥραν. v. 5. 6. 9. 27, 45 bis, ἀπὸ δὲ ἔκτης ὥρας ... ἕως ὥρας ἐνάτης. v. 46. Mark 15,

25. 33 bis. 34. Luke 23, 44 bis. John 1 40. 4, 6. 52. 19, 14 ὥρα δὲ ὥσπερ ἔκτῃ. Acts 2, 15 ὥρα τρίτη τῆς ἡμέρας. 3, 1 ὥραν τῆς προσευχῆς, τὴν ἐνάτην. 10, 3. 9. 30. So of the hours of the night, as counted from sunset; Acts 16, 33 ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτός. 23, 23 ἀπὸ τρίτης ὥρας τῆς νυκτός.—Jos. B. J. 6. 2. 6 ἀρξάμενοι τῆς νυκτὸς ἐνάτης ὥρας, ὑπὲρ πέμπτῃν τῆς ἡμέρας διελεύσαν. ib. § 8 περὶ ὥραν ἐνδεκάτην τῆς ἡμέρας. Nicol. Damasc. p. 486 πρὸ δεκάτης ὥρας. Luc. Epigr. 17 ἐξ ὥραι.

b) Trop. for a short time, a brief interval, as acc. μίαν ὥραν Rev. 17, 12; dat. μὴ ὥρα Rev. 18, 10. 16. 19; πρὸς ὥραν John 5, 35. 2 Cor. 7, 8. Gal. 2, 5. Philem. 15; also πρὸς καιρὸν ὥρας id. 1 Thess. 2, 17.

3. Meton. and genr. an hour, time, period, spoken of any definite point or space of time.

a) With adjuncts; e. g. an Adj. or Pron. ἀπὸ τῆς ὥρας ἐκείνης Matt. 9, 22. 15, 28. 17, 18. John 19, 27; so Dat. of time when, αὐτῇ τῇ ὥρᾳ Luke 2, 38. 24, 33. Acts 16, 18. 22, 13; ποία ὥρα, ἡ ὥρα, Matt. 24, 42. 44. Luke 12, 39. 40. (Sept. Dan. 3, 6. 18.) ἐν αὐτῇ τῇ ὥρᾳ id. Luke 7, 21. 10, 21. 12, 12. [13, 31.] 20, 19; ἐν ἐκείνῃ τῇ ὥρᾳ Matt. 10, 19. 18, 1. 26, 55. Mark 13, 11. Rev. 11, 13. So Rev. 3, 3. 1 Cor. 4, 11 ἄχρι τῆς ἁπρῆς ὥρας. 15, 30 πᾶσαν ὥραν all the time. (Sept. for כָּל הַיּוֹם Ex. 18, 22. 26.) With an adverb or relative, etc. John 4, 21 ἔρχεται ὥρα, ὅτε κτλ. v. 23. 5, 25. 28 ἔρχεται ὥρα ἐν ᾗ κτλ. 16, 25. So c. *ἴνα*, see in *ἴνα* III. 4, John 12, 23. 13, 1. 16, 2, 32. With gen. of thing to be done or to happen; Luke 1, 10, comp. Sept. Dan. 9, 21. Luke 14, 17 τῇ ὥρᾳ τοῦ δείπνου, the time of the supper or feast. Rev. 3, 10. 14, 7. 15; impl. Luke 22, 14; c. inf. Rom. 13, 11 ὥρα ἡμᾶς ἥδη ἐξ ὕπνου ἐγερσῆναι. (So c. gen. Sept. for כָּל הַיּוֹם 2 Sam. 24, 15. Dan. 9, 21. Diod. Sic. 13. 94; c. inf. Sept. Gen. 29, 7. Æl. V. H. 1. 21.) With gen. of pers. *one's time*, i. e. appointed to him, in which he is to do or suffer, Luke 22, 53. John 16, 21; elsewhere of Christ, John 2, 4. 7, 30. 8, 20. 13, 1.

b) Simply, ἡ ὥρα, the time, as spoken of or otherwise understood; Matt. 26, 45 ἤγγικεν ἡ ὥρα. Mark 14, 41. John 16, 4. 1 John 2, 18 bis, see in *ἔσχατος* no. 2. b. (Xen. Mem. 2. 1. 2.) Emphat. John 17, 1; and so spec. the time or hour of trial, sorrow, suffering, Mark 14, 35. John 13, 27 bis.

ώραῖος, a, ov, (ὥρα,) timely, seasonable, *tempestivus*, as fruits, like Engl. 'fruits of

the season,' *Æl.* V. H. 1. 31. *Diod. Sic.* 3. 69 or 70. *Xen. Conv.* 8. 25. Trop. of a virgin ripe for marriage, *Æl.* V. H. 4. 1. *Xen. Cyr.* 4. 6. 9.—In *N. T.* trop. *fair, comely, beautiful*, spoken of things; see in *ῥα* init. *Matt.* 23, 27 *τάφοις...οἷτινες ἔξωθεν μὲν φαίνονται ῥαῖοι*. *Rom.* 10, 15, see in *πούς* lett. e. Sept. of things, for *דָּרָה* *Gen.* 2, 9. 3, 6; of persons, for *דָּרָה* *Gen.* 24, 17. 39, 6. So of things, *πλὸς ῥα*. *Anthol. Gr.* I. p. 168; *πρόσωπον* *Hdian.* 5. 6. 24; of persons, *Luc. D. Deor.* 5. 5. *Plut. Cato Maj.* 4. *Xen. Mem.* 1. 3. 10, 13, 14.—Spoken of a gate of the temple, *Acts* 3, 2 *τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ῥαῖαν*, and v. 10 *ἐπὶ τῇ ῥαῖᾳ πύλῃ*, supposed by some to have been the large gate leading from the court of the Gentiles to the court of the Israelites, over against the eastern side of the *ναός*, called by the Rabbins the gate of Nicanor, and described by Josephus as covered with plates of gold and silver, and very splendid and massive; *Jos. B. J.* 5. 5. 3. ib. 6. 5. 3. *Ant.* 15. 11. 5. *Lightf. Hor. Heb. in Chorogr. Cent. Matthæo præm.* c. 30; espec. *Wetst. N. T. II.* p. 471 sq. But from *Acts* 3, 3. 8, it would seem to have been one of the external gates, leading from without into the area of the temple or court of the Gentiles, on the east side of which also was Solomon's porch, v. 11; see in *ἱερὸν* no. 1, also in *στοά*. We are left, however, without definite information as to these external gates; for the *porta Shushan* and *porta Hulda* (*שֹׁשַׁן שַׁעַר הולדה*) mentioned by the Rabbins have no historical weight; *Lightf. Hor. Heb. in Acts* 3, 2. *Disq. Chor. Johanni præm.* c. 6. § 1. Most probably one of the external gates was so called because of its architectural decorations; possibly the present Golden gate on the east, or the still more ornamented one on the south; see *Bibl. Res. in Pal. I.* p. 437, 477. *Biblioth. Sac.* 1846. p. 626; also *Biblioth. Sac.* 1843. p. 19 sq. *Traill's Josephus Vol. I.* App. Plates.

ὠρύομαι, f. *ύομαι*, *Mid. depon.* (kindr. *δρύγω, ἐρέιγομαι*), to roar, to howl, as beasts of prey from rage or hunger; e. g. a lion, *1 Pet.* 5, 8 *ὥς λέων ὠρύμενος*. Sept. of a lion for *שָׂרָא* *Judg.* 14, 5. *Ps.* 22, 4.—*Apolon. Rh. Arg.* 4. 1339; of wolves, *Theocr.* 1. 71; of dogs, id. 2. 35. *Luc. D. Mort.* 10. 13.

ὥς, relat. adv. (*ὄς*), correl. to *πῶς, τῶς*, *Buttm.* § 116. 4. 5; pr. *in which way, in what way*, and hence genr. *as, so as, how*; sometimes equivalent to a conjunction, see be-

low in no. 3; see *Passow* in *ὥς* *Buttm.* § 149 init. *Matth.* § 628.—For *ὥς ἄν*, see in *ἄν* II. 1. b, c; also IV.

1. In comparisons; see *Matth.* 1. c. p. 1283. In Attic writers *ὥσπερ* is the prevailing word in this usage; *Passow* in *ὥσπερ*.

a) Pr. fully, with a corresponding demonstr. adv. as *οὕτως* or the like, either preceding or following; e. g. *οὕτως...ὥς, so...as*, *Mark* 4, 26 *οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὥς ἐὰν ἄνθρωπος κτλ.* *John* 7, 46. *1 Cor.* 3, 15; *ὥς...οὕτως, as...so*, *Acts* 8, 32 *ὥς ἄμνός...οὕτως οὐκ ἀνοίγει κτλ.* quoted from *Is.* 53, 7 where Sept. for *י...ך*. *Acts* 23, 11; *ὥς γάρ...οὕτω* *Rom.* 5, 15. *18. 2 Cor.* 7, 14. 11, 3. 1 *Thess.* 2, 7. 5, 2. *So ἴσος...ὥς* *Acts* 11, 17; *ὁμοίως καὶ ὥς* *Luke* 17, 28. Also *ὥς...καί*, where *οὕτως* is strictly implied, comp. in *καί* no. 2. b; *Matt.* 6, 10 *ὥς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς*. *Acts* 7, 51. *Gal.* 1, 9. (*So οὕτως...ὥς* *Xen. An.* 7. 1. 27; *ὥς...οὕτως* *Sept. Ecc.* 11, 5. 1 *Macc.* 3, 60. *Æl.* V. H. 4. 17. *Plut. de cohib. Ira* 8; *ὥς...καί* *Plut. Mor.* II. p. 9. *Hdot.* 7. 128. *Thuc.* 8. 1 ult.) More freq. *οὕτως* is omitted, and then *ὥς* may often be rendered *so as*, or simply *as*; *Matt.* 6, 29 *οὐ [οὕτως] περιεβάλετο ὥς ἐν τούτων*. 10, 25 *ἄρκετόν τῷ μαθητῇ, ἵνα γένηται ὥς ὁ διδάσκαλος αὐτοῦ*. *Mark* 1, 22 *ἦν γὰρ δικίσκων αὐτοῦς [οὕτως] ὥς ἐξουσίαν ἔχων, καὶ οὐχ ὥς οἱ γραμματεῖς*. *Luke* 6, 10. 40. 21, 35. *Acts* 7, 37. *Rom.* 4, 17. 5, 16. 1 *Cor.* 14, 33. *Gal.* 4, 12. 1 *Thess.* 5, 6. *Heb.* 1, 11. 1 *Pet.* 2, 25. 1 *John* 1, 7. *Rev.* 20, 8. al. sarp. (*Hom. Il.* 13. 389. *Palæph.* 31. 2.) Sometimes the whole clause to which *ὥς* refers is omitted, as *Mark* 4, 31 *ὥς κόκκον σινάπεως*, suppl. *ἡ βασιλεία τοῦ Θεοῦ ἐστὶ*, comp. v. 30. *Mark* 13, 34 *ὥς ἄνθρωπος ἀπόδημος*, suppl. *ὁ υἱὸς τοῦ ἀνθρώπου ἐστὶ*, or *ἐγὼ εἰμι*, comp. v. 26.

b) Genr. before a noun or adj. in the nominat. or accus. *as, like as, like*; comp. *Buttm. Lexil.* I. p. 239. *Matt.* 10, 16 *φρόνιμοι ὥς οἱ ὄφεις, καὶ ἀκέραιοι ὥς αἱ περὶ στεραί*. 13, 43 *τότε οἱ δίκαιοι ἐκλάμψουσιν ὥς ὁ ἥλιος*. 28, 3. *Mark* 6, 15. *Luke* 10, 3 *ἀποστέλλω ὑμᾶς ὥς ἄρνας ἐν μέσῳ λύκων*. 22, 31. *John* 15, 6. *Acts* 11, 5. 1 *Cor.* 3, 10. *Heb.* 6, 19. *James* 1, 10. *Jude* 10. *Rev.* 1, 14. 8, 10. 10, 1. 22, 1. al. sarp. *So Sept.* for *ך* *Judg.* 8, 18. 1 *Sam.* 25, 36. (*Hom. Il.* 2. 144. *Eurip. Phœn.* 848 sq. or 852. *Palæph.* 53. 6. *Hdian.* 1. 17. 19.) Here too the construction is often elliptical; e. g. where a participle belonging to the noun before *ὥς*, is also implied with the noun

alter ὥς, as Luke 10, 18 τὸν Σατανᾶν ὥς ἀσπιδὴν ἐκ τοῦ οὐρανοῦ πεσόντα, comp. Matt. 3, 16. Mark 1, 10. So where the noun before ὥς is also implied after it, as Rev. 1, 10 ἤκουσα φωνὴν μεγάλην ὥς [φωνήν] σάλπιγγος. 16, 3. Sept. and 7 Jer. 4, 31. (Palaph. 7. 1 σώμα ἔχον, ὥς κυνός.) Sometimes the noun after ὥς is implied before it; Rev. 6, 1 ἤκουσα ἑνός... λέγοντος [φωνῇ] ὥς φωνὴ βροντῆς.—By Hebr. a noun preceded by ὥς often denotes something like itself, a person or thing like that which the noun signifies, Engl. as *it were*; Rev. 4, 6 ἐνώπιον τοῦ θρόνου ὥς θάλασσα ὑαλίνη, pr. something like a sea of glass, as *it were* a sea of glass. 15, 2. 8, 8 ὥς ὄρος μέγα, as *it were* a great mountain. 9, 7 ὥς στεφάνου χρυσοῦ. Accus. Rev. 19, 1 ἤκουσα ὥς φωνὴν μεγάλην ὄχλου, i. e. a sound like the voice, etc. v. 6. So Sept. and 7 Dan. 10, 18 ἡ ψαῖτό μου ὥς ὄρασις ἀνθρώπου, see Heb. Lex. art. 7 B. 1. a. So Act. Thom. 40 ἀπήντησέ μοι ὥς ἀνθρώπος τισ.

2. As marking *quality*, character, circumstances, known or *supposed* to exist in respect to any person or thing; something which is matter of belief or opinion, whether true or false; comp. Passow B. I, and C.

a) Before Participles referring to a preceding noun, and expressing a quality or circumstance belonging to that noun, either real or supposed, as, as *if*, as *though*; Passow C. Matth. 568. Buttm. 145. n. 7.

α) Before a Nominat. as referring to a preceding subject; Luke 16, 1 οὗτος διαβλήσῃ αὐτῷ ὥς διασκορπίζων κτλ. as *wasting his goods*, i. e. being so accounted. Acts 23, 20 ὥς μέλλοντες τι ἀκριβέστερον πυνθάνεσθαι, as *though* they would inquire. 28, 19 οὐχ ὥς τοῦ ἔθνους μου ἔχω τὴν κατηγορήσασθαι, *not as having*, i. e. not supposing that I have. Rom. 15, 15. 1 Cor. 4, 7. 5, 3. 7, 25. 2 Cor. 6, 9 ter. 10 bis. 10, 14. 13, 2. Col. 2, 20. 1 Thess. 2, 4. Heb. 11, 27. 13, 3 bis. 17. James 2, 12. al. With Part. impl. Eph. 6, 7 δουλεύοντες ὥς [δουλοῦντες] τῷ κυρίῳ. 1 Pet. 4, 11. Sept. for 7 Gen. 27, 12. So 2 Macc. 3, 8. Ceb. 1. 1. Plato Menex. 241. d. Xen. Cyr. 1.

β) Before a Genit. referring to a preceding noun; Heb. 12, 27 δηλοῖ τῶν σαλευομένων τὴν μετέθεσιν, ὥς πεποιημένων. (Jos. Ant. 1. 16. 2. Hdian. 5. 7. 5. Plut. de cohib. Ira 9 init.) Often before a genit. absol. 1 Cor. 4, 18 ὥς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς, ἐφυσιώθησάν τινες, i. e. they supposing that I shall not come. 2 Cor. 5, 20. 1 Pet. 4, 12. 2 Pet. 1, 3. So after προφάσει Acts 27, 30; comp. 2 Macc. 3, 8.

See Matth. 568. 2. Buttm. 145. n. 7. Winer 67. 6. So Ael. V. H. 4. 12. Hdot. 8. 69. Xen. Mem. 3. 5. 20 ὥς οὐκ εὐτάκτων ὄντων Ἀθηναίων. γ) Before a Dat. referring to a preceding noun; Acts 3, 12 ἡμῖν τί ἀνείξετε ὥς... πεποικῶσι τοῦ περιπατεῖν αὐτόν. 1 Pet. 2, 14. So Xen. Mem. 1. 2. 35 ὥς οὕτω φρονίμοις οὖσι. δ) Before an Accus. referring to a preceding object; comp. Matth. 568. 1. Buttm. l. c. Acts 23, 15 πρὸς ἡμᾶς, ὥς μέλλοντας διαγινώσκειν κτλ. Rom. 6, 13. 2 Cor. 10, 2. Rev. 5, 6. Ellipt. John 1, 14 δόξαν ὥς [δόξαν] μονογενοῦς κτλ. So Jos. Ant. 9. 8. 2. Ceb. Tab. 40 bis. Xen. Cyr. 1. 4. 21. ε) Once before an Infin. apparently with a participial implied, or perhaps instead of the participial construction; 2 Cor. 10, 9 ἵνα μὴ δόξω ὥς ἂν [βουλούμενος] ἐκφοβῆν ὑμᾶς. Comp. Matth. 545. So Plato Crit. 3. p. 44. b, καὶ πολλοῖς δόξω, ὥς, οἷός τ' ὦν σε σώζειν, ... ἀμελήσαι, alii ἀμελήσαιμι. See in art. ἂν IV. Winer 43. 6.

b) Before a Subst. or Adj. either as predicate or object, expressing a quality or circumstance known or supposed to belong to a preceding noun, as, as *if*, as *though*. Here the part. ὦν, οὖσα, ὄν, or the like, may always be supplied; and the construction is then the same as in lett. a, above; comp. Matth. 568. n. α) Before a Nominat. as referring to a preced. subject; 2 Cor. 6, 4 συνιστώμενοι ἑαυτοὺς ὥς θεοῦ διάκονοι. 11, 15. Eph. 5, 1. 8 ὥς τέκνα φωτός περιπατεῖτε, i. e. as it becomes children of the light, as they are supposed to walk. 6, 6. Col. 3, 12. 22. 23. Heb. 3, 5. 6. James 2, 9. 1 Pet. 1, 14. 2, 2. 5. 16. 4, 10. Rom. 3, 7 τί ἐτι καὶ γὰρ ὥς ἀμαρτωλὸς κρίνομαι; i. e. as *though* I were a sinner. 2 Cor. 6, 8. 10. 13, 7. 1 Pet. 4, 15. 16. Once preceded by τοιοῦτος, Philem. 9 τοιοῦτος ὦν, ὥς Παῦλος πρεσβύτης, *being such an one as Paul the aged*, i. e. such an one as thou knowest Paul to be, thine aged teacher and friend. So 1 Esdr. 8, 7. Act. Thom. 39. Hdian. 8. 1. 6. Hdot. 3. 156; c. τοιοῦτος, Andocid. in Alcib. τὸ δὲ δεινोटάτον ἐστὶ, τοιοῦτος ὦν, ὥς εἶνους τῷ δήμῳ τοὺς λόγους ποιῆται.

β) Before a Genit. as referring to a preceding noun; 1 Pet. 2, 12 ὑμῶν ὥς κακοποιῶν. 3, 16. With a genit. absol. comp. above in lett. a. β. γ) Before a Dat. as referring to a preceding noun; 1 Cor. 3, 1 ter, ὑμῖν ὥς πνευματικοῖς κτλ. 10, 15. 2 Cor. 6, 13. Heb. 12, 5. 7. 1 Pet. 2, 13. 3, 7. 4, 19. 2 Pet. 1, 19; impl. 1 Pet. 1, 19 αἵματι ὥς [αἵματι] ἀμνοῦ κτλ. So Hdian. 5. 1. 13. Xen. Cyr. 3. 1. 39 ὥς πολέμιοι.

αὐτοῖς χρῶνται. δ) Before an Accus. as referring to another object; Matt. 14, 5 *ὅτι ὡς προφήτην αὐτὸν εἶχον*. Luke 6, 22. 15, 19 *ποίησόν με ὡς ἓνα τῶν μισθίων σου*. Acts 17, 22 *ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ*, sc. than others. Rom. 1, 21 *οὐχ ὡς θεὸν ἐδόξασαν* sc. αὐτὸν. 1 Cor. 4, 9. 14. 8, 7. 2 Cor. 11, 16. Heb. 11, 9; also οὕτως ὡς 2 Cor. 9, 5. So Hdian. 3. 11. 18. Xen. An. 6. 6. 9. Hell. 2. 1. 7.

c) Before Prepositions with their cases, in the same manner as before Participles, see above in lett. a; since a participle may usually be supplied before the preposition; see Passow C. II. a) So with δία, 2 Thess. 2, 2 *μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν* sc. γεγραμμένης. With ἐν, John 7, 10 *οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ* sc. ἀναβιάς. Rom. 13, 13. With ἐκ, Rom. 9, 32 *οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου* sc. διώκων, comp. v. 31. 2 Cor. 2, 17 bis. 3, 5. 1 Pet. 4, 11. With ἐπί, Gal. 3, 16 *οὐ . . . ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός* sc. λέγων. Matt. 26, 55 *ὡς ἐπὶ ληστήν* as though against a robber. So Xen. Cyr. 7. 5. 25 *ὡς ἐν κόμφῳ*. Hdot. 8. 101 *Ξέρξης ὡς ἐκ κακῶν ἐχάρη*. Philo de Joseph. p. 545 *σπεύδοντες ὡς ἐπ' ἀγαθῶν κληρονομίαν*. Xen. Cyr. 4. 5. 8 *αὐτὸς μεθύσκετο . . . ὡς ἐπ' εὐτυχίᾳ*. An. 4. 3. 11.

β) Before a prep. implying motion to a place, ὡς qualifies the force of the preposition, as *if to*, i. e. *towards*, in the direction of, leaving it undetermined whether one arrives at the place or not; comp. Buttm. § 149 init. Matth. § 628. 3 fin. Winer § 67. 6 fin. In N. T. only once c. ἐπί, Acts 17, 14 *πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν*. So Arr. Exp. Al. M. 3. 1. 6 *κατέπλει κατὰ τὸν ποταμὸν ὡς ἐπὶ θάλασσαν*. Diod. Sic. 14. 49. Thuc. 5. 3. Xen. Hell. 1. 6. 5.

d) Before Numerals, as *if, about, nearly*, marking a supposed or conjectural round number; comp. Buttm. § 149 init. Mark 5, 13 *ἦσαν δὲ ὡς δισχίλιοι*. 8, 9. Luke 2, 37. 8, 42. John 1, 40 *ῥᾶρα δὲ ἦν ὡς δεκάτη*. 6, 19. 21, 8. Acts 1, 15. 5, 7. 19, 34. Rev. 8, 1. al. Sept. for 3 Ruth 1, 4. 1 K. 22, 6. —Jos. Ant. 5. 6. 5. Pol. 1. 19. 5. Dem. 1378. 18. Xen. An. 1. 6. 1.

e) Emphat. *how! how very! how much!* Lat. *quam!* expressing admiration, in N. T. only before adjectives; comp. below in no. 3. c. Rom. 10, 15 *ὡς ὀραῖοι οἱ πόδες* κτλ. *how beautiful the feet, etc.* 11, 33. Comp. genr. Passow D. I. Matth. § 623. 3. Sept. for 73 Ps. 73, 1.—Hom. Od. 24. 194. Aristoph. Plut. 1. Luc. D. Deor. 12. 2. Xen. Cyr. 1. 3. 2 *ὡς καλὸς μοι ὁ παππὸς*.

3 As marking *manner*, before a depend-

ent clause qualifying or defining the action of a preceding verb; comp. Passow ὡς A. II.

a) Genr. *as, according as*; Matt. 1, 24 *ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος*. 8, 13 *ὡς ἐπίστευτας, γενεζήτω σοι*. 20, 14. Luke 14, 22. Rom. 12, 3. 1 Cor. 3, 5. Col. 2, 6. 4, 4. Tit. 1, 5. Rev. 9, 3. 18, 6. 22, 12. Once with οὕτω corresponding, 1 Cor. 7, 17 *ἐκαστον ὡς κέκληκεν ὁ θεός, οὕτω περιπατήτω*. (Sept. Ezra 7, 25. Luc. D. Deor. 8. 1. Hdian. 7. 6. 16. Xen. Hell. 4. 2. 19; c. οὕτως Xen. Cyr. 4. 2. 19.) Here in a somewhat laxer construction, ὡς καί, like the relat. *ὅς*, serves as a connective particle; see in art. *ὅς* B. 1. Matth. § 628. p. 1282. Acts 13, 33 *ταύτην ὁ θεὸς ἐκπεπλήρωκε . . . ὡς καὶ ἐν τῷ πρώτῳ ψαλμῷ γέγραπται* κτλ. 17, 28. 22, 5. 25, 10. Rom. 9, 25. So Plut. de cohib. Ira 4. b) Before a minor or parenthetic clause, which then serves to modify or restrict the general proposition; Passow I. c. Matt. 27, 65 *ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε*. Mark 4, 27. 10, 1 *καὶ, ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτοὺς*. Luke 3, 23 *ὧν, ὡς ἐνομίετο, υἱὸς Ἰωσήφ*. Acts 2, 15. 1 Cor. 12, 2. 1 Pet. 5, 12. 2 Pet. 3, 9. Rev. 2, 24. So Hdian. 1. 16. 8. Xen. Mem. 2. 3. 10. An. 1. 6. 3. c) Before a superlative, emphat. like Lat. *quam*; comp. above in no. 2. e. So ὡς τάχιστα, pr. 'in what way most speedily,' as *speedily as possible*, Acts 17, 15; comp. Buttm. § 149 init. Viger. p. 562. So Dion. Hal. Ant. 8. 30. Hdian. 2. 13. 18; ὡς τάχιστα Diod. Sic. 14. 96. Xen. Hi. 6. 13.

4. Before dependent clauses expressing the *object* or reference of a preceding verb or word, the nature of the action, the circumstances under which it takes place, and the like; in *what way, how, as, according as*, often equivalent to a conjunction; Passow ὡς B.

a) Genr. *how*, i. q. *ὅπως* no. I; comp. Matth. § 485. So with the Indic. aor. Mark 12, 26 *οὐκ ἀνέγνωτε . . . ὡς εἶπεν αὐτῷ ὁ θεός* κτλ. Luke 8, 47. 23, 55 *ἐξεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ*. 24, 35. Acts 11, 16. Rom. 11, 2. 2 Cor. 7, 15. Pleonast. Luke 22, 61 *ὑπερμήνησεν ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ*. Once with τοῦτο preced. Luke 6, 3. 4 *οὐδὲ τοῦτο ἀνέγνωτε . . . ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ* κτλ. (Jos. B. J. procem. § 7-10, where ὡς and ὅπως alternate. Hdian. 1. 1. 11. Xen. An. 2. 1. 1. Pleonast. Xen. Cyr. 8. 2. 14 *καὶ λόγος αὐτοῦ ἀπομνημονεύεται, ὡς λέγουι* κτλ.) So ὡς *ὅτι*, *how that, as that, to wit that*, in N. T. subjoined to a noun for fuller explanation; usually regarded as ple-

onastic, but not so in strictness; comp. Winer § 67. 1. n. f. 2 Cor. 5, 19 τὴν διακονίαν τῆς καταλλαγῆς, ὥς ὅτι θεὸς ἦν ἐν Χριστῷ κτλ. 11, 21 κατὰ ἀτιμίαν λέγω, ὥς ὅτι ἡμεῖς ἡσυχάζομεν, *I say it to my reproach, how that we are weak*, i. q. as though we were weak; spoken in irony. 2 Thess. 2, 2 μήτε δι' ἐπιστολῆς . . . ὥς ὅτι ἐνόστηκεν ἡ ἡμέρα τοῦ κυρίου, *nor by letter . . . as that*, etc. So Dion. Hal. Ant. 9. 14 ἐπιγνούς, ὥς ὅτι ἐν ἐσχάτοις εἰσίν. Dinarch. 109. 17. Xen. Hell. 3. 2. 14.

b) Before an objective clause in a stricter sense, *how, how that, that*, with the Indic. equiv. to ὅτι; comp. ὅτι no. I. 3. Buttm. I. c. Matth. § 628. 2. Acts 10, 28 ἡμεῖς ἐπίστασθε ὥς ἀξέμιττον ἐστίν κτλ. v. 38. Rom. 1. 9. 1 Thess. 2, 10. Sept. for וְ 1 Sam. 13, 11; וְשָׁא Dan. 1, 8.—Jos. Ant. 7. 1. 6 ἐμαρτύρατο πάντας . . . ὥς οὔτε κοινωνὸς εἴη κτλ. Luc. D. Deor. 4. 5. Hdian. 3. 12. 11. Xen. Mem. 1. 1. 2.

c) Before a final clause, i. e. expressing end or purpose, *as that, so that*, i. q. *that, to the end that*, like ὡς, ὅπως. Matth. § 628. 1. Passow B. II. Buttm. I. c. So c. infin. expressing the purpose of a preceding verb, *so as to, in order to*; Acts 20, 24 ὥς τελεῖν ὅσαί μου μετὰ χαρᾶς, i. e. I count not my life dear, *so that* I may finish, etc. Also ὥς ἔπος εἰπεῖν, *so to speak*, that I may so speak, Lat. *ut ita dicam*, Heb. 7, 9. Comp. Matth. § 545 init.—Genr. Xen. Cyr. 1. 2. 8 κώζονα, ὥς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι. Cēc. 11. 13. So ὥς ἔπος εἰπεῖν Pol. 1. 2. 1b. 2. 21. 8. Plato Gorg. 5. p. 450. d.

d) Before a clause expressing result or consequence, *so, so as that, so that*, like ὥστε; comp. Buttm. I. c. Passow B. II. With an Indic. Heb. 3, 11 et 4, 3 ὥς ὅμοσα ἐν τῇ ὀργῇ μου, quoted from Ps. 95, 11 where Sept. for וְשָׁא.—So c. indic. Hdor. 1. 163. 1b. 2. 135. Xen. Hell. 6. 1. 4 pen. νομίζω οὕτως ἔχειν, ὥς . . . ἀποστήσονται αὐτοῦ αἱ πόλεις.

e) Before a clause expressing a cause or reason, *as, inasmuch as, since, because*, like ἐπεὶ, ὅτι; Buttm. I. c. Matth. § 628. 5. 3 Tim. 1, 3 ὥς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μείαν κτλ.—Plato Prot. 335. d. Xen. Cyr. 4. 2. 29 ὥς ξέρος ἦν.

f) Before a clause implying time, *as, when*, like ἐπεὶ q. v. Passow I. c. no. 5. [V.] Matth. § 628. 4. a) Genr. *as, when, in that, while*; c. Indic. Matt. 28, 9 ὥς δὲ ἐπορεύοντο ἀπαγγεῖλαι. Luke 1, 41 ὥς ἤκουσεν ἡ Ἐλ. τὸν ἀσπασμὸν κτλ. v. 44. 4, 25. 19. 5. John 2, 9. Acts 5, 24. 28. 4. ul. sēp. Spec. *whenever, as often as*, Luke 12, 58. Gal. 6, 10. Sept. for וְשָׁא 2 Chr. 24, 11.

So genr. Judith 15, 1. Jos. Ant. 6. 11. 4. Hdian. 2. 11. 12. Xen. Cyr. 1. 4. 23. β) Also *when, after that, postquam*, c. Indic. Luke 1, 23 καὶ ἐγένετο, ὥς ἐπλήσθησαν αἱ ἡμέραι . . . ἀπῆλθεν. 2, 15. 39 ὥς ἐτέλεσαν ἅπαντα . . . ὑπέστρεψαν κτλ. 11, 1. John 4, 1. 6, 12. 16. Acts 7, 23. 10, 7. 13, 18. 29. al. sēp. Foll. by τότε, John 7, 10. Once *from when, since*, Mark 9, 21. So genr. Judith 10, 1. Test. XII Patr. p. 670 ὥς δὲ ἐπαύσατο ὁ χειμὼν. Hdian. 2. 8. 12. Xen. Mem. 2. 1. 23. γ) ὥς ἄν, *whenever, as soon as*, with Subjunct. aor. 1 Cor. 11, 34 ὥς ἂν ἐλθῶ. Phil. 2, 23; ὥς ἂν id. Rom. 15, 24. See in ἂν II. 1. c. e. So Ceb. Tab. 4 ὥς ἂν εἰσελθῶσιν εἰς τὸν βίον. 1b. 9 ὁράς οὖν, ὥς ἂν παρέλθῃς τὴν πύλην κτλ. +

ὡσαννά, interj. *Hosannah!* Heb. וְשָׁא נָא, pr. 'save now, succour now, be now propitious!' from the Hebrew, a word of joyful acclamation; absol. Matt. 21, 9. Mark 11, 9. 10. John 12, 13; c. dat. τῷ υἱῷ Δαβὶδ Matt. 21, 9. 15. See Heb. Lex. art. וְשָׁא Hiph. no. 1. Wetst. N. T. I. p. 461.

ὡσαύτως, adv. (ὥς, αὐτως, αὐτός,) *in the same way, in like manner, likewise*; Matt. 20, 5 ἐποίησεν ὡσαύτως. 21, 30. 36. 25, 17. Mark 12, 21. 14, 31. Luke 13, 3. 20, 31. 22, 20. Rom. 8, 26, comp. v. 16. 1 Cor. 11, 25. 1 Tim. 2, 9. 3, 8. 11. 5, 25. Tit. 2, 3. 6. Sept. for וְשָׁא Judg. 8, 8; וְשָׁא Deut. 12, 23.—Ceb. Tab. 3. 31. Diod. Sic. I. 29. Xen. Cyr. 1. 2. 2.

ὥσει, i. q. ὥς εἰ, *as if, as though*, with the Opt. Hom. II. 11. 389. Od. 10. 416.—In N. T. only before a noun or adjective:

1. In comparisons, *as if, as it were*, i. q. *as, like as*; comp. ὥς no. 1. b. Matt. 9, 36 ἐβρόμένοι, ὥσει πρόβατα κτλ. 28, 3 λευκὸν ὥσει χιών. v. 4. Mark 9, 26. Luke 22, 44. 24, 11. Acts 2, 3. 6, 15. 9, 18. Heb. 1, 12. 11, 12. Rev. 1, 14. Ellipt. where a participle or infin. belonging to the noun before ὥσει, is also implied with the noun after ὥσει, e. g. Matt. 3, 16 εἶδε τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον ὥσει περιστερῶν sc. καταβαίνουσιν. Mark 1, 10. John 1, 32; so infin. Luke 3, 23. See in ὥς no. 1. b, and comp. Luke 10, 18.—Sept. for וְ Job 28, 5. 29, 25. Dion. Hal. Ant. 6. 86.

2. Before words of number and measure, *as if, as it were, about, something like*; comp. ὥς no. 2. d. So before numerals; Matt. 14, 21 ἄνδρες ὥσει πεντακισχίλιοι. [Mark 6, 44.] Luke 1, 56 ὥσει μῆνας τρεῖς. 3, 23. 9, 14. 28. 22, 59. 23, 44. John 4, 6 ὥρα ἦν ὥσει ἔκτῃ. 6, 10. 19, 14. 39. Acts 2, 41

4, 4. 5, 36. 10, 3. 19, 7. Of measure, Luke 22, 41 ὥστε λίθου βολήν. Sept. for π Judg. 3, 29. Neh. 7, 66.—Xen. Hell. 1. 2. 9. ib. 2. 4. 25.

᾽Οσηέ, δ , indec. *Osee*, Heb. וְשֵׁעִי (deliverance) *Hoshea*, *Hosea*, pr. n. of a prophet of the O. T. Rom. 9, 25. See Hos. 1, 1.

ὥσπερ, adv. i. e. ὡς strengthened by enclit. *περ*, pr. *wholly as, just as*; genr. *as, like as, according as*, Passow s. v. Matth. \S 629. In N. T. only in comparisons; also in Attic writers the prevailing particle in this usage; see Passow s. v.

1. Pr. as introducing a comparison, followed by a corresponding clause with οὕτως, or the like; *as, just as, like as*; Matth. 12, 40 ὥσπερ γὰρ ἦν Ἰωάνης... οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου κτλ. 13, 40. 24, 27. 37. 38. Luke 17, 24. John 5, 21. 26. Rom. 5, 19. 21. 6, 4. 19. 11, 30. 1 Cor. 11, 12. 15, 22. 16, 1. 2 Cor. 1, 7. Gal. 4, 29. Eph. 5, 24. James 2, 26. Once with οὕτως omitted in anacoluthon, Matth. 25, 14; or suspended by a parenthetic clause, Rom. 5, 12, comp. v. 18. Once also with καί, for οὕτως καί, 2 Cor. 8, 7; comp. in καί no. 2. b.—Sept. Ecc. 5, 16. Hdian. Δ . 9. 15. Xen. Cyr. 1. 4. 21. Mem. 1. 6. 14.

2. Genr. and without οὕτως corresponding, *as, just as, like as*, Matt 5, 48 ἔσεσθε οὖν ὑμεῖς τέλει, ὥσπερ ὁ πατήρ ὑμῶν κτλ. 6, 2. 5. 7. 16. 20, 28. 25, 32. Luke 18, 11. Acts 2, 2. 3, 17. 11, 15. 2 Cor. 9, 5 Rec. 1 Thess. 5, 3. Heb. 4, 10. 7, 27. 9, 25. Rev. 10, 3. Matth. 18, 17 ἔστω σοὶ ὥσπερ ὁ ἐθνικός, *let him be to thee as a heathen*, etc.—Cebet. Tab. 25. Hdian. 1. 4. 8. Diod. Sic. 1. 3. Xen. Cyr. 5. 3. 5.

3. After a hypothetical proposition, as asserting or confirming its truth and reality, *as indeed*; comp. Matth. \S 629. p. 1288. 1 Cor. 8, 5 καὶ γὰρ εἴπερ εἰσι λεγόμενοι θεοὶ... ὥσπερ εἰσι θεοὶ πολλοὶ κτλ. [10, 7.] —Epict. Ench. 1. 3 εἰάν δὲ τὸ σὸν μόνον οἰηθῇς σὸν εἶναι, τὸ δὲ ἀλλότριον, ὥσπερ ἐστίν, ἀλλότριον, κτλ. Hdot. 5. 53.

ὥσπερ ἐῖ, adv. (ὥσπερ, εἰ,) *just as if, as if it were*, 1 Cor. 15, 8; also 4, 13 in some edit. for ὡς.—Jos. Ant. 3. 7. 1. Diod. Sic. 3. 40. Xen. Cyr. 4. 3. 3.

ὥστε, i. e. ὡς strengthened by enclit. *τε*, serving to connect more closely a following clause with the preceding; pr. adv. like ὡς, ὥσπερ, used in comparisons, *as, like as*, Hom. Il. 2. 289. ib. 16. 3.—Genr. and in N. T. as a conjunction, *so as that, so that*, before a clause expressing an event, result, consequence, whether real or supposed;

and followed usually by an Infinitive, but also by the Indicative; comp. in ὡς no. 4. d. Passow s. v. Buttm. \S 149. m. 2. \S 140. 4. Matth. \S 629. \S 531. n. 2. \S 533. n. 1. Winer \S 42. 5. n. 1. \S 45. 3. n.

1. With an Infin. c. acc. expr. or imp. *so that*. a) Fully, preceded by a demonstr. as οὕτως, τοιούτως; Acts 14, 1 καὶ λαλῆσαι οὕτως, ὥστε πιστεῦσαι... πολὺ πληθὺς. Matth. 15, 33 ἄρτοι τοσούτοι ὥστε χορτάσαι ὄχλον τοσούτων. Comp. Buttm. \S 140. 4. So preced. by οὕτως Aeschin. 12. 16. Xen. Mem. 1. 3. 5; τοσούτος Diod. Sic. 4. 71. Xen. Hi. 3. 9. b) Simply, without a preced. demonstr. Matth. 8, 24 ὥστε τὸ πλοῖον καλύπτεισθαι ὑπὸ τῶν κυμάτων. v. 28. 10, 1 ἔδωκεν αὐτοῖς ἐξουσίαν... ὥστε ἐκβάλλειν αὐτὰ sc. τὰ πνεύματα. 13, 54. Mark 1, 27. 45. Luke 5, 7. Acts 1, 19. 16, 26. Rom. 7, 6. 15, 19. 1 Cor. 5, 1. al. $\alpha\epsilon\rho$. Sept. Gen. 9, 15. Josh. 10, 14. So Luc. D. Deor. 13. 2. Diod. Sic. 1. 5. Xen. Cyr. 1. 4. 1, 10. c) Rarely, instead of an actual result, ὥστε c. infin. serves to mark a purpose, like *ina, opus*; e. g. Matth. 27, 1 συμβούλιον λαβὼν... κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν. Luke 4, 29. 9, 52. non al. Comp. Matth. \S 629. p. 1286. Sept. for β c. inf. Num. 8, 11. Gen. 15, 7. So Xen. Hell. 2. 4. 8 ἐβουλήθησαν Ἐλευσῖνα ἐξειδιώσασθαι, ὥστε εἶναι σφίσι καταφυγὴν. An. 3. 4. 21.

2. Foll. by an Indic. *so as that*, or simpl. *that*; with οὕτως preced. John 3, 16 οὕτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ ἔδωκεν κτλ. Simpl. Gal. 2, 13. —So c. οὕτως prec. Luc. D. Deor. 15. 2. Thuc. 3. 104. Simpl. Ael. V. H. 12. 30. Xen. An. 2. 4. 2. Mem. 1. 2. 31.

3. Often at the beginning of a sentence, with the Indic. or Imperat. as an emphatic illative particle, *so that, consequently, there fore, wherefore*; comp. Matth. Buttm. \S 11 cc. Winer \S 42. 5. n. 1. So with Indic Matth. 12, 12 ὥστε ἔξεστι τοῖς σάββασιν καλῶς ποιεῖν. 23, 31. Mark 2, 28. 10, 8. Rom. 7, 12 ὥστε ὁ μὲν νόμον ἅγιος κτλ. 1 Cor 3, 7. 7, 38. Gal. 3, 9. 24. al. With Imperat. 1 Cor. 3, 21. 15, 58. Phil. 2, 12. 4, 1. 1 Thess. 4, 18. James 1, 19. 1 Pet. 4, 15. al.—Wisd. 6, 25. Diod. Sic. 11. 6. Xen. An. 1. 7. 7; c. imper. Xen. Cyr. 1. 3. 10 ὥστε θάρσει. +

ὠτάριον, *ον, τό*, (dim. οὖς,) *an ear*, i. q. ὠτίον, Mark 14, 47 καὶ ἀφείλεν αὐτοῦ τὸ ὠτάριον, so Lachm. for ὠτίον in Rec.—Luc. cill. 17, in Anth. Gr. III. p. 32. See Lob. ad Phryn. p. 212.

ΩΤΙΟΝ, ου, τό, (dim. οὐς,) *an ear*, one of the ears; condemned by the Atticists, but used in the language of common life, which often employs diminutives for the parts of the body, just as we do in speaking with children; comp. Lob. ad Phryn. p. 211 sq. Matt. 26, 51 ἀφείλεν αὐτοῦ τὸ ὠτίον. Mark 14, 47. Luke 22, 51. John 18, 10. 26. Sept. for וְאֵז 1 Sam. 9, 15. 20, 2. Am. 3, 12.—Ecclus. 43, 29. Anthol. Gr. III. p. 31 ἔσχον δ' ἐν Πίσῃ μὲν ἐν ὠτίον.

ΩΦΕΛΕΙΑ, ας, ἡ, (ὠφελέω,) *help, aid, succour*, in war, 2 Macc. 8, 20. Thuc. 1. 35; from a physician, ἱατρικὴ ὠφέλεια Plato Lys. 217. a.—In N. T. *use, profit, advantage*; Rom. 3, 1 τίς ἡ ὠφέλεια τῆς περιτομῆς; Jude 16. Sept. for וְפֶלֶא Job 22, 3. Ps. 30, 10. So Ecclus. 20, 30. Diod. Sic. 1. 21 fin. Xen. Mem. 2. 3. 6.

ΩΦΕΛΕΩ, ὦ, f. ἤσω, (ὄφελος,) 1. *to help, to aid, to profit, to be of use*, absol. Rom. 2, 25 περιτομὴ μὲν γὰρ ὠφελεῖ. (Xen. An. 5. 1. 12.) With two accus. of pers. and neut. τί, οὐδέν, μηδέν, comp. Buttm. § 131. 5, espec. 8 and n. 12. Matth. § 415. n. 3. Mark 8, 36 τί γὰρ ὠφελήσει ἄνθρωπον, εἰάν κτλ. 1 Cor. 14, 6. Gal. 5, 2. Acc. of pers. simpl. Heb. 4, 2. Acc. τί, οὐδέν, μηδέν, simpl. Matt. 27, 24. John 6, 63. 12,

19. Sept. c. acc. pers. for לִבְרִיתָא Prov. 10 2. Is. 30, 5. 6.—So c. dupl. acc. Wisd. 5 8. Ceb. Tab. 35. Xen. Mem. 1. 2. 61; acc. of pers. Xen. Mem. 1. 3. 1; acc. τί Arr Epict. 1. 2. 23. AEl. V. H. 3. 47. Xen. Mem. 3. 4. 11.

2. Mid. or Pass. *to be profited, to have advantage*; with acc. neut. τί, οὐδέν, μηδέν, see above in no. 1; and for the passive construction see Buttm. § 134. 6. Matt. 16, 26 τί γὰρ ὠφελεῖται ἄνθρωπος, εἰάν κτλ. Mark 5, 26. Luke 9, 25. 1 Cor. 13, 3. (Jos. Ant. 2. 5. 5. Hdian. 2. 3. 21. Xen. Mem. 1. 7. 2.) With ἐκ c. gen. *to be profited of or by any one*, c. neut. ὃ, Matt. 15, 5 δῶρον, ὃ εἰάν ἐξ ἐμοῦ ὠφελῇται. Mark 7, 11. (Sept. Jer. 2, 11. Antiphon. 121. 23 ἐξ ὧν* μάλιστα τὸ κοινὸν ὠφελεῖται. Xen. Mem. 2. 4. 1.) With ἐν c. dat. Heb. 13, 9 ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες, where ἐν οἷς depends equally on οἱ περιπατήσαντες. So Xen. Ath. 1. 3.

ΩΦΕΛΙΜΟΣ, ου, ὁ, ἡ, adj. (ὠφελέω,) *helpful, profitable, useful*; with πρὸς τι, 1 Tim. 4, 8 bis, ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶ ὠφέλιμος, κτλ. 2 Tim. 3, 16; c. dat. Tit. 3, 8.—Ceb. Tab. 37; πρὸς τὸ παρόν Hdian. 2. 5. 6; εἰς τὸν βίον Xen. Eccl. 5. 11; c. dat. AEl. V. H. 12. 54. Xen. Mem. 2. 7. 9.

CORRIGENDA.

Page 11, B. 7, after "passing," add: (Æschyl. Ag. 1592. Aristoph. Nub. 626.)

Page 180, A. 15, bottom, *dele* "John 9, 24." Then, after Acts 12, 33, add: Also in obtestations to speak the truth, John 9, 24.

Page 243, A. 12, *dele* all after 25, to the dash in the next line, so that it will read: 25; Jos. etc.

Page 244, B. 10, bottom, after 15 add: Others better of rank, dignity, John 11 cc So Sept. and וְרָבָא Gen. 48, 20; comp. Matt. 3, 11.

Page 523, B. 4, *dele* "1 Cor. 15, 27."

Page 593, B. 12, at the beginning, *dele* "Gen."

ADDENDA.

THE following words, which are read in some manuscripts of the New Testament, and most of which appear also in the edition of Lachmann, were omitted in their proper order:

- ἀγγέλλω, f. ἐλῶ, *to bring word, to announce, to tell*; c. dat. et ὅτι, John 20, 18 Lachm. ἀγγέλλουσα τοῖς μαθηταῖς ὅτι κτλ. Rec. ἀπαγγέλλουσα.—Hdian. 6. 5. 14. Xen. Hell. 1. 1. 27.

ἀηδία, as, ἡ, (ἀηδής; a priv. ἡδος,) *a being ill pleased, displeasure, dislike*; Luke 23, 12 ὄντες ἐν ἀηδία. Rec. ἐν ἔχθρᾳ.—Dem. 401. 18. Plato Legg. 802. d.

ἀκατάπαστος, ου, ὁ, ἡ, adj. (a priv. κατάπατος; πάσσω,) *pr. unbesprinkled, unbested; hence trop. not satisfied, insatiable*; 2 Pet. 2, 14 Lachm. ὀφθαλμοὺς . . . ἀκαταπάστους ἀμαρτίας. Rec. ἀκαταπαύστους.—Found in no Gr. writer or lexicon.

* Ἀλασσα, as, ἡ, Alassa, Vulg. Thallassa, *pr. n. of a city in Crete*; Acts 27, 8 Lachm. for Λασαία Rec.

ἀμφιάζω, f. ἄσω, (ἀμφί,) *to put around or on, as garments, to clothe*, c. acc. et οὕτως, Luke 12, 28 Lachm. for ἀμφιέννυμι Rec. Sept. for עָבַד Job 29, 14. So Eryc. 12, in Anth. Gr. III. p. 12.—Some Mss. read ἀμφιέζω id. as also Sept. Job 31, 19. Plut. C. Gracch. 2.

ἀναπάομαι, f. πάσομαι, Mid. depon. (πάομαι,) *to possess largely, to have large fruit*, c. ἕκ τινος, Rev. 14, 13 Lachm. ἵνα ἀναπαήσονται ἐκ τῶν κ. αὐτῶν. Rec. ἀναπαύσονται.—Not found elsewhere, and wholly anomalous; see Buttm. § 114 πάσασθαι.

ἀνάπειρος, ου, ὁ, ἡ, adj. (ἀναπείρω *to pierce through*), *pierced, wounded*; so

Lachm. ἀναπείρους Luke 14, 13. 21. Rec. ἀναπήρους.—Not found elsewhere.

ἀναπηδάω, ῶ, f. ἦσω, (πηδάω,) *to leap up, to spring up*; Mark 10, 50 Lachm. ἀναπηδήσας ἦλθε. Rec. ἀναστὰς ἦλθε. Sept. for עָרַב 1 Sam. 20, 33.—Dem. 403. 5. Plato Conv. 213. b.

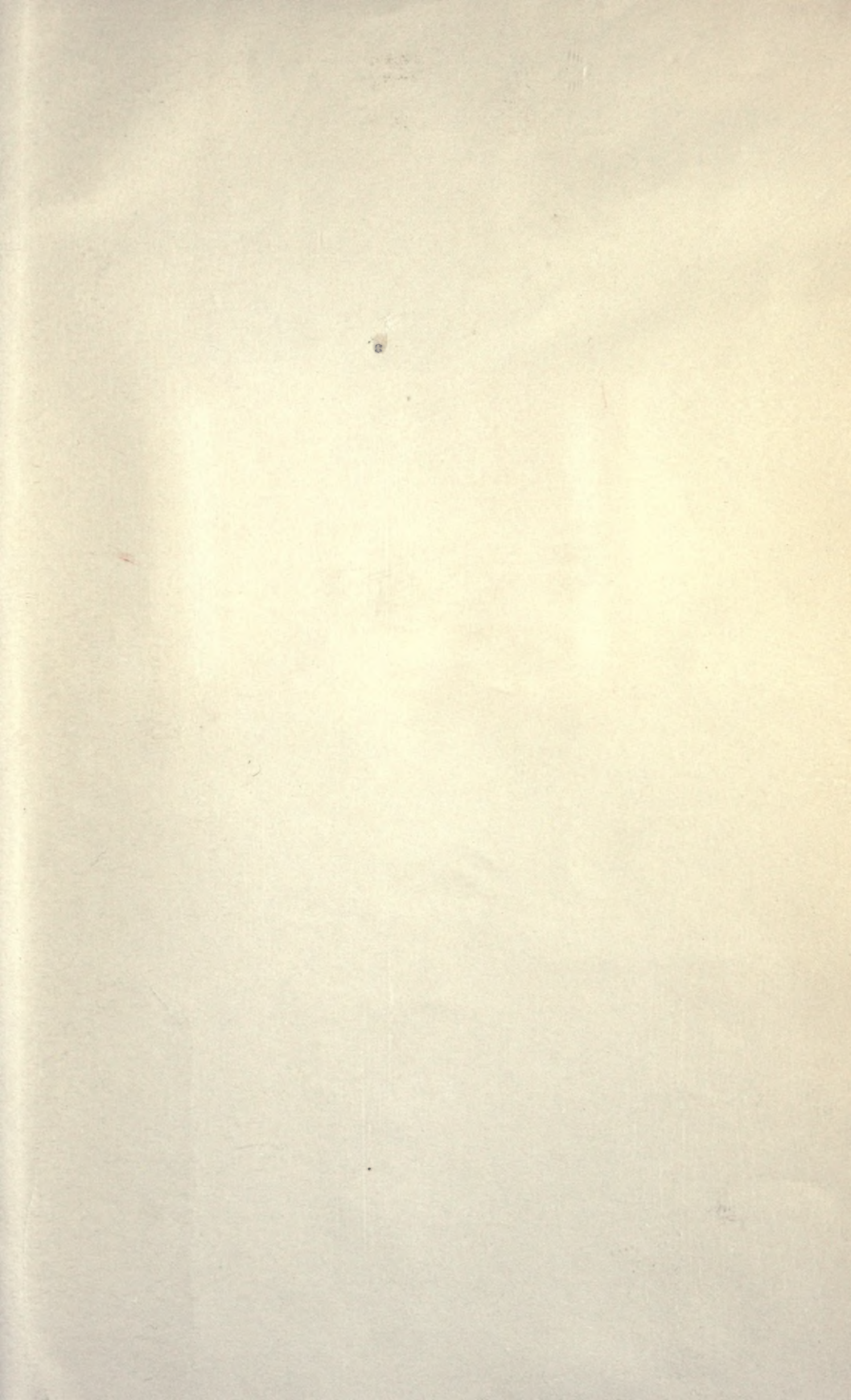
ἀνέλεος, ου, ὁ, ἡ, adj. (a priv. ἔλεος,) *without mercy, stern*, James 2, 13 Lachm. for ἀνίλεως Rec.—Not found elsewhere.

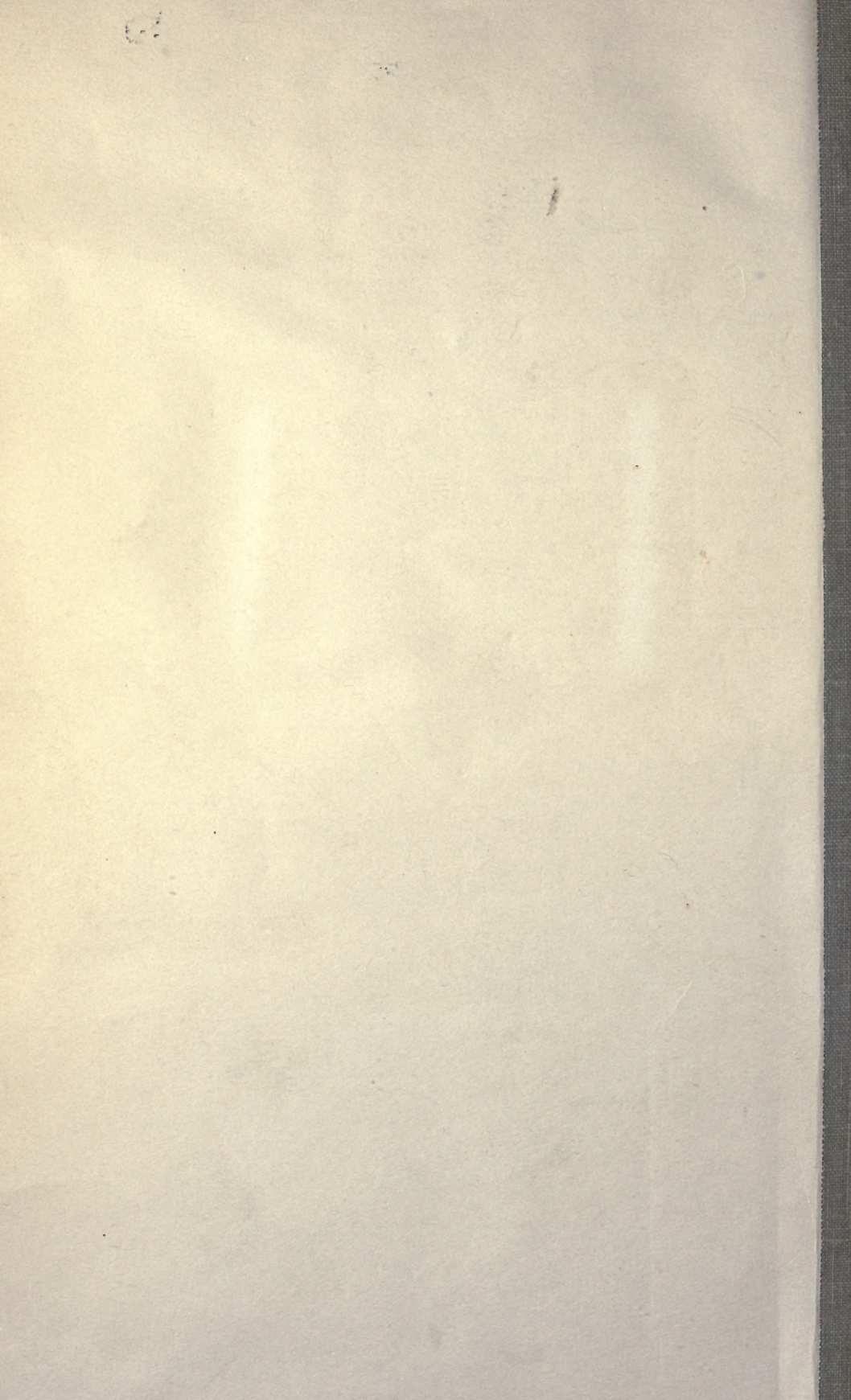
βαθέως, adv. (βαθύς,) *deeply*; Luke 24, 1 Lachm. ὄρρου βαθείως. Rec. βαθείος see in art. βαθύς.—So of sleep, Plut. J. Cæs. 63.

δεξιοβόλος, ου, ὁ, (δεξιὰ, βόλος, βάλλω,) *one throwing with the right hand*; perh. *a spearman, lancer*; Plur. Acts 23, 23 Lachm. δεξιοβόλους διακοσίους, Vulg. lancearios. Rec. δεξιολάβους.—Not found elsewhere.

ἐγκακέω, ῶ, f. ἦσω, (ἐν, κακέω,) *to behave badly or cowardly, in any thing*, c. acc. Pol. 4. 19. 10.—In N. T. *to be faint-hearted, to faint, to fail*, ἐν ταῖς ἐλπίσεσι Eph. 3, 13; absol. Luke 18, 1. 2 Cor. 4, 1. 16. Gal. 6, 9. 2 Thess. 3, 13. So Symm. Gen. 27, 46. Num. 21, 5.—In all the above passages Rec. has ἐκκακέω q. v.

ἐγκανχάομαι, ῶμαι, f. ἦσομαι, Mid. depon. (ἐν, κανχάομαι,) *to glory in, to boast in*; c. ἐν τινι, 2 Thess. 1, 4 ἐν ὑμῖν ἐγκανχᾶσθαι. Rec. κανχᾶσθαι.—Sept. Ps. 106 47. 74, 4.





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